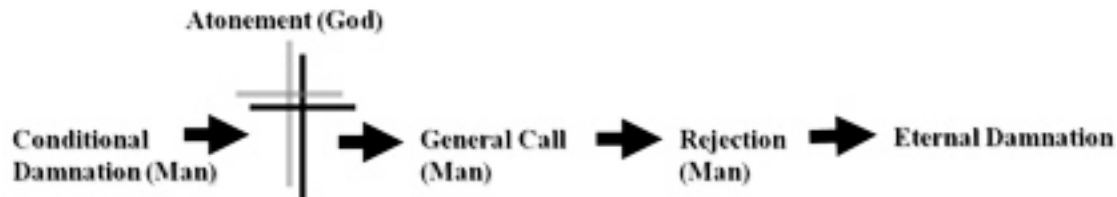
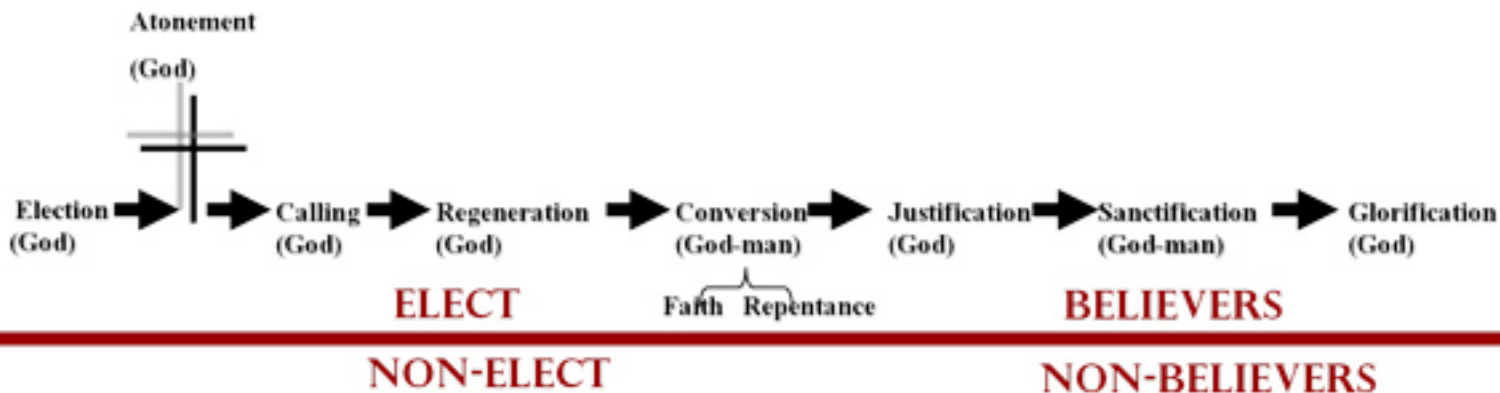
