

Theodore Beza On Double Predestination ¹

Edited by Rand Winburn

CHAPTER ONE: The question of God's eternal Predestination is not curious or unprofitable, but of great importance and very necessary in the Church of God.

In his book, *The Perseverance of the Saints*, St. Augustine says that his adversaries in this question alleged that the doctrine of Predestination hindered the preaching of God's Word, causing it to be of no profit. Augustine refuted their arguments by reminding them that this doctrine did not hinder the Apostle Paul in carrying out his duty. For he both taught and endorsed the doctrine of Predestination, while never ceasing to preach the Word of God. Furthermore, Augustine states that just as the preacher who has received the gift of Predestination can better exhort and teach others, so too, does he hear the preacher in obedience with greater reverence, who has also received this gift.

We do, therefore, exhort and preach, but it is only those which have ears to hear who will hear us without agitation, and to their comfort. Those who have not ears to hear will fulfill the prophecy, *that hearing with their ears they do not hear*, for they hear with the

¹ Published in 1575. Original publication may be found in the British Museum. Slight alterations in text solely for the purpose of ease in comprehension. Unless indicated otherwise, all footnotes are Beza's, though hundreds of Scripture references and three remaining chapters have been omitted for condensation purposes only. Paragraph headings in blue are additions by the editor. Beza, a French theologian, Professor of Greek and editor of New Testament manuscripts, was successor to Calvin in Geneva in 1564.

outward sense, but not with inward consent.² Now why some men have ears to hear while others do not is due to the truth that to some it is given to come to Christ and to others it is not. No man knows why the Lord chooses to give to some and not to others, for who knows God's mind? But must this truth be denied, though it is plain and evident, just because His secret and hidden counsel cannot be penetrated?

Augustine further elaborates, "I ask you if some under the pretense of Predestination give themselves over to slothful negligence, being inclined to flatter their flesh and follow their own lusts, are we, therefore, to judge that the Scriptures which plainly teach God's foreknowledge and Predestination³ is false?" Where is the common sense in teaching that a doctrine of which the Scriptures lawfully speak should not be spoken? Yet our adversaries claim they fear preaching Predestination lest they offend those who are not able to understand and receive it. But should not we, as Christians, fear for ourselves when we hold our tongue, for there may well be a man given ears to hear, able to receive the truth, who is now given the snare of falsehood and error instead?

Moreover, Augustine goes on to say that both the Apostles and those who came after taught that eternal Election and living a godly life were inseparable. That being the case, it is contrary to reason and Scripture that our adversaries think it lawful to declare that though the doctrine of Predestination is true, yet it ought not to be preached to

² Beza differentiates between the outward general call of the Gospel which goes out to the disobedient masses and the inward effectual call which only the Elect obey by the efficacious accompanying power of the Holy Spirit.

³ [Editor's note: e.g., Romans 8:29.]

the people. On the contrary, it is good to be preached with thoroughness, so that he that hath ears to hear may hear. And who is he that hath ears to hear? He it is who has received them of God, who promised to give them to His Elect. And he who receives this gift will drink the doctrine, and be filled, and have life.

For just as we must preach the fear of God to the end that God may be truly served, so also must we preach Predestination, that he which has ears to hear may hear and rejoice in God, not in himself, for the grace of God towards him.

This is the mind of that excellent theologian as touching this doctrine. However, we must not neglect to keep two conditions in mind when teaching this doctrine. First, that we do not speculate by speaking beyond what is taught in God's Word; and second, that we remain steadfast in teaching according to what is taught in Scripture to the edification of Christians.

CHAPTER TWO: Of the eternal counsel of God hidden in Himself, which can only be known by the effects thereof, after the fact of its coming to pass.

God, whose judgments no man can comprehend, whose ways cannot be found out, and whose will ought to stop all men's mouths, according to the determinate and unchangeable purpose of His will, by the virtue whereof all things are made, yea, even those things which are evil and execrable. These are not wrought by His divine counsel, for they proceed from the Prince of the Air and that spirit which worketh in the children of disobedience. Thus, God hath

determined within Himself, before all beginning, to create all things in their time -- men being His crowning achievement -- for His glory. He made men after two kinds, the one completely contrary to the other. The first kind He made partakers of His glory through His mercy, which it pleased Him to choose by His secret will and purpose. We call these vessels of honor, the Elect, the children of promise, and predestinate to salvation, according to the Word of God. The others it pleased Him to ordain to damnation that He might show forth His wrath and power, to be glorified likewise in them. These we call the vessels of dishonor and wrath, the Reprobate and cast off from all good works.

