

CALVIN'S INSTITUTES ABRIDGED



TIMOTHY TOW

(Vol. I, Book I & II)

JOHN CALVIN'S
INSTITUTES OF THE CHRISTIAN RELIGION

An Abridgment

by

TIMOTHY TOW

In Two Volumes

Vol. I, Book I & II



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**To
My Students**



 *Calvin*

*From a Sixteenth Century Portrait in Le Musee Boijmans
Rotterdam.*

FOREWORD

Calvinism is often misrepresented, not only by its opponents, but also by those who are counted among its adherents. While the latter sometimes draw conclusions that are alien to the Reformer's teaching, the former tend to make a caricature of his thoughts. Consequently, the rank and file of Protestant Christians are lacking a clear insight of what the system represents. We hardly dare to expect a change for the better. As a matter of fact, the number of those who are thoroughly acquainted with Calvin's thinking has always been very small, and it will probably continue to be so. There are not many Christians who would take the time to explore the rich spiritual heritage of the great Genevan as contained in his many sermons, his letters, and in his famous **Institutes of the Christian Religion**. And most certainly Calvin himself would advise us rather to turn to the living and everlasting Word of God and to attend to the preaching of it. As a matter of fact he was not interested in Calvinism, nor did he seek the following of Calvinists, be they Hyper-, Neo-, or just ordinary Calvinists! In promptness and sincerity he only wanted to promote true, Biblical, Christianity. Unlike many other theologians John Calvin did not try to develop a theology of his own. He is great in not seeking greatness. Yet, being endowed with an unusually keen mind, and a receptive heart, Calvin's expositions of Biblical truth are at once timeless and timely.

Having discovered the lasting value of Calvin's writings, Dr. Tow desired to make them accessible to the Christian Community. Hence this Abridged Edition of the **Institutes of the Christian Religion**. It has been a great undertaking. With painstaking accuracy Dr. Tow has summarised the Reformer's teaching. Without deviating from the original, he has given us a very readable book. It should be in the hands of the old and the young. Pastors and youth leaders could use it as a textbook for

religious instruction. It may serve as a Compendium for theologians who want to brush up their knowledge of Reformed doctrine.

The present edition covers Book I and II of Calvin's Institutes. We are looking forward to the publication of the remaining part. May it be given to the author to complete his task in not too long a time. May the Lord use it for our generation that we might be solidly rooted in the faith of our fathers.

J.C. Maris,

Amsterdam, October 17, 1975.

PREFACE

If it is true, according to B.B. Warfield: "what Plato is among philosophers, or the Iliad among epics, or Shakespeare among dramatists, that Calvin's Institutes is among theological treatises," then no student of theology can afford to go without some serious reading in this immortal work. "Even from the point of view of mere literature, it holds a position so supreme in its class," reiterates Warfield, "that everyone who would fain know the world's best books, must make himself familiar with it."

The writer of this Abridgment was first introduced to Calvin's **Institutes of the Christian Religion** while a student at Faith Theological Seminary, USA. What was offered as an elective he discovered to his delight to be a gem of the greatest price. This led him to pursue through the voluminous work on his own, and to re-study it in latter years. Through Calvin's inspirational teaching (his emblem is a heart offered to the Lord) of "the true and substantial wisdom which principally consists of the knowledge of God and the knowledge of ourselves," this writer has found a new, radiant confidence for living in perilous end-times like these. For, Calvin has taught, as no other theologian, that "salvation is **of the Lord**" (Jonah 2:9).

Reading Calvin's Institutes, however, is like going through a ten-course Chinese dinner. The feast he spreads is so sumptuous that it takes no little time to imbibe. In order to render the Institutes more assimilable to students of Far Eastern Bible College, the writer has made this Abridgment for their guidance, chapter by chapter.

Having found such Abridgment profitable also to laymen, Rev. Quek Kiok Chiang has given it generous space in the Far Eastern Beacon for serial publication. This wider dissemination in turn has found further reception in the Australian Beacon published by Mr. John S. Mackenzie. Through these circulations,

requests have been received from Calvin lovers at home and abroad for a more permanent form of the Abridgment.

With deep gratitude to the Father Almighty for His sustaining hand, the Abridgment of the first two of Calvin's four books is completed hereat. It is sent forth with a view of giving some assistance to other students of theology, and of stirring up interest in those not acquainted with Calvin's teaching. Yea, it is sent forth with a prayer, that it might grip the heart of everyone who has never been lifted into the heights of Calvin's marvellous comprehension of the sovereignty and grace of God.

The writer is grateful also to Dr. J.C. Maris, his esteemed friend and colleague in the testimony of the International Council of Christian Churches, for his kind introduction and encouragement to consummate this work of Abridgment.

In making this Abridgment, the writer has solely used John Allen's English translation of Calvin's original in Latin and French. A glossary is added to help tide over Calvin's use of profound words for his profound thoughts on the profounder truths of God.

Timothy Tow,
Singapore, 1976.

BOOK I

BOOK I

On the Knowledge of God the Creator

CONTENTS

The first book treats of the knowledge of God the Creator. But, this being chiefly manifested in the creation of man, man also is made the subject of discussion. Thus the principal topics of the whole treatise are two — the knowledge of God, and the knowledge of man. In the first chapters, they are considered together. In the following chapters, separately. Yet things are introduced, which may be referred to either or both. What respects the Scripture and images may belong to the knowledge of God. What respects the formation of the world, the holy angels, and the devils, to the knowledge of man; and what respects the manner in which God governs the world, to both.

On the first of these topics, the knowledge of God, this book shows,

First, What kind of knowledge God Himself requires — Chap. II.

Secondly, Where it must be sought—Chap. III-IX, as follows:

1. Not in man; because, though the human mind is naturally endued with it, yet it is extinguished, partly by ignorance, partly by wickedness — Chap. III-IV.
2. Nor in the structure of the world; because, though it shines there with the brightest evidence, testimonies of that kind, however plain, are through our stupidity, wholly useless to us — Chap. V.
3. But in the Scripture — Chap. VI-X.

Fourthly, The impiety of ascribing to God a visible form, with observations on the adoration and origin of images — Chap. XI.

Fifthly, The reasonableness that God alone should be supremely worshipped — Chap. XII.

Lastly, The unity of the Divine Essence, and the distinction of three Persons — Chap. XIII.

On the other of these topics, the knowledge of man, it contains,

First, A dissertation on the creation of the world, and on the good and evil angels, all which relate to man — Chap. XIV.

Secondly, Proceeding to man himself, an examination of his nature and power — Chap. XV.

But, in order to a clearer illustration of the knowledge of God and man, the three remaining chapters treat of the government of all human actions and of the whole world, in opposition to fortune and fate, stating the pure doctrine, and showing its use; and conclude with proving that, though God uses the agency of the wicked, He is pure from all pollution, and chargeable with no blame.

CHAPTER I

The Connection Between the Knowledge of God and Knowledge of Ourselves.

1. True wisdom principally consists of two parts — the knowledge of God, and the knowledge of ourselves. Which of these two branches of knowledge comes first, it is hard to determine. They are intimately bound together. For, our very existence is nothing but a subsistence in God.

We begin to discover God when we are plunged into misery. Our poverty and woes, caused by Adam's sin, compel us to seek God's help. This is the first step towards knowing God. Our poverty, infirmity and depravity lead us to perceive and acknowledge that God is all strength, wisdom, goodness. Through our imperfections we are made to realise His perfections.

A self-complacent man, content with his own endowment but blind to his wretched condition, does not aspire to God.

2. When we are self-satisfied in our own goodness by a natural proneness to hypocrisy, and compare ourselves with our neighbours, we tend to think ourselves holy and righteous. We judge ourselves by our own standards. Such judgment is as erroneous as by those who, being accustomed to seeing nothing but black, would call brown white. Such judgment is like the false confidence one has in one's eyes who is accustomed merely to an earthward vision until dazzled by the noonday sun. Thus, being satisfied with our own goodness, we flatter ourselves. We fancy we are demigods. A true vision of God and His perfections, however, casts us flat to the ground. We begin then to see our hypocritical righteousness and loathe it as the greatest iniquity.

The Bible consistently records the awe that overwhelms the souls of saints upon every discovery of God's presence. "We

shall die, because we have seen God" (Judg. 13:22), "I am but dust and ashes" (Gen. 18:27), are some of the expressions of the patriarchs who saw God. Elijah "wrapped his face in his mantle" as he came into the presence of the Almighty.

In showing up man's pollution and impotence Job brings him to the presence of the Divine purity, power and wisdom.

Thus, we perceive man knows not his own meanness until he comes into God's Majesty.

Not only man becomes humbled before God, the cherubim in holy awe veil their faces too. Isaiah, indeed, puts down the whole universe under His feet — "the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign." (Isa. 6:2, 24:23).

In conclusion, we see that the knowledge of God and the knowledge of ourselves are intimately connected. The proper order of instruction requires, however, to treat the subject of the knowledge of God first.

CHAPTER II

The Nature and Tendency of the Knowledge of God.

1. By the knowledge of God is not meant merely a notion that there is such a Being. The knowledge of God should tend to bring us into pious and religious communication with God. We perceive in such a relationship a two-fold knowledge — 1) of Him as Author of Salvation and Redeemer through the person of Jesus Christ; 2) of Him as Creator.

In this preliminary study we shall see what our knowledge of God as Creator results. As we discover Him to be not only Creator of the universe, but also its Provider and Governor with infinite power, wisdom and goodness, and that He rules over the affairs of men with righteousness and judgment, we should give Him our worship. This knowledge should tend to lead us into a life entirely dependent on Him — the fountain of all goodness. This knowledge should tend to produce a life of constant communion with Him in supplication and thanksgiving. In short, we should have a reverential love of God arising from such a knowledge. For, till men come to such enlightened senses that they owe everything to God, in life and death, in great and small, they will not voluntarily serve Him.

2. Cold speculations merely on the essence of God without warm understanding of God's benign character, whatever they may be, are therefore refuted. For example, there is the doctrine of Epicurus of a God not concerned about the world who remains in a state of perpetual inactivity, as if He went to sleep. What benefit to mankind does such doctrine bring? Our knowledge of God should rather inspire fear and reverence, reliance upon His loving care with rendering of thanks and praise. Our knowledge of God should inspire a personal devotion and

submission to His rule and authority. Our knowledge of God should lead us to revere Him as Judge, rewarding the pious and punishing the wicked. We should therefore restrain ourselves from sin, not merely from a dread of vengeance but rather from loving consecration. Because we love Him as our Father and Lord, even though there were no hell, we would shudder at the thought of offending Him. We fear not so much His hurting us as our hurting Him. We give Him, as a result of such enlightened knowledge, heart-worship which is that pure religion so hard to find. For, what we see mostly in worship is formality and great ostentation in ceremonies.

CHAPTER III

The Human Mind Naturally Endued with the Knowledge of God.

1. Without controversy, the human mind is naturally endued with the knowledge of God. According to Rom. 1:20 God the Creator has given to all some knowledge of His existence through the things He has made. Cicero observes there is no nation so barbarous, no race so savage, as not to be firmly persuaded of the being of God. Such knowledge should induce men to worship God and consecrate their lives to His service. Thus those who are endued with such knowledge but do not serve Him are condemned by their own testimony!

That man is naturally endued with the knowledge of God is amply proved by the retention of some religious sense in the most barbarous who in other respects appear to differ little from brutes. That man is naturally endued with the knowledge of God is also amply proved by idolatry. Though a corrupted form of worship of the Deity, it nevertheless evinces a strong impression of the knowledge of God upon the human mind.

2. It is therefore a most absurd assertion that religion was the invention of a few cunning men, a political machine to confine the common people to their duty, while these inventors of religion disbelieved the existence of God. It is true that cunning men have introduced many inventions into religion to overawe the simple that they might control their minds. But such craftiness could not have been practised if the minds of men had not previously been possessed with a firm persuasion of the existence of God.

Under such circumstances it is incredible to say that the cunning minds who have used religion for their own ends are

themselves devoid of any knowledge of God. The case of Caligula should prove our diagnosis. The Roman Emperor was notorious for his audacious contempt of the Deity. Yet, no man trembled with greater distress at any occasion of Divine judgment, for he became ultimately fearful of the Divine Power whom he earlier despised. This phenomenon of fear of the Almighty by the ungodly must be traced to God's vengeance, smiting their consciences the more as they seek to fly away from Him. These hauntings from God upon the harassed consciences of the impious is further proof that the idea of God is never lost in the human mind.

3. By way of recapitulation, the idea of God impressed on the human mind is indelible. This, it has been observed, is evidenced by the futile struggle of the wicked mind to rid itself of it. Thus, Dionysius' scoff at the judgment of Heaven is but forced laughter while the worm of a guilty conscience gnaws within. I therefore cannot agree with Cicero that religion is getting better and better, for the world, as we shall soon discover, uses every method to corrupt this worship.

The knowledge of God, far from being learnt in the schools, is self-taught from birth. Nature permits no one to forget it. Now, the knowledge of God that we should have is: We are born to know Him, and live for Him. Unless our understanding has reached this point, it is uncertain and useless. This truth is reflected in Plato's teaching that the chief good of the soul consists in similitude to God, when the soul, having a clear knowledge of him, is wholly transformed into His likeness.

The knowledge of God that induces men to worship the Creator is what renders men superior to beasts. It makes them aspire to immortality.

CHAPTER IV

This Knowledge Extinguished or Corrupted, Partly by Ignorance, Partly by Wickedness.

1. Although the seeds of the knowledge of God are sown in every heart, we scarcely find one man in a hundred who cherishes what he has received, and none in whom they grow to maturity. Much less, bear fruit in due season! In other words, this knowledge is extinguished or corrupted, partly by ignorance, partly by wickedness.

Those who fall from the knowledge of God into superstition through ignorance are inexcusable as the wicked. For, we see that their ignorance is connected with pride and vanity. Pride and vanity are seen in miserable men who, while seeking after God, rise not above their own level, but regard Him according to their stupidity, and by the inventions of their own imaginations. The God they seek to worship is but a figment of their own brains. Thus, Paul has said of them, "Professing to be wise they become fools". Before this, he says, "They became vain in their imaginations." (Rom. 1:22;21.)

2. There is another class of people who extinguish the knowledge of God. These do so in wilful foolishness. This fact is attested by David in Psalm 14:1, "The fool hath said in his heart, there is no God." These who deny the existence of God wilfully suppress the light of nature within their hearts and try to banish every remembrance of God because of their own transgressions. Now when they say, "There is no God," they are not so much depriving God of His existence as defying His government. They would like to shut God up as an idler in heaven in order that they might give free rein to their sins.

Such wicked people who wilfully rejected God receive God's

punishment in righteously darkening their understandings. Thus God told Isaiah, "Go and tell this people, Hear ye indeed, but understand not; and see ye indeed but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" (Isaiah 6:9,10). Those who reject God are rejected by God! And being rejected by God they continue in rejecting God!

3. Coming back to those who extinguish the knowledge of God by their own ignorance which results in superstition, we notice that they substitute for a legitimate religion which, Lactantius says, must be connected with Truth, with many methods of worshipping God. These are hypocritical services because, while Superstition attempts to please God, it is worshipping and adoring gods of its foolish imaginations. That Superstition worships God in so many false ways, and not according to God's Will which is one and unchangeable, proves itself wrong. Hence, the apostle declares any vague notion of God as ignorance of God, and those without a right knowledge of the only true God, to be without God. Any deviation from the knowledge of the one true God results in an execrable idol of man's own making.

4. With regard to the wicked, these will never come to God until they are forced to do so. And when they come to Him they do so not willingly, in reverence to the Divine Majesty, but from a cringing fear, born of necessity. They dread the judgment of God which they know is inevitable but at the same time they hate it. To such a situation is applicable the saying of Satiur that "fear first made gods in the world".

The wicked have always fought against the Lord as Judge, One with whom they have to reckon with, until His irresistible arm of judgment finally reaches them. Unable to escape His justice they tremble with fear. In order to appease Him they also practise some form of religion, with a few paltry sacrifices, while they cease not to pollute themselves with vices of every kind. While pretending to serve Him, they violate every part of

God's holy law and are not prevented by that fear of God from indulging themselves in all sorts of sinful pleasures. Instead of turning to Him in repentance to a life of obedience to His Will, they make no scruple of rebelling against Him in almost all their actions. Beguiling themselves to have done their duty to God by some ridiculous expiations, they abandon themselves to their wickedness with greater licentiousness. Involved in a greater and greater accumulation of errors, the sparks which should enable them to discover the glory of God are smothered, and at last extinguished by the darkness of their sin. However, the seeds of the knowledge of God remain imbedded in them. But, being greatly corrupted, they can produce only the worst of fruits.

Thus, in times of peace, they simply take God for granted. In times of distress, they seek Him even with prayers. This proves that they are not altogether ignorant of God, which all the more shows them up as reprobates.

CHAPTER V

The Knowledge of God Conspicuous in the Creation and Continual Government of the World.

1. Although the essence of God is incomprehensible He has made Himself known to us, as previously mentioned, by the seed of religion sown in our hearts. He further manifests Himself through the Creation and by His continual government of it. The universe with all its symmetry is a mirror in which we may see the otherwise invisible God (Heb. 11:3; Ps. 19:1, 3; Rom. 1:20).

2. The wonderful wisdom of God is manifested in innumerable proofs both in heaven and on earth. While students of astronomy, medicine and physics who apply to their subjects of study skill, exactness and industry discover the wonderful operations of the providence of God, the non-scientific and illiterate, who are furnished with no other assistance than their own eyes, can neither be ignorant of the excellence of the Divine skill. With his natural eyes the latter, looking merely at the regular movement of the stars, should know their Lord. The symmetry, beauty, and the ingenious use of the various parts of the human body are a further manifestation of the wisdom of its Maker.

3. As to the wonders of God's handiwork in the structure of the human body, some ancient philosophers have justly called man a microcosm, or world in miniature. Man is an eminent specimen of the power, goodness and wisdom of God, and contains in himself wonders enough to occupy the attention of his mind. To attain some ideas of God, it is therefore not necessary to go beyond ourselves. By looking into ourselves we may find God! The human race is a clear mirror of the works of God.

for even infants are able to praise Him (Ps. 8:2). Paul quotes from Aratus that "we are the offspring of God" in the sense that God's adorning us with such great excellence has proved Himself to be our Father.

4. Despite the aforesaid manifestations of God's wonderful workmanship there are those who, being blinded by ingratitude and pride, suppress the light of this knowledge in their hearts. While man should discover in the body and soul "a hundred vestiges of God", he still denies His being. In God's place they conveniently put nature as the author of all things.

5. One way of denying God is to employ the dogma of Aristotle to deny the immortality of the soul. Because, as it is observed that the organs of the body are directed by the faculties of the soul, they pretend the soul to be so united to the body as to be incapable of subsisting without it. Such a notion is to be refuted! The soul can function without the action of the body in such measures as calculation of the movement of stars, in bringing to memory things past and present, in imaginations and inventions, which are proofs of divinity in man. Even in sleep the soul has freedom of action. Useful ideas spring into being, while future events may find divination. If we can make judgments between right and wrong, and even in sleep our souls remain intelligent, how can it be that there is no God to govern the world?

Then there are those who talk of a secret inspiration animating the whole world, just as if the world, which is a theatre erected for displaying the glory of God, were its own creator! Such talk is to set up a shadowy deity and to banish all ideas of the true God.

6. We see then that there is a God who governs with almighty power over the whole creation. Thunder, lightning, tempest and every other phenomenon of God's work of government in nature, which are particularly mentioned in Job and Isaiah, should lead us from acknowledging His power to considering His eternity, self-existence and goodness. The mighty acts of His continual government of the Creation should lead us to show

Him as the sole Cause to the Creation.

7. Having considered God's manifestation of Himself in His works of creation and providence in the physical realm, we must enter into a second species of His works, viz., His providence in the government of human society. As a general rule, He exhibits His kindness and beneficence to all. However, events that transpire daily show Him to be merciful to the pious and severe to the wicked. His perpetual rule of righteousness in governing over human affairs is neither altered when it is seen He frequently permits the wicked to exult in impunity for a time and, on the contrary, allows good men to be harassed with adversity, and even to be oppressed by the ungodly. This leads us to God's judgment hereafter. Till then, certain punishments are deferred. And when God shows mercy and unwearied benignity it is with a view to overcoming man's depravity.

8. In His government over human affairs God shows not only His goodness, justice and mercy but also His power and wisdom. The Psalmist (Ps. 107) sings of such power and wisdom when in desperate cases of His children perishing in deserts or shipwrecks, or suffering from imprisonment or hunger, God comes to their deliverance. Such are His acts of paternal clemency, far from being chance happenings as the majority of men blindly suppose. His power is equally manifested when, on the other hand, He takes the wise in their own craftiness (I. Cor. 3:19) by subduing the arrogance of the impious, demolishing their fortresses, confounding their machinations and causing them to fall by their own exertions.

9. Our knowledge of God through such works of providence, with many more examples which we could easily adduce, should lead us to a deep-rooted heart knowledge and not merely some floating mental speculation. Thus the best way of seeking God is not with that presumptuous curiosity attempting an examination of His essence, but rather to contemplate Him and His goodness in His works. Indeed, through His works He familiarises with and communicates Himself to us. Thus, the Apostle declares that He is not to be sought afar off, since He dwells in everyone

of us (Acts 17:27). Augustine reverently teaches that being incapable of comprehending Him, "and fainting as it were, under His immensity, we must take a view of His works, that we may be refreshed with His goodness."

10. Such knowledge of God should inspire us not only to worship Him but also arouse within us the hope of a future life. His judgments upon men in this life being incomplete, we should conclude these are preludes to greater things to be fully manifested in the life beyond. When we see the pious afflicted by the impious and the wicked on the contrary flourish and prosper with impunity, we are led to conclude that there is another life to which is reserved punishment to the bad and reward to the good.

11. Notwithstanding this knowledge of God and His everlasting dominion so abundantly reflected in the mirror of His works in providence, there are so few who see it! How many of us when we lift up our eyes to heaven or upon the various regions of the earth think of the Creator? We see the works, but not the Author.

Similarly, in regard to the things that daily happen in the ordinary course of nature, is it not the general opinion that they take place by the workings of a blind fortune? This is the erroneous view not only of the common, ignorant people, but of the learned, and of philosophers too. Plato, the most religious of them all "loses himself in his round globe". These believe that men are rolled and whirled about by the blind temerity or caprice of fortune.

12. Now, if men take the wise and mighty acts of God in providence to be merely blind occurrences of fortune, how erroneous they must be when they contemplate on the Deity. Every individual forms his own idea of Him in wanderings through his labyrinths of dark understanding. The result is a multitude of gods, and that not only among the ignorant, but philosophers as well. For example, Stoics said that from all the parts of nature might be collected the various names of God, while Epicureans rejected the idea of God altogether. There is no subject produc-

tive of so many dissensions among both learned and unlearned as the subject of God.

The story is told of one Simonides who, when asked by King Hiero what God was, requested a day to consider it. When the King asked for an answer the next day Simonides begged to be allowed two days longer. And having successively doubled the number of days to ponder the matter, he at length answered, "The longer I consider the subject the more obscure it appears to me." Does this not show that men who are taught only by nature have no certain knowledge, but are so confused that finally they worship an unknown God?

13. Now it must be maintained that whoever adulterates the pure religion is guilty of a departure from the one true God. This is declared in Holy Scripture to be apostasy — even the substitute of demons in the place of God. Thus Paul declares the Ephesians to be "without God" (Eph. 2:12) though they had many, till they found the true One. Even the Samaritans who seemed to approach very nearly to true worship were declared by our Lord to "worship they knew not what" (Jn. 4:22). Every form of worship by human contrivance, including the best of legislation which is founded on human consent, is rejected as spurious. It remains for God to give a revelation concerning Himself from Heaven.

14. We conclude therefore that the light of nature is insufficient to conduct us into the right way, unless our hearts are further illuminated through faith by an internal revelation of God, as the Apostle declares, "By faith we understand that the worlds were framed by the Word of God" (Heb. 11:3).

15. Now it is to be noted that whatever deficiency of natural ability prevents us from a pure knowledge of God, yet, since the deficiency arises from our own fault, we are left without excuse. And this inexcusableness is all the more accentuated by the fact that God has fully manifested Himself in His works around us, and shown us the right way. Indeed, the seeds of divine knowledge by the wonderful operation of nature are sown in our hearts, but these, being sinfully corrupted, produce

no fair crop. We conclude, indeed, that fallen mankind cannot sufficiently find God merely through the light of God's creation and providence.

CHAPTER VI

The Guidance and Teaching of Scripture Necessary to Lead to the Knowledge of God the Creator.

1. We have seen how the light of nature has revealed God before the eyes of man so that man has no excuse not to know God. But since man has not perceived the goodness of God by the light of nature, it is necessary for God to give us another light, and a better one, to lead us to Himself, viz., the light of His Word. The light of His Word leads us to a knowledge of Him as Creator and Saviour, and it is given to those whom He intended to be brought closer to Himself.

The light of His Word, even Holy Scripture, is likened to a pair of spectacles. As old people with dim eyes brighten up immediately when given spectacles to read a book, so with the help of His Word we obtain a clear view of the true God. All dark and confused notions of Him are thereby dispelled.

The light of His Word is given by opening His own sacred mouth. This He began to do by speaking to Adam, Noah and Abraham and to the rest of the patriarchs. These who received God's spoken Word were distinguished from the unbelievers. The light of the Word spoken revealed God not only as Creator, Author and Arbiter of all events, but also as Redeemer, which latter subject will be treated in due course. At this juncture, suffice us to note that from the Word is the fact that God the Creator is clearly revealed in contradistinction to the whole multitude of fictitious deities.

2. Whether God revealed Himself to the patriarchs by oracles and visions, or by means of the ministry of men to hand down what has been received to posterity, those who received the revelation were convinced that the information they received

came from God. This certainty was so attached to God's Word that it had an undoubted credit superior to all human opinion. In order to perpetuate this Word for instruction to all ages, the same oracles that were given to the patriarchs were written down as public records. With this design the Law was promulgated, to which were added the Prophets as its interpreters.

Thus, in order to enjoy the true light of religion, we must become a disciple of Scripture. All true wisdom comes only through a reverential embracing of this written testimony which God has been pleased to deliver concerning Himself to us. We must come to His Word, the Holy Scripture, in obedience, which is the source not only of a perfect faith but of all right knowledge of God.

3. The mutability of the human mind and its propensity to errors of every kind necessitate the committing of God's Word into writing, that it might not be lost in oblivion or corrupted by the presumption of men. This written Word is the rule of eternal truth and the line that directs us, as it were through a labyrinth, to a knowledge of the Deity. Without the guidance of His Word, all our running in search of Him will never lead us to the goal. Thus, the Psalmist in Ps. 93 and 96 talks of God "reigning", by which he refers not so much to His power as to doctrine "reigning", in the sense of dispelling errors and superstitions about Himself so that pure religion might flourish.

4. While the Psalmist in Ps. 19 declares the light of nature as revealing the Creator God to man, He deems such light to be ineffectual. Wherefore the law of the Lord is introduced as "the perfect one that converts the soul". Similarly, in the 29th Psalm he sees the need of God's higher revelation above the terrors of the Divine voice through thunders and tempests. The need of this higher revelation which is his sacred Word is affirmed by Christ in His talk with the Samaritan woman, in which He declared the Jews were the only true worshippers because to them were committed the Word.

CHAPTER VII

The Testimony of the Spirit Necessary to Give Full Authority to Scripture. The Impiety of Pretending that the Credibility of Scripture Depends on the Judgment of the Church.

1. Since God does not speak to men in daily oracles, He has preserved His truth in the Scriptures, and only in the Scriptures, for us. The Scriptures have authority over the believers, and are to be received as "the very words pronounced by God himself," . . . "when they are satisfied of its divine origin."

But who can assure us that God is the author of the Scriptures? The Roman Catholic Church presents herself as the answer: "The Scriptures have only so much weight as is conceded to them by the suffrages of the Church." The Church decides which books of the Bible have come down to us from God, which are to be comprised in the canon, so they say. This is sheer arrogance, tantamount to an extortion from the ignorant this admission that the Church can do everything! Such a claim subjecting the authority of God's Word to the judgment of men is contempt of the Holy Spirit, a tyranny over conscience!

2. The Church does not take precedence over the Scriptures, but the Scriptures the Church. One word from the Apostle suffices to prove this. St. Paul testifies that the Church "is built upon the foundation of the apostles and prophets" (Eph. 2:20). "If the doctrine of the prophets and apostles be the foundation of the Church, it must have been certain, antecedently to the existence of the Church." The Scriptures existed before the Church, so it is absurd to say the Church is the power that determines the Scriptures' authority. This rather is the truth of

the relationship between the Church and the Scriptures: "when the Church receives the Scriptures and seals it with her suffrage, she does not authenticate a thing otherwise dubious or controvertible, but knowing it to be the truth of her God, performs a duty of piety." But, if it is asked, "How shall we know it is God's Word unless we have the Church to tell us", this is just like asking, "How shall we distinguish light from darkness, white from black, sweet from bitter." The Scripture exhibits its truth clearly as white is distinguished from black, as sweet from bitter.

3. Augustine is commonly quoted for the opinion that "he would not believe the Gospel unless he were influenced by the authority of the Church." Where Augustine said these words, he was not maintaining that the faith of the pious was founded on the authority of the Church, nor did he mean that the certainty of the Gospel depended on it, but simply that unbelievers would have no assurance of the truth of the Gospel unless they were influenced by the "consent of the Church." He was arguing with the Manichees, a heretical sect, who claimed the truth to be on their side without proving it. Augustine inquired what they would do if they met with a man who did not believe the Gospel. In such a situation, to bring in the authority of the Church, which had come down from the apostolic age, might be helpful as an introduction to prepare the unbelieving for the faith of the Gospel. Nowhere did Augustine propound that our faith in the Scriptures rested in the arbitrary decision of the Church.

4. The authority of the Scriptures rests first of all in God being the author. The Scriptures are not claimed by their writers, the prophets and apostles, to be products of their own genius, nor arguments from reason. The sacred name of God is throughout invoked to compel the submission of the whole world.

The Scriptures exhibit the plainest evidences that it is God who speaks in them. It is discernible that all the books of the sacred Scriptures very far excel all other writings. If we read with pure eyes and sound minds, we shall immediately perceive the majesty of God which compels us to obey Him.

The authority of Scripture cannot be asserted by arguments

and disputations. If I were to contend with the most subtle despisers of God who want to display their wit and skill in weakening the authority of Scripture, I should be able, without difficulty, to silence their obstreperous clamour. And, if I were of any use to refute their cavils, I would easily demolish their boasts. But though anyone vindicates the sacred Word of God from the aspersions of men, yet this will not produce in their hearts sound faith in the Scriptures. Reason alone cannot produce submission to the authority of the Scriptures.

The authority of Scripture is to be established rather by the testimony of the Holy Spirit. For as God alone is a sufficient witness of Himself in His own Word, so the Scriptures will never gain credit in the hearts of men till they be confirmed by the internal testimony of the Spirit. It is necessary, therefore, that the same Spirit who spoke by the mouths of the prophets should penetrate our hearts, to convince us that they faithfully delivered the oracles which were divinely entrusted to them. And this connection is very suitably expressed in these words, "My Spirit that is upon thee, and my word which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of thy seed's seed, forever" (Isa. 59:21).

5. It is an undeniable truth that they who have been inwardly taught by the Spirit feel an entire acquiescence in the Scripture, and that it is self-authenticated, carrying with it its own evidence. The authority of Scripture is therefore not to be made the subject of demonstration and arguments from reason. Only those illuminated by Him can believe in the divine original of the Scripture. These have the certainty, not from their own judgment nor that of others, that they have received it from God's own mouth by the ministry of men. These have an intuitive perception of God Himself. It is such a persuasion as requires no reasons; such a knowledge as is supported by the highest reason, in which, indeed, the mind rests with greater security and constancy than in any reasons; it is, finally, such a sentiment as cannot be produced but by a revelation from heaven. Such conviction of the divine original of the Scripture, that it

is invincible truth, is far different from that which captures those who hastily and superstitiously embrace what they understand not.

This that I have spoken is what every believer experiences in his heart. That alone is true faith which the Spirit of God seals in our hearts, even as Isaiah predicts that "all the children" of the renovated Church "shall be taught of God" (Isa. 54:13). This faith which the Holy Spirit seals in our hearts God deigns to confer only on his elect and not on the rest of men. It is therefore not surprising that we see so much ignorance and stupidity among the vulgar herd of mankind.