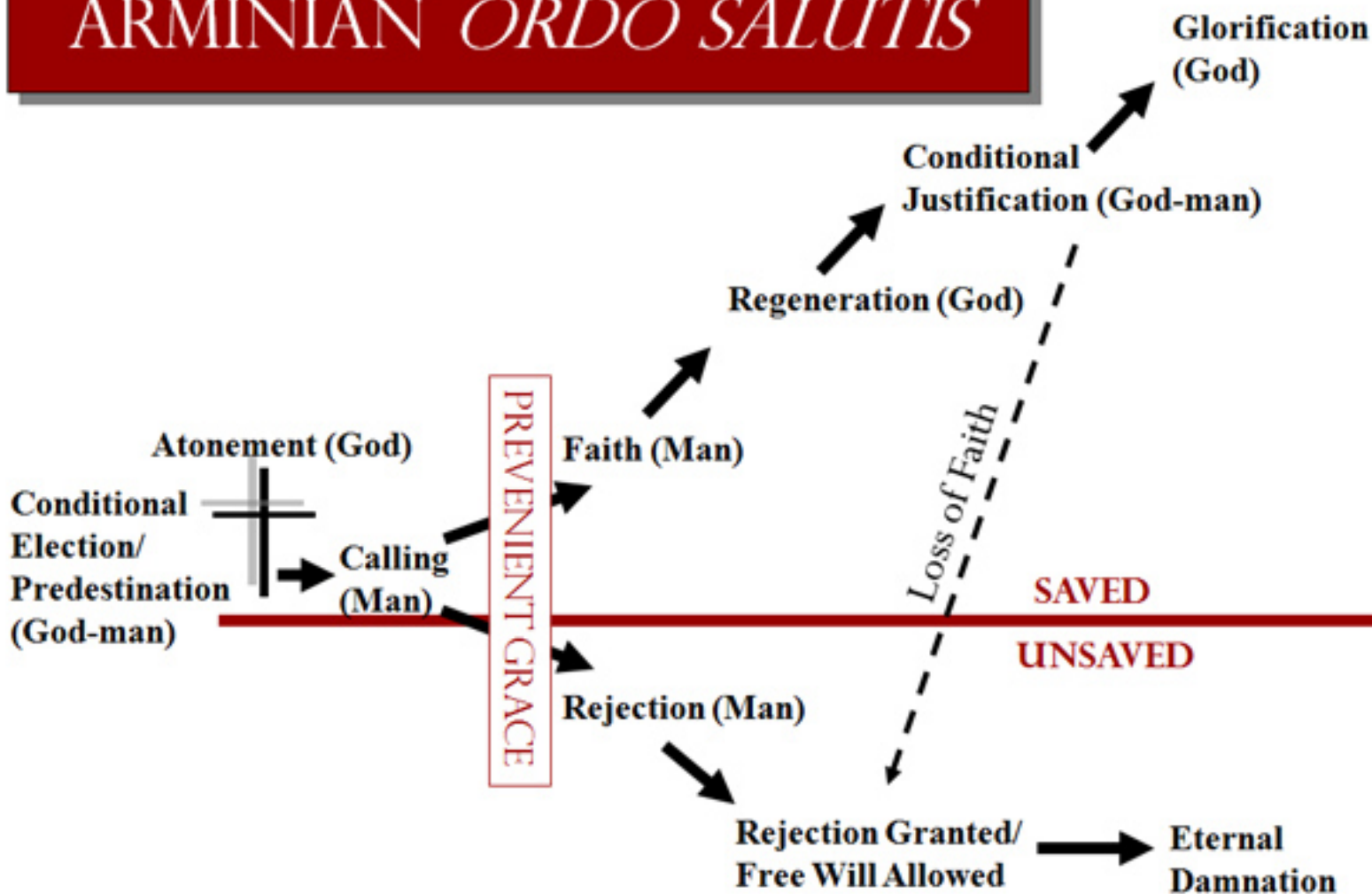


