

## Timeline of Fulgentius of Ruspe (c. 467 - c. 532)

- 467            born into a wealthy noble family in Thelepte (W. central Tunisia)
- death of his father, Claudius, not long after his birth
- studied Greek literature, committing all of Homer to memory
- studied Latin literature
- manager of family affairs
- tax collector (like Matthew the disciple)
- 493            monk, despite the protestations of his mother, Mariana
- 507            ordained as Bishop of Ruspe (coastal town, 30 km N. of Sfax, Tunisia)
- 508-515       1st exile in Sardinia ordered by Arian Vandal King Thrasamund
- 515            recalled from exile to Carthage to debate Vandal King Thrasamund on Arianism
- 517-523       2nd exile in Sardinia ordered by Arian Vandal King Thrasamund
- 518/9           ▶ read Semi-Pelagian Faustus of Riez's (c. 405 - c. 490) *Of Grace* (474/5)
- 518/9           ▶ wrote *On the Forgiveness of Sins*
- 519            ▶ received *Letter From the Scythian Monks* (Epistle 16)
- 519            ▶ wrote *First Letter to the Scythian Monks* (Epistle 17)
- 523            recalled from exile to Ruspe upon the death of King Thrasamund
- 523            ▶ wrote *Second Letter to the Scythian Monks* (Epistle 15)
- 523            ▶ wrote *The Truth About Predestination and Grace*
- 532            death (1 January) and burial (2 January)

## **Heresies Regarding Christ and Salvation**

1. **Arianism** - denial of the deity of Christ (and the Holy Spirit), and so also of the Holy Trinity
  2. **Arminianism** - God loves and wants to save everybody, Christ died for everybody and the Spirit tries to convert everybody, but salvation depends upon man's "free will"
  3. **Pelagianism** - a grosser form of Arminianism in the early church
  4. **Semi-Pelagianism** - a form of Arminianism which arose as a compromise between Pelagianism and the truth of God's sovereign grace as taught by Augustine
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"The one who commits sin is a slave of sin" [John 8:34] and "by whatever someone has been overcome, by that also he has been made a slave" [II Pet. 2:19]. As sin reigns a man does indeed have free choice, but this is freedom without God, not freedom under God. That is, he is free of righteousness [Rom. 6:20], not free under grace, and therefore he is free in the worst and most servile way ... Our Liberator himself, however, explains how one may become such by saying: "If the Son sets you free, you will be truly free" [John 8:36]. (First Letter to the Scythian Monks 19.38)

All those who have been predestined are thus called so that they may be justified and they are thus justified so that they may be glorified by God [Rom. 8:30]. And, as a consequence, he predestined whom he pleased both to good works and to eternal rewards. He predestined them to a good life and predestined them to eternal life. He predestined them to faith and predestined them to splendor. He predestined them to be adopted in this age and predestined them to be glorified in the kingdom. He predestined them by grace to be made brothers of the Firstborn and predestined them by grace to be made perfect as co-heirs of the same Only-begotten. (*About Predestination & Grace* 3.2.3)

This predestination remains eternally steadfast and steadfastly eternal, not only in its arrangement of the works, but also in the number of persons [it has chosen]. Thus, no one from the plenitude of that number will lose the grace of eternal salvation, and no one who is not of that number will attain the gift of eternal salvation. Since God knows all things before they come about, just as he is certain about the number of the predestined, so also there is no doubt about the outcome of works he has planned (*About Predestination & Grace* 3.4.6)

[The Apostle Paul] wanted the truth he wrote in his letters to be preached to all men. Therefore, there is no doubt that whoever strives to refute or fight against the apostolic words denies the apostolic commands. For the blessed Apostle preached predestination faithfully and truthfully, and in the same way he commanded that it be preached faithfully and truthfully to us. (*About Predestination & Grace* 3.8.12)

... our Savior reproves the malevolence of the unbelieving city ... [Matt. 23:37]. Christ said this to show its evil will by which it tried in vain to resist the invincible divine will, when God's good will neither could be conquered by those whom it deserts nor could not be able to accomplish anything which it wanted. That Jerusalem, insofar as it attained to its will, did not wish its children to be gathered to the Savior, but still he gathered all whom he willed. In this it wanted to resist the omnipotent but was unable to because God who, as it is written, "Whatever the Lord pleases, he does" [Ps. 135:6], converts to himself whomever he wills ... (*On the Forgiveness of Sins* 2.2.3)