CHAPTER VIII

Rational Proofs to Establish the Belief of the Scripture.

1. Apart from the certainty we receive from the Holy Spirit of the authority of Scripture, it is beneficial to consider the rational proofs that should establish our belief in the Scriptures.

The Divine origin of Scripture may be observed in its orderliness, the heavenly nature of its doctrine, the beautiful agreement of all the parts with each other. But it is the dignity of the subjects than the beauty of language that marks out its divinity. The Scriptures compel us to receive them as God's Word by the force of truth in them. Demosthenes, Cicero, Plato and Aristotle, the beauties of rhetoricians and philosophers, pale into insignificance in the light of Holy Scripture, for there is something divine in Holy Writ which far surpasses the highest attainments and ornaments of human industry. This quality of Scripture is what St. Paul declares: "not in the wisdom of men, but in the power of God" (I Cor. 2:4).

2. The diction of some of the prophets like Isaiah and David is not inferior in eloquence to heathen writers, though the speech of Amos and Jeremiah is rough and rustic. Nevertheless "the majesty of the Spirit" is everywhere conspicuous.

3. The antiquity of Scripture is of no small weight to accredit its divinity. The most ancient writings of Greece or Egypt are of a much lower age than Moses. And Moses when he wrote referred to a tradition that traced back four hundred years, to Abraham, which makes the Scriptures of even more ancient beginning.

4. The Law of Moses which records impartially the evil deeds of one's own next of kin, e.g. Jacob's disgrace of his own tribe in the sins of Simeon and Levi, and even those of Moses'

own brother and sister, is another evidence of divine inspiration. Shall we say that he spoke according to the dictates of the flesh or that he obeyed the command of the Holy Spirit?

5. The miracles which Moses relates are further confirmations of the law he delivered. They are testimonies from heaven of his being a true prophet.

6. Some ascribe Moses' miracles to magical arts. Such a charge is absurd in the light of Moses' abhorrence of the same. Moses commanded that he who merely consulted magicians and soothsayers should be stoned (Lev. 20:6). The miracle of manna from heaven is one that refutes his use of magical arts.

7. That Moses spoke under divine inspiration is proved by the fulfilment of prophecies, e.g., Judah's sceptre, which did not come true until the choice of David, hundreds of years after Jacob's prediction.

8. The fulfilment of prophecies by other prophets further proves the divinity of Scripture. There are too many to relate, but let it suffice to mention Isaiah's prediction on Cyrus's conquest of the Chaldeans, Jeremiah's declaration of the Jew's captivity for seventy years, and Daniel's prophecy of events of 600 years' duration in such a connected series that he seemed to be composing a history.

9. Some clamorous men question the authorship of Moses and the prophets, and even if such a man as Moses ever lived! But if any man should question the existence of Plato or Aristotle, would he not run the risk of being beaten? The fact is that Moses' law has been wonderfully preserved by God's providence than by man's endeavour. Despite the negligence of the priests which caused its concealment for a time, the law was rediscovered by King Josiah, and ever since has continued to be transmitted.

10. Another question put forward by the enemies of Scripture is it was destroyed under Antiochus' burning of all books. I, on the contrary, ask where they could be so speedily fabricated? For, as soon as the persecution subsided, the books of Scripture immediately appeared and they were acknowledged as Holy Writ by all the pious. And none ever charged the Scriptures

thus received as forged. That pious priests were fired with a zeal to preserve the Scriptures from destruction with their lives is another evidence of their sacredness. Soon a Greek Translation was made of the Scriptures because the Jews had by then lost much of their language. This all the more proved the antiquity of the Scriptures. And in the law and prophets God has preserved for us the doctrine of salvation that Christ might be manifested in due time. Augustine observes: the Jews who received not the doctrine, but kept the book intact, were in fact librarians of the Christian Church.

11. If we examine the New Testament we will find the low and mean style of the Three Evangelists' narration, detested by proud men, compensated by the discourses of Christ. The loftiness of the writings of John, Peter and Paul needs to be explained. Peter and John were unlettered fishermen. As to Paul he was once a cruel and sanguinary enemy of the Gospel. That he should now write to vindicate the doctrine he once opposed is evidence of none other than the teaching of the Holy Spirit.

12. The consent of the Church, generation after generation, in voluntarily obeying the Scriptures is another proof of their divine origin. All the powers of earth that have armed themselves for their destruction have evaporated into smoke. The Scriptures have a power that rises superior to every danger. The Scriptures are received not by one nation, but by the whole world!

13. Finally we have the testimony of martyrs. Is it no small confirmation of Scripture that it has been sealed with the blood of so many, not by the fanaticism of erroneous men but through a firm and constant zeal for God?

Now all these rational proofs that have been advanced for the divine origin of Scripture are still not sufficient to produce firm faith in it. The Scriptures will only be effectual to produce the saving knowledge of God when the Holy Spirit also acts to produce that internal persuasion. Without faith, which is the Holy Spirit's work, no amount of rational proofs of the Scriptures will convince an infidel.

CHAPTER IX

All the Principles of Piety Subverted by Fanatics Who Substitute Revelations for Scripture.

1. Those who abandon the Scriptures and imagine to themselves some other way of approach to God must be considered a frenzied lot! There have arisen lately some unsteady men who haughtily claim to be taught by the Spirit but reject any Bible-reading! They decide those who read the Bible as attending to the dead and killing letter. To these who put the Scriptures below their revelations so-called I would ask by what spirit are they elevated to such a sublime position of their own? If they say that it is the Spirit of Christ, I must reply, how ridiculous!

For, the apostles of Christ and other believers in the primitive Church were illuminated by the same Spirit. Yet, not one of them contemned the Divine Word, but were rather filled with high reverence for it. Such a reverential attitude was predicted by Isaiah, "My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed forever" (Isa. 59:21). It is stated here that in the new Church under the reign of Christ His people will be governed by the Word of God, as well as by His Spirit. Therefore, those who try to disconnect the Word from the Spirit, which the prophet has joined in an inviolable union, are guilty of sacrilege. And, we have Paul for a testimony against their sacrilege! Paul, after he was caught up to the third heaven, did not cease to study the Bible. Moreover he exhorted Timothy "to give attendance to reading." Worthy of remembrance is his eulogium on the Scripture that it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect" (II Tim. 3:16).

The teaching that the use of Scripture is only temporary and transient is diabolical madness! The Spirit that was promised to us is not to feign new and unheard of revelations, or to coin a new system of doctrine different from the Gospel, but rather to seal our minds in the same doctrine which the Gospel delivers.

2. Hence, it is incumbent on us diligently to read and attend to the Scriptures if we want to have any benefit from the Spirit. For, as Satan transforms himself into an angel of light, we must have a most certain criterion to distinguish between the Holy Spirit and the Evil One. That criterion is the Word of God.

One argument these anti-Scripture fanatics propound for themselves is that the Spirit of God, to whom all things ought to be subject, cannot be made subject to the Scriptures. Our answer is that He is degraded if He is made to conform to the rules of men, or of angels, or of any other beings, but not to the Scriptures. For, He is the author of the Scriptures. To conform to the Scriptures is simply to be consistent with Himself. Therefore, if we want to understand the mind of the Spirit, we can find perfect guidance only through the Scriptures.

3. Now these fanatics quote Paul in II Cor. 3:6 to prove their point: "Who hath also made us able ministers of the new testament, not of the letter, but of the spirit; for the letter killeth, but the Spirit giveth life." Does Paul here teach one to indulge in self-revelations against the teaching of the Scriptures? In the text quoted the apostle is contending against false apostles, who recommending the law to the exclusion of Christ, were seducing the people from the blessings of the New Covenant, in which the Lord engages to engrave His law in the minds of believers. In this context the letter is dead and the law slays the readers of it, where it is separated from the grace of Christ. On the other hand, if it is efficaciously impressed on our hearts by the working of the Spirit, if it exhibits Christ, it becomes the Word of Life, "converting the soul, making wise the simple" (Ps. 19:7). Now, in the immediate context of the verse quoted by the fanatics, the apostle calls his preaching "the ministration

of the Spirit," doubtless meaning that the Holy Spirit so adheres to His own Truth which He has expressed in the Scriptures. The Holy Spirit only displays and exerts His power where the Word is received with due reverence and honour. Conversely, as I have asserted before, the Scriptures will not be received with certainty as God's Word unless the Spirit confirms them in our hearts. The Lord has established a kind of mutual connection between the certainty of His Word and of His Spirit, so that our minds are filled with a reverence for the Word when, by the light of the Spirit, we are enabled therein to behold the Divine countenance. On the other hand, we gladly receive the Spirit when we recognise Him in His image, that is, in the Word.

God did not publish His Word to mankind for a momentary ostentation with a design to annul it on the advent of the Spirit. Therefore, when He sent the Spirit, it was rather with the view of confirming us in His Word. In this manner Christ opened the understanding of His two disciples, not that, rejecting the Scriptures they might be wise to themselves, but rather that they might understand the Scriptures (Luke 24:27). Similarly, Paul, in exhorting the Thessalonians to "quench not the Spirit," he does not lead them to speculations independent of the Word, for he immediately adds, "despise not prophesyings." This means that the Spirit and Word are to go together, hand in hand. The light of the Spirit is extinguished when prophecies fall into contempt.

The Word is the instrument by which the Lord dispenses to believers the illumination of the Spirit.

CHAPTER X

In Scripture, the True God Opposed, Exclusively, to All the Gods of the Heathen.

1. We have shown that the knowledge of God is revealed to us in the creation, and more clearly unfolded in Scripture. Let us now examine if the revelation of Himself in the Scriptures agrees with the revelation of Himself in His creation. We shall confine ourselves to that knowledge of God which relates to the creation without getting into the realm of His redeeming work through Christ the Mediator. And though it will be useful to quote some New Testament passages on the power of God in creation and providence, I wish the reader to keep to the point now intended to be discussed. At present, then, let it suffice to understand how God, the maker of heaven and earth, governs the universe which He has made. We find that the goodness of God, like a father, is everywhere manifested, as well as His severity, showing Him to be a righteous judge punishing the wicked, particularly the obstinate.

2. Here is a description of God by Moses that is intended to be a brief comprehension of all that men should know concerning Him. It is given in Exodus 34:6, "The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children."

In this statement we observe, first of all, in His twice repeated name, the assertion of His eternity and self-existence. Secondly, His attributes, giving us a description, not of what He is in Himself, but of what He is to us, so that our knowledge

of Him is not in the speculative heights, but rather "in a lively perception". Here in the Scriptures we find an enumeration of the same attributes as are brightly displayed in the creation — clemency, goodness, mercy, justice, judgment, and truth. In the word "God" is His power comprised, as its Hebrew original, "Elohim," connotes.

The prophets in speaking of God use the same adjectives when they intend a complete exhibition of His holy name. To save the trouble of quoting many passages, let us content ourselves with just one reference to Psalm 145 which contains such an accurate summary of His perfections that nothing seems to be omitted. And yet it contains nothing but what may be known of Him from a contemplation of His creation. From experience we perceive God to be just what He declares of Himself in His Word.

In Jeremiah, though in a briefer statement, God announces to the same effect in what characters He will be known by us, "Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise lovingkindness, judgment, and righteousness in the earth." These three things about God are of the highest importance for us to know — mercy in which alone consists of salvation; judgment, which is executed on the wicked every day, and awaits them in a still heavier degree to eternal destruction; righteousness, by which the faithful are preserved. When you understand these three attributes of God, then you will intelligently glorify God. Now this revelation of God of His mercy, judgment and righteousness must logically lead us to His truth, power, holiness and goodness. For how can God execute mercy, judgment and righteousness without His inflexible veracity, without being constantly truthful? And how could we believe that He governs the world with justice without His power? And whence proceeds mercy but from goodness? Then as we contemplate His mercy, judgment and righteousness we are led to His holiness. The knowledge of God is imparted to us in Scripture as designed for the same purpose as that

derived from the creation—it invites us first to fear God, and then to trust in Him, that we may learn to honour Him with full obedience to His will and with full dependence on His goodness.

3. The sum of the doctrine we have learned above of God is this: that the Scripture, in directing us to the true God, expressly excludes and rejects all the gods of the heathen. For though the name of the one supreme God has been known universally and acknowledged on the lips of those who worship a multitude of gods, as attested by Justin Martyr in his book, “On the Monarchy of God,” and by Tertullian, yet by the vanity of their minds, men have been drawn into all kinds of erroneous notions of God. Thus, even the wisest of them betray the wandering uncertainty of their mind when in their troubles they call on all kinds of gods and fabulous deities to deliver them! And though they do not entertain such absurd notions of God as the ignorant crowd who superstitiously believe in Jupiter, Mercury, Venus and Minerva and the rest of them, yet they are by no means exempt from the delusions of Satan. As we have already remarked, whatever coverings their ingenuity have invented, none of the philosophers can free themselves from the sin of revolting from God insofar as their corruption of His truth is concerned. For this reason Habbakuk, after condemning all idols of the heathen, bids us seek “the Lord in His holy temple” (Hab. 2:20), that the faithful might acknowledge no other God than Jehovah who has revealed Himself to us in the Scriptures.

CHAPTER XI

Unlawfulness of Ascribing to God a Visible Form. All Idolatry a Defection from the True God.

1. Since the whole world is gripped by the stupidity to make gods of wood, stone and metal to represent the Deity, we ought to hold to the principle that any image that is made to represent God is a falsehood corrupting the Divine glory. The Second Command forbids this. God rejects without exception all statues and pictures and other figures in which idolators imagined that He would be near them.

2. That God has no visible form is Moses' reminder to Israel who saw no manner of similitude on the day that He spoke to them at Horeb. Isaiah condemned Israel for trying to represent God the incorporeal by setting up images of wood, stone and gold (Is. 40:18; 41:7,29; 46:5). Paul's testimony against idols is the same (Acts 17:29). Even Seneca is cited by Augustine to join in the condemnation of idolatry: "They dedicate the vilest and meanest materials to represent the sacred, immortal and inviolable gods; and give them some a human form, and some a brutal one, and some a double sex, and different bodies; and they confer the name of gods upon images which, if animated, would be accounted monsters."

3. There are those who try to defend images of God and the saints by reference to the cherubim over the mercy seat (Exod. 25:17, 18). This is an unreasonable argument since the cherubim were constructed in the form of extended wings covering the Ark so as to suggest that the best contemplation of the Divine Being is when the mind is transported beyond itself with admiration. The seraphim as seen by the prophet Isaiah also

covered their faces (Isa. 6:2), signifying that the splendour of the Divine glory is so great that even angels themselves cannot steadfastly behold it. The cherubim were peculiar to the old state of tutelage under the legal dispensation. To adduce them as examples for the imitation of the present age is quite absurd.

4. That God should be represented by some dead material, even if it were gold or silver, and made by mortal men who might die any moment, is presumption and madness. There is much propriety in that sarcasm of a heathen poet who represents one of their idols as saying, "Formerly I was the trunk of a wild fig-tree, a useless log; when the artificer, after hesitating whether he would make me a stool or a diety, at length determined that I should be a god." By the same sentiment, Isaiah has rebuked the idolaters of his time who from the same piece of wood would carve a god or chop firewood to heat an oven to make bread (Isa. 44:9-20).

It is to be further observed that all similitudes are equally as much forbidden as graven images. The Greeks who make no sculpture of Deity but many pictures of the same are just as guilty as others because all similitudes are criminal and insulting to the Divine Majesty.

5. Gregory has said that images are the books of the illiterate. This is very different from the teaching of the Holy Spirit. Jeremiah pronounces that "the stock is a doctrine of vanities" (Jer. 10:8), and Habakkuk says "a molten image is a teacher of lies". The papist doctrine that images are substitutes for books is hereby condemned.

6. Images are condemned also by ancient theologians like Lactantius, Eusebius and Augustine. Years before these ancients it was decreed by the Elibertine Council in Ch. 36: "It hath been decreed that no pictures be had in the churches, and that what is worshipped and adored be not painted on the walls." Most remarkable is what Augustine cites from Varro: "That they who first introduced images of the gods, removed fear and added error."

7. Images are condemned also for their abandoned luxury

and obscenity, which if anyone were to imitate would be inviting corporeal punishment. Even prostitutes in brothels are to be seen in more chaste and modest dress than those images in temples which are supposed to be images of virgins. Nor are martyrs clothed in more becoming and modest attire. The fact is that those who presided over churches with idols had resigned to them the office of teaching—for no other reason than that they were themselves dumb.

8. Respecting the origin of idols, the generally received opinion agrees with what is asserted in the book of Wisdom (Ch. 14:15), namely, that the first authors of them were those who honoured and worshipped the dead. This custom, I grant, is very ancient. But, I cannot concede that it was the first cause of idolatry, for from Moses we learn that idols were long in use before the worship of the dead as mentioned by secular writers. Moses' narration of Rachel's stolen idols speaks of a common corruption which may be traced to the times of Terah, Abraham's father. It is probable that while the holy patriarch Noah was yet alive, the earth which had been purged of its corruptions was infested with idolatry. The example of Israel's idolatry proves that men cannot believe God to be among them unless God exhibits some external signs of His presence. This leads to men's making of visible forms in which they believe God to be presented to their carnal eyes.

9. The invention of idols leads to the adoration or worship of idols. This adoration or worship blinds the eyes and mind of the worshippers so much so that they think the idols to be possessed of some inherent divinity. For this reason the Lord has prohibited not only the erection of statues made as representations of Him, but also the consecration of any inscriptions or monuments to stand as objects of worship.

Whether the idol is worshipped or God in the idol is worshipped is idolatry. To argue that the images are not considered gods, in defence of idolatry, falls flat in the light of Israel's behaviour before Aaron's golden calf. When Aaron said that those were the gods by whom they had been liberated from Egypt,

they boldly assented. (Exod. 32:4-6). The using of images invariably leads to the imagination that God is displaying His power in the images.

10. Those who defend the use of images by differentiating them from the God they worship are contradicted by the prostration they make before them. And when they pray why do they turn themselves to them as towards the ears of God? For, it is true, as Augustine says, "that no man prays or worships thus, looking on an image, who is not impressed with an opinion that he shall be heard by it, and a hope that it will do for him as he desires." For the sake of images men will make pilgrimages, and even go to war as in the defence of country and religion. Do they not in fact regard the images themselves to be gods indeed? Nor did the Jews or heathen in ancient times call them gods; and yet the Prophets were constantly accusing them of fornication with wood and stone. They were denounced for what self-called Christians today are daily practising, that is, for worshipping God by corporeal adoration before figures of wood and stone.

11. Those who wish to be thought Christians whilst bowing down to images have a subtle way of defending their action. It is the use of two Greek words **eidolodouleia** (service of images) and **eidololatreia** (worship of images). They pretend that the reverence they pay to images is **eidolodouleia** (service of images) and not **eidololatreia** (worship of images). But what is the difference between service and worship? By this rhetoric they are trying to confuse the simple. What they say is equivalent to a confession that they adore their images without adoration!

12. While images are never to be permitted in worship, there is a legitimate use of sculpture and painting insofar as both are gifts of God. However, nothing should be painted or engraved but objects visible to our eyes. The subjects of sculpture and painting consist partly of histories and transactions, partly of corporeal forms without reference to any transactions. The former are of some use in information or recollection; the latter can furnish nothing but some amusement. It is evident that

almost all the images which are set up in the churches have been of the latter description, and this I say to be altogether unavailing for the purpose of instruction, not to mention the indecency displayed in most of them by the painters and statuary.

13. Now, let us consider whether it be expedient to have any images at all in Christian temples, either descriptive of historical events or representative of human forms. Historically, the first five hundred years saw a purer religion in which Christian churches generally were without images. Images were first introduced to ornament the churches when the ministry had begun to degenerate. In the earlier days images were intentionally kept out of churches. Augustine expressly discountenanced images in that they would affect weak minds to think they were real and alive. Hence John had exhorted us not only to "keep ourselves" from worship of idols but "from idols" themselves. I therefore would not permit any images in a Christian temple other than those natural and expressive ones, which the Lord has consecrated in His Word, such as Baptism and the Lord's Supper.

14. Remarks made on the above subject should be sufficient were it not for the consideration of the decree of the Second Council of Nice (787 A.D.) that not only should images be had in churches but also that they should be worshipped. I am not concerned by any who would use the authority of this Council, for there is a book written from that time reciting the opinions of bishops who attended this Council and who argued for the images in a most absurd manner as to disgust the reader. For example, one John, delegate of Eastern churches, said, "God created man in his own image" and hence he inferred that we ought to have images. Another, to prove that they ought to be placed on the alters, cited this verse, "No man lighteth a candle, and put it under a bushel." Another said, "As the patriarchs used the sacrifices of the heathen, so Christians ought to have the images of saints, instead of the idols of the heathen."

15. The advocates of images have foolishly based their arguments on Jacob's worshipping of Pharaoh and of the staff of Joseph and such passage as, "Worship his footstool." Theodosius,

bishop of Mira, defends the propriety of worshipping images even from the dreams of his archdeacon, as seriously as if he had an immediate revelation from heaven!

16. The worship of images must be deprived of its pretence to antiquity which the papists falsely urge in its favour. It is only the bishops of a latter age who insist on it with such absurdity as to give them the same honour as is due to the Trinity. The Council of Nice, 787, decreed that the adversaries of images were counted worse than the worst of heretics, the Samaritans, and added, "Let them rejoice and exult, who have the image of Christ, and offer sacrifice to it." Where is now the distinction of **latría** and **dulia** with which they attempt to deceive both God and men? For the Council gives the same honour, without exception, to images and the living God.

CHAPTER XII

God Contradistinguished from Idols That He May Be Solely and Supremely Worshipped.

1. Whenever Scripture asserts that there is but one God it does not merely contend for the bare name, but also teaches that whatever belongs to God should not be transferred to another. This is the pure religion and differs from idolatry. Even blind mortals, groping in the dark, have perceived the necessity of some rule for orderly worship as the Greek word **eusebeia**, meaning "right worship", signifies.

The word "religion", according to Cicero, is derived from a verb signifying "to read over again" or to "gather again". From this connotation Cicero reasons that good worshippers often recollect and reconsider what is true. I consider this derivation to be far-fetched. I rather think the word "religion" is opposed to a liberty of wandering without restraint because the greater part of the world rashly embrace what they meet with, and ramble from one thing to another. Piety, in order to walk with a steady step, keeps itself within proper limits. The word "superstition" appears to me to import a discontent with the method and order prescribed and an accumulation of a superfluous mass of vain things.

Leaving the consideration of words, it has been admitted in all ages that religion is corrupted and perverted by errors and falsehoods. Those who try to serve Him have not adhered to the one true God nor solely worshipped Him. Hence, in order to assert His own right, God proclaims that He is "jealous" and will avenge those who confound Him with any fictitious deity. And then, in order to keep mankind in obedience, He defines his

legitimate worship. These He has done in the giving of the Law. What I would like to stress here is that all that belongs to Divinity remains in God alone. What is detracted from this spoils His honour and violates His worship. In this connection I must censure particularly on that superstition that while giving God the supreme honour it brings in a multitude of subordinate deities who share His government of the universe, who therefore claim a share of His honour. This is both a cunning and hypocritical means whereby the supreme God's honour is detracted. This is idolatry practised by both the ancient Gentiles and Jews which intrudes into the Church in the form of exalting saints to the society of God. Thus in the Church is not only God worshipped but the saints who died in ages past, from whom favours are invoked.

2. On this account was invented the distinction of **latria** and **dulia** by which these superstitious ones would ascribe divine honours to angels and deceased men. But, it is evident that the honour which papists pay to the saints differs not from the worship of God. To defend themselves with the argument that **latria** which means "worship" is reserved for God but **dulia** which means "service" is given to saints is of no avail. What is the difference between these two distinctions? In point of fact, to serve is more than to worship or honour, for service is rendered only to those one would honour.

3. Leaving these subtleties, let us consider the subject of idolatry itself. When Paul reminds the Galatians of their heathen past that they did service to them which by nature were no gods" (Gal. 4:8), though he does not mention **latria** (worship) but uses the word **dulia** (service), does this excuse their idolatry? He certainly condemns that perverse superstition which he denominates **dulia** equally as much as if he had used the word **latria**. And when Christ repels Satan's assault with this shield, "It is written, Thou shalt worship the Lord thy God", the word **latria** came not into question, for Satan demanded **proskunesis**, i.e., prostration or adoration. But, when John is reprehended by an angel for a

falling on his knees before him, we must not understand that John was intending to transfer to an angel the honour due exclusively to God. But since all worship is given to the Divine he could not (proskunein) prostrate himself before the angel without detracting from the glory of God. We may see the same in Cornelius' case that when he "fell down" before Peter, it certainly was not with the intention of worshipping him instead of God (Acts 10:25). Yet, Peter positively forbade him. And why was this? Because it was deemed that men never so particularly distinguished between worship of God and that of creatures as to avoid transferring to a creature what belongs exclusively to God. Wherefore, if we desire to have one God, let us remember that His glory ought not in the least to be diminished, but that He must retain it. No religious service can be transferred to another than God alone, without committing sacrilege.

CHAPTER XIII

One Divine Essence, Containing Three Persons, Taught in the Scriptures from the Beginning.

1. The Scriptures teach us the immensity and spirituality of God. His immensity ought to inspire us with awe that we should not try to measure Him with our senses. The spirituality of His nature prohibits us from any earthly or carnal speculations of Him.

An erroneous concept of God's immensity is committed by the Manichees who maintain the existence of two original principles, making the devil, as it were, equal to God. The Anthropomorphites also, who imagined God to be corporeal, because the Scriptures frequently ascribe to Him a mouth, ears, eyes, hands and feet, are easily refuted. For, when God talks of Himself as having a mouth, eyes, ears, etc., He lisps, as it were, with us, just as nurses are accustomed to speak to infants. Wherefore such forms of expression do not clearly explain the nature of God, but accommodates the knowledge of Him to our narrow capacity. To accomplish this the Scriptures must necessarily descend far below the height of His majesty.

2. Another peculiar character of God is while He declares Himself to be One He is to be distinctly considered as Three Persons. Without a knowledge of the Trinity we have only a bare and empty name of God floating in our brains. Now, that no one may vainly dream of three gods, or suppose that the simple essence of God is divided among Three Persons, we must seek for a short and easy definition which will preserve us from all error. But since some object the word Person is of human invention, we must first examine the reasonableness of this objection. When the Apostle denominates the Son the express

image of the hypostasis of the Father, he undoubtedly ascribes to the Father some subsistence, in which He differs from the Son. From the words of the Apostle we conclude that there is in the Father a proper hypostasis which is conspicuous in the Son. And thence we also infer the hypostasis of the Son which distinguishes from His Father. The same reason is applicable to the Holy Spirit for we shall soon prove Him to be God and yet He must be considered as distinct from the Father. But this is not a distinction of the essence, which it is unlawful to represent as any other than simple and undivided. It follows then that there are in God three hypostases, or as the Latins have expressed by the word Person. To translate word for word we may call it subsistence or, as a great many others say, substance. Nor has the word Person been used by the Latins only; but the Greeks also, for the sake of testifying their consent to the doctrine, taught the existence of three *prosopa* (persons) in God. Both Greeks and Latins, notwithstanding any verbal difference, are in perfect harmony respecting the doctrine itself.

3. Now some object to the use of the word Person because this word is not found in Scripture. They object to the introduction of what they call exotic words which may generate future dissensions and disputes. Such objection is very unreasonable, for then no interpretation could be made of Scripture apart from the composition of detached texts of Scripture connected together. When the Church uses the terms Trinity and Persons she is merely making plain those things which in the Scriptures are to our understanding intricate and obscure.

4. The use of exotic words is also in order to assert truth in opposition to malicious cavillers. Thus, the ancients, pestered with various controversies against erroneous dogmas, had to express their ideas with the utmost perspicuity that they might leave no subterfuge for the impious who otherwise might conceal their errors under obscure expressions. For example, Arius, unable to resist the clear testimony of Scripture, confessed Christ to be God and the Son of God. But at the same time he also maintained that Christ was created and had a beginning like other

creatures. To draw the craftiness of this man from its concealment the ancients declared Christ to be the eternal Son of God consubstantial with the Father. At once the Arians began inveterately to execrate the term *homooousios* (consubstantial), thus betraying their hypocrisy. That little word distinguished Christians who held the pure faith from sacrilegious Arians.

Afterwards there arose Sabellius who considered the names of Father, Son and Holy Spirit as little more than empty sounds, arguing that they were not used on account of any real distinction. To him the Father is the Son and the Holy Spirit is the Father, without any order or distinction. The good doctors of that age who had the interest of religion at heart, in order to refute the wickedness of this man, maintained there were three peculiar properties in one God, or that in the unity of God there subsisted a trinity of Persons.

5. Although there arose an inconsistency among the ancients in regard to the choice of words to express the nature of the Godhead, and what a difference in the terms used between Greeks and Latins, yet the use of newly coined theological words for the purpose is a necessity. While these new terms come slowly into usage they will become useful phraseology. As we have said before, these words are used first to oppose the Arians on the one hand and the Sabellians on the other. Arius confesses "that Christ is God" but maintains also "that he was created and had a beginning." He acknowledges that Christ is "one with the Father" but secretly whispers in the ears of his disciples that he is united to him like the rest of the faithful, though by a singular privilege. Say that is **consubstantial**, you tear off the mask from the hypocrite, and yet you add nothing to the Scriptures. Sabellius asserts, "that the names Father, Son, and Spirit are expressive of no distinction in the Godhead." Say that they are three, and he will exclaim that you are talking of the "three gods." Say that in the one essence of God there is "a trinity of Persons" and you will at once express what the Scriptures declare and restrain such frivolous loquacity. Now, if any persons are prevented by such excessive scrupulousness from admitting these

terms, yet not one of them can deny that when Scripture speaks of one God, it should be understood to be a unity of substance, and that when it speaks of three in one essence, it denotes the Persons in this trinity. When this is honestly confessed, we have no further concern about words. But I have found that those who pertinaciously contend about words cherish some latent poison. It is therefore better to provoke their resentment than to use obscure language for the sake of obtaining their favour.

6. But leaving the dispute about terms, I shall now enter on the discussion of the subject itself. What I denominate a Person is a subsistence in the Divine essence, which is related to the others, and yet distinguished from them by an incommunicable property. By the word **subsistence** we mean something different from the word **essence**. For, if the Word were simply God, and had no peculiar property, John had been guilty of impropriety in saying that he was always with God (Jn. 1:1). When he immediately adds that the Word was God, he reminds us of the unity of the essence. But because he could not be **with** God, without subsisting in the Father, hence arises that **subsistence**, which, although inseparably connected with the **essence**, has a peculiar mark, by which it is distinguished from it. Now, I say that each of the three subsistences has a relation to the others, but is distinguished from them by a peculiar property. We particularly use the word relation (or **comparison**) here, because, when mention is made simply and indefinitely of God, this name pertains no less to the Son and Spirit, than to the Father. But whenever the Father is compared with the Son, the property peculiar to each distinguishes him from the other. Thirdly, whatever is proper to each of them, I assert to be incommunicable, because whatever is ascribed to the Father as a character of distinction, cannot be applied or transferred to the Son. Nor, indeed, do I disapprove of the definition of Tertullian, if rightly understood: "That there is in God a certain distribution of economy, which makes no change in the unity of the essence."

7. But before I proceed any further, I must prove the

Deity of the Son and of the Holy Spirit, after which we shall see how they differ from each other.

The Deity of the Son is borne by His being the Word of God, the eternal wisdom residing in God from whom the oracles and all prophecies proceeded. The Word was begotten of the Father before the world began and was truly God. As taught by Moses, this Word acted a conspicuous part in the creation of the world. This is so understood and declared by the Apostles, "that the worlds were created by the Son" (Heb. 1:2, 3). Similarly, where Solomon introduces Wisdom as begotten of the Father before time began and presiding at the creation of the world, he points to His eternal and essential Sonship. Christ's own assertion, "My Father worketh hitherto, and I work" (John 5:17) affirms His continual cooperation with the Father, making a more explicit declaration of what had been briefly glanced at by Moses. John speaks most clearly when he represents the Word as being with God from the beginning, as in union with the Father, the original cause of all things. For to the Word he both attributes a real and permanent essence, and assigns some peculiar property, and plainly shows how God, by speaking, created the world. Therefore, as all Divine revelations are justly entitled the word of God, so we ought chiefly to understand that substantial Word the source of all revelations, Who is liable to no variation, Who remains with God perpetually one and the same, and Who is God Himself.