ELECTION IS UNCONDITIONAL

This election or predestination to everlasting life, being considered in the will of God, that is to say, this selfsame determination or purpose to Elect, is the first cause and origination of the salvation of God's children. It is not grounded, as some say, because God did foresee their faith or good works. Rather the cause is found in His own good will, from whence afterwards the Election, the faith and the good works spring forth. Therefore, when Scripture reconfirms the children of God in full and perfect hope, it does not stray in alleging the testimonies of the second causes, that is to say, in the fruits of faith, or the second causes themselves, as calling by the Gospel and faith in Christ Himself, who ascended on high, and who is our Head, in whom we are adopted according to that eternal purpose which God hath determined only in Himself.

REPROBATION IS UNCONDITIONAL

Likewise when mention is made of the damnation of the Reprobate, whose entire fault lies within themselves: yet notwithstanding, sometimes when need requires in order to make more manifest by this comparison the great power of God's patience and the riches of His glory toward the vessels of mercy, Scripture leads us unto this high secret, which by order is the first cause of their damnation, for which no other cause is known to men, but only His just will, which we must with all reverence obey since it comes from Him, who is justice personified, and cannot by any means or by any man in any way be comprehended. ⁴ We must place a distinction between the purpose or ordinance of Reprobation and Reprobation itself. His secret purpose to reprobate is hidden from us. ⁵ We know the secondary causes of Reprobation and damnation as expressed in God's Word: corruption, lack of faith and iniquity. These attributes are

⁴ Exodus 9:16; Psalm 33:15; Proverbs 16:4; Romans 9:11-13, where Paul says not only that Esau was ordained to be hated before he did any evil (for in so saying He did not include actual sin and unbelief), but he says expressly before Esau was born, whereby he excludes original sin from the cause of God's hate, as well as all that which might be considered in the person of Esau because of his birth. Therefore, later in Romans 9, when Paul shows how the Reprobate murmur and reply, he does not say they speak in this manner, *Why doesn't God hate others as He does us, since they are also born in the same corruption as we?* [i.e., since all men come from the same corrupt lump of clay having the stain of original sin throughout, why hate some and not all?] But the Apostle speaks no such words. Rather, he says their reasoning is this: *Who can resist His will?* For by this argument man would accuse God of injustice, unjustly condemning some for no other cause but that God willed it be so. To this Paul does not answer that it is due to God's foreseeing they would be corrupt, thereby being the cause and grounds for His condemnation (which answer would have been clear and resolute had it been true), but inasmuch as he says plainly it so pleased God and it is not in the power of man to change God's good pleasure, he restrains man's wisdom, that man might revere and wonder at God's mysteries, which is a most righteous to do. This doctrine is also a cause of encouragement for the Elect that they might honor the grace of God which is declared and made famous by such a comparison. In this way should similar passages of Scripture which lift us up to behold the sovereign will of God, which is the only rule of justice, be properly expounded. Isaiah 54:14; 1 Sam. 2:25; John 6:64-65; John 10:26; John 12:39-40; 1 Peter 2:3; etc.

⁵ [Editor's note: i.e., Why he chooses those specific men for reprobation in the first place.]

both necessary and voluntarily committed by vessels made to dishonor.

Likewise, in Election, the order of causes of the salvation of the Elect begins first with the determination to do so within the Lord Himself. This purpose or ordinance proceeds all other causes. ⁶

CHAPTER THREE: How God executes His eternal counsel toward the Elect as well as the Reprobate.

The Lord God, that He might execute His eternal counsel to His glory, prepared a way, according to His infinite wisdom, unbiased both to those He would choose and those He would refuse. For when He determined to show His infinite mercy in the salvation of the Elect, as well as His just judgment in the condemnation of the Reprobate, it was necessary that He should shut up both under disobedience and sin. He would then show His mercy to them that believed, that is to say, the Elect, because faith is the gift of God which properly belongs to them alone. Contrarily, He would condemn for just cause those to whom it was not given to believe, ⁷ nor to know God's mysteries. ⁸

Furthermore, God did this in such a way and with such wisdom that the entire fault of the Reprobate's damnation lies within themselves. However, all the glory and praise of the Elect's salvation belongs entirely to God's mercy.