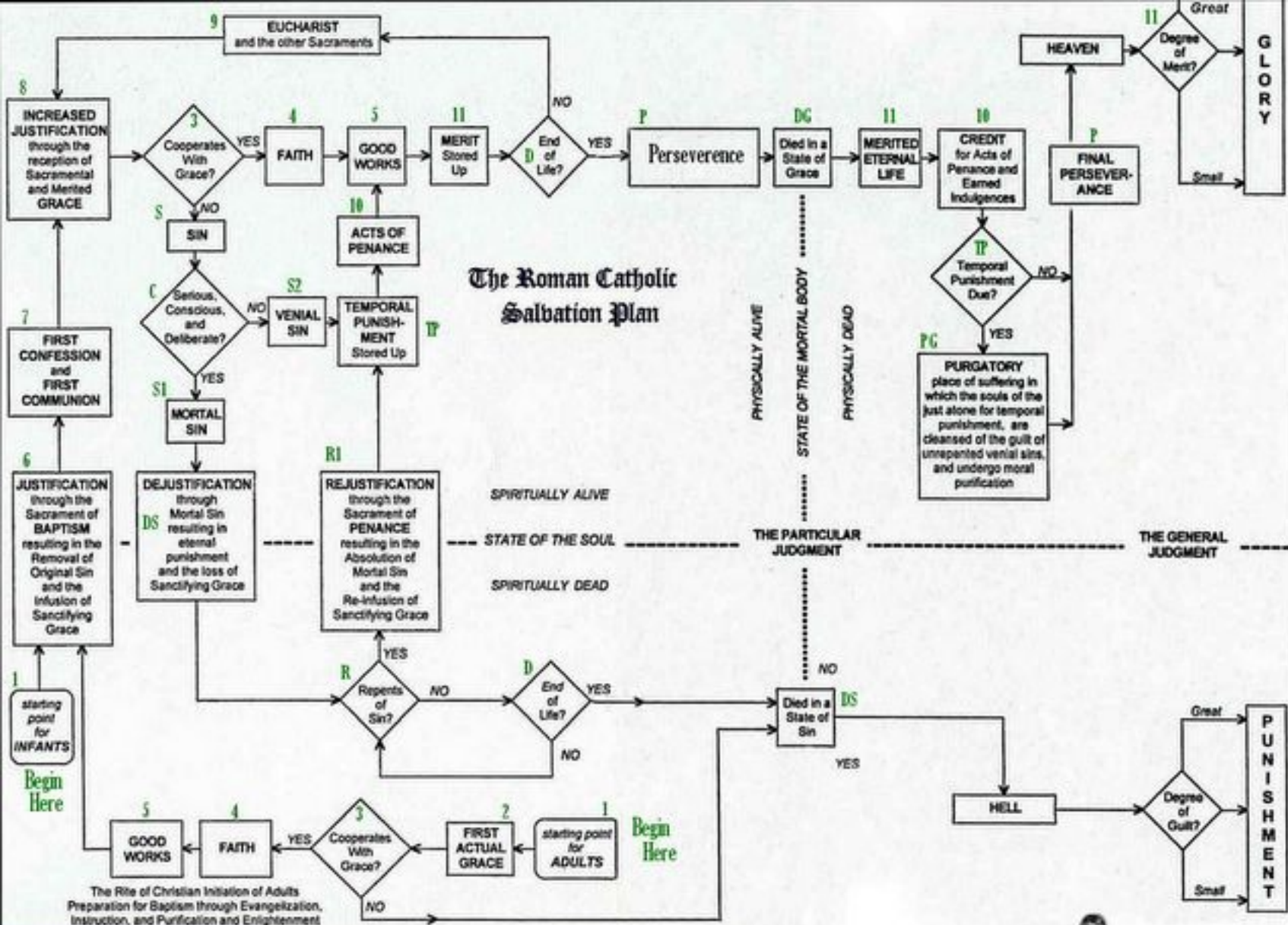
REFORMED/CALVINISTIC *ORDO SALUTIS*



ARMINIAN *ORDO SALUTIS*

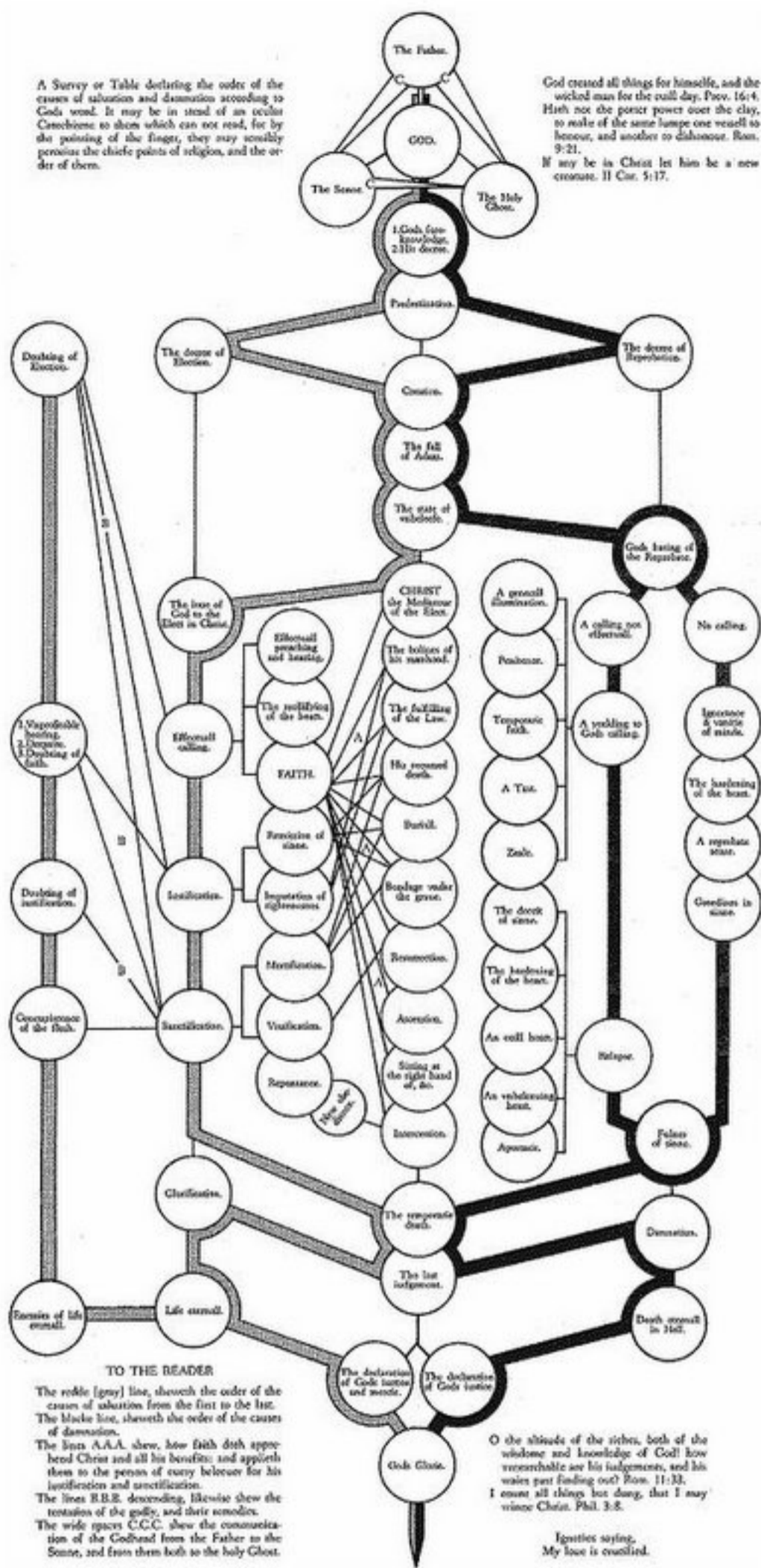


The Roman Catholic Salvation Plan



A Survey or Table declaring the order of the causes of salvation and damnation according to Gods word. It may be in stead of an oculis Carochium to them which can not read, for by the pointing of the finger, they may easily perceive the chief points of religion, and the order of them.

God created all things for himself, and the wicked man for the cruel day. Prov. 16:4. Hath not the potter power over the clay, to make of the same lump one vessel to honour, and another to dishonour. Rom. 9:21. If any be in Christ let him be a new creature. II Cor. 5:17.

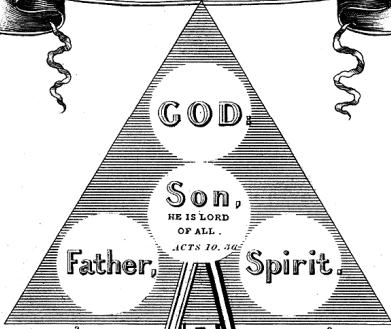


TO THE READER
 The redde [gray] line, sheweth the order of the causes of salvation from the first to the last.
 The blacke line, sheweth the order of the causes of damnation.
 The lines A.A.A. shew, how faith doth apprehend Christ and all his benefits; and applieth them to the person of every beleever for his justification and sanctification.
 The lines B.B.B. descending, likewise shew the restoration of the godly, and their remedies.
 The wide spaces C.C.C. shew the consecration of the Godhead from the Father to the Sonne, and from them both to the holy Ghost.