8. But we are interrupted by some clamorous objectors who, failing to rib Him of His divinity, secretly steal from His eternity. These say that the Word only began to exist when God opened His sacred mouth in the creation of the world. Nothing is more intolerable than to suppose a beginning of that Word, which was always God, and afterwards the Creator of the world. If any should ask how long the Word had existed before the creation, he will find no beginning. For He limits no certain period of time when He Himself says, "O Father glorify thou me with thine own self, with the glory which I had with thee before the world was," (Jn. 12:5) John has clearly declared that before

the creation of the world the Word was in the beginning with God. (Jn. 1:2). We therefore conclude again that the Word, conceived of God before time began, perpetually remained with Him, which proves His eternity, His true essence, and His divinity.

9. The eternity and divinity of Christ is further attested by such Scripture: "Thy throne, O God, is forever and ever" (Ps. 45). Isaiah introduces Christ as God, crowned with supreme power which is the prerogative of God alone. "His name," says he, "shall be called the Mighty God, the Father of eternity" (Isa. 9:6). A little before this declaration Christ is called Immanuel. Nothing can be required plainer than a passage in Jeremiah where the Branch of David is called "Jehovah our righteousness," admitted by the Jews to be "the ineffable," a proper name expressive of His Essence. We conclude therefore the Son to be the one eternal God.

10. The deity of Christ is attested by Jehovah frequently appearing in the character of an Angel. An Angel who appeared to the holy fathers claimed for Himself the name of the eternal God. This Angel further accepted sacrifice offered to Him. He afterwards demonstrated He was really Jehovah Himself. From this evidence, Manoah and his wife concluded they had seen not a mere angel but God Himself. The Angel's refusal to disclose His name seeing it was "Wonderful" further confirmed the awfulness of his Deity. Servetus' heresy notwithstanding, the orthodox doctors of the Church have always taught that this Angel was the Word of God. Though He was not yet incarnate, He descended, as it were, in mediatorial capacity that He might approach the faithful with greater familiarity. Further testimony to the Deity of the Angel is given by Jacob (Gen. 37:29, 30) and Isaiah (Is. 25:9); Malachi who refers to the temple which is consecrated to the Most High God as belonging to Christ witnesses decisively to Christ's Deity.

11. The Deity of Christ is witnessed by innumerable passages in the New Testament. Those things which were predicted concerning the eternal God are represented by the apostle as fulfilled in Christ. For example, Isaiah's prediction

that the Lord of Hosts would be "for a stone of stumbling, and for a rock of offence to both the houses of Israel," Paul asserts to have been fulfilled in Christ. (Rom. 9:33). Similarly, Isaiah 45:23 which declares of God "that unto me every knee shall bow, every tongue shall swear" finds its exhibition in Rom. 14:10,11 where "we shall all stand before the judgment seat of Christ." The majesty of God which Isaiah saw in Ch. 6:1 is attested by John to be the glory of the Son. The praises which the Apostle to the Hebrews ascribes to the Son beyond all doubt most evidently belong to God. Other New Testament passages which present Christ as God are Rom. 9:5; I Tim. 3:16; Phil. 2:6; I John 5:20; I Cor. 8:5, 6, to mention just a few. Thomas, by publicly confessing Him to be "his Lord and God" declares Him to be the same true God whom he had always worshipped.

12. The Divine power by which Jesus worked and His own assertion that God was His Father, making Himself equal with God, further attest the Deity of Christ. (Jn. 5:18). The Jews' opposition to Jesus not so much for breaking the Sabbath as His claim to Deity all the more corroborates His divine claim. His power to forgive sins which is substantiated by a miracle is another proof of His Deity (Matt. 9:6).

13. Indeed, His miracles are a perspicuous evidence of His Deity. Though prophets and apostles performed miracles similar and equal to His, there is a considerable difference between those performed by Christ and them. The former only dispensed God's favours, but Christ performed by His own power. Indeed, He is the true author of miracles who gave the Apostles the power of miracles. The Evangelists relate that He gave His Apostles power to raise the dead, to heal the leprous, to cast out devils. Thus, when Peter healed the lame man he performed the miracle only "in the name of Jesus Christ" (Acts 3:6). The purpose of Christ's miracles was to convince the incredulity of the Jews, since being performed in His own power they must evidently declare His Deity and that He is salvation Himself. The Name of Jesus heals, and in the Name of Jesus is invocation made to God.

14. The proof of the Deity of the Holy Spirit must be derived from the same sources. Moses testifies that in the creation the Spirit of God expanded over the abyss of chaos, signifying not only that the beautiful state of the world which we now see owes its preservation to the Spirit's power but also to His creative act. The Deity of the Holy Spirit is seen in the exercise of supreme power in the mission of the prophets, a further proof of His divine majesty. Scripture also teaches that the Spirit is the author of regeneration by a power not derived but properly His own, and not of regeneration only, but of immortality. Finally to Him, as well as to the Son, are applied all those offices which are peculiar to Deity: the Spirit "searcheth even the deep things of God" (I Cor. 2:10,16), bestows wisdom and the faculty of speech (I Cor. 12.8), works our justification and sanctification, and dispenses truth, grace and every other blessing we can conceive of. Paul clearly attributes to the Spirit the Divine power and thereby demonstrates Him to be a hypostasis or subsistence in God.

15. The Deity of the Holy Spirit is attested by His being accorded the appellation of God. Paul says we are the temple of God because His Spirit indwells us. Peter in reprehending Ananias for lying declares such a sin "not unto men but unto God." Lastly, if blasphemy against the Spirit be not forgiven whilst a man may obtain pardon who has been guilty of blasphemy against the Son, this is an open declaration of His Divine majesty.

16. As God afforded a clear manifestation of Himself at the advent of Christ, the three Persons also then became better known. We see this in the Baptism Commission, "Baptise them in the name of the Father, and of the Son, and of the Holy Ghost." In this formula we see that one is to be baptised in the name of the one God who has clearly manifested Himself in the Father, Son and Spirit, hence it evidently appears that in the Divine Essence there exist three Persons, in whom is known the one God. Since in the Baptism formula is revealed the name of the one God, we conclude the Word and the Spirit to be of

the very Essence of the Deity. The Arians erred when they confessed the Divinity of the Son but deprived Him to possess the substance of God. The Macedonians also erred when they explained the term "Spirit" to mean only the gifts of grace conferred upon man.

17. While we see that the Son and Spirit are of the same substance or essence with the Father we find in the Scriptures a distinction between each of them. I am exceedingly pleased with Gregory Nazianzen's observation: "I cannot think of the one but I am immediately surrounded with the splendour of the three. Nor can I clearly discover the three, but I am suddenly carried back to the one." In contemplating the holy Trinity, we should not entertain the idea of a separation that divides the unity, but rather a distinction within the unity as the different names Father, Son, Spirit imply. The Son has a property by which He is distinguished from the Father. Thus we see that it was not the Father who descended to earth but the Son, not the Father who died and rose again but He who was sent. The distinction between the Holy Spirit and the Father is announced by Christ when He says that He "proceedeth from the Father" (Jn. 15:26). The Holy Spirit is distinguished from the Son who calls Him "another Comforter."

18. Continuing with our observation on the distinction between the Persons of the Trinity, we further see that to the Father is attributed the principle of action, the fountain and source of all things; to the Son, wisdom, counsel and the arrangements of all operations; and the power and efficacy of the action is assigned to the Spirit. And the order of distinction is that the Father is mentioned first, next the Son, and then the Spirit. The Son is said to be from the Father, and the Spirit from both the Father and the Son. And in Rom. 8 the Spirit is called the Spirit of Christ.

19. This distinction is so far from opposing the most absolute simplicity and unity of the Divine Being, that it affords a proof that the Son is one God with the Father because He has the same Spirit with Him, and that the Spirit is not a different substance

from the Father and the Son because He is the Spirit of the Father and of the Son. In regard to the unity and distinctions of the three Persons, Augustine explains perspicuously in the following manner: "Christ, considered in himself is called God; but with relation to the Father, he is called the Son. The Father, considered in himself, is called God; but with relation to the Son, he is called the Father. He who, with relation to the Son, is called the Father, is not the Son; he who with relation to the Father, is called the Son, is not the Father; they who are severally called the Father and the Son, are the same God."

20. Thus, when we profess to believe in one God, the word God denotes a single and simple essence in which we comprehend three Persons, or hypostases, and that whenever the word God is used indefinitely, the Son and Spirit are intended as much as the Father; but when the Son is associated with the Father, that introduces the reciprocal relation of one to the other, and thus we distinguish between the Persons.

When the Apostles assert Him to be the Son of God whom Moses and the Prophets have represented as Jehovah, it is necessary to recur to the unity of the essence. The name "Jehovah" when used in an indefinite sense is applicable to Christ as seen in Paul's words, "for this thing I sought the Lord thrice", which is related to Christ's answer, "My grace is sufficient for thee." (The word "Lord" is the Greek translation of the word "Jehovah.")

21. Satan, in order to subvert our faith, has always been exciting contentions concerning the Divine essence of the Son and the Spirit and the distinctions of the Persons. In almost every age he has instigated impious spirits to vex the orthodox teachers. There are, for example, extant on the argument five homilies of Chrysostom against the Anomoei. The errors of heretics should warn us to study this question with more docility than subtlety, and not allow ourselves to investigate God anywhere but in His sacred Word, or to form any ideas of Him but such as are agreeable to His Word, or to speak anything concerning Him but what is derived from the same Word.

22. To compose a catalogue of the errors on this point of

doctrine, viz., the Trinity, would be too prolix without being profitable. Suffice it to say that of the ancient heresiarchs, Arius and Sabellius are the most notorious. Since our own times, we have witnessed some madmen like Servetus and his followers. The word Trinity was so odious to Servetus that he asserted all Trinitarians to be Atheists. According to Servetus, the Persons of the Trinity are merely external ideas which have not real subsistence in the Divine essence. The Trinity to Servetus is therefore imaginary, and the Spirit a shadow of the Deity.

23. From the same corrupt source has proceeded another heresy, equally monstrous. Some worthless men, in order to escape the odium which attended the tenets of Servetus, have indeed confessed there are three Persons, but with this qualification: The Father, who alone is truly God, had created the Son and Spirit and transfused His Deity into them. They err dreadfully by distinguishing the Father from the Son and Spirit as being the sole possessor of the Divine essence. If the Father only is the sole possessor of the Divine essence then Christ would be a figurative god, a god in appearance and name only and not in reality.

24. The same false teachers try to exclude Christ from the Deity by teaching that the name of God is mentioned absolutely in the Scripture to mean only the Father. I retort that whatever belongs to God is attributed to Christ. The equality of Christ with God, before He abased Himself in the form of a servant, is stated by Paul (Phil. 2:6; 7). Now, how could this equality subsist unless He had been that God whose name is JAH and JEHOVAH, who rides on the cherubim, whose kingdom is universal and everlasting? No clamour of theirs can deprive Christ of Isaiah's declaration, "Lo, this is our God, we have waited for him" (Isa. 25:9), since in these words he describes the advent of God the Redeemer, not only for the deliverance of the people from exile in Babylon, but also for the complete restoration of the Church.

Some scorners ridicule our concluding a distinction of Persons from Moses' words where he introduces God thus speaking, "Let

us make man in our image.” Pious readers perceive on the other hand how foolishly Moses would have introduced this conference, if in one God there had not subsisted a plurality of persons. Now it is certain that God did not direct His conversation to some exterior agents, but within Himself, and they whom the Father addressed were uncreated. But, there is nothing uncreated except the one God Himself. This is the mystery of the Trinity.

25. But they who dream of three separate individuals, each possessing a part of the Divine essence, are deceived! We teach, according to Scripture, that there is essentially but one God, and therefore that the essence of both the Son and Spirit is unbegotten. But since the Father is first in order, and has Himself begotten His wisdom, therefore, He is justly esteemed the original and fountain of the whole Divinity. Thus God, infinitely, is unbegotten, and the Father is also unbegotten with regard to his Person. It is to be noted from our writings that we separate not the Persons from the essence. Though they subsist in it, we make only a distinction between. If the persons were separated from the essence, then there would be a trinity of Gods, not a trinity of persons contained in one God.

Therefore we say that the Deity is absolutely self-existent. Whence we confess also that the Son of God, independently of the consideration of Person, is self-existent. But as the Son, we say He is of the Father. Thus His essence is unoriginated; but the origin of His Person is God Himself. Indeed, the orthodox writers, who have written on the Trinity, have referred this name only to the Persons. To comprehend the essence in that distinction were not only an absurd error, but a most gross impiety. For it is evident that those who maintain that the Trinity consists in a union of the Essence, the Son, and the Spirit, annihilate the essence of the Son and of the Spirit; otherwise the parts would be destroyed by being confounded together, which is a fault in every distinction.

Finally, if the Father were the author of the Deity, nothing would be left in the Son but a mere shadow! Nor would the

Trinity be any other than a conjunction of one God with two created beings.

26. Christ, the Mediator between God and man, holds an intermediate station, yet without diminution of His majesty. For, although He abased Himself, He lost not His glory with the Father. Thus, the Apostle to the Hebrews, though he acknowledges that Christ was made for a short time inferior to the angels, yet nevertheless hesitates not to assert that He is the eternal God.

When Christ said to His Apostles "I go unto the Father, for my Father is greater than I" He attributes not to Himself a secondary Divinity as if He were inferior to the Father with respect to the essence, but rather in a functional sense. As Mediator He gathers together the faithful to a participation of His glory which is already obtained by Him in heaven. He represents the Father to be in a station superior to Himself, just as the illustrious perfection of the splendour which appears in heaven excels that degree of glory which was visible in Him during His incarnate state.

27. The false teachers accumulate numerous passages from Irenaeus to assert that the holy man taught that the Father of Christ was the only and eternal God of Israel. They do this either out of shameful ignorance or consummate wickedness, for they ought to have considered that Irenaeus was engaged in controversy with some who denied that the Father of Christ was the same God who spoke by Moses and the Prophets. His only object was to show that no other God is revealed in the Scripture than the Father of Christ. There never was any other God of Israel than He who was preached by Christ and His Apostles. On our part, we truly assert that the God who appeared formerly to the patriarchs was no other than Christ. If it be objected that it was the Father, we are prepared to reply that, while we contend for the Divinity of the Son, we by no means rejected the Father. If the reader attends to this design of Irenaeus all contention will cease. Irenaeus definitely contends that the Son is called God, as well as the Father by the

Prophets and Apostles. In Book IV Ch. 9 he declares. "Therefore Christ himself is, with the Father, the God of the living." And in Ch. 12 he states that Abraham believed in God inasmuch as Christ is the Creator of heaven and earth, and the only God."

28. Their pretensions to the sanction of Tertullian are equally unfounded. For, notwithstanding the harshness and obscurity of his mode of expression yet he unequivocally teaches the substance of the doctrine we are defending: "That is, whereas there is one God, yet by dispensation or economy there is his Word; that there is but one God in the unity of the substance, but that the unity, by a mysterious dispensation, is disposed into a trinity; that there are three, not in condition, but in degree, not in substance, but in form, not in power, but in order."

29. Now if we diligently compare the writings of the fathers, we will find nothing that differs from Irenaeus or Justin Martyr, Hilary or Ignatius who are quoted by the false teachers out of context. But, in the Nicene Council Arius never dared to defend himself by the authority of any approved writer, and not one of the Greek or Latin fathers who were united against him excused himself as at all dissenting from his predecessors. With regard to Augustine, who experienced great hostility from these disturbers, he takes it for granted that the doctrine which those men oppose has been received without controversy from the remotest antiquity. These observations I hope will be approved by the pious readers as sufficient to refute all the calumnies with which Satan has hitherto laboured to pervert or obscure the purity of this doctrine. Finally, I trust that the whole substance of this doctrine has been faithfully stated and explained.

CHAPTER XIV

The True God Clearly Distinguished in the Scripture from All Fictitious Ones by the Creation of the World.

1. In order that we might not be misled by our own stupidity to worship fictitious deities or to regard God, as some philosophers say, to be the soul of the world, God has given us through Moses a history of the creation. The first thing specified in this history is the time. The knowledge of the origin of the human race and of all things is eminently useful not only to contradict the monstrous fables of Egypt and other countries, but also to give us a clearer view of the eternity of God.

Some who sneer at the fact that God had been unemployed for an immeasurable duration before He created heaven and earth need only receive for an answer from a certain pious old man that during that time while he was supposed to be idle He was making hell for over curious men! Augustine justly complains that it is an offence against God to inquire for any cause of things higher than His will. It is therefore madness for those who censure God of inaction, for not creating according to their wishes the world innumerable ages before, as though in the course of six thousand years God had not given us lessons sufficient to exercise our minds in assiduous meditation on them. Then let us cheerfully remain within these barriers with which God has been pleased to circumscribe us.

2. To the same purpose is the narration of Moses that the work of God was completed not in one moment, but in six days. Here, also human reason murmurs, as though such progressive works were inconsistent with the power of Deity. But we see rather in the order of those things the paternal love of God towards the human race. For, Adam was created only after the

earth was enriched with an abundant supply of everything conducive to happiness. Had He placed him in the earth while it remained barren and vacant, He would have appeared not attentive to his benefit. If the reader will more carefully consider with himself these things, he will be convinced that Moses was an authentic witness of the one God, the Creator of the world.

3. But before I begin to enlarge on the nature of man, something must be said concerning angels. Although Moses mentions at the outset no other works of God than such as are visible to our eyes, yet he afterwards introduces angels as ministers of God. These angels, we may easily conclude, are His creation. To think of them as possessing some kind of divinity would be an error.

The dualism of Manichaeus that God and devil comprise the two original principles, making God the origin of all good things and the devil the producer of all evil natures in such a way as to detract from God's glory and to ascribe divinity to the devil, is wrong. The orthodox teaching concerning evil is that nothing in the universe is evil in its nature, but the depravity and wickedness of men and devils proceed rather from a corruption of nature.

4. As to the nature of angels, we can without controversy conclude that they are God's creatures, since angels are ministers of God appointed to execute His commands. If it is asked when the angels were created, we have Moses' narration: "The heavens and the earth were finished and all the host of them (Gen. 2:1)." It is to no purpose to inquire on what day, besides the stars and planets, the other more concealed hosts of heaven began to exist. Let us remember to observe one rule of sobriety in the study of religion, which is, "not to speak, or think, or even desire to know, concerning obscure subjects, anything beyond the information given us in the Divine word." Another rule to be followed is, "in the reading of Scripture, continually to direct our attention to investigate and meditate upon those things conducive to edification; not to indulge curiosity or the study of things unprofitable."

Wherefore, if we wish to be truly wise, we must forsake the vain imaginations propagated by triflers concerning the nature, orders, and multitude of angels.

5. We are informed in the Scriptures that angels are celestial spirits whose ministry God uses for the execution of whatever He has decreed. Hence this name is given them because they are his messengers, for "angels" means "messengers". They are also called "hosts", because as life-guards, they surround their Prince, aggrandising His majesty and rendering it conspicuous. They are heavenly soldiers. This is described by the prophets, particularly by Daniel (Dan. 7:10). By them God administers His government in the world and so they are sometimes called "principalities, powers, dominions". Lastly, because the glory of God in some measure resides in them they are called "thrones". More than once they are called "gods", because in their ministry, as in a mirror, they give us an imperfect representation of Divinity. Finally, the Angel who appeared to Abraham, Jacob, Moses and others is none other than Christ. (Gen. 18:2; 32:2; 28; Josh. 5:13; Judges 6:11; 13:3, 22).

6. Angels guard our safety, undertake our defence, direct our ways, and exercise a constant solicitude that no evil befall us. (Ps. 9:11, 12; 34:7). Accordingly the angel of the Lord consoles Hagar and commands her to be reconciled to her mistress. Abraham promises his servant that an angel should be the guide of his journey. Jacob, in blessing Ephraim and Manasseh, prays that the angel of the Lord, by whom he had been redeemed from all evil, would cause them to prosper. Angels even ministered to Christ and attended Him in all His difficulties. Angels announced His resurrection. Thus, we see, in the discharge of their office as our protectors, they contend against the devil and execute God's vengeance on those who assail us, e.g., an angel of God slew 185,000 of the Assyrians in one night. (II King 19:35).

7. Certain angels are appointed, according to Daniel, to preside over kingdoms and provinces, while others, according to Christ, are charged to care for the safety of children (Dan. 10:13,

20; Matt. 18:10). But we do not know whether this justifies the conclusion that everyone of them has a guardian angel. Now, since all the angels in heaven together rejoice over one sinner turned to repentance more than over ninety and nine just persons, all the angels together surely watch over our salvation. That the angels are assigned to protect us is clearly reflected in Peter's liberation from prison when the disciples said, "It was his angel". According to the heathen notion of different genii, it is commonly imagined that every person has two angels, a good one and a bad one. Those who thus restrict to one angel the care which God exercises over everyone of us can only do great injury to themselves.

8. Let those who venture to determine concerning the orders and numbers of angels examine the foundation of their opinions.

From Scripture we see that Michael is called "the great prince" in Daniel, and in Jude, "the archangel". Gabriel is the second angel named in Scripture. There's a third found in the history of Tobias (Tob. 3:17). I would not try to determine the degrees of honour among angels.

As to their numbers, we hear of legions from Christ's mouth, and from Daniel of myriads. Elisha's servant saw many chariots, a great multitude.

It is certain that angels have no form. The Scriptures, on account of the slender capacity of our minds, represent angels as having wings, the cherubim and seraphim, to impress on us the lightning speed with which they travel in the execution of God's business.

9. Angels are ministering spirits. Ancient Sadducees who regarded angels as mere motions which God inspired into men are repugnant to so many testimonies of Scripture. Angels are spirits possessing an actual existence and their own peculiar nature. The declarations of Stephen and Paul, that the law was given by the hand of angels, and of Christ, that the elect, after the resurrection shall be like angels, etc., surely speak of their peculiar being. Likewise, when Paul charges Timothy before Christ and the elect angels to keep His precepts, he intends not

unsubstantial qualities or inspirations, but real spirits. And Christ Himself, on account of the preeminence which He obtains in the capacity of Mediator, is called an angel. I have cursorily touched on this point in order to fortify the simple against the absurd notions disseminated by Satan through the Sadducees many years ago and are frequently springing up afresh.

10. While the Sadducees regard angels as non-personal beings, there are those who transfer to them the honour that solely belongs to God and Christ. Even Paul had a great controversy with some who worshipped angels in the Epistle to the Colossians. The splendour of Divine majesty displayed in the angels has induced their adoration from man, even from St. John in the Revelation. But the angel's reply was: "See thou do it not: I am thy fellow-servant: worship God" (Rev. 19:10; 22:8, 9).

11. Angels are only a means whereby God chooses to communicate the gifts of His beneficence to us. This He does not from necessity but for the sake of our weakness. For this reason He promises not only to take care of us Himself but also that we will have innumerable lifeguards to whom He has committed the charge of our safety. An example of His accommodating to our weakness is in the story of Elisha's servant. When he saw that the mountain was besieged by the Syrians and that no way of escape was left, he was fearful as though he and his master had been captured. Then Elisha prayed that God would open his eyes and immediately he saw the mountain full of horses and chariots of fire, i.e., of a multitude of angels who were to guard him and the Prophet. This vision of angels changed the fear in the servant to fearlessness.

12. The ministry of angels should therefore more firmly establish our hope in God. What is described in the vision of Jacob of angels ascending and descending by a ladder above which stands the Lord implies that it is through the intercession of Christ that we are favoured with the ministry of angels, as He Himself affirms, "Hereafter ye shall see heaven open, and the angels ascending and descending upon the Son of man" (Jn. 1:51). Let us therefore take leave of that Platonic philosophy which

seeks access to God by means of angels and worships them to render Him more propitious to us.

13. Scripture has much to say about devils and teaches us how we may guard against their insidious machinations as well as repel them with suitable armour. When Scripture describes Satan as the god of this world, the strong man armed, the prince of the power of the air, a roaring lion, these descriptions only tend to make us more cautious and vigilant and better prepared to encounter him. We should therefore not be slothful in warfare against the adversary but vigorously resist him till death. We should^{we} also be conscious of our weakness and ignorance and implore the assistance of God, since He alone can supply us the wisdom and strength.

14. Scripture describes the adversary as many. Mary Magdalene was delivered from seven demons and another is said to have been possessed by a whole legion. By these instances we are taught that we have to contend with an infinite multitude of enemies.

But when one Satan or Devil is frequently mentioned in the singular number, it denotes that principality of wickedness which opposes the kingdom of righteousness. Satan is the prince of all the impious.

15. Since Satan is called not only our adversary but also God's then if we are concerned for the glory of God, we ought to resist him in every act of his that opposes God and His kingdom. In Gen. 3 he seduces man from obedience to God so that he at once robs God of His just honour and precipitates man into ruin. He was a murderer and liar from the beginning, and his actions verify that characteristic of his. Satan opposes Divine truth, involves men in errors, stirs up animosities, etc. for the subverting of God's kingdom. John says "he sinneth from the beginning," meaning that he is the author of all wickedness.

16. Though the Devil was created by God, his wicked nature is not by creation but from corruption. Whatever evil quality he has, he has acquired by his defection and fall. For this reason Christ declares that Satan "when he speaketh a lie,

speaketh of his own."

The Scriptures do not give us a detailed account of Satan's fall to satisfy our curiosity. However we know that the devils were originally created angels of God, but by degenerating have ruined themselves and become instruments of perdition. Peter and Jude state that God "spared not the angels that sinned, and kept not their first estate, but left their own habitation." When Paul mentions "elect angels" he tacitly implies reprobate ones.

17. Although Satan is said to contend with God, he can do nothing without God's will and consent. We see this truth manifested in the case of Job. Thus, also, when Ahab was to be deceived, Satan undertook to be a lying spirit in the mouth of all the prophets, and, being commissioned by God, he performed it. For this reason he is called the "evil spirit from the Lord" who tormented Saul because he was employed as a scourge to punish the sins of the impious monarch. Elsewhere it is recorded that the plagues were inflicted on the Egyptians by "evil angels". Satan is subject to the power of God, and so governed by His control that he is compelled to obey Him. Now, when we say that Satan resists God, we also assert that this contention depends on God's permission. I speak not of the will or endeavour which is naturally wicked, but of the effect. The resistance to God arises from himself and his wickedness, but since God keeps Satan under the bridle of His power the latter can only execute those things that are divinely permitted.

18. In God's government He uses Satan sometimes to exercise the faithful and frequently fatigue them and even wound them, yet never conquering them. Paul confesses that as a remedy to subdue his pride, "the messenger of Satan was given to him to buffet him." For the righteous vengeance of God, David was for a time delivered to Satan that by his instigation he might number the people. This exercise is common to all the children of God. But the promise of breaking the head of Satan belongs to Christ. However, I deny that the faithful can ever be conquered or overwhelmed by Satan, since Christ by His death overcame Satan, so that Satan cannot hurt the Church.

As to the impious and unbelieving Satan subdues and tyrannises over their souls and bodies. Satan is said to have the undisturbed possession of the world until he is expelled by Christ. He is said to blind all who believe not the gospel and to work in the children of disobedience.

19. As we have previously reported the nugatory philosophy concerning the holy angels, which teaches that they are nothing but inspirations or good motions excited by God in the minds of men, so we must refute those who pretend that devils are nothing but evil affections which "our flesh obtrudes on our minds." The names given to them as unclean spirits and apostate angels sufficiently express their possessing personality and not being mere mental emotions. The personality of Satan is given by John who asserts that he sinned from the beginning, and is further attested by Jude who introduces Michael the archangel as contending with the Devil. In the history of Job, Satan appeared with the holy angels before God. But the clearest of all are those passages which mention the punishment which they begin to feel from the judgment of God, and are to feel much more at the resurrection. How unmeaning were such expressions, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels," that the devils are appointed to eternal judgment, if there were no devils at all!

20. From the works of creation we should meditate upon the Creator which is our first lesson of faith. We should meditate for what end God created them. To this end we should first of all understand the history of the creation of the world. But since it is not my design to treat at large of the creation of the world, let it suffice to have again dropped these few hints by the way.

To be brief, let the readers know that they have truly apprehended by faith what is meant by God being the Creator of heaven and earth, if they, in the first place, follow this universal rule, not to pass over with ungrateful inattention or oblivion, those glorious perfections which God manifests in his creatures. Secondly, to learn to make such application to themselves as

thoroughly to affect their hearts. The first point is exemplified when we consider the multitude of stars which adorn the heaven in such regular order and are so appointed to measure days and nights, months, years and seasons so perfectly that it occasions no confusion. So also when we observe His power in sustaining so great a mass in governing the celestial machine, and the like. These few examples sufficiently declare what it is to recognise the perfections of God in the creation of the world.

22. There remains the other point which approaches nearly more to faith—that while we observe how God has appointed all things for our benefit and safety and at the same time perceive His power and grace in ourselves, we may excite ourselves to confide in Him, to praise Him and love Him.

CHAPTER XV

The State of Man at His Creation, the Faculties of the Soul, the Divine Image, Free-Will, and the Original Purity of His Nature.

1. We must now treat the creation of man, not only because he is the most noble amongst the works of God, but because, as we observed in the beginning, we cannot attain to a clear knowledge of God without a mutual knowledge of ourselves. As we study into ourselves, we discover a two-fold knowledge — the condition in which we were originally created, and of that into which we entered after the fall of Adam. For the present we shall content ourselves with a description of human nature in its primitive integrity. Afterwards we shall see how far men are fallen from that purity which was bestowed upon Adam. However, first let it be understood that, by his being made of earth, a restraint was laid upon pride.

2. That man consists of soul and body ought not to be controverted. By “soul” I understand an immortal yet created essence which is the nobler part of man. Sometimes it is called “spirit”, for though, when these names are used together they have a different signification yet, when “spirit” is used separately, it is synonymous with “soul”. When Christ commended His spirit to the Father and Stephen his to Christ, their souls were liberated from the prison of the flesh to return to God their perpetual keeper. Those who think that the “soul” is called “spirit” because it is a breath divinely imposed into the body, but destitute of any essence, are proved to be in a gross error by the thing itself, and by the whole tenor of Scripture. Men who are so immoderately attached to earth as to consider they

would go into non-existence at death are become stupid and immersed in darkness. However, they are affected by some sense of immortality through their conscience. The conscience, discerning between good and evil, answers to God's judgment. This is an indubitable proof of an immortal spirit. Now, the very knowledge of God should prove the immortality of the soul, since an evanescent breath could not arrive at the fountain of life. The immortality of the soul is further indicated by the many noble faculties with which the human mind is adorned. For, the sense which the brutes have extends not beyond the body or at most not beyond the objects near it. The agility of the human mind, however, looking through heaven and earth and the secrets of nature and comprehending in its intellect and memory of all ages, digesting everything in proper order and concluding future events from those which are past, clearly demonstrates that there is in man something distinct from the body. The spirit therefore is the seat of all this intelligence. This intelligence functions even in sleep, suggesting to us ideas of things which never happen and presaging even future events.

Unless the soul is something essentially distinct from the body, the Scriptures would not inform us that we dwell in houses of clay (Job. 4:19), and at death quit the tabernacle of the flesh (II Cor. 5:4), and to receive a reward at the last day according to the respective conduct of each individual in the body (II Cor. 5:10). Other passages of Scripture which distinguish the soul from the body are II Cor. 7:1, I Pet. 2:25; I Pet. 1:9, 22; 2:11; Heb. 13:17, II Cor. 1:23. Christ states that we are to fear Him who, after having killed the body, is able to cast the soul into hell. And unless the soul survived after liberation from the prison of the body, it was absurd for Christ to represent the soul of Lazarus as enjoying happiness in Abraham's bosom, and the soul of the rich man as condemned to dreadful torments. Paul confirms the same point when he says that we are absent from God as long as we dwell in the body, but that when absent from the body we are present with the Lord (II Cor. 5:6, 8).

3. A solid proof of this point may be gathered from man

being said to be created in God's image (Gen. 1:27). For though the glory of God is displayed in his external form, yet there is no doubt that the seat of His image is in the soul.

Osiander who teaches that the image of God extends promiscuously to the body as well as the soul confounds heaven and earth together. Let it be decided that the image of God, which appears in the external, is spiritual.