⁶ Romans 8:30; Ephesians 1:4-5. [Beza was Supralapsarian in his understanding of Election.]

⁷ Matt. 13:11.

⁸ John 12:38-40.

GOD NOT THE AUTHOR OF SIN

Let it be spoken with reverent fear that God would have been the author of sin had he created man a sinner. Had this been the case, He could not have justly punished man for sinning. But he did not create man a sinner. Rather, He created him after His own image, i.e., innocent, pure and holy. Notwithstanding this, man, without any constraint placed upon him, and not yet forced by any necessity to sin out of concupiscence concerning the will (which as yet had not been made a servant of sin), willingly and of his own accord rebelled against God.

MAN'S DEPRAVITY IS TOTAL DUE TO SIN;
NO PART OF MAN IS LEFT UNTOUCHED

By so doing, the entire nature of man is now bound to sin, and consequently, to the death of body and soul.

NOTHING HAPPENS APART FROM THE EXPRESSED
OR SECRET WILL OF GOD

Yet we must confess that this fault came not by chance or fortune, for God's providence stretches itself to the smallest things.⁹ Neither can we say that a thing can happen that God knoweth not, or is not concerned, unless we fall into the error of the Epicureans, from which error may God preserve us. Nor can we likewise say that a thing occurs by His bare or idle permission or sufferance, separate from His will and sure determination. For since it is true that God hath appointed the end, it is necessary also that He should appoint the causes which lead us to the same end, unless we affirm with the wicked Manicheans that this end was unplanned and by chance, or perhaps by means of causes ordained by some other god.

⁹ Matt. 10:29-30; Proverbs 16:33.

Furthermore, we can not imagine anything happening contrary to God's will, for that would be blasphemy, denying He is omnipotent and Almighty.

As St. Augustine plainly notes in his book, *Of Corruption and Grace*, 'we conclude, therefore, that the fall of Adam was initiated by his own will. That notwithstanding, it happened not without the will of God, whom it pleased, by a marvelous and incomprehensible means, that the thing which he doth not allow (forasmuch as it is sin) should not happen without his will.'

And this is done, as we said before, that he might show the riches of His glory toward the vessels of mercy; and his wrath and power upon those vessels which He hath made to set forth His glory by their shame and confusion. ¹⁰

SALVATION AND JUDGMENT BOTH REVEAL THE GLORY OF GOD

For the final end of God's counsel is neither the salvation of the Elect, nor the damnation of the reprobate, but the setting forth of His own glory, in saving the one by His mercy, and condemning the other by His just judgment.

So, to avoid the innumerable blasphemies to which our feeble minds tend to draw us, let us confess that the corruption of the principal work that God hath made --- which is man --- has not happened by chance, nor without the will of Him who, according to His incomprehensible wisdom, doth make and govern all things to His glory. Albeit we must confess, (in spite of man's judgment which was limited within certain bounds in the beginning, and afterwards miserably corrupted), that the whole fault of his own damnation lieth

¹⁰ Exodus 9:16; Proverbs 16:4; Isaiah 54:16; Romans 9:11-13 & 17-18.

in man. For placed between the secret, incomprehensible will of God and the resulting corruption of man's nature, which is the very first occasion of the Reprobate's damnation, is the will of the first man, Though originally created good, man's will became the channel through which man willingly corrupted himself, thereby opening the door to the just judgment of God, bringing condemnation upon all those to whom it does not please Him to show mercy. And if they would yet object and cavil, saying, that they cannot resist the will of God, ¹¹ let us suffer it, for they bring about their own destruction when they plead against Him, who is quite able to defend His justice against their false accusations.

ELECTION IS CAUSE FOR HUMILITY AND PRAISE TOWARD GOD

Let us revere that which is beyond the reach of our intellect and turn our minds wholly to praise His mercy, who by His grace alone hath saved us when we deserved the same punishment and damnation, being no less sinners and wicked than the Reprobate.

CHAPTER FOUR: By what order God decrees and executes Election.

