

Footnote 2 (to section 4) states:

"here again the power or efficacy of our election is independent of and precedes our faith, whereas the perception and subjective certainty of our election is dependent upon and follows our faith in God's promises especially those promises related to Christ and to our effectual calling (as developed in sections 5 and 6)."

(Note: These annotations may be found on page 819 of the abovementioned work, under the misleading heading "Index to Footnotes." They should not be looked for at the bottom of the page on which the appropriate footnote numbers appear.)

Another individual who has directed his focus upon this objection is Jerome Zanchius. in his work *Absolute Predestination* he writes:

"The elect may, through the grace of God, attain to the knowledge and assurance of their predestination to life, and they ought to seek after it. The Christian may, for instance, argue thus: 'As many as were ordained to eternal life, believed'; through mercy I believe, therefore, I am ordained to eternal life. 'He that believeth shall be saved'; I believe, therefore, I am in a saved state. 'Whom He did predestinate, He called, justified and glorified'; I have reason to trust that He bath called and justified ME; therefore I can assuredly look backward on my eternal predestination, and forward to my certain glorification. (pp. 67-68)

"Predestination should be publicly taught and insisted upon, in order to confirm and strengthen true believers in the certainty and confidence of their salvation. For when regenerate persons are told, and are enabled to believe, that the glorification of the elect is so assuredly fixed in God's eternal purpose that it is impossible for any of them to perish, and when the regenerate are led to consider themselves as actually belonging to this elect body of Christ, what can establish, strengthen, and settle their faith like this? Nor is such a faith presumptuous, for every converted man may and ought to conclude himself elected, since God the Spirit renews those only who were chosen by God the Father and redeemed by God the Son. This is a 'hope which maketh not ashamed,' nor can possibly issue in disappointment if entertained by those into whose hearts the love of God is poured forth by the Holy Ghost given unto them (Rom. 5:5)." (pp. 106 107)

However, Zanchius does not stop with these excellent words concerning the assurance of the believer's personal election, but he extends the Implications of the doctrine in a direction often neglected but much needed. He writes:

"The true believer ought not only to be thoroughly established in the point of his own election, but should likewise believe the election of all his other fellow believers and brethren in Christ. Now, as there are most evident and indubitable marks of election laid down in Scripture, a child of God, by examining himself whether those marks are found on him, may arrive at a sober and well grounded certainty of his own particular interest in that unspeakable privilege; and by the same rule whereby he judges of himself he may likewise (but with caution) judge of others. If I see the external fruits and criteria of election on this or that man, I may reasonably, in a judgment of charity, conclude such an one to be an elect person. So St. Paul, beholding the gracious fruits which appeared in the believing Thessalonians, gathered from thence that they were elected of God (1. Thess. 1:4 5), and