Expositors who seek to differentiate between the two Hebrew words, *zelem* and *demuth*, translated *image* and *likeness*, to refer to the substance of the soul and to its qualities, are wrong. There is no such distinction between the two Hebrew words which, according to Hebrew idiom, are expressing the same idea.

The image of God in man includes all the excellence in which the nature of man surpasses all other species of animals. This term denotes the integrity which Adam possessed when he was endued with a right understanding, when he had affections regulated by reason, and all his senses governed in proper order, and when in the excellency of his nature he truly resembled the excellence of His Creator.

4. When Adam fell into sin he was alienated from God. Though the Divine image in him was not utterly effaced, yet it was so corrupted that whatever remains is horribly deformed. To be restored to the Divine image we need Christ, who is called the Second Adam, because He restores us to true and perfect integrity. In our regeneration we are made anew in the image of God, as St. Paul informs us, "The new man is renewed in knowledge after the image of him that created him." (Col. 3:10). This renewal is even superior to that manifested in creation. With which corresponds the following exhortation, "Put on the new man which after God is created in righteousness and true holiness." (Eph. 4:24).

Now, let us see what qualities Paul includes in this renovation. He mentions knowledge, righteousness and holiness from which we infer that in the beginning the image of God was conspicuous in the light of the mind, in the rectitude of the heart and in the soundness of all parts of our nature. And in another passage

where the Apostle says, "we with open face beholding the glory of Christ are changed into the same image" (II Cor. 3:18), we see, now, how Christ is the most perfect image of God, to which being conformed, we are so restored that we bear the Divine image in true piety, righteousness, purity and understanding. This position being established, the imagination of Osiander about the figure of the body immediately vanished of itself.

The passage where Paul calls the man "the image of the glory of God" (I Cor. 11:7) appears from the context to be confined to political subjection. But that the image which has been mentioned comprehended whatever relates to spiritual and eternal life has now, I think, been sufficiently proved. Therefore, since the image of God is the uncorrupted excellence of human nature, which shone in Adam before his fall, but was afterwards corrupted and almost obliterated, it is now partly visible in the elect inasmuch as they are regenerated by the Spirit. That image will obtain its full glory in heaven.

With regard to the part of which the image of God consists, it is necessary to treat of the faculties of the soul. Augustine's speculation that the soul is a mirror of the Trinity because it contains understanding, will and memory is far from being solid.

5. Before I proceed any further, it is necessary to combat the Manichæan error which Servetus has attempted to revive in the present age. Because God is said to have breathed in man the breath of life (Gen. 2:7) they supposed that the soul was an emanation from the substance of God. This is a diabolical error. For, if the soul of man be an emanation from the essence of God, it will follow that the Divine nature is not only mutable and subject to passions, but also to ignorance, desires and vices of every kind. This would be a monstrous tenet. It is a certain truth quoted by Paul from Aratus that "we are the offspring of God", but in quality and not substance. Creation is not a transfusion but an origination of existence from nothing. And where Paul treats of the restoration of this image, we may readily conclude from his words that man was conformed to God not by an influx of his substance but by the grace and

power of His Spirit. For he says that, by beholding the glory of Christ, we are transformed into the same image as by the Spirit of the Lord (II Cor. 3:10), who certainly operates in us not in such a manner as to render us consubstantial to God.

6. Of the philosophers, Plato is almost the only one who has plainly asserted the soul to be an immortal substance. Other philosophers merely confine the powers and faculties of the soul to the present life that they leave nothing beyond the body. We have stated from Scripture that the soul is an incorporeal substance, and now we add that although it is not properly contained in any place, it inhabits the body as its dwelling and animates its parts for their respective operations and holds the supremacy of the government of the human life. That concerns not only of the terrestrial life but also the heavenly, even in the worship of God. Without controversy man was created to aspire to a heavenly life, so it is certain that the knowledge of it was impressed on his soul. Thus, the chief operation of the soul is to aspire after God, so that the more a man seeks to approach to God, the more he proves himself a rational creature.

Some philosophers maintain that there are two souls in man, a sensitive and a rational one, for they say that there is a great repugnancy between the organic motions and the rational part of the soul. This tension, we say, is due to the depravity of nature and not to man having two souls.

In regard to the nature of man I admit in the first place that there are five senses, which Plato calls organs, by which all objects are conveyed into a common sensory. Next follows the fancy or imagination which discerns the objects apprehended by the common sensory. Next reason, to which belongs universal judgment. Lastly the understanding which contemplates the objects considered by reason.

Corresponding to understanding, reason and imagination, the three intellectual faculties of the soul, are three appetitive ones. They are: the will, whose place it is to choose those things which the understanding and reason propose to it. Next, the irascible faculty which embraces the things offered to it by reason and

imagination; and finally the concupiscible faculty which apprehends the objects presented by the imagination and sensation. As far as Aristotle is concerned there are three principles of action — sense, intellect, and appetite. Though these observations are true, or at least probable, yet since I fear they will involve us in their obscurity rather than assist us, I think they ought to be omitted. If any one chooses to make a different distribution of the powers of the soul, so as to call one appetitive and to call another intellective, I shall not much oppose. But let us rather choose a division placed within the comprehension of all, and which certainly cannot be sought in the philosophers.

7. The philosophers, being ignorant of the corruption of human nature, confound two very different states of mankind. We submit the following division that the human soul has two faculties, the understanding and the will. The office of understanding is to discriminate between objects as they shall appear deserving of all approbation or disapprobation. The will, however, is to choose and follow what the understanding shall have pronounced to be good, and to abhor what it shall have condemned. The understanding is, as it were, the guide and governor of the soul. The will always respects its authority and waits for its judgments in its desires.

8. God has furnished the soul of man therefore with a mind capable of discerning good from evil and of discovering by light of reason what ought to be done or avoided. To this He has annexed the will on which depends the choice. The primitive condition of man was ennobled by those eminent faculties — reason, understanding, prudence, judgment. To these was added choice to direct the appetites so that the will should be entirely conformed to the government of reason. Man was endued with free will by which if he had chosen, he might have obtained eternal life. Adam therefore could have stood if he would since he fell merely by his own will. But because his will was flexible to either side, and he was not endued with constancy to persevere, he so easily fell. Yet his choice of good and evil was a free choice. By his fall he corrupted all his excellencies. Hence

proceeded the darkness which blinded the minds of the philosophers because they have sought for a complete edifice amongst ruins, for beautiful order in the midst of confusion. They hold that man is endued with a free choice of good and evil and that man could regulate his life according to his inclination. Thus far, it had been well, if there had been no change in man, but they are ignorant of the fall of man which renders him incapable of a free choice of good and evil.

At present, let it be remembered that man at his first creation was very different from all his posterity who, deriving their original from him in his corrupted state have contracted every hereditary defilement. Man at his first creation was formed with utmost rectitude in all parts of his soul. He enjoyed soundness of mind and a freewill to the choice of good. He had received the power if he chose to exert it, but he had not the will to use that power. Yet there is no excuse for him. He received so much that he was the voluntary procurer of his own destruction. But God was under no necessity to give him other than a mutable will, that from his fall he might educe matter for His own glory.

CHAPTER XVI

God's Preservation and Support of the World by His Power and His Government of Every Part of It by His Providence.

Although even the minds of impious men, by the mere contemplation of heaven and earth, are constrained to rise to a knowledge of the Creator (but practically stops at that), it is faith that leads us to a deeper knowledge of God. When it has learned that He is the Creator of all things, it should immediately conclude that He is their perpetual Governor and Preserver. And that not by a general universal motion actuating the whole machine of the world, but by a particular providence sustaining, nourishing and providing for every thing which He has made.

In general, both philosophers teach and the minds of men conceive that all parts of the world are quickened by the secret inspiration of God. But they go not so far as David, who is followed by all the pious, when he says, "These all wait upon thee; that thou mayest give them meat in due season. That thou givest them, they gather; thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth." (Ps. 104:27-30). This special care of God as seen by the eyes of faith the philosophers have no apprehension.

2. It must be observed that the providence of God according to the Scriptures is opposed to the erroneous notion that all things happen by chance. Carnal reason will ascribe all occurrences to fortune, whether prosperous or adverse, such as when

one falls into the hands of a robber or meets with wild beasts, or when another, wandering through deserts finds relief, or after having been tossed about by waves reaches port. But whoever has been taught from the mouth of Christ that the hairs of his head are numbered (Matt. 10:30) will seek further cause, and conclude that all events are governed by the secret counsel of God. Although the sun rises and sets in daily regularity, yet is this action not from a blind instinct of nature but due to His governance. The miracles of Joshua's sun standing still and Hezekiah's retrograding ten degrees manifest God's power in providence. And, although the four seasons succeed one another, we discover that there are so many diversities in the succession that it is obvious that every year, month and day is governed by a new and particular providence of God.

3. This particular providence of God is not such as is imagined by sophists, vain, idle and almost asleep, but vigilant, efficacious, operative and engaged in continued action. It is not a general principle of confused motion, but a governing and regulating all things in such a manner that nothing happens but according to His counsel. Thus, in adversity, the faithful should rather encourage themselves with this consolation that they suffer no affliction but by the ordination of God, because they are under His hand. So it is puerile cavil to limit events to an uncontrolled course according to a perpetual law of nature. This notion not only defrauds God of His glory but them who hold it of a very useful doctrine. Those who recognise God's omnipotence in providence receive from this knowledge a double advantage. In the first place they are consoled by His ample ability to bless them, and secondly, to protect them even against Satan with all his furies and machinations. For, we are superstitiously timid, I say, if whenever creatures menace or terrify us, we are frightened, as though they had of themselves the power to hurt us, or as if against their injuries God were unable to afford us sufficient aid. In the doctrine of the providence of God, we are reminded that every creature, action or motion is so governed by the secret counsel of God that nothing can happen

but what is subject to His knowledge and decreed only by His will.

4. First, then, let the readers know that what is called providence describes God not as idly beholding from heaven the transactions that happen in the world, but as holding the helm of the universe, regulating all events. Thus, it belongs no less to His hands than to His eyes. When Abraham said to his son "God will provide" (Gen. 22:8), he intended not only to assert His prescience of a future event, but to leave the care of the thing unknown to the will of Him who puts an end to circumstances of perplexity and confusion. Thus, providence consists not only of prescience but also of action.

Those who teach that God governs only by a general motion without peculiarly directing the action of each individual creature are quite erroneous and should not be tolerated. The Epicureans dream of a god absorbed in sloth and inactivity, while there are others, no less erroneous, who pretended that God's domination extended over the middle region of the air, but that he left inferior things to fortune. This makes Him ruler in name and not in reality.

It is true that all things are actuated by a secret instinct of nature, as though they obeyed the eternal command of God, and that what God has once appointed appears to proceed from voluntary inclination in the creatures. This is under what is called general providence even as St. Paul has asserted, "in him we live, and move and have our being," but let this not obscure the doctrine of particular providence which is also plainly asserted in Scripture. We shall prove that God attends to the government of particular events and that they all proceed from His determinate counsel, in such a manner that there can be no such thing as a fortuitous contingency.

5. Not only is the regularity of day and night and of the changing of the four seasons the work of God, but also excessive heats and drought, storms and unseasonable rains, and other natural calamities. In the law and the prophets He frequently declares that whenever He moistens the earth with dew or rain,

he affords a testimony of His favour and that, on the contrary, when at His command heaven becomes hard as iron, and when the crops of corn are blasted and otherwise destroyed, He gives a proof of His certain and special vengeance. Not a drop of rain falls but at the express command of God.

David indeed praises the general providence of God because "He giveth food to the young ravens which cry" (Ps. 147:9), but when God Himself threatens animals with famine, does He not plainly declare that He withholds as He pleases? God's particular acts of providence, even to the care of a sparrow, cannot be restrained.

6. But as we know that the world was made chiefly for the sake of mankind, we must observe this end in the government of it. Jeremiah exclaims, "I know that the way of man is not in himself: it is not in man that walketh to direct his steps". (Jer. 10:23). Man cannot predetermine on an end for himself, without regard to God. Solomon says, "The preparation of the heart in man and the answer of his tongue is from the Lord" (Prov. 16.1). It is ridiculous madness for miserable men to resolve on undertaking any work independently of God, whilst they cannot even speak a word but what He chooses!

That being the case, those things which appear most fortuitous and what you would attribute to chance are indeed acts of God. A falling branch of a tree that kills a passing traveller is to be regarded from the Lord, even the results in lot-casting. The rich and poor are predetermined by the Lord according to the Psalmist, "Promotion cometh neither from the east nor from the west, nor from the south. But God is the Judge; he putteth down one and setteth up another" (Ps. 75:6, 7).

7. Particular events are in general proof of the special providence of God e.g. the wind God raised to provide His people with a large flock of birds (Ex. 26:13; Num. 16:31) and the wind He raised to cause Jonah to be thrown into the sea (Jon. 1:4). In this respect the Psalmist declares the winds to be messengers and a flame of fire His ministers. (Ps. 104:3, 4).

God's special providence is also seen in child births. Whilst

men are naturally endued with a power to generation, He leaves some without posterity and bestows children on others, "for the fruit of the womb is His reward" (Ps. 127:3). Jacob understood this truth who said to his wife "Am I in God's stead, who hath withheld from thee the fruit of the womb?" (Gen. 30:2). And so we can quote from Ps. 34:15, 16 God's dealings with the righteous and the evil, in helping the former and destroying the latter. We conclude therefore not only that there is a general providence of God over His creatures but also that by His wonderful counsel, they are all directed to some specific end.

8. Fate, which the Stoics teach, is a necessity arising from a perpetual concatenation and intricate series of causes contained in nature. We admit not the term "fate", but rather make God the Arbiter and Governor of all things, who in His own wisdom has, from the remotest eternity decreed what He would do, and now by His own power executes what He has decreed. Therefore, as Basil the Great observed, "fortune" and "chance" are words used by the heathen with the signification of which words the pious ought not to be occupied. What is commonly termed "fortune", Augustine says, is regulated by a secret order, and what we call "chance" is only that, with the reason and cause of which, we are not acquainted. Instead of saying "fortune", men ought to say, "This was the will of God". For, if anything be left to fortune, the world revolves at random.

9. I would add that what we regard as fortuitous is not that fortune holds any dominion over the world or mankind and whirls about all things at random, but because the order, reason, end and necessity of events are chiefly concealed in the purpose of God and not comprehended by the mind of man, those things are in some measure fortuitous (which must happen according to Divine will). Let us suppose, for example, that a merchant having entered a wood in the company of honest men imprudently wanders from his companions and falls into the hands of robbers and is murdered. His death was not only foreseen by God but also decreed by Him. (Job 14:5). Yet, as far as our minds are capable of comprehending, all these cir-

cumstances appear fortuitous. What opinion shall a Christian form on this case? He will consider all the circumstances of such a death as in their nature fortuitous, yet he will not doubt that the providence of God presided and directed fortune to that end. There is no event, either past, present or future which God has not ordained. In this sense the word "chance" is frequently repeated in Ecclesiastes.

An eminent example of how God, by the reins of providence, directs all events according to His pleasure is David's being overtaken by Saul in the wilderness of Maon. At this very juncture the Philistines made an irruption in the land, which compelled Saul to depart from pursuing David. This surely happened not by chance. What to man seems a contingency faith will acknowledge to have been a secret impulse of God. It is not always that there appears a similar reason, but it should be considered indubitably certain that all the revolutions visible in the world proceed from the secret exertion of the Divine power. What God decrees must necessarily come to pass — yet not by absolute or natural necessity.

CHAPTER XVII

The Proper Application of This Doctrine to Render It Useful to Us.

1. The doctrine of the providence of God, to render it useful to us, must be considered, firstly, in regard to futurity as well as in reference to that which is past and secondly, that it governs all things in such a manner as to operate sometimes by the intervention of means, sometimes without, and sometimes in opposition to all means. Lastly, that it tends to show God's care for the whole human race, and especially His vigilance in the government of the Church.

Although God's paternal favour or His severe justice is frequently conspicuous in the whole course of His providence, yet sometimes the causes of events are concealed, so that a suspicion intrudes itself that the revolutions of human affairs are conducted by a blind impetuosity of fortune. Though the causes are concealed from us, we must admit it as a certain truth that they are hidden with Him. 'Many, O Lord my God, are the wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: If I would declare and speak them, they are more than can be numbered.' (Ps. 40:5). And we must esteem His will the most righteous cause of everything that He does. Behind and above the thick clouds that obscure the heavens, there is a quiet serenity. So it must be concluded that while the turbulent state of the world deprives us of our judgment God, by the pure light of His own righteousness and wisdom, regulates all those commotions in the most exact order and directs them to their proper end.

2. To attain a just and profitable view of the providence of

God one must consider that one has to do with one's Maker and Creator, and submit oneself with reverence and humility. Whatever comes to pass in the world is governed by the incomprehensible counsel of God. Concerning this Paul also says, "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor?" (Rom. 11:33, 34). This sublime doctrine is declared by Moses (Deut. 29:29) and also in the Book of Job (Job. 26:14; 28:21, 28).

3. Those who have learned this sublime doctrine will neither murmur against God on account of past adversities, nor charge Him with the guilt of their crimes, like Agamemnon in Homer, who says, "The blame belongs not to me but to Jupiter and Fate." Nor will they, under the influence of despair, put an end to their lives, like the young man whom Plautus introduces as saying, "I will betake myself to a precipice and there destroy my life and everything at once." Nor will they ascribe their flagitious actions by ascribing them to God, after the example of another young man introduced by the same poet, who says, "God was the cause: I believe it was the Divine will. For had it not been so, I know it would not have happened." But they will rather search the Scriptures to learn what is pleasing to God and they will exhibit proofs in their conduct that nothing is more useful than a knowledge of this doctrine.

4. In reference to future things, Solomon easily reconciles the deliberations of men with the providence of God. "A man's heart deviseth his way, but the Lord directeth his steps" (Prov. 16:9). This signifies that the eternal decrees of God form no impediment to our providing for ourselves, and disposing all our concerns in subservience to His will. The reason of this is manifest. For He who has fixed the limits of our life has also intrusted us with the care of it, has furnished us with means and supplies for its preservation, has also made us provident of dangers, and that they may not oppress us unawares has furnished us with cautions and remedies. In using all the means and

supplies God has given us for our well-being we fit into the pattern of His providence. Not to take care of ourselves against danger or evil and by neglect charge our safety blindly to God's providence is to be a fool, whose ruin is traced to his own inconsiderate temerity.

5. It is absurd to say that a thief or a murderer cannot be punished in the light of the doctrine of the providence of God because, after all, he was subservient to the Divine will. But I deny that they serve the will of God because the immediate cause of their crime comes from their malignant passions. The will of God that we must be concerned about is His precepts which are declared in His Word. If we do anything contrary to them, it is not obedience but contumacy and transgression. We cannot please Him by performing evil actions. However, in His infinite greatness and wisdom, criminal actions even subserve His righteous ordination. He well knows how to use evil instruments for the accomplishment of good purposes. But there are inconsiderate and erroneous ones who would thus exonerate those criminals because their crimes have come under the ordination of God. While I admit that these have become instruments of Divine providence I deny that this ought to afford any excuse for their crimes, even as their consciences do reprove them. They cannot lay any blame upon God, for they find in themselves nothing but evil and in Him only a legitimate use of their wickedness. Now, if it is alleged that He operates by their means I would answer with this illustration: Whence, I ask, proceeds the fetid smell of a carcass which has been putrified and disclosed by the solar rays? Yet no person attributes to those rays an offensive smell. So when the matter and guilt of evil resides in a bad man, why should God be supposed to contract any defilement if He uses his service according to His pleasure?

6. Having dispelled the cavils against this doctrine the pious Christian will derive the greatest pleasure and advantage from it. He will discern that all things happen by the ordination of God and that there is nothing happening blindly by chance. He will always see God as the supreme cause of all things and

will consider inferior causes in their proper order. He will not doubt that the particular providence of God is watchful for his preservation, never permitting any event which it will not over-rule for his advantage and safety.

The vigilance of the particular providence of God for the safety of the faithful is attested by numerous and remarkable promises, such as I Pet. 5:7; Ps. 91:1; Zech. 2:8; Isa. 26:50; Ps. 91:12; Matt. 10:29, 30, yea, extending even to the hairs of our head. What more can we desire for ourselves, if not a single hair can fall from our head, but according to His will? This particular providence is directed especially by His paternal care over the Church which He has chosen out of the human race.

7. All men are subject to His power, either to conciliate their minds in our favour, or to restrain their malice from being injurious. The Lord gave Israel favour in the eyes of the Egyptians (Exod. 3:21) but sent Satan to fill the mouths of all the prophets with falsehood, whereby Ahab was deceived (I King 22:22). He infatuated Rehoboam by the young men's counsel (I King 12:10-15) and defeated the counsel of Ahithophel which would have been fatal to David. For our safety He governs the devil himself who, we see, dared not attempt anything against Job without His permission and command. The results of this knowledge are: gratitude in prosperity; patience in adversity; and a wonderful security respecting the future.

8. If any adversity befall him, in this case also, he will immediately lift his heart to God. If Joseph had dwelt on a review of the perfidy of his brethren, he never could have recovered his fraternal affection for them. But as he turned his mind to to the Lord, he forgot his injuries and even consoled them, "It was not you that sent me hither, but God did send me before you to save your lives. Ye thought evil against me; but God meant it for good." (Gen. 45:7, 8; 50:20). Though the Chaldeans injured his family, Job consoled himself with this very beautiful observation, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21). David, when assailed by Shimei with reproachful language and with stones,

retaliated not but more understandingly accepted the abuse, "Let him curse, because the Lord hath said unto him, Curse David." (II Sam. 16:10). The conclusion of the whole is this—that, when we suffer injuries from men, we should remember to ascend to God and learn that whatsoever our enemies have committed against us, has been permitted and directed by His righteous dispensation.

9. On the other hand a pious man will not overlook inferior causes. Nor, because he accounts those from whom he has received benefit the ministers of Divine goodness, will he pass them by unnoticed, as though they deserved not thanks for their kindness. He will readily acknowledge his obligation to them and seek to return it as ability and opportunity may permit. Finally he will praise God as the principal Author of benefits received but will honour men as His ministers. If he suffer any loss either through negligence or imprudence, he will conclude that it happened according to the Divine will, but will also impute the blame of it to himself. The responsibility of man is not at all to be discounted under the doctrine of the providence of God.

In regard to the future he will direct his attention to the inferior causes. He will regard to be among the blessings of the Lord not to be destitute of human aids which he may use for his own safety, nor be negligent in imploring the help of those whom he perceives to be capable of affording him assistance. He will consider all the creatures that can in any respect be serviceable to him as so many gifts from the Lord. He will use them as the legitimate instruments of Divine providence. And while he will judge what is the best way to carry out his purpose, he will not be carried away by his own opinion but seek closely the wisdom of God. Thus, Joab, though he acknowledges the event of battle to depend on the will and power of God, yet surrenders himself not to inactivity. He worked his hardest while leaving the outcome to the Divine decision. "Let us play the men," says he, "for our people and for the cities of God; and the Lord do that which seemeth good" (II Sam. 10:12). This

knowledge will divest us of temerity and false confidence and excite us to continual invocations of God. This knowledge will inspire us with good hope and make us bold to face all the dangers surrounding us.

10. Human life is beset by innumerable evils and threatened with a thousand deaths. Our body is the receptacle of a thousand diseases, and is at the mercy of cold and heat. Danger lurks at every corner against us, whether in embarking on a ship, mounting a horse or just walking through the streets. If you endeavour to shut yourself in a garden surrounded with a good fence, even there sometimes lurks a serpent. Amidst these difficulties, must not man be most miserable and dispirited and alarmed as though he had a sword perpetually applied to his neck? Man must feel most miserable if he is subject to all these under the dominion of fortune.

11. On the contrary, when this light of Divine providence has shone on a pious man, he is relieved not only from every anxiety and dread with which he was previously oppressed, but also from every care. For, as he has just dreaded fortune, he now commits himself securely to God. He knows no evil can happen to him by His appointment. He realises he is even under the protection of angels, so that he can sing with the Psalmist (Ps. 91:3-6) and glory with the saints: The Lord is on my side, I will not fear what man can do unto me. The Lord is the strength of my life; of whom shall I be afraid. Though a host should encamp against me — though I walk through the valley of the shadow of death, I will fear no evil (Ps. 118:6; 27:1, 3; 23:4). Because he knows that God is governing universally and nothing can happen without His permissive will, so when his safety is attacked, by the devil or wicked men, he remains secure and unshaken. Established in this persuasion, Paul determined his journey in one place by the permission of God which in another he had declared was prevented by Satan (I Cor. 16:7; I Thess. 2:18). If he had only said that Satan was the obstacle, he would have appeared to attribute too much power to him, as though he were able to subvert the purposes of God; but when he states

God to be the arbiter on whose permission all journeys depend, he at the same time shows that Satan can effect nothing but by His permission. Thus, David despite the various vicissitudes of life can say, "My times are in his hands" (Ps. 31:15). Ignorance of providence is the greatest of miseries, but the knowledge of it is attended with the highest felicity.

12. On the doctrine of Divine providence enough would have been said were it not for a difficulty arising from a few passages which apparently imply that the counsel of God is not firm and stable, but liable to change. For example it is said that God repented of having created man (Gen. 6:6), and of having exalted Saul to the kingdom (I Sam. 15:11) and that He will repent of the evil which He had determined to inflict on His people, as soon as He shall have perceived their conversion (Jer. 18:8). We also read of the abrogation of some of His decrees; e.g., the declaration of Jonah to the Ninevites of destruction within forty days and their penitence and a more merciful sentence. Hence, many persons argue that God has not fixed the affair of men by an eternal decree.

With regard to repentance, insofar as God is concerned, this is not to be associated with ignorance, error or impotence, for elsewhere it is stated that God "is not a man that he should repent" (I Sam. 15:29).

13. How then is the term **repentance** to be understood, when attributed to God? I reply, in the same manner as all the other forms of expression, which describe God to us after the manner of men. Since our infirmity cannot reach His sublimity, in order that we may understand it, He lowers Himself to our capacity, not as He is in Himself, but according to our perception of Him. Repentance used in Scripture in regard to God's actions simply means a change in His works, but not an alteration of His counsel or will.

14. Nor does remission of the destruction which was denounced against the Ninevites prove that there was any abrogation of the Divine decrees. The declaration to Nineveh contained in fact a tacit condition. For did God send Jonah to

Nineveh merely to predict its ruin? Jonah was sent not to destroy them but rather to reform them. So the denouncement of Nineveh was uttered rather to prevent its fall. We must not infer that there is any abrogation of a prior purpose of God, because He may have annulled some former declarations. For God rather prepares the way for His eternal ordination, when by a denunciation of punishment, He calls to repentance those whom He designs to spare, than makes any variation in His will. Isaiah's assertion must remain true, "The Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa 14:27).

CHAPTER XVIII

God Uses the Agency of the Impious, and Inclines Their Minds to Execute His Judgments, Yet Without the Least Stain of His Perfect Purity.

1. A question of greater difficulty arises from other passages where God is said to incline or draw, according to His pleasure, Satan himself and all the reprobate. Satan and all the reprobate are subject to His government, so that He directs their malice to whatever end He pleases and uses their crimes for the execution of His own judgments. In so doing God contracts no defilement from their criminality, and even in operations common to Himself and then is free from every fault, and yet righteously condemns those whose ministry He uses. To many persons the out-working of God's decree thus has appeared an inexplicable difficulty. To evade this difficulty, it is alleged that this happens only by His permission and not by His will. But, it is clearly declared that men can effect nothing but by the secret will of God and can deliberate nothing but what He has previously decreed.

This subject will be better elucidated by particular examples. In the case of Job we know how Satan presents himself, together with the angels, to receive His commands. Satan's commission was for a different end from the others, yet he cannot attempt anything but by the Divine will. Under Satan's affliction, Job declares, "The Lord gave, and the Lord hath taken away" (Job. 1:21). From this statement, we conclude God is the author of that trial, of which Satan and the robbers are the immediate agents. Therefore, whatever is attempted by men or Satan himself, God still holds the helm so that whatsoever they do are to

the execution of His judgments.

We can study the outworking of God's decrees through the agency of Satan and wicked men in the instances of Ahab (I Kings 22:20-23), in the condemning of Christ by Pilate through the instigation of the Jews (Acts 4:28; 2:23), in Absalom's defiling his father's bed with incest (II Sam. 12:12; 16:22), and in Nebuchadnezzar's and Assyria's roles as God's servant and rod.

2. Concerning the heart of a king, Solomon declares that it is inclined by the Divine will (Prov. 22:1). Such a secret influence from God certainly extends to the whole human race, so that whatever conceptions we form in our minds they are directed by the secret inspiration of God. He causes "the wisdom of the wise to perish, and the understanding of the prudent to be hid; that He poureth contempt upon the princes, and causes them to wander in the wilderness, where there is no way" (Isa. 29:14; Ps. 107:40). But nothing can be more explicit than His frequent declarations that He blinds the minds of men, strikes them with giddiness, inebriates them with the spirit of slumber, fills them with infatuation and hardens their hearts (Rom. 1:28; 11:8; Ex. 8:15). Many refer these passages of Scripture as revealing God's permission, that God, abandoning the reprobate, permitted them to be blinded by Satan. Such solution is too frivolous since the Holy Spirit declares their blindness and infatuation are inflicted by the righteous judgement of God. The hardening of Pharaoh's heart was not a bare permission but truly the cause of God in righteous judgement, and so was the heart of the Canaanites that they should go to battle (Ex. 4:21; Deut. 2:30; Josh. 11:20). In Isaiah He declares He will "send the Assyrian against a hypocritical nation, and will give him a charge to take the spoil, and to take the prey." (Isa. 10:6).

God often actuates the reprobate by the interposition of Satan, but in such a manner that Satan himself acts his part by the Divine impulse, and proceeds to the extent of the Divine appointment. Saul was disturbed by an evil spirit but is said "from the Lord" (I Sam. 16:14) in order to teach us that Saul's madness proceeded from righteous vengeance of God. God is

the principal author of His righteous vengeance and Satan is only the dispenser. In summing up, as the will of God is said to be the cause of all things, His providence is established as the governor in all the counsels and works of men, so that it not only exerts its power in the elect, who are influenced by the Holy Spirit, but also compels the compliances of the reprobate.

3. Augustine's teaching on this subject is as follows: "That a man may sometimes choose, with a good intention, that which is not agreeable to the will of God; as, if a good son wishes his father to live, whilst God determines that he shall die. It is also possible for a man to will with a bad design, what God wills with a good one; as, if a bad son wishes his father to die, which is also the will of God. Now the former wishes what is not agreeable, the latter what is agreeable, to the Divine will. And yet the filial affection of the former is more consonant to the righteous will of God than the want of natural affection in the latter, though it accords with His secret design. So great is the difference between what belongs to the human will, and what to the Divine, and between the ends to which the will of everyone is referred, for approbation or censure. For, God fulfils His righteous will by the wicked wills of wicked men."

"In a wonderful and ineffable manner, that is not done without His will which yet is contrary to His will; because it would not be done if He did not permit it; and this permission is not involuntary, but voluntary; nor would His goodness permit the perpetration of evil, unless His omnipotence were able even from that evil to educe good."

4. Another objection to this doctrine is that if God not only uses the agency of the impious, but governs their designs and affections, He is the author of all crimes. Therefore, it is argued, men are undeservedly condemned, if they execute what God has decreed, because they obey His will. In this argument we see that His will is improperly confounded with His precept. The difference between His will and His precept is very great and is evinced by innumerable examples in the Scriptures. For example, in Absalom's defilement of David's wives, while it was God's will to disgrace David to punish his adultery, He on

the other hand did not command that abandoned son to commit incest. And so we can see this principle operating in the election of Jeroboam to regal dignity, in the punishing of Solomon's ingratitude, in depriving Solomon's son of part of the kingdom.

I have clearly explained how in the same act there is displayed the criminality of men and the justice of God. And to modest minds this answer of Augustine will suffice: "Since God delivered Christ, and Christ delivered His body, and Judas delivered the Lord, why, in this delivery, is God righteous and man guilty? Because in the same act, they acted not from the same cause."

BOOK II

BOOK II

On the Knowledge of God the Redeemer in Christ Which Was Revealed First to the Fathers Under the Law, and Since to Us in the Gospel.