FIRST, A MEDIATOR MUST BE APPOINTED

When God had determined with Himself the things mentioned before, He, by a more manifest order of causes, which notwithstanding was eternal (as all things are present to Him), disposed, in an orderly fashion, all decrees whereby He would bring His Elect unto His Kingdom. Before all other things it was necessary that a Mediator should be appointed, by whom man might be

¹¹ Romans 9:13 & 19.

perfectly restored, for though He is merciful He could not forget His justice. By providing a Mediator, God's free mercy and grace is exemplified in the Elect. A Mediator was necessary because man, besides being weak and not able to sustain the weight of God's wrath, flatters himself through blindness so that he cannot perceive that (1) he is wholly in bondage to sin, unable to free himself; (2) the Law of God is to him death, for he cannot satisfy the Law even in the very least jot. God therefore, the most merciful father of the Elect, balancing justice with His infinite mercy, appointed His only Son, who is of the same substance, eternal with the Father, at the time determined, He should by the power of the Holy Ghost be made very man, to the end that both natures – God and man – be joined in Jesus Christ alone. By so doing, all of man's corruption should be healed in one man, who should also accomplish all justice, and moreover should be able to sustain the judgment of God. As Priest, he should be sufficient and worthy to appease the wrath of God, His Father, in dying as a just and innocent man, for them that were unjust and sinners, atoning for our disobedience and purging all our sins which were laid upon Him. And finally, by one offering and sacrifice He should sanctify all the Elect, mortifying and burying sin in them by their partaking of His death and burial, then quickening them into newness of life by His resurrection, so that they should find more in Him than they lost in Adam.

And to the intent that this remedy should not be ordained in vain, the Lord God determined to give, in addition to His Son, all things necessary to obtain salvation specifically to those whom He had determined in Himself to choose. He then determined to give

them to His Son, that they being in Him, and He being in them, might be complete and made perfect in one by the decrees which follow, according as to it please Him to bring forth every one of His Elect into this world.

THE LAW IS PREACHED TO CONVICT MEN OF SIN, THEN GOSPEL OF CHRIST IS
PREACHED

For first, when it pleased Him to disclose that secret which he had purposed from before all beginning, at such time as men least look for it, for men are blinded, though they think they see clearly, when, in fact, death and damnation hang over their head, He commeth suddenly, setting before men's eyes the great danger they are in. And that they might be touched more sharply and lively, he addeth the preaching of His Law to the witness of their own conscience which is, as it were, asleep and dead. To this He adds the examples of His judgments, to strike them with the horror of their sins, not for the purpose that they should remain in that fear, but rather that beholding the great danger thereof, should fly to that one Mediator, Jesus Christ; in whom, after the sharp preaching of the Law, He sets forth the sweet grace of the Gospel, with one condition: that they believe in Him, the only One who can deliver them from condemnation, giving them right and title to the Heavenly inheritance. Yet all these things were but vain if He only set before men's eyes these secrets through the external preaching of His written Word, published in the Church of God, though it is the ordinary means whereby Jesus Christ is communicated to us.

THE ELECT RECEIVE THE INWARD CALL TO FAITH IN CHRIST BY THE SPIRIT WORKING
IN THEM

Therefore, as touching His Elect, to the external preaching of His Word He joins the inward working of His Holy Spirit, which does not restore (as Papists imagine) the remnant or residue of free will. For whatever power of free will which remains in us serves no other use but to willingly sin,¹² to run from God,¹³ to hate Him,¹⁴ will not hear Him,¹⁵ will not believe in Him,¹⁶ will not acknowledge His gift,¹⁷ and, therefore, we are all children of wrath and malediction. By the effectual inward working of the Holy Spirit upon the Elect, hearts of stone are changed to hearts of flesh,¹⁸ draws them to Christ,¹⁹ teaches them,²⁰ enlightens their eyes,²¹ opens their senses,²² their heart, their ear and understanding. The first effect of these things is to make known to the Elect their own misery, and second, to plant in them the gift of faith, whereby they may perform that condition which is joined to the preaching of the Gospel. Faith itself may be divided into two distinct classes: general and specific. General faith is that which acknowledges Christ, believing the Gospel accounts and prophecies written of Him. Such a faith is not uncommon among the reprobates. The latter, which is proper true faith belonging to the Elect, consists in applying Christ (who is universally and indifferently

¹² Romans 6:19-20.

¹³ Genesis 3:8; John 6:65.

¹⁴ Romans 5:10; Romans 8:7.

¹⁵ John 6:60.

¹⁶ Isaiah 53:1; John 12:39.

¹⁷ John 4:10; 1 Cor. 2:14.

¹⁸ Ezek. 11:19 & 36:26.