O the stupidity of the riches, both of the wisdom and knowledge of God! how unreasonable are his judgements, and his ways past finding out? Rom. 11:33. I count all things but dung, that I may winne Christ. Phil. 3:8.
 Ignatius saying, My love is crucified.

NOTE:
 1. William Perkins places foreknowledge prior to the decree not because God first foreknows what will happen in the future and then decrees to let it come to pass, but rather because the decree is a volitional act of God's free will, whereas foreknowledge is an immediate act of God. For a discussion of this, see Perkins' *The Golden Chaine*, or Theodore Beza's *Table of Predestination*.
 2. There are a number of people (it would seem from encyclopedias on the internet, who have gathered from this chart an erroneous conclusion regarding the order of the decree in supralapsarianism (the particular view of the logical ordering of God's decree that was held by Perkins and other men as Beza, Rutherford, Twisse, Calvin, George Gillespie, Patrick Gillespie, Binning, Dickson, Gomar, Maccovius, and a number of other prominent Reformed Divines). Because Perkins places on this chart the order of Predestination, Creation, Fall, etc., many have erroneously concluded (though any who read the primary works will see the falsity of their assertion) that this was the order of the decree according to supralapsarianism. This is false. Perkins places creation before the fall here not in God's decree, but in the execution of this decree in time. It will be admitted that medieval supralapsarians as Gregory of Rimini, Thomas Bradwardine, and Duns Scotus (who is but supralapsarian on election and infralapsarian on reprobation insofar as he sets reprobation as a negative act) were still working through the issue of the order of God's decree and thus some did place creation prior to the fall, and election and reprobation either before creation or before the fall. Previous in church history the question of the logical ordering was generally avoided as something too deep as yet for the church to deal with. It was with the popular realization that the not granting of grace was not a purely negative act, but a positive decree of the free will of God to deny grace (ala Bradwardine & Aquinas) that caused a distinction between the creation and the fall to be admitted in terms of the decree. Prior to this time statements are at times difficult to trace precisely, as when the same author states that God chooses to save us because He knows we will have faith, but elsewhere clearly make the foreknowledge of faith based upon a logically prior unconditional election to faith in order that salvation might be applied to us in distinction from others in the world. Some concept of such an absolute predestination unto death also appears from early on. See William Twisse, *The Riches of God's Love*, the two historical sections upon Augustine et al, and later upon Remigius and the Council of Valens. As to the supralapsarian view also, there are differences of opinion upon the degree of subordination in the decree versus coordination. Patrick Gillespie and Theodore Beza, for instance, hold to a greater degree of subordination in the decree than William Twisse and Hugh Binning. So to some extent, supralapsarianism is not dependent entirely upon the specific ordering of the decree, provided that one understand election / reprobation as logically prior to the fall (since that is, by definition, supralapsarianism). On the other hand, it was not the view of supralapsarians after the reformation that creation is logically prior to the fall, and to make this out of Perkins chart betrays a misunderstanding of supralapsarianism as understood by Perkins, a misreading of his chart, and a confusing of the decree with its execution in time.