CONTENTS

The discussion of the first part of the Apostolic Creed, on the knowledge of God the Creator, being finished, is followed by another, on the knowledge of God the Redeemer in Christ, which is the subject of this Second Book.

It treats, first, of the occasion of redemption, that is, the fall of Adam, secondly, of the redemption itself. The former of these subjects occupies the first five chapters. The remaining ones are assigned to the latter.

On the occasion of redemption, it treats, not only of the fall in general, but also of its effects in particular. That is, of original sin, the slavery of the will, the universal corruption of human nature, the operation of God in the hearts of men — Chap. I-IV. To which is subjoined a refutation of the objections commonly adduced in defence of free will — Chap. V.

The discourse on redemption may be divided into five principal parts. It shows:

1. In whom salvation must be sought by lost man, that is, in Christ — Chap. VI.
2. How Christ has been manifested to the world, which has been in two ways: first, under the law (which introduces an explanation of the Decalogue, and a discussion of some other things relative to the Law) — Chap. VII-VIII; secondly, under the Gospel, which

leads to a statement of the similarity and difference of the two Testaments — Chap. IX-XI.

3. What kind of a being it was necessary for Christ to be, in order to His fulfilment of the office of a Mediator. That is, God and man in one person — Chap. XII-XIV
4. The end of His mission from the Father into the world — Chap. XV, which explains His prophetic, regal, and sacerdotal offices.
5. The methods or steps by which He fulfilled the part of a Redeemer, to procure our salvation — Chap. XVI; which discusses the articles relating to His crucifixion, death, burial, descent into hell, resurrection, ascension to heaven, session at the right hand of the Father, and the benefits arising from this doctrine. Then follows Chap. XVII, a solution of the question, Whether Christ merited for us the grace of God and salvation.

CHAPTER I

The Fall and Defection of Adam the Cause of the Curse Inflicted on All Mankind, and of Their Degeneracy from Their Primitive Condition. The Doctrine of Original Sin.

1. Philosophers exhort us to know ourselves, but the knowledge they lead us into ends in vain confidence and inflates us with pride. But, the knowledge of ourselves should consist, first, in considering what was so excellently bestowed upon us at our creation and, second, our miserable condition since the fall of Adam. At the beginning we were formed after His image, and being endued with reason and intelligence we should lead a holy and virtuous life and aspire to eternal life. However, in the person of the first man we are fallen from our original condition. Hence arise disapprobation and abhorrence of ourselves, and the inflaming within us to seek after God, to recover in Him those excellences of which we find ourselves utterly destitute.

2. This is what the truth of God directs us to seek in the examination of ourselves: It requires a knowledge that will take us away from all confidence in our ability, deprive us of every cause of boasting, and reduce us to submission. This rule we must observe if we are to reach the proper point of knowledge and action. That man has in himself sufficient ability to insure his own virtue and happiness is a very false opinion. Whoever, therefore, attends to such teachers as amuse us with a mere exhibition of our virtues, will make no progress in the knowledge of himself, but will be absorbed in the most pernicious ignorance.

3. We may divide the knowledge man ought to have for himself into these two parts: First, he should consider the end of his being created and endued with such estimable gifts; a reflection which may excite him to the consideration of Divine

worship, and of a future life. Second, he should examine his own ability, or rather his want of ability, the view of which may confound and almost annihilate him. The former consideration should acquaint him with his duty. The latter with his power to perform it. We shall treat of them both in regular order.

4. In regard to the nature of Adam's sin, the common opinion of its being due to gluttony is quite puerile. Rather, the prohibition of the tree of knowledge of good and evil was a test of obedience, that Adam might prove his willing submission to the Divine government. The name of the tree shows that the precept was given for no other purpose than that he might be contented with his condition, and not aim with criminal cupidity at any higher. The promise of eternal life as long as he should eat of the tree of life with the dread denunciation of death in the eating of the tree of knowledge of good and evil was calculated for the probation and exercise of his faith. Hence, it is easy to infer by what means Adam sinned. Augustine observes that it was pride. From the nature of the temptation wherein the woman was seduced to discredit the Word of God, it is evident that the fall commenced in disobedience, as also confirmed by Paul (Rom. 5:19). But disobedience is traced to infidelity, for it is observed that when the first man rebelled against the government of God, he was not only ensnared by Satan's allurements, but despised the truth. Infidelity therefore was the root of that defection.

5. Adam's sin alienated him from God. Inasmuch as his spiritual life consisted in a union to his Maker, alienation from Him brought death to his soul. His sin also ruined his posterity and perverted the whole order of nature in heaven and earth (Rom. 8:20, 22) inasmuch as the creatures were created for the use of man. Adam's guilt being the origin of that curse which extends to every part of the world, it is reasonable to conclude its propagation to all his offspring. Therefore when the Divine image in him was obliterated he suffered not alone, but involved all his posterity with him and plunged them into the same miseries. This is that hereditary corruption which the fathers

called **original** sin. But Pelagius has profanely pretended that the sin of Adam only ruined himself and did not injure his descendants. But when it was evinced by the plain testimony of Scripture that sin was communicated from the first man to all his posterity he sophistically urged that it was communicated by imitation, not by propagation. Augustine demonstrates, however, that we are corrupted not by any adventitious means, but that we derive an innate depravity from our very birth (Ps. 51:5; Job 14:4).

6. Adam was not only the progenitor, but as it were the root of mankind, and therefore that all the race were necessarily vitiated by his corruption. The Apostle explains this by a comparison between him and Christ: "As," says he, "by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned," (Rom. 5:12) so, by the grace of Christ, righteousness and life have been restored to us. If the righteousness of Christ is ours by communication and life as its consequence, it is equally evident that both were lost in Adam in the same manner they were recovered in Christ, and vice versa that sin and death were introduced by Adam in the same manner they were abolished by Christ.

7. In line with the subject under discussion the fathers were perplexed whether the soul of a son proceeds by derivation or transmission from the soul of the father. We need not enter into this dispute because the soul is the principal seat of the pollution. From a putrefied root, therefore, have sprung putrid branches, which have transmitted their putrescence to remote ramifications. There was such a spring of corruption in Adam that it transfused from parents to children in a perpetual stream. But the cause of the contagion is not in the substance of the body or the soul, but because it was ordained of God, that the gifts which He conferred on the first man should by him be preserved or lost for himself and for all his posterity. The cavil of the Pelagians that it is improbable that children should derive corruption from pious parents whereas they ought to be

sanctified by their parents is easily refuted. Augustine says, "Neither the guilty unbeliever nor the justified believer generates innocent, but guilty children, because the generation of both is from corrupt nature." If they in some measure participate in the sanctity of the parents, that is the peculiar benediction of the people of God. From nature is their guilt, from supernatural grace their sanctification.

8. Let me define original sin. Original sin appears to be an hereditary pravity and corruption of our nature, diffused through all the parts of the soul, rendering us liable to the Divine wrath, and producing in us those works which the Scripture calls "works of the flesh" (Gal. 5:19). This is what Paul frequently denominates **sin**. The works which proceed thence, such as adulteries, fornications, thefts, hatreds, etc., he calls "fruits of sin", although they are also called sins in many passages of Scripture. These two things should be distinctly observed; that our nature being totally vitiated and depraved, we are on account of this very corruption considered as convicted and justly condemned in the sight of God. And this liableness to punishment arises not as if we, though innocent, were undeservedly loaded with the guilt of sin, but because we are subject to a curse in consequence of Adam's transgression. Therefore, infants themselves, as they bring their condemnation in the world with them, are rendered liable to punishment by their own sinfulness, not by the sinfulness of another. Though they have not produced the fruits of sin, they have the seed of sin within them.

The other thing to be remarked is that this depravity never ceases in us, but is perpetually producing new fruits, those works of the flesh already mentioned. Original sin therefore is not only the privation of original righteousness but the corruption of our whole nature, so that everything in man, the understanding, will, soul, body, is polluted and engrossed by concupiscence. Man of himself is nothing else but concupiscence.

9. The corruption of our nature extends not to one part of us such as the sensual affections as asserted by some including Peter Lombard. There is nothing in us that is pure and

uncontaminated by its mortal infection. Paul removes every doubt on this total depravity by his statements in Eph. 4:17, 18 and his description of original sin in Rom. 3. How far sin occupies both mind and heart we shall presently see, but my intention here was only to hint that man is so totally overwhelmed as with a deluge that no part is free from sin, and therefore that whatever proceeds from him is accounted sin (Rom. 8:6, 7).

10. Some would like to charge God with their corruptions because we say that man is naturally corrupt. They try to accuse God of man's ruin and even suggest God might have made a better provision for our safety by preventing Adam's fall. Such argument is to be abominated as too presumptuously curious, and it also belongs to the mystery of predestination. It is an important question whether the ruin inherent in our nature was in it originally or derived from an extraneous cause. It is evident it was occasioned by sin. As the Preacher says, "This only have I found, that God hath made man upright, but they have sought out many inventions" (Eccles. 7:29). It is clear that the misery of man must be ascribed solely to himself, since he was favoured with rectitude by the Divine goodness, but has lapsed into vanity by his own folly.

11. We conclude therefore that man is corrupted by a natural depravity but which did not originate from nature. We deny that it proceeded from nature. It is not a substantial property originally innate. It is rather an adventitious quality or accident. Yet we call it natural that no one may suppose it to be contracted from corrupt habit. It prevails over all by hereditary right. Thus the Apostle says that we are all by nature children of wrath (Eph. 2:3). God is angry with man His noblest of creatures, not with His work itself, but the corruption thereof. Therefore if on account of the corruption of human nature, man be justly said to be naturally abominable to God, he may also be truly said to be naturally depraved and corrupt, as Augustine, in consequence of the corruption of nature, hesitates not to call those sins natural where they are not prevented by the grace of God.

CHAPTER II

Man, in His Present State, Despoiled of Freedom of Will, and Subjected to a Miserable Slavery.

1. Since we have seen how sin has dominated the whole human race and possessed every soul, let us examine whether this sin has despoiled us of all freedom—i.e. the freedom of the will.

2. To study whether sin has despoiled us of the freedom of the will, we must proceed with an investigation of the faculties of the soul, which consist of the mind and heart.

The philosophers teach that Reason presides over the mind and governs the will. Reason is said to be so irradiated with Divine light and endued with such vigour as to be qualified to govern in the most excellent manner. Sense on the contrary is torpid and afflicted with weakness of sight, is absorbed in the grossest objects, nor ever elevates itself to a view of the truth. Then there is Appetite. If Appetite can submit to the obedience of Reason and resist the attractions of Sense, then it is inclined to the practice of virtues and is formed into Will. If it succumbs to Sense and becomes corrupted, it degenerates into Lust. The philosophers teach that Reason can control the inferior affections of the soul called Sense. They place the Will in the middle between Reason and Sense, and assert that this Will has perfect liberty whether to obey Reason or to submit to the violence of Sense.

3. Although there are many forces of alluring pleasures and immoderate passions like so many fierce horses pulling and have even thrown off Reason like throwing off the charioteer, yet it is argued by the philosophers that virtue and vice are in our own power. For if we can choose to do this or that, and

are also free to abstain from it, we must also be free to do it. The conclusion of philosophers is that Reason can exercise proper government over the human soul. The Will, being subject to Reason, though solicited by Sense to evil, has a free choice. There can be no impediment to its following Reason as its guide in all things.

4. Among the ecclesiastical writers, however, there has not been one who would not acknowledge both that human reason is grievously wounded by sin and that the Will is very much embarrassed by corrupt affections. Yet many have followed the philosophers far beyond what is right. They compromised between the doctrine of the Scripture and the dogmas of the philosophers. Chrysostum says, "Since God has placed good and evil things in our power, he has given us freedom of choice; and he constrains not the willing, but embraces the willing". Asserting that fallen man has a free will, Chrysostum further says, "Let us bring what is ours; God will supply the rest". To which Jerome agrees, "That it belongs to us to begin, and to God to complete; that it is ours to offer what we can, but his to supply our deficiencies". In these sentences you see that they certainly attributed to man more than could justly be attributed to him towards the pursuit of virtue. Man was commonly supposed to be corrupted in his sensual part, but to have his will in a great measure and his reason entirely unimpaired.

The Latins use the term "free will" as though man still remained in his primitive integrity. The Greeks use an expression much more arrogant, "Auteksousion", denoting that man possesses sovereign power over himself. Since all men are tinctured with this principle that man is endued with free will, let us examine the meaning of the term, and let us describe according to the simplicity of Scripture the power which man naturally possesses to do either good or evil. It is of great importance to examine what ability is retained by man in his present state, corrupted in all the parts of his nature, and deprived of supernatural gifts.

5. Common and external things which do not pertain to the kingdom of God they generally consider as subject to the free determination of man. But true righteousness they refer to the special grace of God and spiritual regeneration. To support this notion the author of the treatise "On the Vocation of the Gentiles" enumerates three kinds of will — the first a sensitive, the second an animal and the third a spiritual one. The two former ones he states to be freely exercised by us, and the last to be the work of the Holy Spirit in us. The truth or falsehood of this statement shall be discussed in its proper place. Hence when writers treat of freewill, the first inquiry respects not its ability in civil or external actions, but its power to obey the Divine law. Though I confess the latter to be the principal question, yet I think the other ought not to be totally neglected.

6. In the light of the admission above, man undoubtedly has no free will for good works, unless he be assisted by special grace which is bestowed on the elect alone in regeneration.

But Lombard argues that we are not therefore possessed of free will because we have an equal power to do or think either good or evil, but only because we are free from constraint. He argues that this liberty is not diminished, although we are corrupt, and the slaves of sin, and capable of doing nothing but sin.

7. Then man will be said to possess free will in this sense, not that he has an equally free election of good and evil, but because he does evil voluntarily, and not by constraint. That is indeed very true, but what liberty, the free will of a slave held in bondage by the fetters of sin! What an absurd use of words which leads to a pernicious error. When it is said that man has free will do we not immediately conceive that he has the sovereignty over his own mind and will and is able by his innate power to incline himself to whatever he pleases?

8. In regard to free will, Augustine has not hesitated to call it "the will of a slave", though he has expressed his displeasure against those who deny free will in this sense: "Only

let no man dare so to deny the freedom of the will, as to desire to excuse sin". Elsewhere he plainly confesses that the human will is not free with the Spirit, since it is subject to its lusts, by which it is conquered and bound. Again: that when the will was overcome by the sin into which it fell, nature began to be destitute of liberty. Again: that man, having made a wrong use of his free will, lost both it and himself. Again: that free will is in a state of captivity, so that it can do nothing towards righteousness. Again: that the will cannot be free, which has not been liberated by Divine grace. Again: that the Divine justice is not fulfilled while the law commands, and man acts from his own strength; but when the Spirit assists, and the human will obeys, not as being free but as liberated by God. And he briefly assigns the cause of all this, when, in another place, he tells us, that man at his creation received great strength of free will, but lost it by sin. Therefore, having shown that free will is the result of grace, he sharply inveighs against those who arrogate it to themselves without grace. Augustine argues that the term "free will" signifies liberty. Now if they are the slaves of sin, why do they boast of free will? He observes ironically in another place of those who use the term "free will" erroneously, that their will is free but not liberated; free from righteousness, enslaved to sin!

9. Except Augustine, all the ecclesiastical writers have treated this subject with such ambiguities or variations, that nothing certain can be learned from their writings. At one time they teach man, despoiled of all strength of free will, to have recourse to grace alone; at another, they either furnish or appear to furnish him with armour naturally his own. I now proceed to a simple explication of the truth in considering the nature of man.

10. Let me repeat what I premised in the beginning of this chapter—that he who feels the most consternation from a consciousness of his own calamity, poverty, nakedness and ignominy has made the greatest proficiency in the knowledge of himself. But whenever our minds are tempted to desire to

have something of our own apart from God, we may know that this idea is suggested by the evil one. To keep ourselves from allurements to this vain confidence let us be deterred by the many awful sentences which should humble us to dust: "Cursed be the man that trusteth in man and maketh flesh his arm". (Jer. 17:5). Again: "God delighted not in the strength of the horse; he taketh pleasure not in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy". (Ps. 147:10). Similarly, Isa. 40:29-31; James 4:6; Isa. 44:3; Isa. 55:1, Isa. 60:16.

11. I have always been exceedingly pleased with Chrysostom that humility is the foundation of our philosophy; but still more with this of Augustine. "As a rhetorician", says he, "on being interrogated what was the first thing in the rules of eloquence," replied, "Pronunciation". On being separately interrogated what was the second, and the third, gave he the same reply. So should anyone interrogate me concerning the rules of Christian religion, the first, second and third, I would always reply, "Humility".

The greater your weakness is in yourself, so much the more the Lord assists you. So in Ps. 70 He forbids us to remember our own righteousness that we may know the righteousness of God; and shows that God so recommends His grace to us, that we may know we are nothing. We are solely dependent on Divine mercy, being of ourselves altogether evil.

12. I much approve of that common observation borrowed from Augustine that the natural talents in man have been corrupted by sin, but of the supernatural ones he has been wholly deprived. Man has been deprived of the light of faith and righteousness by which he could have attained to life eternal. (In Christ these supernatural endowments are restored).

The corruption of the natural talents involves the soundness of mind which is oppressed with debility and immersed in profound darkness. The depravity of the will is sufficiently known. Reason, therefore, by which man distinguishes between good and evil, is partly debilitated. Man in his corrupt and degenerate

state, however, retains some sparks to shine within him which differentiates him as a rational creature from the brutes. Nor is man's will annihilated though it is fettered by depraved and inordinate desires.

13. As to man's understanding I propose there is one for terrestrial things and another for celestial ones. I call those terrestrial which relate entirely to the present life. Celestial things are the pure knowledge of God, the method of true righteousness and the mysteries of the heavenly kingdom. In the former are included civil polity, domestic economy, all the mechanical arts and liberal sciences. In the latter, the knowledge of God and of the Divine will and the rule for conformity to it in our lives. It is certainly true that some seeds of political order are sown in the minds of all. And there is a powerful argument that in the constitution of this life no man is destitute of reason.

14. Next follow the arts, both liberal and manual. Though all men are not capable of learning every art, there is a common energy that gives every individual some sagacity in some particular art. Some even invest and improve upon their predecessors which prove that men are endued with a general apprehension of reason and understanding. Though this is a universal blessing everyone ought to acknowledge it as a particular favour of God. For consider those who are idiots in whose souls there is no illumination!

15. In heathen writers also is the light of truth admirably displayed through their works, e.g., the just principles of civil order and polity by ancient lawyers. Consider also the light given to philosophers in their scientific description of nature, and the realm of medicine also. What about the truth in mathematics? We admire the true findings in every realm of scientific study which cannot but proceed from God.

16. Indeed, these are excellent gifts of the Holy Spirit which He dispenses to whomsoever He pleases for the common good of mankind. If it was necessary for the Spirit of God to infuse in Bezaleel and Aholiah (Ex. 31:2-11; 35:30-35) the skill

to construct the Tabernacle, we conclude that the knowledge of those things which are most excellent in human life is also communicated by God. Thus, if it has pleased the Lord that we should learn physics, logic, mathematics and other arts and sciences by the labour and industry of the heathens, let us make use of them.

17. Let us conclude that reason is a peculiar property of our nature which distinguishes us from brute animals. This reason, though corrupted, displays God's goodness to us, so that no one may arrogate to himself as his own what proceeds from the Divine liberality. God inspires particular motions according to the vocation of each individual, of which many examples occur in the Book of Judges where the Spirit of God is said to "come upon" those whom He called to govern the people.

Finally, in all important actions there is a special instinct as in the example of Saul who was followed by valiant men "whose hearts God had touched". (I Sam 10:26). So, with David, that "the Spirit of the Lord came upon him from that day forward" (I Sam. 16:13). Even in Homer men are said to excel in abilities, not only as Jupiter has distributed to every one but according as he guides him day by day. In all these instances we perceive some remaining marks of the Divine image which distinguish man from brutes.

18. In regard to that spiritual wisdom which consists in the knowledge of God, His paternal favour towards us, on which depends our salvation, and the law of God, human reason in the most sagacious of mankind is blinder than the moles. Some judicious observations of God may be found scattered in the writings of philosophers, but they always betray a confused imagination. The view of philosophers concerning God may be likened to a man travelling at night who sees flashes of lightning extending for a moment far and wide, but with such an evanescent view that so far from assisted by them in proceeding on his journey, he is re-absorbed in the dark night before he can advance a single step. Human reason, then, neither approaches nor directs its views towards this truth, to understand who is the true God

or how He will manifest Himself to us.

19. In Divine things our reason is totally blind and stupid as John declares: "In God was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." (Jn. 1:4). When the Spirit calls men "darkness," He at once totally despoils them of the faculty of spiritual understanding.

20. Our nature indeed is destitute of all those things which our heavenly Father confers on His elect through the Spirit of regeneration. A special illumination is needed by the work of the Holy Spirit to make us see Divine things as declared by John the Baptist, "a man can receive nothing except it be given him from above" (Jn. 3:27). This fact is confirmed by Moses' statement to the Israelities. "Thine eyes have seen the signs and those great miracles; yet the Lord hath not given you a heart to perceive, and eyes to see and ears to hear" (Deut. 29:3, 4). Without the illumination of the Holy Spirit those to whom Moses had addressed his word could well be called blockheads! Christ has also confirmed this by His own declaration, that no man can come to Him, except the Father draw him (Jn. 6:44). Despite the fact that He is the lively image of the Father descended from heaven to earth, His preaching is not at all efficacious, unless the way to the human heart is laid open by the internal teaching of the Spirit. It must be concluded therefore that there is no admission to the kingdom of God but for him whose mind has been renewed by the illumination of the Holy Spirit. But Paul expresses himself more clearly than all the others. Having professedly entered upon this argument, after he has condemned all human wisdom as folly and vanity, he comes to this conclusion, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

21. That which he here detracts from men, he in another place ascribes exclusively to God. Praying for the Ephesians, he says, "May God, the Father of glory, give unto you the Spirit of wisdom and revelation" (Eph. 1:17). If they need a new

revelation they are certainly blind of themselves. Notwithstanding any Pelagian objection, let no man hesitate to acknowledge that he is incapable of understanding the mysteries of God, any further than he has been illuminated by Divine Grace. He who attributes to himself more understanding is so much the blinder, because he does not perceive and acknowledge his blindness.

22. In regard to the third branch of spiritual knowledge which relates to the rule for the proper regulation of our life, which we denominate the knowledge of works of righteousness we see the human mind more acutely aware than in respect of the two former categories. For the Apostle declares, "When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing them witness, and their thoughts the meanwhile accusing or else excusing one another" (Rom. 2:14, 15). If the Gentiles have naturally the righteousness of the law engraven on their minds, we certainly cannot say that they are altogether ignorant how they ought to live.

But let us examine for what purpose this knowledge of the law was given to men. Paul further says, "As many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law" Because it might appear absurd that the Gentiles should perish without any previous knowledge, he immediately subjoins that their conscience supplies the place of a law to them, and therefore is sufficient for a just condemnation. The end of the law of nature, therefore, is, that man may be rendered inexcusable. To put it in another way, conscience sufficiently discerns between good and evil so that men are deprived of the plea of ignorance. Plato's remark that no sin is committed but through ignorance cannot be accepted.

23. Themistius, another philosopher, with more truth, teaches that the human understanding is very rarely deceived in the universal definition, but that it falls into error when it proceeds to the consideration of particular cases. For example,

no man will not affirm homicide to be criminal, but he who conspires the death of his enemy deliberates on it as a good action. The adulterer will condemn adultery in general, but will privately flatter himself in his own. Here lies the ignorance — when a man, proceeding to a particular case, forgets the rule which he had just fixed as a general position. The observation of Themistius, however, is not applicable to all cases. For, sometimes, the turpitude of the crime so oppresses the conscience of the sinner that, no longer imposing on himself under the false image of virtue, he rushes to evil with the knowledge of his mind and the consent of his will. This state of mind produced these expressions, which we find in a heathen poet, “I see the better path, and approve it; I pursue the worse.”

24. Now when you hear of a universal judgment in man to discriminate between good and evil, you must not imagine that it is everywhere sound and perfect. It is quite sufficient if they understand so much that they can avail themselves of no subterfuge. If we examine our reason by the Divine law, which is the rule of perfect righteousness, we shall find in how many respects it is blind. It is certainly far from reaching the principal points in the first Four Commandments. What mind, relying on its natural powers, ever imagined that the legitimate worship of God consists in these things? Of the precepts of the Second Table, it has a little clearer understanding since they are more connected with the preservation of society among men.

25. Wherefore, as Plato has before been deservedly censured for imputing all sins to ignorance, so also we must reject the opinion of those who maintain that all sins proceed from deliberate malice and pravity. For we often experience how frequently we fall into error even when our intention is good. Our reason is overwhelmed with deceptions in so many forms that it is very far from being a certain guide (II Cor. 3:5). In the estimation of the Holy Spirit who knows all the thoughts of the wisest of men are vain (Ps. 94:11, Gen. 6:5; 8:21), such a representation is consistent with the strictest truth. It is evident that the reason of our mind, whithersoever it turns, is

unhappily exposed to vanity. Even after we are regenerated we still need the perpetual direction every moment from above, lest we decline from the knowledge which we possess through illumination. This is the testimony both of Paul (Col. 1:9; Phil 1:4) and David (Ps. 119:34, 51:10).

26. We must now proceed to the examination of the will to which principally belongs the liberty of choice. Let us consider whether the will be in every part so vitiated and depraved that it can produce nothing but what is evil, or whether it retain any small part uninjured which may be the source of good desires.

27. Those who assert that we are able to will effectually seem to imply that the soul has a faculty of spontaneously aspiring to good, but that it is too weak to rise into a solid affection, or to excite any endeavour. The schoolman has in general embraced this opinion which was borrowed from Origen.

They quote Rom. 7:18, 19 to show there is that will in human nature, weak though it is, to do good. But this is a miserable perversion of the argument which Paul is pursuing, treating of the Christian conflict, the conflict which the faithful perpetually experience within themselves in the contention between the flesh and the spirit. Now the spirit is not from nature, but from regeneration! Thus, Augustine, though he had at one time supposed that discourse to relate to the natural state of man, retracted his interpretation as false and inconsistent. And indeed, if we allow that men, destitute of grace, have some motions towards true goodness, though ever so feeble, what answer shall we give to the Apostle who denies that we are sufficient of ourselves to entertain even a good thought? (II Cor. 3:5). What reply shall we make to the Lord who pronounces by the mouth of Moses, that every imagination of the human heart is only evil? (Gen. 8:21). Advises Augustine: "Confess that you have all those things from God; that whatever good you have, it is from Him, but whatever evil, from yourself." And a little after, "Nothing is ours, but sin."

CHAPTER III

Every Thing that Proceeds from the Corrupt Nature of Man Worthy of Condemnation.

1. Is the nature of man so perverse that it entertains a secret hatred against God, that it cannot consent to the righteousness of the Divine law — in a word, that it can produce nothing but what tends to death? Is the corrupt nature of man, called by Christ “flesh” (Jn. 3:6) that which pertains only to the sensual and not to the superior faculties of the soul? When Christ says that man must be born again, because he is “flesh”, He does not teach a new birth in regard to the body. A new birth of the soul is what He taught, which means the human nature needs an entire renovation. This includes therefore not only the sensual but the superior faculties of the soul, the mind as Paul has said, “be renewed in the spirit of our mind” (Eph. 4:22, 23). Everything in man that is not spiritual is denominated carnal, but we have nothing of the spirit, except by regeneration.

2. Not only is the mind condemned till it is “born again”. Equally severe is the condemnation of the heart, when it is called “deceitful above all things, and desperately wicked” (Jer. 17:9). To be brief, let me cite Rom. 3:10-18 which should serve as a mirror in which we may see at full length the image of our nature. In this passage the Apostle inveighs not against particular individuals, but against all the posterity of Adam he accuses the perpetual corruption of our nature. Nor does he describe their corrupt habits, but rather their depraved nature. For as the body, which already contains within itself the cause and matter of a disease, although it has yet no sensation of pain, cannot be said to enjoy good health, neither can the soul be esteemed healthy, while it is full of such moral maladies.

The soul, indeed, being immersed in the gulf of iniquity, is not only the subject of vices, but totally destitute of everything that is good.

3. A question, however, is presented in respect of the above assertions — “How about those, in every age, who have devoted their lives to the pursuit of virtue?” These examples seem to teach us that we should not consider human nature to be totally corrupted since some men have not only been eminent for noble actions, but have uniformly conducted themselves in a most virtuous manner through the whole course of their lives.

Our answer is that amidst this corruption of nature there is some room for Divine grace, not to purify it, but internally to restrain its operations. For should the Lord permit the minds of all men to give up the reins to every lawless passion, there certainly would not be an individual in the world whose actions would not evince all the crimes for which Paul condemns human nature in general, to be most truly applicable to him. The Divine grace restrains them for the preservation of the world. Some by shame, and some by fear of the laws are prevented from running into many kinds of pollutions, others because they think that a virtuous course of life is advantageous. God, by His providence, restrains the perverseness of our nature from breaking out into external acts, but does not purify us within unless we are the elect.

4. It is true that men like Camillus, who studiously cultivate themselves, may not be altogether destitute of goodness. I grant, rather, that the virtues displayed by Camillus were gifts of God. Those virtues are not the common properties of nature, but the peculiar grace of God which He dispenses in a great variety and in a certain degree to men that are otherwise profane. For which reason, in common speech, we hesitate not to call the nature of one man good and of another depraved. Yet, we still include both in the universal state of human depravity. But we signify what peculiar grace God has conferred on the one with which He has not deigned to favour the other. Thus when He determined to exalt Saul to the kingdom, He made him, as it were a

new man, and this is the reason why Plato, alluding to the fable of Homer, says that the sons of kings are formed with some singularity of character, because God, for the benefit of mankind, frequently furnishes with a heroic nature those whom He destines to hold the reins of empire. But since everyone who has risen to eminence has been impelled by his ambition, which defiles all virtues, whatever may be apparently laudable in ungodly men ought not be esteemed at all meritorious. Besides, the chief branch of virtue is wanting where there is no display for the glory of God. The virtues which are applauded in civil courts and in the common estimation of mankind will possess no value to merit the reward of righteousness before the celestial tribunal.

5. As to our will so bound by the slavery of sin, Bernard properly observes that we have all a power to will. To will what is good is an advantage. To will what is evil is a defect. Therefore simply to will belongs to man, but to will what is evil to corrupt nature and to will what is good to grace. Now I have asserted that the will, being deprived of its liberty is necessarily drawn into evil. By necessity, which is to be distinguished from compulsion, I mean this: Man, having been corrupted by his fall, sins voluntarily, not with reluctance or constraint. With the strongest propensity of disposition, not with violent coercion. With the bias of his own passions, and not with external compulsion. Such is the pravity of his nature that he cannot be excited and biased to anything but what is evil. If this is true, there is no impropriety in affirming that he is under a necessity of sinning. I am teaching no novel doctrine, but what was long ago advanced by Augustine with the universal consent of pious men.

6. On the other hand it is necessary to consider the remedy of Divine Grace by which the depravity of nature is corrected and healed. In this remedy of Divine Grace no one can assert that the infirmity of the human will is merely strengthened by assistance, to enable it efficaciously to aspire to that which is good, when it actually needs a total transformation and reno-

vation. This total transformation and renovation is taught both in Phil. 1:6, and Ezek. 36:26, 27: "A new heart also will I give you and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you and cause you to walk in my statutes". The creating anew does not mean the beginning of the existence of the will, but rather the conversion of an evil into a good one. This is entirely the work of God so that whatever good there is in the human will is the work of pure grace. Now if we possessed an ability, though ever so small, we should also have some portion of merit. But to annihilate all our pretensions, Paul argues that we have merited nothing because "we are created in Christ Jesus unto good works, which God hath before ordained" (Eph. 2:10). This truth is attested also by the Psalmist who says that God hath made us, and not we ourselves. (Ps. 100:3).

7. It is the Lord who corrects our depraved will, or rather removes it, and of Himself introduces a good one in its place. It is wrong to attribute to man a voluntary obedience in following the guidance of grace. Therefore it is not a proper expression of Chrysostom that grace is able to effect nothing without the will, nor the will without grace. Nor was it the intention of Augustine, when he called the human will the companion of grace to assign to it any secondary office next to grace in the good work, but with the view to refute the nefarious dogma broached by Pelagius, who made the prime cause of salvation to consist in human merit. Augustine teaches that God is the sole author of the good work.