¹⁹ John 6:44.

²⁰ John 6:45.

²¹ Psalm 119:130; Ephesians 1:18.

²² Isaiah 50:5; Psalm 119:18,73,130.

preached to all men) to ourselves, as ours, every man making sure of his Election which hath been hid before all time in God's secret will,²³ and afterwards revealed unto us. This He did partly through the internal testimony of the Holy Ghost in our conscience, joined to the external preaching of God's Word,²⁴ and partly through virtue and power of the same Spirit who delivers the Elect from servitude to sin,²⁵ persuading and directing them to will and work the things which please God. These then are the decrees whereby it pleases God to create and form his special grace, that precious and unique gift of faith in His Elect, to the intent that they may embrace their salvation in Jesus Christ.....

WITH THE GIFT OF FAITH IS JOINED THE GIFT OF PERSERVERANCE IN THE TRUE FAITH

.....Whosoever hath received the gift of true faith, hath also by the same free grace of God obtained the gift of perseverance,²⁶ so that in all manner of temptations and afflictions, he doubts not to call upon God with sure confidence to obtain his request, knowing that he is of the number of God's children, who cannot fail him. Moreover, he never swerves so far out of the way, but that at length by the benefit of God's grace, he returns again. For although faith sometimes seems for a time hidden and buried in the Elect, so much so that a man may think it utterly quenched (which God allows that men might know their own weakness), yet is never utterly leaves them, that the love of God and their neighbor is altogether plucked out of their hearts. For no man is justified in Christ,

²³ 1 Cor. 2:10-16; Col. 1:26-27.

²⁴ Romans 8:15; Galatians 4:6.

²⁵ 1 John 3:8-10; Philip. 2:13; John 8:36; Romans 6:18.

²⁶ Numbers 23:19; Psalm 23:6; Psalm 91; Matt. 24:24; John 6:37 & 17:15 & 10:28-29; Romans 8:38-39; Philip. 1:6; 1 Thess 5:24.

who also is not sanctified in Him, and framed to good works which God prepared that we should walk therein. This is then the way whereby God, by His mercy, does prepare, to the full execution of His eternal counsel, those who are Elect, whom it pleases God to reserve, till they come to ripe age and discretion.

CHAPTER FIVE: By what order God decrees and executes Reprobation.

Based on what was stated before, it should by now easily appear how God has the Reprobate go to their own place. ²⁷

Those whom God created to this end, He did so that He might be glorified in their just condemnation. For as Christ, the second heavenly Adam, is the foundation and very substance and effect of the Elect's salvation, so also is the first earthly Adam, who fell, the first author of the hatred the Reprobate have toward God, resulting in their damnation; ²⁸

For when God, moved with these causes which only He knows, determined to create them to this end, to show forth in them His just wrath and power; ²⁹ likewise did He dispose the causes and means in an orderly fashion whereby it would come to pass that the whole cause of their damnation might be entirely their fault, as was declared earlier in the third chapter. God is just in hating the Reprobate because of their corruption. In some He executes His just wrath as

²⁷ [By 'own place' is commonly meant 'perdition.'] Matt. 25:41.

²⁸ Romans 5:18; 1 Cor. 15:21.

²⁹ Exodus 9:16; Romans 9:17 & 22.

soon as they are born,³⁰ and towards the rest that are of an accountable age, He reserves for a more sharp judgment in completely different ways.

MANY REPROBATES NEVER HEAR THE NAME OF CHRIST

No favor was shown Reprobates who never heard the name of Christ, in whom alone is salvation.³¹ Rather, the Lord allowed them to walk in their own ways,³² and run headlong to their perdition. As for the testimonies that God hath to them of His divinity,³³ they serve no other use but to make the unbelievers without any excuse,³⁴ and yet through their own fault, seeing their ignorance and lack of competence in using rightly what judgment they have, is the just judgment of that corruption wherein they are born. And surely in regard to their knowing God by their natural light, or rather natural darkness into which they were born and continued,³⁵ yet it was in no way sufficient for their salvation. For it is necessary for us who shall be saved, that we know God, not only as God, but as our Father in Christ.³⁶ This mystery flesh and blood does not reveal,³⁷ but the Son Himself, to them whom His Father hath given Him.³⁸

MANY REPROBATES HEAR THE GOSPEL

Concerning the other Reprobates, their fall is more terrible.³⁹ For the Lord causes these to hear the outward Word of the Gospel

³⁰ [Meaning death in infancy.] Exodus 20:5; Ephesians 2:3; Romans 5:14.