A MAP SHEWING THE ORDER & CAUSES OF SALVATION & DAMNATION



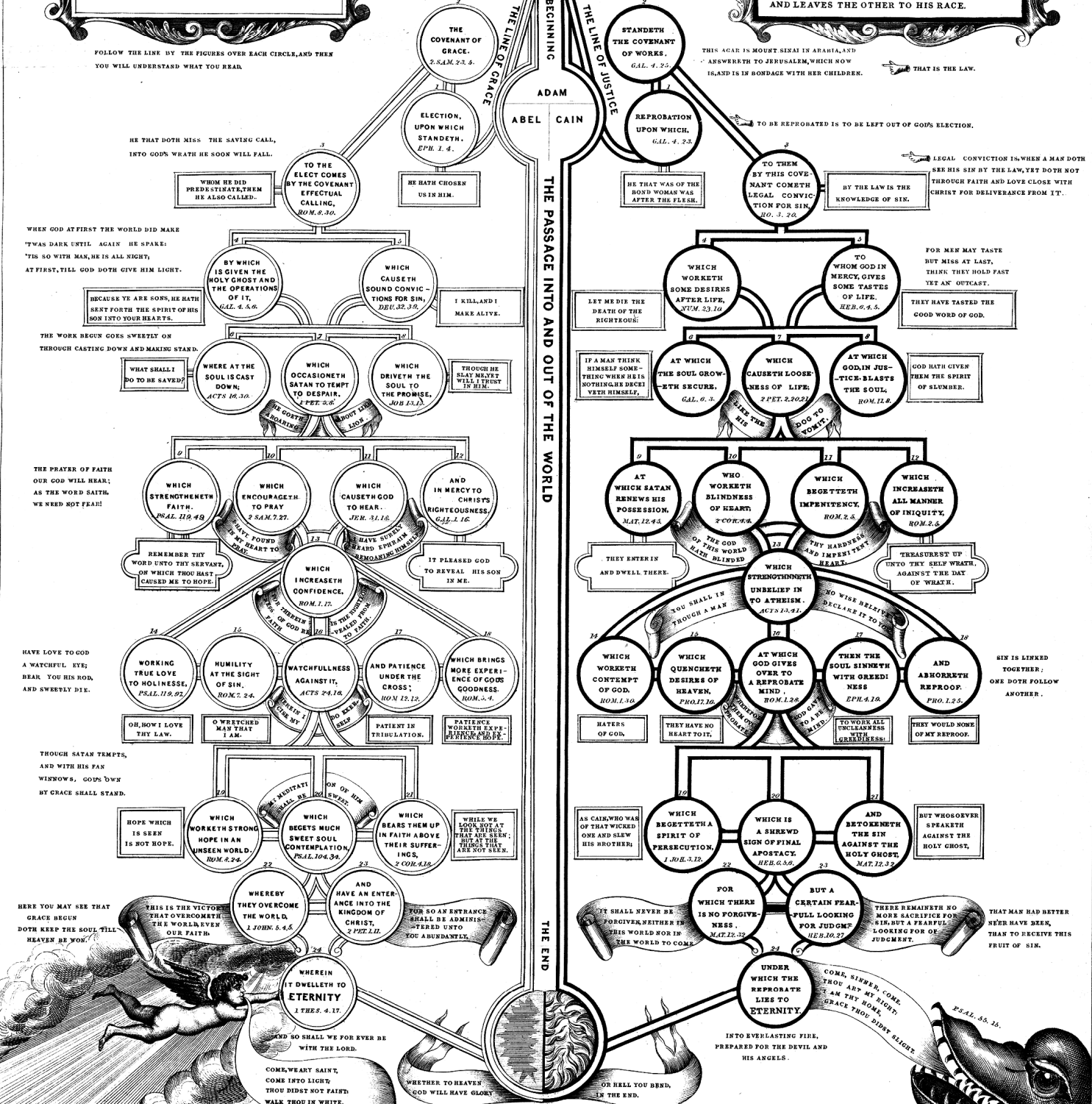
WHEN THOU DOST READ THIS SIDE, THEN LOOK INTO THY HEART, AS IN A BOOK, AND SEE IF THOU CANST READ THE SAME IN THREE FROM GOD BY CHRIST HIS NAME, IF NOT, THEN FEAR THE OTHER SIDE, WHICH NOT TO LIFE BUT DEATH DOTH GUIDE.

THESE LINES ARE BLACK, AND SO ARE THOSE THAT DO ETERNAL LIFE OPPOSE; WHICH THOSE WILL DO MOST WILLINGLY WHOM GOD DOTH LEAVE TO LIVE AND DIE.

FOLLOW THE LINE BY THE FIGURES OVER EACH CIRCLE, AND THEN YOU WILL UNDERSTAND WHAT YOU READ.

THIS AGAR IS MOUNT SINAI IN ARABIA, AND ANSWERETH TO JERUSALEM, WHICH NOW IS, AND IS IN BONDAGE WITH HER CHILDREN. THAT IS THE LAW.

THE PASSAGE INTO AND OUT OF THE WORLD



By John Bunyan, Author of the Pilgrim's Progress.