8. A summary of the doctrine under discussion is that the origin of all good clearly appears to be from no other than from God alone. For no propensity of the will to anything good can be found but in the elect. But the cause of election must not be sought in men. Whence we may conclude that man has not a good will from himself, but that it proceeds from the same decree by which we were elected before the creation of the world.

There is another reason not dissimilar. Inasmuch as good volitions and good actions both arise from faith, we must see whence faith itself originates. Since Scripture uniformly proclaims it to be the gratuitous gift of God, it follows that faith is the effect of mere grace.

9. That nothing good proceeds from our will is seen even in the prayer of the saints. Solomon prayed, "May the Lord incline our hearts unto Him to keep His commandments" (I Ki. 8:56). The same petition is offered by the Psalmist, "Incline my heart unto Thy testimonies" (Ps. 119:36). Even David prayed, that God would create in him a clean heart and renew a right spirit within (Ps. 51:10). Does he not acknowledge that all the parts of his heart are full of impurity, and his spirit warped by a depraved obliquity? Then when Christ says, "Without me ye can do nothing," does He not reduce us to nothing which excludes every idea of ability, however diminutive. For the meaning of Christ is clear that we are as dry as a worthless log when separated from Him. Finally, the Apostle, as cited earlier, declares, "It is God which worketh in you both to will and to do" (Phil. 2:13). The first part of a good work is volition, the next an effectual endeavour to perform it and God is the author of both. Even good men are subject to so many distractions of mind that they soon wander and fall, unless they are strengthened to persevere. For the same reason in another place, the Psalmist implores strength for a warfare, "Let not any iniquity have dominion over me" (Ps. 119:133). It is the Lord who both begins and completes the good work in us, that it may be due to Him that the will is inclined to right and perseveres in it to the end.

10. The observation by Chrysostom that "whom God draws, he draws willing" is an insinuation that God only waits for us with His hand extended, if we choose to accept assistance. We grant such was the primitive condition of man during his state of integrity, that he could incline to the one side or the other. But since Adam has taught us by his own example how miserable free will is, unless God give us will and power, what will become

of us if he impart His grace to us in that small proportion? No, the Apostle does not teach the grace of a good will is offered for our acceptance, but that "He worketh in us to will". This is equivalent to saying that the Lord, by His Spirit, directs, inclines and governs our hearts and reigns in it as His possession. Thus when a man chooses to believe, let him not arrogate to himself the discovery of the way of righteousness. Even faith is a gift of God, for "no man can come to Me, except the Father which hath sent Me draw him" (Jn. 6:44). And it follows that the hearts of the pious are so divinely governed that they follow with an affection which nothing can alter (I Jn. 3:9). This constancy, yea, even perseverance, excludes that neutral inefficacious impulse imagined by the sophists which everyone would be at liberty to obey or resist.

11. Perseverance in the saints is also the gratuitous gift of God. To say that it is dispensed according to the merit of men in proportion to the gratitude which each person has discovered for the grace bestowed on him is a pestilent error. Besides erroneously teaching that our gratitude for the grace first bestowed on us are remunerated by subsequent blessings, the sophists add also that now grace does not operate alone in us, but only cooperates with us. What must be avoided is the implication that man by his own industry rendered the grace of God efficacious. Nor must it be accounted a remuneration in such a sense as to cease to be esteemed the free favour of God. What remuneration there is also proceeds from His gratuitous benevolence. To distinguish between what they call operating and cooperating grace is equally awkward. But the Apostle Paul, after teaching that "it is God which worketh in us both to will and to do," immediately adds, that He does both "of His own good pleasure". This signifies that these acts are of gratuitous benignity. So, in the perseverance of saints it is the Spirit of God who cherishes and strengthens to a constancy that disposition of obedience which He first originated. To say that man derives from himself an ability to cooperate with the grace of God is to be involved in a most pestilent error.

12. Then there are those who pervert the Apostle's observation, "I laboured more abundantly than they all, yet not I but the Grace of God which was in me". (I Cor. 14:10). They teach that because his preference of himself to all others might appear too arrogant, he corrects it by referring the praise to the grace of God which laboured with him to make him a partner in the labour. I say, from the Greek literally translated, not that grace was cooperative with him, but that grace was the author of all.

13. The sophists of the Sorbonne, those Pelagians of the present age, accuse us of opposing the whole current of antiquity. But we have Augustine to refute them. In his treatise, *De Corr. et Grat.*, addressed to Valentine, he says, "That to Adam was given the grace of persevering in good if he chose; that grace is given to us to will, and by willing to conquer concupiscence. That Adam therefore had the power if he had the will, but not the will and the power. That the primitive liberty was a power to abstain from sin, but that ours is much greater, being an inability to commit sin". He continues, "The will of saints is so inflamed by the Holy Spirit that they therefore have an ability, because they have such a will and that their having such a will proceeds from the operations of God". So Augustine teaches what we are principally endeavouring to establish that grace is not merely offered by the Lord to be either received or rejected, according to the free choice of the individual, but that it is grace which produces both the choice and the will in the heart, so that every subsequent good work is the fruit and effect of it. It is obeyed by no other will but that which it has produced. Grace alone performs every good work in us.

14. That grace is specially and gratuitously given to the elect Augustine maintains in an epistle to Boniface. "We know that the grace of God is not given to all men; and that to them to whom it is given, it is given neither according to the merits of works, nor according to the merits of will but by gratuitous favour. And to those to whom it is not given, we know it is not given by the righteous judgment of God". Grace is not a

retribution of our works that it may be acknowledged to be pure grace. Augustine in his treatise to Valentine further teaches that the human will obtains not grace by liberty but liberty by grace; that being impressed by the same grace with a disposition of delight it is formed for perpetuity; that it is strengthened with invincible fortitude; that while grace reigns, it never fails, but deserted by grace falls immediately; that by the gratuitous mercy of God the Lord, it is converted to what is good, and being converted, perseveres in it that the first direction of the human will to that which is good and its subsequent constancy, depend solely on the will of God and not on the merit of man.

CHAPTER IV

The Operation of God in the Hearts of Men.

1. It has now been sufficiently proved that man is so enslaved by sin as to be incapable of an effort toward that which is good. We have also noted that he sins necessarily, yet voluntarily. It is also observed that man is a slave of the devil and seems to be actuated by his will, rather than by his own. We must explain the nature of both kinds of influence. Another question to be resolved is whether anything is to be attributed to God in evil actions in which Scripture intimates that some influence of His is concerned.

Augustine compares human will to a horse, and God and the devil he compares to riders. If God rides it, He manages it in a graceful manner like a skilful rider, and even tames its perverseness and conducts it into the right way. The devil in contrast is like a foolish and wanton rider, drives it down precipices and excites its obstinacy and ferocity.

When the will of a natural man is said to be subject to the power of the devil, the meaning is not that it resists and is compelled to a reluctant submission but that it necessarily submits itself, being fascinated by Satan's fallacies, to all his directions. As the Apostle says, "The god of this world hath blinded the minds of them which believe not". The blinding of the wicked is called the work of Satan. The cause must be found in the human will, from which proceeds the root of evil, and in which rests the foundation of Satan's kingdom, viz., sin.

2. Very different in such instances is the Divine operation. To understand this, let us take as an example the calamity which Job suffered from the Chaldeans. The Chaldeans killed Job's shepherds and the wickedness of their act is evident. Yet in this transaction Satan was not unconcerned, for with him the

history states the whole affair to have originated. However, Job recognises it to be the work of the Lord. How can we refer the same action to God, to Satan and to man, as being each the author of it without either excusing Satan by associating him with God or making God the author of evil? Very easily, if we examine, first, the end for which the action was designed and secondly the manner in which it was effected.

The design of the Lord is to test the patience of Job by adversity. The design of Satan is to drive him to despair. The design of the Chaldeans is to enrich themselves in defiance of law and justice. This great diversity of design makes a great distinction in the action.

There is no less a difference in the manner. The Lord permits Job to be afflicted by Satan. The Chaldeans whom He commissions to execute His purpose, He permits to be impelled by Satan. Satan instigates the minds of the Chaldeans to commit the crime. Satan is therefore properly said to work in the reprobate who are in his kingdom of iniquity. God is also said to work in a way proper to Himself, because Satan being His instrument of wrath, turns himself here and there at His appointment to execute His righteous judgments. We see that the same action is without absurdity ascribed to God, to Satan and to man.

3. On this topic, the operation of God in the hearts of men, there is that action described in Scripture called "hardening and blinding". Augustine says at one time that "hardening and blinding" is not from God's operation but rather His prescience or fore-knowledge. Later in his fifth book against Julian he contends that sins proceed not from the permission or prescience of God but from His power, in order that the former sins may thereby be punished. I say that when Scripture says that God blinds and hardens the reprobate, He does more than merely foreknow or permit. His action of hardening and blinding operates in two ways.

First He removes His light so that nothing remains but darkness and blindness. When His Spirit is withdrawn, our hearts harden into stones. Second, for the execution of His

judgments, He, by means of Satan, the minister of His wrath, directs their counsels to what He pleases. Thus, when Moses relates that Sihon would not grant a free passage to the Israelites because God "hardened his spirit and made his heart obstinate" he immediately subjoins the end of God's design "that He might deliver him into thy hand". Since God willed his destruction, the obduration of his heart therefore was the Divine preparation for his ruin.

4. The following expressions seem to relate to the first method. "He removed away the speech of the trusty and taketh away the understanding of the aged. He taketh away the heart of the chief people of the earth and causeth them to wander in a wilderness where there is no way". (Job 12:20,24). Again: "O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear?" (Isa. 63:17) These passages rather indicate what God makes men by deserting them than show how He performs His operations within them. But there are other testimonies which go further, particularly those which relate to the hardening of Pharaoh's heart (Ex. 4:21). Did He harden it by not mollifying it? That is true, but He did somewhat more. He delivered his heart to Satan to make him obstinate whence He had before said, "I will harden his heart". Similarly it is said that God hardened the hearts of the people who met them in a hostile manner (Deut. 2:30). The Psalmist, reciting the same history, says, "He turned their heart to hate his people" (Ps. 105:25). God particularly declares Himself to be operative in all these actions of hardening, even as Sennacherib is called His axe (Isa. 10:15) which was both directed and driven by His hand.

5. In regard to the ministry of Satan in instigating the reprobate the following one passage sufficiently proves. It is frequently asserted in Samuel that an evil spirit from the Lord agitated Saul. The evil spirit is said to be from the Lord because it acts according to His command, being an instrument than the author in the performance of the action. He makes use of the evil instruments to be subservient to His justice.

6. In those actions which in themselves are neither righteous nor wicked and pertain rather to the corporeal than spiritual life, what liberty does man possess? I say that it is owing to God's special favour that our mind is disposed to choose that which is advantageous and to avoid what otherwise hurt us. God's special influence is seen in the Egyptians' willingness to lend the Israelites their valuables (Exod. 11:3), in Saul's indignation to prepare himself for war (I Sam. 11:6), in diverting the mind of Absalom from adopting Ahithophel's counsel (II Sam. 17:14; I Ki. 12:10; Lev. 26:36).

7. In the examples quoted above, I contend that God whenever He designs to prepare the way for His providence inclines and moves the wills of men even in external things and that their choice is not free but that its liberty is subject to the will of God. That your mind depends more on the influence of God than on the liberty of your own choice, you must be constrained to conclude whether you are willing or not from this daily experience — that in affairs of no perplexity your judgment and understanding frequently fail. On the other hand, in things the most obscure, suitable advice is immediately offered; in things great and perilous, your mind proves superior to every difficulty. And thus I explain the observation of Solomon. "The hearing ear and the seeing eye, the Lord hath made even both of them". (Prov. 20:12). Solomon appears to me to speak, not of their creation, but of the peculiar favour of God displayed in their functions.

8. In the dispute concerning free will, the question is not, whether a man, notwithstanding external impediments, can perform and execute whatever he may have resolved in his mind, but whether in every case his judgment exerts freedom of choice and his will freedom of inclination. If men possess both these, then Attilius Regulus, when confined to the small extent of a cask stuck round with nails, will possess as much free will as Augustus Caesar when governing a great part of the world with his nod!

CHAPTER V

A Refutation of the Objections Commonly Urged in Support of Free Will.

1. In support of the doctrine that fallen man still possesses a free will, those who entertain a false notion of liberty endeavour to oppose us with certain absurd objections which they even seek to support with Scripture.

The first argument against us is that if sin is necessary, then it ceases to be sin. If it is voluntary, then it may be avoided. I deny that sin is less criminal because it is necessary. I deny also the other consequence, which they infer, that it is avoidable because it is voluntary. If any wish by advancing these arguments to escape God's judgment, God has an answer to silence them. The sinful tendency in man arises not from creation but from corruption. The corruption of our nature originated in the revolt of the first man from his Maker. And, if all men are justly accounted guilty of this rebellion, let them not suppose themselves excused by necessity. The second branch of their argument is also erroneous because it confuses what is voluntary with what is free. We have before evinced that a thing may be done voluntarily, which yet is not the subject of free choice.

2. They add that unless both virtues and vices proceed from the free choice of the will, it is not reasonable either that punishments should be inflicted or that rewards should be conferred on man.

In regard to punishments, I reply that they are justly inflicted on us, from whom the guilt of sin proceeds. Of what importance is it whether sin be committed with a judgment free or enslaved? With respect to rewards of righteousness, where is the absurdity if we confess that they depend rather on the Divine benignity

than on our own merits? What does Augustine say on these matters? He says, "You are nothing of yourself; sins are yours, merits belong to God; you deserve punishment and when you come to be rewarded, He will crown His own gifts, not your merits." Augustine elsewhere teaches that grace proceeds not from merit, but merit from grace. Above all let them be delivered from their errors by the Apostle who tells them from what origin he deduces the glory of the saints: "Whom He did predestinate, them He also called, and whom He called, them He also justified; and whom He justified, them He also glorified" (Rom. 8:29). Why then are the faithful crowned? Because by the mercy of the Lord and not by their own industry, they are elected, called and justified. Farewell, then, this vain fear, that there will be an end of all merits if free will be overturned. Again the Apostle declares, "If thou didst receive it, why dost thou glory, as if thou hadst not received it" (I Cor. 4:7). You see that he divests free will of everything with the express design of leaving no room for merits. But yet the liberality of God being inexhaustible and various, those graces which He confers on us, because He makes them ours, He rewards, just as if they are our own virtues.

3. They further allege what may appear to be borrowed from Chrysostom that if our will has not the ability to choose good or evil, then the partakers of the same nature must be either all evil or all good. We reply it is election of God which makes this difference between men. We agree with what Paul strongly asserts that all without exception are depraved and addicted to wickedness, but the mercy of God does not permit all to remain in depravity. Therefore since we all labour under the same disease, they alone recover to whom the Lord has been pleased to heal. The rest whom He passes by in righteous judgment putrefy in their corruption till they are entirely consumed. For the same cause some persevere to the end. Others decline and fall in the midst of the course.

4. A further argument for free will is that if a sinner has

not the power to obey, it is vain to give exhortation, and admonitions are superfluous. Augustine, answering the objection above, says, "O man, in the commandment learn what is your duty: in correction learn that through your own fault you have it not: in prayer learn whence you may receive what you wish to enjoy." Augustine maintains that God does not regulate the precepts of His law by the ability of men, but when He has commanded what is right, freely gives to his elect ability to perform it. Thus we see that Moses severely sanctions the precepts of the law, and the Prophets earnestly urge and threaten transgressors, though they acknowledge that men never begin to be wise till a heart is given them to understand.

5. What then it will be inquired is the use of exhortations? I reply, if the impious despise them with obstinate hearts, they will serve as a testimony against them when they come to the tribunal of the Lord, and in their present state they wound their consciences.

Exhortations have an important function on the faithful, to convince them of sin. But in this regard God must work internally in the heart by his Spirit and externally by His Word. By His Spirit illuminating the minds of the elect and forming their hearts to love righteousness He makes them new creatures. By His Word He excites them to desire, seek and obtain the same renovation. When He addresses the same word to the reprobate, though it produces not their correction, He makes it effectual for another purpose that they may be confounded by their consciences now, and be rendered more inexcusable at the judgment day.

6. In regard to the testimonies of Scripture adduced by our adversaries, they derive their principal argument from the precepts. They suppose these precepts are given in proportion to our ability to fulfil them. All the precepts which they collect may be distributed into three classes. Some require the first conversion to God; others simply relate to the observation of the law; others enjoin perseverance in the grace of God already

received.

Now, to represent the ability of man as co-extensive with the precepts of the Divine law has indeed for a long time not been unusual, but it has proceeded from the grossest ignorance of the law. The giving of the law, far from producing our observance, is to make us realise our sinfulness (Gal 3:9, Rom. 3:20; 4:15, 5:20). The verses quoted above rather show that the law was placed beyond our ability, in order to convince us of our impotence.

7. To the purpose above are the following passages from Augustine. "God gives us commands which we cannot perform, that we may know what we ought to request of Him. The utility of the precepts is great, if only so much be given to free will, that the grace of God may receive the greater honour. Faith obtains what the law commands, and the law therefore commands, that faith may obtain that which is commanded by the law: moreover God requires faith itself of us, and finds not what He requires, unless He has given what He finds". Again: "Let God give what He enjoins, and let Him enjoin what He pleases."

8. Now let us examine the three kinds of precepts adduced by our adversaries which are mentioned above.

In regard to the first kind which commands us to be converted to Him (Joel 2:12; Jer. 31:18, 19; Deut. 10:16, 30:6; Jer. 4:4; Ezek. 36:26), while He requires newness of heart, He elsewhere declares that this is His own gift. "What God promises," says Augustine, "we do not perform ourselves through free will or nature, but He does it Himself by His grace".

The precepts of the second class are simple, enjoining on us the worship of God, constant submission to His will and observance of His commands. But there are innumerable passages which prove that the highest degree of righteousness, sanctity and piety capable of being attained is His own gift.

Of the third class is that exhortation of Paul and Barnabas to the faithful "to continue in the grace of God". This con-

tinuing in the grace of God, in the light of other exhortations (Eph. 6:10, 4:30; II Thess. 1:11; II Cor. 8:1) is not in the might of the faithful to accomplish by themselves but by the power of the Lord.

9. Our more subtle adversaries cavil at all these testimonies because there is no impediment, they say, that prevents our exerting our own ability and God assisting our weak efforts. This they try to prove from such Scripture as Zech. 1:3, "Turn ye unto me, and I will turn unto you". My reply to the quoting of this Scripture is that this exhortation denotes not that turning of God in which He renovates our hearts to repentance, but that in which He declares his benevolence in external prosperity. This passage has therefore been miserably perverted when it is made to represent the work of conversion as divided between God and men.

10. Secondly they consider it an absurdity that the benefits which the Lord offers in the promises are referred to our will, unless it be in our power either to confirm or frustrate them. Such passages as: "Seek good, and not evil, that ye may live" and "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the Lord, for the mouth of the Lord hath spoken it" (Amos 5:14; Isa. 1:19, 20) they allege to be promises in which God covenants with our will. With respect to this present question, I deny God is absurd when He invites us to merit His favours, though He knows us to be altogether incapable of doing this. Because, as the promises are offered equally to the faithful and the impious, they have their use with them both. As by the precepts God disturbs the consciences of the impious that they may not enjoy too much pleasure in sin without any recollection of His judgments, so in the promises He calls them to attest how unworthy they are of His kindness. Who can deny that it is most equitable for the Lord to bless those who worship Him, and severely to punish the despisers of His Majesty?

11. The third class of arguments also has a great affinity

with the preceding. They produce such a passage in which God reproaches an ungrateful people, that it was owing to their own fault that they did not receive blessings from His indulgent hand: "They obeyed not Thy voice, neither walked in Thy law; they have done nothing of all that Thou commandest them to do: therefore Thou hast caused all this evil to come upon them" (Jer. 32:23). How, say they, could such reproaches be applicable to those who might immediately reply, "It is true we desired prosperity and dreaded adversity. But our not obeying the Lord has been owing to our want of liberty, and subjection to the domination of sin. It is in vain, therefore, to reproach us with evils, which we had no power to avoid".

In answer to this, leaving the pretext of necessity, I ask whether they can exculpate themselves from all guilt. For, if they are convicted of any fault, the Lord just reproaches them with their perverseness. Let them answer if they can deny that their own perverse will was the cause of their obstinacy. If they find the source of evil within themselves, why do they inquire after extraneous causes? But if it be true that sinners are deprived of God's favours and chastised with punishments for their own sins, there is great reason why they should hear those reproaches from His mouth. They shall rather accuse their iniquity than charge God with unrighteous cruelty. They should rather become weary of their sins and return to God who rebukes them. God's reproofs, on the other hand, have produced His beneficial effect on the faithful, as evidenced in the solemn prayer of Daniel in his ninth chapter.

12. There is also a testimony cited from the law of Moses which appears directly repugnant of our solution: "This commandment which I command thee this day, it is not hidden from thee, neither is it far off: it is not in heaven: but the word is very nigh thee, in thy mouth, and in thy heart, that thou mayest do it" (Deut. 30:11-14). If these expressions refer to the precepts, I grant that they have much weight in the present argument. But the Apostle affirms that Moses here is not speaking of the

precepts but the doctrine of the gospel (Rom. 10:8). Nor is Moses in the above verses speaking of the commands of the law, but rather the covenant of mercy which he had promulgated together with the precepts of the law. For, in a preceding verse he had taught that our hearts must be circumcised by God in order that we may love Him (Deut. 30:6). Therefore, he placed this facility of which he speaks in the latter verses, not in the strength of man but in the assistance of the Holy Spirit. Therefore the citing of Deut. 30:11-14 contributes nothing in support of the liberty of human will.

13. Some other passages are objected which show that God sometimes tries men by withdrawing the assistance of His grace and waits to see what course they will pursue, as in Hosea: "I will go and return to my place, till they acknowledge their offence, and seek my face" (Hos. 5:15). It would be ridiculous, they argue, for the Lord to consider whether Israel would seek His face, unless their minds were flexible, capable of inclining either way. Our answer is, if they maintain that those who are deserted by God are capable of converting themselves, they oppose the uniform declarations of Scripture. If they acknowledge that the grace of God is necessary to conversion, they have no more controversy with us. Now, when the Lord, being offended and wearied by our continued obstinacy, leaves us for a time and makes the experiment to see what we shall do in His absence—it is falsely inferred from this that there is some power of free will which He observes and proves. But God acts in this manner with no other design than to bring us to a sense and acknowledgment of our own nothingness.

14. They argue also from the manner of expression found both in Scripture and in common conversation. Inasmuch as we commit sins, good actions are called our own, and we are said to perform what is holy and pleasing to the Lord. If sins are justly imputed to us, as proceeding from ourselves, certainly some share ought to be, for the same reason, assigned to us also in works of righteousness.

This question is related to the actions of good men in whom God operates. When a person becomes God's dominion, His Spirit on one hand retrains his will from evil which is the propensity of his old nature, and on the other hand inclines it to holiness and righteousness. For which reason Augustine says, "You will reply me, Then we are actuated, we do not act. Yes, you both act and are actuated and you act well when you are actuated by that which is good. The Spirit of God who actuates you assists those who act, and calls Himself a helper, because you also perform something". When Augustine says that the Spirit of God is helper "because you perform something" he does not attribute anything to us independently. In order to avoid encouraging us in our indolence, he reconciles the Divine agency with ours in this way, that to will is from nature, but to will what is good is from grace. Therefore he adds, "Without the assistance of God, we shall not only be unable to conquer, but even to contend".

15. Hence it appears that the grace of God in the sense in which this word is used when we treat of regeneration is the rule of the Spirit for directing and governing the human will. He cannot govern it unless He correct and renovate it, support and restrain it. However, Augustine teaches that the will is not destroyed by grace, but rather repaired. Indeed, a new will is said to be created in man, because the natural will is so corrupted that it needs to be formed entirely anew.* The human will has nothing good of its own, so that whatever mixture men try to add from the power of free will to the grace of God is like diluting good wine with dirty water.

16. Another passage quoted by our adversaries is Gen. 4:7 which they interpret in reference to sin to be: "Subject to thee shall be its appetite, and thou shalt rule over it." Granted that this is the case, then what the Lord here declares is either promised or commanded by Him. If it be a command, we have already demonstrated that it affords no proof of the power of men. If it be a promise, where is the completion of the

promise, seeing that Cain fell under the dominion of sin, over which he ought to have prevailed? They will say that the promise includes a tacit condition, as though it had been declared to him that he should obtain the victory if he would contend for it. But who can admit these subterfuges? For if this dominion refers to sin, the speech is doubtless a command, expressive not of our ability, but of our duty, which remains our duty, though it exceed our ability.

17. They adduce also the Apostle's testimony that "it is not of him that willeth nor of him that runneth, but of God that showeth mercy" (Rom. 9:16). They argue here that there is something in the will and endeavour which though ineffectual of itself is rendered successful by the help of the Divine mercy.

But what is Paul's teaching in this regard? Salvation is provided for them alone whom the Lord favours with His mercy, but that ruin and perdition awaits all those whom He has not chosen. He had shown by Pharaoh's example the condition of the reprobate and had confirmed the certainty of gratuitous election of the testimony of Moses, "I will have mercy on whom I will have mercy". His conclusion is that "it is not of him that willeth nor of him that runneth, but of God that showeth mercy". For them to further argue that in this statement above it can be concluded that therefore "there is some willing and some running" is sheer sophism. Away with such!

18. From Ecclesiasticus, of doubtful authority, they produce a passage in support of free will. The writer says that man, as soon as he was created, was left in the power of his own will; that precepts were given him which if he kept, he should also be kept by them. That he had life and death, good and evil set before him, and that whatever he desired would be given him Eccls. 15:14). Let it be granted that man at his creation was endowed with a power of choosing life and death. But he has lost it and by his degeneracy he made shipwreck both of himself and all his excellences, whatever is attributed to his primitive state. In his present situation man needs not an advocate but

physician!

19. Finally, one of their most frequent arguments for some relics of the former excellences remaining in man is by allegorising the parable in which the traveller was left half dead on the road (Luke 10:30). Man, they argue, is similarly not so mutilated by the violence of sin and the devil, but that he still retains some relics of his former excellences. To allegorise from this parable a teaching in support of man's partial goodness in opposition to the doctrine of his total depravity I will not admit.

But the Word of God does not leave man in possession of a proportion of life, but teaches that as far as respects happiness of life, he is wholly dead. Paul when speaking of our redemption, says not that we were recovered when half dead, but rather that "when we were dead, we were raised up" (Eph. 2:5; 5:14). Our Lord says the same, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live" (Jn. 5:25).

Let me conclude with what Augustine asserts which has received the general approbation even of the schools, that man, since his fall, has been deprived of the gifts of grace on which salvation depends; but that the natural ones are corrupted and polluted.

Let us hold this that the mind of man is so completely alienated from the righteousness of God that it conceives, desires, and undertakes everything that is impious, perverse, base, impure, flagitious; that his heart is so thoroughly infected by the poison of sin that it cannot produce anything but what is corrupt, and that at any time men do anything apparently good, yet the mind always remains involved in hypocrisy and the heart is enslaved by its inward perverseness.

CHAPTER VI

Redemption for Lost Man to Be Sought in Christ.

1. The whole human race having perished in Adam, it needs a Redeemer in the person of God's only begotten Son. All the knowledge of God as Creator of which we have been treating would be useless, unless it were succeeded by faith exhibiting God to us as a Father in Christ.

From a contemplation of the world God has made, we should conclude Him to be our Father, but our conscience disturbs us within and convinces that our sins afford a just reason why God should abandon us, and no longer esteem us as His children. If we desire to return to God our Creator from whom we have been alienated, and to have Him resume the character of our Father, we must have faith in Christ. We should embrace the preaching of the cross with all humility, though not agreeable to human reason. (I Cor. 1:21).

Since the fall of the first man, no knowledge of God without the Mediator has been available to salvation. Christ says, "This is life eternal to know Thee, the only true God, and Jesus Christ whom thou hast sent" (Jn. 17:3). This statement aggravates the stupidity of those who set open the gate of heaven to all unbelievers and profane persons without the grace of Christ, the only door of entrance into salvation. All the religions of the Gentiles are false. (Jn. 4:22). Hence, Paul affirms that all the Gentiles are without God and destitute of the hope of life (Ephes. 2:12).

Christ is the fountain of life and it is necessary for lost mankind to return to it. Christ asserts Himself to be the life because He is the author of propitiation.

2. Therefore God never showed Himself propitious to His ancient people without a Mediator.

Though God comprehended in His covenant all the posterity of Abraham, yet Paul judiciously reasons that Christ is in reality that Seed in whom all the nations were to be blessed. The natural descendants of the patriarch were not reckoned as his seed, e.g., Ishmael and Esau. Indeed the majority of the people were disinherited. It is evident therefore that the seed of Abraham is reckoned principally in one person, and the promised salvation was not manifested till the coming of Christ. The adoption, therefore, of the chosen people depended on the grace of the Mediator.

Though it is not plainly expressed by Moses, yet it appears to have been generally well known to all the pious. Hannah, Samuel's mother, sings of the coming king and anointed (1 Sam. 2:10). In David and his posterity is exhibited a lively image of Christ. David particularly is chosen to the rejection of all others as the perpetual object of the Divine favour, so Christ was always exhibited to the ancients under the law as the object to which they should direct their faith—Christ the Mediator without whom God could not be propitious to a lost mankind.

3. When God's people came under affliction, their consolation and hope were to be found in Christ alone (Heb. 3:13). The memorable answer of Isaiah to unbelieving King Ahaz indeed even makes an abrupt transition to the Messiah, "Behold, a virgin shall conceive and bear a son" (Isa. 7:14). This prediction of the coming of the Saviour in the flesh by the Virgin is a challenge to the perverseness of the king and his people that under their unbelief God's purpose and covenant would not be frustrated, but that the Mediator and Redeemer would come at the appointed time. So prophesied Isaiah in Ch. 55:3, Jeremiah in 23:5, 6, Ezekiel in 37:24, 26, and Hosea in 1:11. Zechariah who lived nearest to the manifestation of the Saviour prophesied the coming of the Saviour-King (Zech. 9:9).

4. The purpose of all these prophecies was that the Jews might direct their eyes to Christ whenever they wanted deliverance. God would deliver His Church only by the hand of Christ according to His promise to David, and that in this manner the covenant

of grace in which God had adopted His elect would at length be confirmed. The hosannas sung to Christ, the Son of David, before His death were derived from a sentiment generally received and avowed by the people that there remained no other pledge of the mercy of God but in the advent of the Redeemer. Christ Himself commands His disciples to believe in Him (Jn. 14:1).

The majesty of God is otherwise far above the reach of mortals who are like worms crawling on the earth. So, although God is the object of faith, we need Christ "the image of the invisible God", which reminds us that unless God reveal Himself to us in Christ, we cannot have that knowledge of Him which is necessary to salvation. In this sense Irenaeus says that the Father, who is infinite in Himself, becomes finite in the Son. He has accommodated Himself to our capacity that He may not overwhelm our minds with the infinity of His glory.

In ancient times many gloried in being worshippers of the Supreme Deity, the Creator of heaven and earth. Yet, because they had no Mediator, it was impossible for them to have any real acquaintance with the mercy of God or persuasion that He was their Father. As they did not hold the head, that is, Christ, all their knowledge of God was obscure and unsettled. In modern times the Turks who boast of having the Creator of heaven and earth for their God only substitute an idol instead of the true God as long as they remain enemies of Christ.

CHAPTER VII

The Law Given, Not to Confine the Ancient People to Itself, but to Encourage Their Hope of Salvation in Christ, till the Time of His Coming.

1. The law was superadded four hundred years after Abraham's death, not to draw away the Chosen People from Christ, but rather to keep them waiting for His Coming.

By the word **law** I mean not only the decalogue but also the ceremonies, in short the whole legal worship which contained shadows and figures of the promised Christ. These ceremonies were instituted "according to the pattern showed to him (Moses) in the mount". (Acts 7:44; Heb. 8:5; Ex. 25:40). For, unless there had been some spiritual design, to which they were directed, the Jews would have laboured to no purpose in these observances.

2. By the way, it must be remarked that the kingdom which was finally raised in the family of David is a part of the law of Moses. Whence it follows that both in the posterity of David and in the whole Levitical tribe, as a two-fold mirror, Christ was exhibited to His ancient people.