³¹ Matt. 1:21; Acts 4:12.

³² Acts 14:16 & 17:30.

³³ Romans 1:15 & 20; Acts 14:17 & 17:27.

³⁴ Romans 1:20; John 15:22; Romans 2:12.

³⁵ Romans 1:22-23.

³⁶ John 17:3 & 3:36

³⁷ Matt. 11:27 & 16:17; John 1:13 & 3:5-6.

³⁸ Matt. 11:27.

³⁹ Luke 12:47.

preached,⁴⁰ but because they are not of the number of the Elect, being called they hear not.⁴¹ And insomuch as they are not able to receive the Spirit of truth,⁴² therefore they cannot believe because it is not given unto them.⁴³ Thus, when they are called to the feast they refuse to come because the Word of life is folly to them and an offense,⁴⁴ becoming a savor of death to their destruction.⁴⁵

REPROBATES WHO CLAIM CHRIST ARE JUDGED MORE HARSHLY

There are yet other Reprobates whose hearts God opens to receive and believe the things they hear, but with a general faith whereby the Devils believe and tremble.⁴⁶

In conclusion, those who are most miserable of all are those who have achieved a higher degree of knowledge so that their fall might be the more grievous. For though they are raised up by a certain gift of grace, yet they are little moved after having tasted of the heavenly gift;⁴⁷ so that for a time they seemed to have received the seed and to be planted in the Church of God,⁴⁸ even showing the way of salvation to others.⁴⁹ However, it is clearly evident that the Spirit of adoption, which we have already proven to be given only unto them which are never cast forth,⁵⁰ but is written secretly in the

⁴⁰ Matt. 22:14; Luke 13:34 & 19:44.

⁴¹ Jeremiah 7:27; Proverbs 1:24.

⁴² John 14:17.

⁴³ John 12:39; 2 Thess. 3:2; Matt. 13:11.

⁴⁴ 1 Cor. 1:18 & 23.

⁴⁵ 2 Cor. 2:16.

⁴⁶ James 2:19.

⁴⁷ Hebrews 6:4.

⁴⁸ Acts 8:12; Matt. 13, etc.

⁴⁹ Acts 1:17.

⁵⁰ John 6:37.

hearts of God's people, is never communicated to these Reprobate. For if they were of the Elect, they would still remain with the Elect. ⁵¹

Therefore, all of these (because of necessity, and yet willingly), as they are under the slavery of sin, ⁵² return to their vomit, ⁵³ and fall away from faith, ⁵⁴ are plucked up by the roots to be cast into the fire. ⁵⁵ I mean they are forsaken of God, ⁵⁶ who according to His will (which no man can resist), ⁵⁷ and yet because of their corruption and wickedness, ⁵⁸ hardens them, ⁵⁹ making their hearts fat, stopping their ears, and blinding them. ⁶⁰

And to bring this to pass He uses both their own vile concupiscence, to which He had given them up to be ruled and led by, ⁶¹ and the spirit of lies, who keeps them wrapped in their snares, ⁶² by reason of their corruption. Thus, they are like a fountain issuing forth a continuous stream of infidelity, ignorance and iniquity. From their having made shipwreck their faith follows the truth that they can by no means escape that day which is appointed for their destruction, that God may be glorified in their just condemnation. ⁶³

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⁵¹ 1 John 2:10.

⁵² John 8:34; Romans 5:12 & 6:19 & 7:14 & 8:7.

⁵³ 2 Peter 2:22.

⁵⁴ 1 Timothy 4:1.

⁵⁵ Matt. 15:13; John 15:2.

⁵⁶ Acts 14:16.

⁵⁷ Romans 9:19.

⁵⁸ Romans 1:27-28; 2 Thess. 2:9-11; John 3:19.

⁵⁹ Isaiah 63:17; Exodus 4:21; Deut. 2:30, etc.

⁶⁰ Isaiah 6:10; Romans 11:32.

⁶¹ Exodus 7:3-4; Psalm 95:8; Acts 7:42; Romans 1:26.

⁶² 2 Cor. 4:4; 2 Timothy 2:26.

⁶³ 1 Tim. 1:19; Proverbs 16:4; Romans 9:21-22.