Paul asserts that the Jews under the law were subject, as it were, to a schoolmaster till the coming of Christ (Gal. 3:24). For Christ being not yet familiarly discovered, they were like children, whose imbecility could not yet bear the full knowledge of heavenly things. But how they were led to Christ by the ceremonies, has been already stated, and may be better learned from the testimonies of the Prophets. For, although they were obliged to approach God with new sacrifices daily, yet Isaiah promises them the expiation of all their transgressions by a single sacrifice (Isa. 53:5) which is confirmed by Daniel (Dan. 9:26).

Particularly, the author of the Epistle to the Hebrews, from Ch. 4 to 11, demonstrates that irrespective of Christ, all the Mosaic ceremonies are worthless and vain.

With regard to the decalogue we should heed Paul's declaration that "Christ is the end of the law of righteousness to everyone that believeth" (Rom. 10:4) and also that Christ is "the Spirit" who gives "life" to the otherwise dead letter (II Cor. 3:17). By these Paul signifies that the righteousness is taught in vain in the precepts till Christ bestows it both by a gratuitous imputation, and by the Spirit of regeneration. Wherefore, he justly denominates Christ the completion or end of the law.

3. By the instructions of the moral law which is comprehended in the decalogue, we are seized with a sense of guilt that excites us to supplicate for pardon. While the law rewards us with eternal life if we righteously obey it, it is weak at this point in that none of us is able to observe the law. Therefore, the end result of trying merely to keep the law to attain to eternal life is to discover ourselves excluded from the promises of life and fall entirely under the curse.

4. Therefore if we direct our views exclusively to the law, the effects upon our mind will only be despondency, confusion and despair, since it condemns and curses us all and keeps us far from that blessedness which it proposes to them who observe it.

Nevertheless, the law is given not in vain. For when we have learned that the law is inefficacious to us, then we discover that God has graciously received us without any regard to our works if we now embrace His goodness by faith.

5. Our assertion on man's impossibility of observing the law has been earlier denounced by Jerome. I regard not Jerome's opinion, but let us inquire what is truth. I say it is impossible for man fully to keep the law because no one has ever done it nor ever shall be able by the decree and ordination of God. There are those who foolishly imagine that some saints can excel even the angels of heaven in purity, but such imagination is repugnant both to Scripture and the dictates of experience.

Solomon says, "There is not a just man upon earth, that doeth good and sinneth not" (Eccles. 7:20). David reiterates, "In thy sight shall no man living be justified" (Ps. 143:2). Job in many passages affirms the same thing (Job 4:17; 9:2; 15:14; 25:1), but Paul most plainly of all, that "the flesh lusteth against the Spirit, and the Spirit against the flesh" (Gal. 5:17). Nor does he prove, that "as many as are of the works of the law are under the curse," by any other reason but because "it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). It is impossible in this carnal state to fulfil the law, if we consider the impotence of our nature as will elsewhere be proved also from Paul. (Rom. 8:3).

6. Now let us state in a compendious order, the office and use of what is called the moral law. As far as I understand, it is contained in these three points:-

The first is, that while it discovers the righteousness of God, it also warns everyone of his own unrighteousness, convicts and condemns him. Man, blinded and inebriated with self-love, is inflated with a foolish confidence in his strength and can never be brought to perceive its feebleness as long as he measures it by the rule of his own fancy. But as soon as he begins to compare it to the difficulty of the law, he finds his insolence and pride immediately abate, yea, even totter and fall. Under the tuition of the law, he lays aside his arrogance and pride and realises that he is at an infinite distance from holiness. Thus, the Apostle testifies, "I had not known lust except the law had said, Thou shalt not covet" (Rom. 7:7).

7. Thus the law is like a mirror in which we behold, first, our impotence; secondly our iniquity and lastly the consequence of both, our obnoxiousness to the curse. "By the law is the knowledge of sin" (Rom. 3:20). This is the first office of the law and it is experienced in sinners not yet regenerated. It becomes the ministration of the death, which worketh wrath and slayeth" (II Cor. 3:7; Rom. 4:15). And, as Augustine says, if we have not the Spirit of grace, the law serves only to convict

and slay us. But this assertion neither reflects dishonour on the law, nor at all derogates from its excellence.

8. But though the iniquity and condemnation of us all are confirmed by the testimony of the law, this is not done to make us sink into despair. The wicked, by the obstinacy of their hearts are thus confounded, but with the children of God its instructions must lead us to God who offers mercy and grace in Christ.

9. Augustine writing to Hilary says, "The law gives commands, in order that, endeavouring to perform them and being wearied through our infirmity under the law, we may learn to pray for the assistance of grace". Also to Asellius, "The utility of the law is to convince man of his own infirmity, and to compel him to pray for the gracious remedy provided by Christ". Afterwards he addresses himself to God, "O merciful Lord, command that which cannot be performed . . . but when men cannot perform it in their own strength, every mouth may be stopped, and no man appear great in his own estimation. Let all men be mean, and let all the world be proved guilty before God."

10. The second office of the law is to restrain those who feel no concern for justice and rectitude by its terrible penalties. The law restrains the depraved from external acts which otherwise they would have wantonly discharged. This makes them neither better nor more righteous because their hearts are not disposed to fear and obey God but rather the dread of the law. All the unregenerate are induced to attend to the law not by a voluntary submission but with reluctance and resistance, only by the violence of fear. This constrained righteousness is necessary to the well-being of community to prevent confusion, which would certainly be the case if all men were permitted to pursue their own inclinations. To this second office of the law, the Apostle appears particularly to have referred when he says, "that the law is not made for a righteous man, but for the lawless and disobedient . . ." (I Tim. 1:9, 10).

11. But we may apply to both what he elsewhere asserts that to the Jews "the law is a schoolmaster to bring them to

Christ" (Gal. 3:24) for there are two kinds of persons who are led to Christ by its discipline. Some, from too much confidence in their own strength and righteousness and others who need a bridle to restrain them lest they abandon themselves to carnal licentiousness. Those therefore whom He has destined to the inheritance of His Kingdom, if He do not immediately regenerate them, He keeps under fear by the works of the law till the time of His visitation.

12. The third use of the law, which is the principal one, relates to the faithful. Although the law is inscribed in their hearts, that is, although they are so animated by the direction of the Spirit, that they desire to obey God, yet they derive a twofold advantage from the law. First they find in the law an excellent instrument to give them from day to day a better and more certain understanding of the Divine will to which they aspire, and to confirm them in the knowledge of it. The law may be compared to orders a willing servant receives from his master to which the former gladly conforms.

In the next place, as we need not only instruction but also exhortation, the servant of God will derive this further advantage from the law. By frequent meditation on it he will be excited to obedience and restrained from the slippery path of transgression. To the flesh the law serves as a whip, urging it, like a dull and tardy animal, forwards to its work. To the spiritual man the law will be a perpetual spur that will not permit him to loiter. (Ps. 19:7, 8; Ps. 119:105).

13. Some being unable to discern this distinction explode Moses altogether, and discard the two tables of the law because they consider it improper for Christians to adhere to a doctrine which contains the administration of death. But Moses teaches otherwise. While the law administers death to the sinner, it has an excellent use for saints, "because it is your life" (Deut. 32:46, 47) and they are to command even their children to observe it. The law is immutable and perpetual and is suitable for all ages even to the end of the world. The law shows the children of God a goal, to aim at which, during our whole lives, would be equally conducive to our interest and consistent with our duty.

14. Yet there are some who in order to express their liberation from the curse of the law say that the law is abrogated to the faithful. Such an abrogation is clearly taught by Paul, but let us accurately distinguish what is abrogated in the law and what still remains in force. When the Lord declares that He came "not to destroy the law, but to fulfil it", He sufficiently proves that His advent would detract nothing from the observance of the law. The doctrine of the law remains, therefore, through Christ, inviolable, which by tuition, admonition, reproof, and correction, forms and prepares us for every good work.

15. The assertions of Paul respecting the abrogation of the law evidently relate, not to the instruction itself, but to the power of binding the conscience.

Christ, in order to redeem us from the curse of the law that binds our conscience was made "a curse for us". Christ was "made under the law" to redeem them that were "under the law" (Gal. 3:13) "that we might receive the adoption of sons" (Gal. 4:4, 5). What is this? That we might not be oppressed with a perpetual servitude which would keep our consciences in continual distress with the dread of death. At the same time this truth remains that the law sustains no diminution of its authority, but ought always to receive from us the same veneration and obedience.

16. The case of ceremonies which have been abrogated, not as to their effect, but only to their use, is very different. Their having been abolished by the advent of Christ is so far from derogating from their sanctity, that it rather recommends and renders it more illustrious.

Since the ceremonies were shadows of the body of which we have in Christ, their discontinuance gives us a better knowledge of their great utility before the advent of Christ, who abolishing the observance of them confirmed their virtue and efficacy in His death. For this reason, at the death of Christ, "the veil of the temple was rent in twain from the top to the bottom" (Mat. 27:51), because according to the author of the Epistle to the Hebrews, the living and express image of the

heavenly blessings, which before had been only sketched in obscure lineaments, was clearly revealed.

17. The reasoning of Paul is attended with more difficulty: "And you, being dead in your sins, and the uncircumcision of your flesh, hath He quickened together with Him; having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross" (Col. 2:13, 14). Some commentators on this passage regard it as referring to the moral law and some to the ceremonies, quoting Eph. 2:14, 15.

I have discovered the genuine meaning of the difficult expression, the "handwriting that was against us," which Augustine somewhere very truly asserts and which he has even borrowed from the positive expression of an Apostle (Heb. 10:3-14). In the Jewish ceremonies there was rather a confession of sins than an expiation of them. In offering sacrifices they confessed themselves worthy of death. What were their purifications but confessions that they were themselves impure? Thus the handwriting both of their sin and of their impurity was frequently renewed by them. But that confession afforded no deliverance. For which reason the Apostle says that the death of Christ effected "the redemption of the transgressions that were under the first testament" (Heb. 9:15). The Apostle justly denominates the ceremonies "a handwriting against those who observe them", because by them they publicly attested their condemnation and impurity.

We find then that the ceremonies, considered by themselves, are beautifully and appositely called a "handwriting that was against" the salvation of men, because they were solemn instruments testifying their guilt. When the false apostles wished to bring the Church back to the observance of them, the Apostle deeply investigated their signification and very justly admonished the Colossians into what circumstances they would relapse, if they should permit themselves to be thus enslaved by them. For they would at the same time be deprived of the benefit of Christ,

since by the external expiation that He has once effected, He has abolished those daily observances which could only attest their sins, but could never cancel them.

CHAPTER VIII

An Exposition of the Moral Law.

1. In this introduction to an exposition of the ten precepts, it is to be noted that the internal law which has before been said to be inscribed on the hearts of all men suggests to us in some measure the same things which are to be learned from the two tables. But man, being involved in a cloud of errors, scarcely obtains from this law of nature what worship is accepted by God. Certainly he is at an immense distance from a right understanding of it. It was necessary, therefore, both for our dullness and obstinacy, that the Lord gave us a written law — to declare with greater certainty what in the law of nature was too obscure.

2. Now it is easy to perceive what we are to learn from the law, namely, that God is our Creator, Father and Lord. On this account we owe Him our love and fear and an attentiveness to do His will. Righteousness and rectitude are a delight to Him but iniquity an abomination. Whatever He requires of us, and He can require nothing but what is right, we are under a natural obligation to obey.

3. Under the instruction of the law, we ought to learn two things. First, by comparing our life with the righteousness of the law we shall find we are far from acting agreeably to the will of God. Secondly, by examining our strength we shall see that it is not only unequal to the observance of the law, but a nullity. Perceiving his inability to fulfil the commands of the law and feeling nothing but despair in himself, he implores and expects assistance from another quarter.

4. Apart from conciliating a reverence for righteousness through the law the Lord has also subjoined promises and threatenings in order that our hearts might imbibe a love for Him and at the same time a hatred for iniquity. The Father

allures us to the love and worship of Himself by the sweetness of His rewards. On the contrary He proclaims that unrighteousness is execrable in His sight and shall not escape with impunity. Those who keep His commandments are promised blessings of life, both now and eternal (Lev. 18:5), but the transgressors are threatened not only with present calamities but also with eternal death (Ezek. 18:4).

5. Obedience to the precepts of the law is therefore what God requires of us. Thus, after the promulgation of the law, Moses addressed the people: "Observe and hear all these words which I command thee, that it may go well with thee, and with thy children forever when thou doest that which is good and right in the sight of the Lord thy God. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish it." (Deut. 12:28, 32).

Observance of the law forbids every human invention of worship or service and every contrivance some way of attaining righteousness. It is vain therefore to attempt new species of works in order to merit God's favour, whose legitimate worship consists solely in obedience. Any deviation from the law of God is an intolerable profanation of the Divine and real righteousness. Augustine observes that obedience to God is the parent and origin of all virtues.

6. Insofar as human legislators are concerned their superintendence extends only to the external conduct. Thus, if a king prohibit by an edict adultery, murder or theft, no man will be liable to the penalty of such a law who has only conceived in his mind a desire to commit adultery, murder or theft, but has not perpetrated. But God, whose eye nothing escapes, and who esteems not so much the external appearance as the purity of the heart, in the prohibition of adultery, murder and theft, comprises a prohibition of lust, wrath, hatred, coveting what belongs to another, etc. Being a spiritual Legislator He addresses Himself to the soul as much as to the body. Now murder committed by the soul is wrath and hatred, theft committed by the soul is avarice and adultery committed by the soul is lust.

Although human laws also relate to designs and intentions they relate only to such designs and intentions as have been manifested in outward actions, but do not scrutinise the secret thoughts. Human laws therefore are satisfied when a man abstains from external transgressions. On the contrary Divine law being given to our minds, the proper regulation of our minds is the principal requisite to a righteous observance of it. Thus, when Paul affirms that "the law is spiritual" (Rom. 7:14) he signifies that it requires not only the obedience of the soul, the understanding and the will, but even an angelic purity, which being cleansed from all the pollution of the flesh, may savour entirely of the Spirit.

7. What we have said above is no novel interpretation of our own but after Christ. It is He who confutes the corrupt opinion of the Pharisees who teach a mere external observance by pronouncing an unchaste look at a woman to be adultery (Matt. 5:22, 28). He declares them to be murderers who hate a brother. Persons who have not perceived this deeper sense of the law have pretended Christ to be giving an evangelical law which supplied the deficiencies of the law of Moses. Whence that common maxim concerning the perfection of the evangelical law, that it is far superior to the old law—a maxim in many respects very pernicious. They err who have supposed that Christ made addition to the law, whereas He only restored it to its genuine purity by clearing it from the obscurities and blemishes which it had contracted from the falsehoods and leaven of the Pharisees.

8. Every interpretation of Scripture must not be an appendix of human glosses annexed to the Divine law, but a faithful explanation of the pure and genuine sense of the legislator. The best rule of interpretation I conceive will be that the exposition be directed to the design of the precept: that in regard to every precept it should be considered for what end it was given. For example, every precept is either imperative or prohibitory. Thus, as the end of the fifth commandment is that honour be given to whom God assigns it, the substance of this precept, then, is, that it is pleasing to God that we should honour those on

whom He has conferred any excellence, and that contemptuous conduct towards them is an abomination to Him. In every commandment we should first examine the subject of it. In the next place inquire the end of it, till we discover what the Legislator really declares in it to be either pleasing or displeasing to Him. Lastly we must draw an argument from the commandment to the opposite of it, in this manner:- If this please God, the contrary must displease Him: if this displease Him, the contrary must please Him. If He enjoins this, He forbids the contrary. If He forbids this, He enjoins the contrary.

9. It needs no proof that an injunction of anything good is a prohibition of the opposite evil. And common sense will easily admit that the prohibition of crimes is a command to practise the contrary duties. But we require somewhat more than is commonly intended by those forms of expression. For while men generally understand the virtue which is opposite to any vice to be an abstinence from that vice, we affirm that it goes further, even to the performance of the opposite duty. Thus in "Thou shalt not kill", while the common sense of mankind will perceive nothing more than we should abstain from all acts of injury to others, I maintain that it also implies that we should do everything that we possibly can towards the preservation of the life of our neighbour.

10. Because the flesh endeavours to extenuate and by specious pretexts to conceal the turpitude of sin, God has proposed by way of example that which is most atrocious and detestable, the mention of which inspires us with horror. This is to impress our minds with the greater detestation of every sin. Paradoxically this often deceives us in forming an unbalanced view of vices—if they are private we extenuate them. The Lord destroys these subterfuges when He refers the whole multitude of vices to these general heads which best represent the abominable nature of species of transgressions. For example, anger and hatred are not supposed to be such execrable crimes when mentioned under their own names. But when they are mentioned under the name of murder, we have a clearer perception

how abominable they are in the view of God.

11. In the third place let us consider what is intended by the division of the Divine law into two tables. We see clearly that God has divided His law into two parts, the first part assigned to the duties of religion, particularly worship of His majesty. The second part He has assigned to the duties of charity which respect men. The first part is the foundation of the second, for if the worship of God is destroyed all the other branches of righteousness will fall and scatter.

It is vain to boast of righteousness without religion. Religion is not only the head of righteousness, but the very soul of it. Without the fear of God men preserve no equity or love among themselves. We therefore call the worship of God the foundation of righteousness, the source and soul of righteousness. Our Lord summarily comprised the whole law in two principal points—that we love God with all our heart, with all our soul and with all our strength, and that we love our neighbour as ourselves. (Mat. 22:37-40; Luke 10:27). Of the two parts in which he comprehends the whole law, we see how He directs one towards God, and assigns the other to men.

12. Although the whole is contained in these two principal points, God has been pleased to declare them more diffusely and explicitly in ten commandments.

While there is no controversy over the law's division into ten, the question is not concerning the number of the precepts but concerning the manner of dividing them. Those who divide them so as to assign three to the first table and leave the remaining seven to the second expunge from the number the precept concerning images, or at least conceal it under the first. In order to make up the number they improperly divide the tenth into two. This method was unknown in purer ages. Others reckon four in the first table, but the first commandment they consider as a simple promise, without a precept. I regard what they make the first precept to be a preface to the whole law. This is followed by the precepts, four belonging to the first table and six to the second. This division was mentioned by Origen

as if it were universally received and by Augustine. Augustine, in another passage, expresses his approbation for the former three and seven division for a most trivial reason, that if the first table be digested into three precepts the trinal number will be a more conspicuous exhibition of the Trinity. Josephus, according to the common opinion of his time, assigns five precepts to each table. This is repugnant to reason because it confounds the distinction between religion and charity and is also refuted by our Lord who in Matthew places the precept concerning honour to parents in the second table.

The First Commandment

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.

13. Whether you make the first sentence a part of the first commandment, or read it separately, is of no matter to me, provided you allow it to be a preface to the whole law. The first object of attention in making laws is to guard against their being abrogated by contempt. Therefore God provides that the majesty of the law may never fall into contempt. To sanction it He uses a three-fold argument. He asserts His authority, exhibits His grace, and reminds the Israelites of His favour. The name LORD or JEHOVAH designates His authority and legitimate domain.

14. After having shown that He has a right to command, that He may not appear to constrain us by necessity alone, He sweetly allures us by pronouncing Himself the God of the Church. This expression implies the mutual relation contained in the promise, "I will be their God, and they shall be my people" (Jer. 31:33). The design of this favour is remarked in various places in the law, such as, "He chooseth us," says Moses, "to be a peculiar people unto Himself, a holy people to keep His commandments" (Deut. 7:6; 14:2; 26:18).

15. Next follows a recital of His kindness in proportion to the detestable guilt of ingratitude even among men. God

reminds them they were liberated from a miserable slavery in order that they might serve the author of their liberty with promptitude of reverence and obedience. To retain us in the true and exclusive worship of Himself, He distinguishes Him by certain epithets by which He discriminates Himself from all idols. Now, the servitude of Israel in Egypt was a type of the spiritual captivity in which we are all detained till our celestial Deliverer extricates us by the power of His arm and introduces us into the kingdom of liberty. Every man, I say, ought to welcome the Legislator; to observe Whose commands he is taught that he is particularly chosen, from Whose benignity he expects an abundance of temporal blessings and a life of immortality and glory.

16. Having firmly established the authority of His law He publishes His first commandment "that we should have no other gods before Him". God chooses to have the sole preeminence and to enjoy undiminished His authority among His people. To produce this end He enjoins us to keep at a distance from all impiety and superstition by which we should obscure the glory of His Deity.

Our duty towards God may be classed under four heads — adoration, trust, invocation and thanksgiving. Adoration is the reverence and worship which He receives from us who have submitted to His majesty. Trust is a secure dependence on Him arising from a knowledge of His perfections. Invocation is the application of our minds under every pressure of necessity, resorting to His fidelity, faithfulness and assistance as our only defence. Thanksgiving is gratitude which ascribes to Him the praise of all blessings.

The following clause, "before me," aggravates the atrociousness of the offence. The sin of presumption rises to the highest degree of impiety when man imagines that he can elude the observation of God in his acts of rebellion. God on the contrary proclaims that whatever we do is present in His view.

The Second Commandment

Thou shalt not make unto thee any graven image, or any

likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them.

In this commandment He reveals His nature and the kind of worship with which He is to be honoured. He forbids superstitious rites. He calls us off from carnal observances to spiritual worship which He has instituted. The grossest transgression is external idolatry.

This precept consists of two parts. The first restrains us from licentiously daring to make God the subject of our senses or to represent Him under any visible form. The second prohibits us from paying religious adoration to any images. By those things which are in heaven he means the sun, moon and stars and perhaps birds (Deut. 4:17).

18. The penal sanction which is annexed arouses us from our lethargy. He thus threatens:

For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me, and keep my commandments.

The Hebrew word **El** which is here used for God is expressive of strength. In the second place He calls Himself "a jealous God", i.e., He can bear no rival. Thirdly He declares He will punish those who transfer His glory and majesty to creatures or graven images to the fourth generation, i.e., those who shall imitate the impiety of parents.

The word "jealous" hints at the character of God towards us as a husband, a figure He often uses in regard to his sacred relationship with the Church, which relationship must be maintained by mutual fidelity. To turn from God to idols is to commit spiritual adultery.

19. It seems the threat to "visit the iniquity of the fathers upon the children to the third and fourth generation" is inconsistent with the declaration that "the son shall not bear the iniquity of the father" (Ezek. 18:20). A proper explanation of the threat is that there is a curse of the Lord that righteously

rests not only on the offender but also on his whole family.

20. First let us inquire whether such punishment be inconsistent with Divine justice. The whole nature of man being worthy of condemnation, we know that destruction awaits those who are not favoured with His grace. At any rate, they perish through their own sins and not through the unjust hatred of God. Now, when God removes His grace from the family of the impious, the very circumstance of children blinded and abandoned by Him being found treading in the footsteps of their fathers is an instance of their bearing the curse in consequence of the crimes of their parents. But their being the subjects of temporal miseries and finally of eternal perdition are punishments from the righteous judgement of God, not for the sins of others, but of themselves.

21. On the other hand God promises to extend His mercy to a thousand generations. Solomon, in allusion to this, says that "the children of the just man are blessed after him" (Prov. 20:7). This is not only as the effect of a religious education but also from the blessing promised in the covenant. This is a source of particular consolation to the faithful and a proof of His perpetual favour to His worshippers.

The Third Commandment

Thou shalt not take the name of the Lord thy God in vain.

22. The end of this precept is that the Lord will have the majesty of His name to be held inviolably sacred by us. We must not think or speak anything concerning God and His mysteries but with the greatest reverence. We ought carefully to observe three things in what we think or say: First, exalt the magnificence of His name. Secondly, we should honour His Word and adorable mysteries and refrain from abusing them. Lastly, we should not injure His works by obloquy or detraction, but rather celebrate them with praise of His wisdom, justice and goodness. By such reverential attitudes and expressions His name is "sanctified". But an oath, such as is uttered in necromancy, in horrible imprecations and unlawful exorcisms, is the thing

principally contemplated in the command as the most detestable instance of the abuse of the Divine name. This commandment that commands reverence for His name relates primarily to worship.

23. What is called an oath consists in calling upon God to witness, to confirm the truth of any declaration we make. Execrations being manifestly insulting to God are unworthy of being classed among oaths. An oath when rightly taken is a species of Divine worship, as Isaiah declares concerning the Assyrians and Egyptians that they shall "swear to the Lord of hosts" (Isa. 19:18; 65:16). Jeremiah says, "If they will learn the ways of my people, to swear by my name, The Lord liveth; as they taught my people to swear by Baal, then they shall be built in the midst of my people" (Jer. 12:16).

We resort to oath-taking where human testimonies are wanting, particularly when anything is to be affirmed, which is hidden in the conscience. In oaths we call on the Lord to bear witness for us, Him who is truth itself, eternal and immutable, not only as a witness of the truth but also as only defender of it, who brings to light things that are concealed.

24. Since we should reverence His name in oaths, we ought to use so much the more caution, lest they bring contempt upon it. Perjury committed in His name is called profanation (Lev. 19:12). When perjury is committed, God's truth is despoiled and He is made an abettor of falsehood.

Forms of oaths used in Scripture are "The Lord liveth" (I Sam. 14:45); "I call God for a record upon my soul" (II Cor. 1:23). These imply that we cannot invoke God to be a witness to our declarations without imprecating His vengeance upon us if we be guilty of perjury.

25. The name of God is rendered contemptible when it is used in unnecessarily swearing even to what is true. This is another form of taking His name in vain. Swearing cannot be performed except from necessity. The crime of capricious swearing is carried on to a great extent today in trifling conversations.

This commandment is violated in another way. If in our

oaths we substitute the servants of God in the place of God Himself, we are guilty of transferring to them the glory due to the Deity. Nor is it without reason that a special prohibition interdicts us from swearing by any strange gods (Exod. 23:13).

26. The Anabaptists condemn all oaths without exception quoting Christ (Matt. 5:34). But by this mode of interpretation they set Christ in opposition to the Father!

But Christ's design in His statement on oaths is not to relax or restrict the law, but to reduce it to its true and genuine meaning which had been corrupted by the false comments of the scribes and Pharisees. Christ did not absolutely condemn all oaths, but only those which transgress the law. These were their customary perjuries and all superfluous oaths. But the oaths which are sanctioned in the law He leaves without objection. James's teaching on oaths is the same as Christ's inasmuch as he uses the language of Christ (Jas. 5:12).

27. Christ Himself hesitated not to use oaths whenever occasion required. So did the Apostles after His example, including Paul.

Some people allow public oaths as required by a magistrate or used by princes in ratifying treaties or by subjects when they swear allegiance to their princes (Heb. 6:16). As to private oaths which they do not permit, it would be dangerous to condemn them which are taken out of necessity with reverence. If it is lawful for private persons to appeal to God as a judge (in public oaths) much more must it be allowable to invoke Him as a witness. Your brother will accuse you of perfidy. You endeavour to exculpate yourself. He will not permit himself by any means to be satisfied. If your reputation is endangered by his obstinate malignity, you may without offence appeal to the judgment of God that in His own time He will manifest your innocence. Examples of private oaths are found in Gen. 21:24; 26:31; 31:53; Ruth 3:13; I Ki. 18:10.

The Fourth Commandment

Remember the sabbath day, to keep it holy. Six days shalt

thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, etc.

28. The end of this precept is, that being dead to our own works we should meditate on the kingdom of God, and in order to such meditation have recourse to the means which He has appointed.

This commandment has an aspect distinct from the others whereby early Christian writers had called it a shadowy commandment. This is because it contains the external observance of the day which was abolished with the rest of the types at the advent of Christ. There is much truth in this observation, but it reaches only half of the subject.

There are three causes on which I have observed this commandment to rest. First it was the design of the heavenly Law-giver under the rest of the seventh day to give to Israel a figure of the spiritual rest. Secondly that there should be a stated day on which they might assemble to hear the law and perform the ceremonies and meditate on His works. This holy exercise was to work piety within them. Thirdly, it was His design to give servants a day of rest, that they might enjoy some remission from their labour.

29. We are taught in many places that the adumbration of the spiritual rest was the principal design of the sabbath. Thus when the sabbath was violated, neglected or profaned (Jer. 17:21; 22, 27; Isa. 56:2) the Prophets complained as though religion was totally subverted. On the other hand the observance of the sabbath was noticed with special commendation. The sabbath was highly esteemed again by the Levites, as recorded by Nehemiah, "Thou madest known unto our fathers thy holy sabbath, and commandest them precepts, statutes and laws, by the hand of Moses." (Neh. 9:14). Indeed, we see the singular estimation in which it was held above all commandments of the law, (Exod. 31:13, 14, 16, 17) that the sabbath was a sign given by which the Israelites might know that God was their sanctifier (Ezek. 20:12). If our sanctification consists in the mortification

of our own will, there is a very natural analogy between the external sign and the internal thing that it represents. We must rest altogether that having God operating within us, we may enjoy rest in Him, as we are also taught by the Apostle (Heb. 4:9).

30. This perpetual rest was represented to the Jews by the observance of one day in seven. This was patterned after the rest of the Creator that it might be more religiously kept. If one inquire after the significance of the septenary number it is probable that in Scripture it is the number of perfection, and thereby selected to denote perpetual duration.

Another conjecture respecting this number is that the sabbath would never be completed until arrival of the last day. For in it we begin that blessed rest, in which we make new advances from day to day. But because we are still engaged in a perpetual warfare with the flesh, it will not be consummated before the completion of Isaiah's prediction, "It shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me saith the Lord" (Isa. 16:23), that is, when God shall be "all in all" (I Cor. 15:28). The Lord had given His people in the seventh day the future perfection of His sabbath in the last day that by a continual meditation on the sabbath during their whole life, they might be aspiring towards perfection.

31. It is of little importance whether my observation on the number be approved or not, provided we retain the mystery which is principally exhibited of a perpetual rest from our works. To impress this truth on the Jews the Prophets reminded the Jews that a mere cessation from manual labour on the sabbath was not enough. Isaiah said, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord" (Isa. 58:13, 14).

But all that it contained of a ceremonial nature was abolished

by the advent of Christ. For He is the truth at whose presence all figures disappear. Christ is the fulfilment of the sabbath. Therefore the Apostle says in another place, "The sabbath was a shadow of things to come; but the body is of Christ" (Col. 2:16, 17); that is the real substance of truth. This is contained not in one day, but in the whole course of our life, till being wholly dead to ourselves, we be filled with the life of God. Christians should therefore depart from all superstitious observance of days.

32. As the two latter causes should not be numbered among the ancient shadows but are equally suitable for all ages — though the sabbath is abrogated, yet it is customary still among us to be assembled on stated days and also to allow our servants a remission from their labour. The principle of assembling for worship and hearing God's word and the principle of giving rest to servants, yea, even oxen and asses (Exod. 23:12) are applicable as much to the Church as to the Jews. To some who ask why we do not assemble everyday that all distinction of days may be removed, I wish sincerely this were practised. Since the infirmity of many persons will not admit of daily assemblies, why should we not just keep to the rule God has imposed on us?

33. In the present age some unquiet spirits have been raising noisy contentions respecting the Lord's day. They complain that Christians are tinctured with Judaism because they retain any observance of days. But I reply that the Lord's day is not observed by us upon the principles of Judaism. For we celebrate it not with scrupulous rigour, but only use it as a remedy necessary to the preservation of order in the Church. Some who quote Paul to teach that Christians are not to be judged in the observance of it (Col. 2:16, 17; Gal. 4:10, 11; Rom. 14:5) misunderstand the Apostle. In these passages he is speaking against the superstitious keeping of days under an old order now abolished by the advent of Christ. For in the churches which He founded the sabbath was retained for regular worship. He prescribes the same day to the Corinthians for making collections for the relief of the brethren in Jerusalem. The Jewish sabbath day

was substituted by the Lord's day in the Christian Church.

34. The reason why the ancients substituted what we call the Lord's day in the room of the sabbath is this: Since the resurrection of the Lord is the consummation of that true rest which was adumbrated by the ancient sabbath, the same day which put an end to the shadows admonishes Christians not to adhere to a shadowy ceremony. Yet, I do not lay so much stress on the septenary number that I would oblige the Church to an invariable adherence to it. Nor will I condemn those churches which have other solemn days for their assemblies, provided they keep away from superstition.

Let us sum up the teaching on the fourth commandment as follows. As the truth was delivered to the Jews under a figure, so it is given to us without any shadows. First, it is given in order that during our whole life we should meditate on a perpetual rest from our works that the Lord may operate within us His Spirit. Secondly that every man, whenever in leisure, should diligently exercise himself in private pious reflection on the works of God and that we should observe the legitimate order of the Church appointed for worship and hearing of the Word. Thirdly that we should not unkindly oppress those who are subject to us.

The Fifth Commandment

Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

35. The end of the precept is, that since the Lord God desires the preservation of the order He has appointed, the degrees of preeminence fixed by Him ought to be inviolably preserved. We should therefore reverence them whom God has exalted to any authority over us and render them obedience.

To those to whom He gives any preeminence He communicates His own authority for the preservation of that preeminence. We ought to recognise in a father something Divine for he bears one of the titles of the Deity, while our prince, or our Lord, enjoys an honour somewhat similar to that which is given to God.

36. It makes no difference whether those whom God has appointed over us are worthy of the honour or not. He has particularly enjoined reverence to our parents who have brought us into this life which nature itself ought to teach us. Those who violate parental authority by contempt or rebellion are not men but monsters, worthy to be put to death (Exod. 21:17). This commandment requires not only reverence and obedience to our parents but also gratitude (Exod. 21:17; Deut 21:18-21; Matt. 15:4-6) and whenever Paul mentions this commandment, he explains it as a requisition of obedience (Eph. 6:1; Col. 3:20).

37. Paul calls this commandment the first with promise to stimulate our attention. Now, the true explanation of this promise is that the Lord spoke particularly to the Israelites concerning the land which he had promised them as an inheritance. If the possession of that land was a pledge of the Divine goodness, we need not wonder if it was the Lord's will to manifest His favour by bestowing length of life in order to prolong the enjoyment of the blessing conferred by Him. Such a blessing belongs likewise to us inasmuch as the whole earth is blessed to the faithful.

38. When the Lord promises the blessing of the present life to those children who honour their parents, He at the same time implies a curse over the disobedient and perverse. To see that this curse on the disobedient is executed He pronounces them in His law to be liable to the sentence of death. If they escape the death sentence He punishes them in some other way. We see what great numbers of disobedient children fall in battles and in private quarrels or in unusual ways. Those who live to an extreme age are however deprived of His blessing and only languish in misery and are reserved to greater punishments hereafter.

Obedience to parents, however, must be "in the Lord". Therefore if our parents instigate us to any transgression of the law, we must justly consider them not our parents, but strangers. The same observation is applicable to princes and superiors of every description.

The Sixth Commandment

Thou shalt not kill.

39. The end of this precept is that since God has connected mankind together in a kind of unity every man ought to consider himself as charged with the safety of all. All violence and every kind of mischief which may injure the body of your neighbour are forbidden. The same against the soul is also forbidden. Mental homicide is prohibited. Though it is the hand that accomplishes the act, it is conceived first by the mind under the influence of anger and hatred. "Whosoever hateth his brother is a murderer" (I Jn. 3:15). "Whosoever is angry with his brother without a cause shall be in danger of judgment" (Matt. 5:22).

40. The Scripture states two reasons on which this precept is founded. First, man is the image of God. Second, he is our own flesh. These two characters which are inseparable from the nature of man, God requires us to consider as motives to our exertions for his security. That person is not innocent of the crime of murder who has merely restrained himself from the effusion of blood. If you perpetrate in your mind anything inimical to the safety of another you stand guilty of murder.

The Seventh Commandment

Thou shalt not commit adultery.

41. The end of this precept is that because God loves chastity and purity, we ought to depart from all uncleanness, any carnal impurity or libidinous intemperance. To this prohibition corresponds the affirmative injunction that every part of our lives ought to be regulated by chastity and continence. But He expressly forbids adultery to which all incontinence tends.

Marriage which God instituted for mankind is the only bond in which there can be any cohabitation between male and female. Outside this bond such cohabitation is accursed.

42. Since violence of the passions consequent upon the fall have rendered union of the sexes doubly necessary, except to those whom God has exempted by special grace, let those who cannot contain themselves marry.

Our Lord mentions a certain class of men who "have made themselves eunuchs for the kingdom of heaven's sake" (Matt. 19:12) who are of a few in the whole body of the Church. These are they who remain single that they might devote their attention to the affairs of God's kingdom.

43. Therefore celibacy is a special grace which the Lord confers only on particular persons. Let no one rashly despise marriage as a thing unnecessary to him. Paul counsels, "To avoid fornication, let every man have his own wife, and let every woman have her own husband". Again "If they cannot contain, let them marry" (1 Cor. 7:2, 9).

44. Marriage must not be contaminated by libidinous intemperance. Every man should observe sobriety to his wife and every wife reciprocally towards her husband. Ambrose calls those who in their conjugal intercourse have no regard to modesty the adulterers of their own wives.

Considering who the Legislator of this commandment is, who desires to have the entire possession of our spirit, soul and body, let us heed His prohibition also of lasciviously ornamenting our persons, obscene gesticulations, impure expressions, insidious attacks on the chastity of others. Let not our mind internally burn with depraved concupiscence, nor let our eyes wanton into corrupt affections, our bodies be adorned for purposes of seduction, nor let our tongue with impure speeches allure our mind to similar thoughts.

The Eighth Commandment

Thou shalt not steal.

45. The end of this precept is that every man may possess what belongs to him. We are forbidden to covet the property of others and are enjoined faithfully to preserve to every man what belongs to him. Since it is God who dispenses to each man his portion, any deprivation of another's possession by criminal means is an injury to the Lord.

The species of theft are numerous. One consists in the violent taking away of property. Another consists in fraud.

Another consists in more secret cunning where anyone is deprived of his property under the mask of justice. Cheating of all kinds, even by law suit. Theft through cruel and inhuman laws by which the more powerful oppresses the weaker.

Theft may be committed if we deny our neighbour the kind offices which it is our duty to perform to them, such as a steward's unfaithfulness in service, squandering of his master's goods, divulging of secrets and any other means of betrayal.

46. On the other hand, we shall rightly obey this commandment if, contented with our own lot, we seek no gain but in an honest and lawful way. If we do not labour to accumulate wealth by cruelty and at the expense of the blood of others. On the contrary it should be our constant aim to preserve what belongs to others. Let us alleviate the sufferings of the poor.

The people should honour the governors and obey the laws while the governors should take care of their people to protect the good and punish the wicked, for they must render an account of their office to God the supreme Judge.

Let the ministers of churches faithfully devote themselves to the ministry of the Word and let them never adulterate the doctrine of salvation and teach not only by doctrine but also by example of their lives. Let the people receive them as the messengers of God, render them their due honour and furnish them with the necessities of life.

Let this order of government and obedience be observed between parents and children, seniors and juniors, masters and servants and not in appearance only but rather from the heart.

The Ninth Commandment

Thou shalt not bear false witness against thy neighbour.

47. The end of this precept is that because God who is truth itself, execrates a lie, we ought to preserve the truth without the least disguise. The sum of it, therefore, is that we neither violate the character of any man either by calumnies or false accusations nor distress him in his property by falsehood. Positively we should do all we can with our tongue to affirm

the truth for the protection of his reputation and property. Exod. 23:1, 7 and Lev. 19:16 are expositions of this command.

Falsehood in a forensic testimony is perjury which involves the profanation of God's name. This has been condemned under the third commandment.

48. This commandment has been generally transgressed by some with the malignant pleasure of examining and detecting the faults of others. Detraction, or defamation, which is odious crimination which arises from malice is forbidden. The commandment extends so far as to forbid us to affect a pleasantry tinged with scurrilous and bitter sarcasms, severely lashing the faults of others under the appearance of sport. Now since the Legislator rules not only our tongues but also our ears and minds, an avidity to hear detraction and an unreasonable propensity to unfavourable opinions respecting others are equally prohibited.

The Tenth Commandment

49. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

The end of this precept is that since it is the will of God that our whole soul should be under the influence of love, every desire inconsistent with charity ought to be expelled from our minds. Positively all our conceptions and deliberations should be consistent with the benefit and advantage of our neighbours. In the commandments against theft and adultery our wills are subjected to the law of love. In this commandment which appears to be an unnecessary addition to the earlier ones, we see the subjection of the conceptions of our minds to the same regulation lest any of them be perverted and give our hearts an improper impulse. As He has forbidden our minds to be inclined and persuaded to anger, hatred, adultery, rapine and falsehood, so now he prohibits them from being instigated to these vices.

50. In this commandment God enjoins a wonderful ardour

of love which will not allow to be interrupted even by the smallest degree of concupiscence.

After "Thou shalt not covet", God mentions the house or family enumerating the different parts of it beginning with the wife. In short God commands that all that every man possesses remain safe and entire, not only from any actual injury or fraudulent intention, but even from the least emotion of cupidity that can solicit our hearts.

51. The whole tendency of law is to a perfection of righteousness that it may form the life of man after the example of the Divine purity. The tendency of the doctrine of the law is to connect man with his God, to make him cleave to the Lord in sanctity of life (Deut. 11:22). Now, the perfection of the sanctity consists in two principal points, already cited — "that we love the Lord our God with all our heart, and with all our soul, and with all our strength and with all our mind; and our neighbour as ourselves" (Luke 10:27). If our souls be completely filled with the love of God, from this the love of our neighbour will naturally follow. As the apostle signifies, "The end of the commandment is charity out of a pure heart, and a good conscience, and of faith unfeigned" (I Tim. 1:5). A good conscience and faith unfeigned means true piety from which charity is derived. Man who is directed to the fear of God and to the spiritual worship of Him is required with purity of conscience and sincere faith to love his fellow.

52. The necessity of proving our love for God with love for our fellowmen is observed in our Lord's emphasis on the keeping of the commandments in the second table (Matt. 23:23). To the inquiry of a young man what those commandments are by the observance of which we enter into life, Christ answered, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother; and thou shalt love thy neighbour as thy self". (Matt. 19:18, 19). For, obedience to the first table consisted chiefly either in the disposition of the heart or in ceremonies. The disposition of the heart was not visible and the ceremonies

were diligently performed by hypocrites. But the works of charity are such as enable us to give certain evidence of righteousness.

53. It is not without reason, then, that the apostle makes all the perfection of the saints to consist in love (Eph. 3:17) which in another place he very justly styles "the fulfilling of the law", adding, "he that loveth another hath fulfilled the law" (Rom. 13:8). Again: that "all the law is fulfilled in one word, even this, Thou shalt love thy neighbour as thyself" (Gal. 5:14). The apostle teaches nothing different from what Christ Himself taught, "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12). This exposition by Christ shows that the worship stressed in the law and by the prophets must be equated with love for our fellowmen.

54. The observance of the commandments therefore consists not in the love of ourselves but in the love of God and of our neighbour. No man leads a more iniquitous life than he who lives exclusively for himself. Moreover, the Lord, in order to give us the best expression of that love which we ought to exercise towards our neighbours, has regulated it by the standard of our self-love, because there was no stronger affection. Whereas, through our depravity, our love used to terminate in ourselves, He shows it should now be diffused abroad. We should be ready to do service to our neighbours with as much ardour and solicitude as to ourselves.

55. Now, since Christ has shown in the parable of the Good Samaritan that the word "neighbour" includes every man, even the greatest stranger, we have no reason to limit the commandment of love to our friends. In this respect there is no difference between barbarian and Grecian, worthy and unworthy, friend or foe, for they are to be considered in God and not in themselves. So this must be a fundamental maxim with us that whatever be the character of a man, yet we ought to love him because we love God.

56. When treating of the precepts prohibiting revenge and

enjoining love to our enemies, the schoolmen have erred when they made them non-binding on the laymen and confined the necessary observance to the monks. Another error is their subterfuge under "the law of grace" making a distinction between themselves and the Jews. But God's word is eternal and abounds with commandments most strictly enjoining love of our enemies (Prov. 25:21), yea, even to directing into the right way their straying oxen and asses (Exod. 23:4, 5). Shall we do good to their cattle for their sake and feel no benevolence to their persons?

57. Nor can the schoolmen escape from such a commandment given by Christ, "Love your enemies, bless them that curse you, do good to them that hate you, and persecute you; that ye may be the children of your Father which is in heaven" (Matt. 5:44, 45). Those who licentiously shake off the yoke common to the children of God evidently betray themselves to be the sons of Satan. The being Christians under the law of grace consists not in unbounded licence uncontrolled by any law, but by being ingrafted to Christ, by whose grace they are delivered from the curse of the law, and by whose Spirit they have the law inscribed in their hearts.

58. The schoolmen have erred in calling certain sins venial. This is their definition of venial sin: "It is evil desire without any deliberate assent, and without any long continuance in the heart". I say that when we feel any evil desire in the heart, we are already guilty of concupiscence and are become at once transgressors of the law. Paul asserts that "the wages of sin is death" and demonstrates this groundless distinction to have been unknown to him.

59. Christ says, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven" (Matt. 5:19). Are they not of this number who thus presume to extenuate the transgression of the law, as though it were not worthy of death? The smallest transgression of the law is a derogation from God's authority. Again it is declared, "The soul that sinneth it shall die". (Ezek. 18:20). The schoolmen admit venial sins to be sin, because it is

impossible to deny them, yet they contend that they are not **mortal**. Let the children of God know that all sin is **mortal** because it is a rebellion of the will of God which necessarily provokes His wrath. Now the offences of saints are **venial** not of their own nature, but because they obtain pardon through the mercy of God.

CHAPTER IX

Christ, Though Known to the Jews Under the Law, Yet Clearly Revealed Only in the Gospel.

1. God was pleased in ancient times to manifest Himself as a Father by means of expiations and sacrifices, and there is no doubt that He was known in the same image in which He now appears to us with meridian splendour. Under the law the Jews were tutored to an expectation of the Messiah that was to come, and that in His advent there was hoped for a much greater degree of light. For this reason Peter says, "The Prophets have inquired and searched diligently concerning the salvation" (I Pet. 1:10-12) which is now revealed in the gospel. Contrasting the evangelical revelation with the shadowy images of Him in ancient times, our Lord said to the disciples, "Blessed are your eyes, for they see; and your ears, for they hear." (Matt. 13:6), "For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Luke 10:24). That we have a clearer manifestation of those mysteries of which the Jews had only an obscure prospect through the medium of shadows is declared again by the author of the Epistle to the Hebrews, "God who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. 1:1, 2) Who is "the brightness of His glory and the express image of His person" (Heb. 1:3).

2. Whilst under the law there were promises concerning the gracious remission of sins by which God reconciles men to Himself, it is the gospel that clearly manifests the mystery of Christ. The word gospel, in a larger sense, comprehends all

those testimonies which God formerly gave to the fathers, but it is more eminently applicable to the promulgation of the grace exhibited in Christ. Whence it is properly said of Him that He "preached the gospel of the kingdom" (Matt. 9:35) and of His ministry in Mark's introduction, it is denominated "The beginning of the gospel of Jesus Christ." Christ, then, by His advent, "hath brought life and immortality to light through the gospel" (II Tim. 1:10). By these expressions, Paul claims for the gospel this honourable prerogative that it is a new kind of embassy in which God has performed those things He had promised in ancient times. The truth of those promises is fully revealed in the person of His Son in the gospel.

3. But, we must beware of the diabolical imagination of Servetus who, while he professes to extol the magnitude of the grace of Christ, toally abolishes all the promises, as though they were terminated together with the law. He pretends that by faith in the gospel we receive the completion of all the promises.

While it is true that Christ left nothing incomplete of all that was essential to our salvation, it is not fair to infer that we already enjoy every benefit procured by Him. I grant that when we believe in Christ we pass from death into life, but we should remember the observation of John that though "we are now the sons of God, it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is" (I Jn. 3:2). We are still subjected in hope, till we are divested of our corrupted body and transfigured into glory. In the meantime the Holy Spirit commands us to rely on the promises, as Paul testifies, "Godliness hath promise of the life that now is, and of that which is to come" (I Tim. 4:8). Christ dwells in our hearts, and yet we live like pilgrims at a distance from Him, because we walk by faith, and not by sight.

4. Then there are those who never make any other comparison between the Law and the Gospel than between the merit of works and the gratuitous imputation of righteousness. Because the observance of the law, to which the reward is

promised, is not to be found in any man, Paul justly represents the righteousness of the law and that of the gospel as opposed to each other.

But the gospel has not succeeded the whole law so as to introduce a different way of salvation, but rather to confirm and ratify the promises of the law and to connect the body with the shadows. This connection between the law and the gospel is seen in Paul's declaration that "the gospel is the power of God unto salvation to everyone that believeth", which he afterwards adds to be "witnessed by the law and the prophets" (Rom. 1:16:3:21). Hence we conclude that when mention is made of the whole law, the gospel differs from it only with respect to a clear manifestation. On account of the fulness of grace which is displayed in Christ, the celestial kingdom of God is justly said to have been erected on earth at His advent.

5. Now, John was placed between the Law and the Gospel, holding an intermediate office connected with both. Though he preached the substance of the gospel (Jn. 1:29), yet because he did not clearly express the power and glory of the Resurrection, Christ affirms that he is not equal to the Apostles in whom the fulness of the gospel was manifested. It was not till after Christ was received into celestial glory that the more free and rapid progress of the Apostles completed what John had begun.

CHAPTER X

The Similarity of the Old and New Testaments.

1. Many disputes concerning the difference between the Old and New Testaments have been raised by certain writers, including Servetus and the Anabaptists. To remove all difficulties which may arise from the mention of a diversity between the Old and New Testaments, let us examine what similarity there is between them and what difference, what covenant the Lord made with the Israelites in ancient times and what He has entered into with us since the manifestation of Christ.

2. Indeed, both of these topics may be despatched in one word! The covenant made with the fathers is the same as that made with us. It is dissimilar insofar as the administration of it is concerned. In showing the similarity, or rather unity, of the Old and New Testaments, let us mention three principal points. First, that earthly wealth and felicity were not proposed to the Jews as the mark, towards which they should ultimately aspire, but that they were adopted to the hope of immortality. The truth of this adoption was certified to them by oracles, by the law, and the prophets. Secondly, that the covenant by which they were united to the Lord was made not on any merits of theirs, but on the mere mercy of God. Thirdly, that they possessed and knew Christ as the Mediator, by whom they were united to God and became partakers of His promises.

3. In discussing the first point which principally belongs to the present argument, we notice there are numerous passages which teach that the gospel is "promised afore by His prophets in the holy Scriptures concerning His Son" (Rom. 1:1-3), and is "witnessed by the law and the prophets" (Rom. 3:21). Now, the gospel does not detain men in the joy of the present life, but elevates them to the hope of immortality (Eph. 1:13, 14;

Col. 1:4, 5; II Thess. 2:14). If the doctrine of the gospel be spiritual, leading to immortal life, let us not suppose that the Jews, to whom it was promised, were totally negligent of their souls, and pursued only corporeal pleasures. By declaring that the Old Testament contained evangelical promises, the apostle clearly demonstrates that it is principally related to a future life.

4. In discussing the second and third points that the covenant was founded on the free mercy of God and confirmed by the mediation of Christ, we see a similarity in the preaching of the gospel which announces that sinners are justified by God independently of any merit of their own, and the whole substance of it terminates in Christ. Who then dares to represent the Jews as destitute of Christ — them with whom, we are informed, the evangelical covenant was made, of which Christ is the sole foundation? Who dares to represent them as strangers to a free salvation, to whom the doctrine of the righteousness of faith was communicated? Christ who appeared to Abraham (Jn. 8:56) “the same yesterday, today and forever” (Heb. 13:8), is perpetually manifested to the faithful. Wherefore both the Virgin and Zachariah declare that the salvation revealed in Christ is a performance of the promises which the Lord made to Abraham (Luke 1:54, 72). If the Lord, in the manifestation of Christ faithfully performed His oath, it cannot be denied that the end of the Old Testament was always in Christ and eternal life.

5. Moreover the apostle makes the Israelites equal to us not only in the covenant but also in the sacraments. Inasmuch as we in the New Testament receive baptism and the Lord’s Supper, the Israelites were baptised in the cloud and in the sea “and did eat the same spiritual meat and did drink the same spiritual drink” which the apostle interprets to be of Christ (I Cor. 10:1-4).

6. To invalidate the comparison by the apostle Paul above they attempt to prove from Christ’s assertion to the Jews, “Your fathers did eat manna in the wilderness, and are dead. If any man eat of this bread (that is my flesh), he shall live forever”

(Jn. 6:49, 51). Our answer is that Christ's statement and the apostles are reconciled without difficulty. The Lord, because He was addressing those who sought to be satisfied carnally but were unconcerned about food for the soul accommodates His discourse to their capacity. The Jews were demanding some miracle from Him to substantiate His authority, as Moses in the desert obtained manna from heaven. In the manna, however, they had no idea of anything but a remedy for corporeal hunger. They did not penetrate into the sublimer mystery of which Paul treats. Christ, therefore, to demonstrate the higher blessing they ought to expect from Him to that which they said their fathers had received from Moses, makes this comparison: If it be a great miracle to you that God gave manna to the hungry Israelites by means of Moses, how much more wonderful that food must be which gives immortality! We see then why Christ omitted the higher mystery contained in the manna — it was because the Jews, as if to reproach Him, contrasted Him with Moses who fed them with manna. He replies He is the dispenser of a far superior favour, in comparison with which the corporeal satisfaction of the people, the sole object of their administration, deserves to be considered as nothing. Wherefore, it is proved that the same promises of eternal life which we receive from the Lord were also given to the Jews and even sealed by Sacraments truly spiritual.

7. To show again the spiritual covenant was received of the fathers as we have heard from Christ and the apostles, let me quote Peter's assertion that the Divine word given them is "an incorruptible seed, which abideth forever" (I Pet. 1:23, 25). This statement by Peter is rather taken from Isaiah 40:8. When God united the Jews with Himself in this sacred bond, there is no doubt He gave them hope of eternal life. The Divine word is that special communication by which the minds of the pious are enlightened into the saving knowledge of God. Adam, Abel, Noah, Abraham were illumined by this Word that undoubtedly brought them entrance into God's immortal kingdom.

8. The spirituality of the covenant with the ancients, pro-

missing eternal life, is proved even by its very form. This is the form of covenant: "I will be your God, and ye shall be my people" (Lev. 26:12). These expressions, according to the prophets comprehend life, salvation and consummate felicity. David, in pronouncing how "blessed is the nation whose God is the Lord" (Ps. 144:15; 33:12) certainly regards not so much the earthly blessings as the heavenly, because God delivers from death and attends with everlasting mercy those whom He has taken as His people. So in the expressions contained in such passages as Hab. 1:12, Isa. 33:22, Deut. 33:29, Lev. 26:12, Exod. 6:7 we are reminded that we shall have even certainty of salvation, provided the Lord be our God.

9. Moreover, the salvation promised was to continue forever to eternity as the use of the future tense suggests, where the faithful console themselves that God will never desert them. This promise extended to their children (Gen. 17:7; Ex. 20:6) and all the more to themselves after they were dead. For God is not like men who transfer their love to the children of their friends, because death takes away their opportunity of performing kind offices to those who were object of their regard. Thus, when God called Himself God of Abraham, Isaac and Jacob, long after they were dead (Ex. 3:6) He is saying none other than that the patriarchs continued to exist and receive His salvation.

10. Now, coming back to the first point of our discussion, let us examine whether the faithful themselves were not so instructed of the Lord to aspire to a better life in another world, even to the neglect of the present. From Adam to Noah, we see them in a perpetual exercise by which they were reminded that they were most miserable if they had not happiness but in this present life. Adam was rendered unhappy not only by the mere remembrance of his lost felicity, but by his daily anxious toils (Gen. 3:17-19). Moreover he experienced the bitterest of sorrows when Abel, the remaining of his consolation, was deprived by the parricidal hands of his brother (Gen. 4:8, 14). Abel exhibits an example of human calamity. Noah consumed a valuable part of his life with fatigue in the building of the ark (Gen. 6:14-21)

and though saved from watery death, was attended with greater distress in the ark than if he had died a hundred times. After all the trials in the ark, in his latter days he was ridiculed by his own son and constrained to pronounce a curse on him.

11. What troubles the antediluvian patriarchs went through we see them repeated in the life of Abraham, the Father of all the faithful. We see him torn from his parents and friends (Gen. 12:1) when the Lord called him. As soon as he entered into the land God led him, he was driven from it by a famine. After his afflictions in Egypt he returned to his country to be driven about by famine again. Abimelech, Hagar, Ishmael were personages that brought him trouble. In short, through the whole course of his life, Abraham was so driven about and afflicted that if anyone wished to give an example of a life of calamity, he could not find one more suitable.

12. The same may be said of Issac and Jacob.

Jacob's case is an eminent example of extreme unhappiness as his history recorded in Gen. 27 onwards tells. His life was menaced by terrors from his elder brother, dissipated by the bitterness of exile, defrauded and harassed by an unkind uncle, tormented with fears of meeting his brother again, prematurely deprived of his beloved wife, grieved by the alleged death of Joseph, and by the violence and incest of his sons. Jacob affirmed before Pharaoh that his days on earth were few and evil which spoke the truth that his hope was not fixed on terrestrial things.

13. Thus the apostle, with great force insists on this—that the patriarchs called the present life a pilgrimage, as it is also stated by Moses (Gen. 47:9). For if they were sojourners in the land of Canaan, what became of the Divine promise, by which they had been appointed heirs of it? This manifestly implies that the promise, which the Lord had given them concerning the possession of it, related to something more remote. Wherefore they never acquired a foot of land in Canaan except for a sepulchre by which they testified they had no hope of enjoying the benefit of the promise till after death. This is the reason why Jacob thought

it so desirable to be buried there that he made his son Joseph promise it to him by oath (Gen. 47:30). This is the reason why Joseph commanded that his bones should be removed there even several ages after his death (Gen. 50:25).

14. The blessedness of the future life was in the constant view of the patriarchs, even Jacob, for why should he have desired the birth right which occasioned his exile if he had not looked on a nobler blessing? And that such was his view he declared at his death, "I have waited for Thy salvation, O Lord." (Gen. 49:18). What salvation could be expected when he was on the brink of death, unless he had seen in death the commencement of a new life? Even Balaam, one who opposed the truth, was not destitute of such saving knowledge when he said, "Let me die the death of the righteous, and let my last end be like his" (Num. 23:10). David said, "Precious in the sight of the Lord is the death of His saints" (Ps. 116:15). If death were the ultimate end of human existence, no difference could be observed between the righteous and impious. The difference between them consists in the the different destinies which await them after death.

15. When we come down to the prophets there we have the fullest revelation both of eternal life and of the kingdom of Christ. With what perspicuity and certainty does David testify "I am a stranger with thee, and a sojourner, as all my fathers were. Verily, every man at his best estate is altogether vanity. Surely every man walketh in a vain show. And now, Lord, what wait I for? My hope is in Thee" (Ps. 39:12, 5, 6, 7). Isaiah says the same: "The heavens," saith the Lord, "shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished" (Isa. 51:6).

16. Nor can what David frequently says concerning the prosperity of the faithful be understood in any other sense than as manifesting of the glory in heaven. Such are the following passages: Ps. 97:10, 11; Ps. 112:9, 10; Ps. 140:13; Ps. 112:6;

Ps. 34:22; Ps. 73:2; 73:16, 17.

17. Moreover from David's further confession we may learn that the holy fathers in the Old Testament looked by faith to the last judgment. Relying on this confidence, whatever events might befall them in the world they, nevertheless, had no doubt that there would come a time when the Divine promises would be fulfilled. (Ps. 17:15; Ps. 52:8; Ps. 92:12-14, 5, 7; Ps. 55:22, 23; Job 21:13). David furthermore looked to the resurrection when in contrasting the righteous with the wicked he said, "And the upright shall have dominion over them in the morning (Ps. 49:6 etc.).

18. Hence arose that reflection which served the faithful as a consolation under their miseries, and a remedy for their sufferings. "The anger of the Lord endureth but a moment; in His favour is life" (Ps. 30:5). How did they limit their afflictions to a moment who were afflicted all their lifetime? As they directed their eyes towards heaven, they perceived that the afflictions with which the Lord exercises His saints are but "for a small moment" and that the mercies with which he "gathers" them "everlasting". (Isa. 54:7, 8).

19. But the following declaration by Job is remarkable beyond all others: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and my eyes shall behold and not another" (Job. 19:25 etc.). We must confess that he, who saw that his Redeemer would be present with him even when lying in the sepulchre, must have elevated views to a future immortality. Indeed, death could not annihilate his hope, as Job declares in another place, "Though He slay me, yet will I trust in Him" (Job. 13:15).

CHAPTER XI

The Difference of the Two Testaments.

1. Although there are differences mentioned in the Scripture I maintain that they derogate nothing from the unity already established. The principal differences are four in number, or five, if any one should so determine, but I assert that all these are such as pertain to the mode of administration than to the substance. In this view, they will not prevent the promises of the Old and New Testament from remaining the same, and the promises of both Testaments from having in Christ the same foundation.

Now, the first difference is this that although it was God's will that the hearts and minds of His people should be directed towards the celestial inheritance, yet, He exhibited it for their contemplation and partial enjoyment under the figures of terrestrial blessings. Under the gospel dispensation, however, He more directly reveals the grace of the future life, and leaving the inferior mode of instruction which He used with the Israelites, He directs our minds to the immediate contemplation of it. Those who overlook this design of God suppose that the ancients ascended no higher than the corporeal blessings which were promised them. We, on the contrary, contend, that in the earthly possession which they enjoyed, they contemplated as in a mirror the future inheritance which they believed to be prepared for them in heaven.

2. In Galatians Paul compares the Jewish nation to a young heir who, being yet incapable of governing himself, follows the dictates of a tutor or governor. The same inheritance was destined for them as for us. However, since the Church among them was in a state of childhood, the Lord kept them under His tuition that He might give them the spiritual promises

veiled under terrestrial figures. Therefore, when He admitted Abraham, Isaac and Jacob with their posterity to the hope of immortality, He promised them the land of Canaan not that their hopes might terminate in that land, but that in the prospect of it they might confirm themselves in the hope of that true inheritance which was not yet visible. Thus Abraham is not permitted to grow indolent after having received a promise of the land, but a greater promise elevates his mind to the Lord: "Abraham, I am thy shield, and thy exceeding great reward" (Gen: 15:1). God is seen drawing Abraham towards Himself as his ultimate reward that he may not seek a transitory one in the elements of this world. That the saints of old all aspired to this higher inheritance is reflected in David's prayer, "My soul longeth, yea, even fainteth, for the courts of the Lord" (Ps. 84:2; Ps. 133:3).

3. However, as the favours of God to the Old Testament saints were more conspicuous in earthly things, so also were His punishments. Injudicious persons, not considering this analogy between the punishments and rewards, wonder at so great a variation in God, that in ancient times He was ready to avenge all the transgressions of men by the immediate infliction of severe punishments, but now, as if He had laid aside His ancient wrath, punishes with far less severity. On this account they almost adopt the notion of the Manichaeans that the God of the Old Testament is a different being from the God of the New. But we shall get rid of such difficulties if we see clearly that dispensation of God in which He gave the Israelites His covenant in which He prefigured the grace of future and eternal felicity by terrestrial blessings and the grievousness of spiritual death by corporal punishments.

4. A second difference between the Old Testament and the New consists in figures. The former, in the absence of the truth, displayed an image and shadow instead of the body, but the latter exhibits the present truth and substantial body (Col. 2:17). This contrast is clearly manifested in the Epistle to the Hebrews (Heb. 10:1 etc.) in which the Apostle is disputing against those

who supposed that the observance of the Mosaic law could not be abolished. To refute this error he adduces the eternal priesthood of Christ, as predicted by the Psalmist (Heb. 7:17; Ps. 110:4) which abolished the Aaronic priesthood, in which new priests daily succeeded each other (Heb. 7:23, 24). He further showed that the law prescribed external righteousnesses, consisting in carnal ordinances which could not make the observers of them "perfect as pertaining to the conscience", that by animal victims it could neither expiate sins nor procure true holiness (Heb. 9:13, 14; 10:4). He concludes, therefore, that it contained "a shadow of good things to come, but not the very image of the things" (Heb. 10:1) and that consequently it had no other office but to serve as an introduction to "a better hope" (Heb. 7:19) which is exhibited in the gospel.

Since the old covenant contains nothing substantial, the Apostle contends that it ought to be abrogated in order to make way for Christ, the Mediator of a better testament (Heb. 7:22) by whom eternal sanctification has been at once procured for the elect, and those transgressions obliterated which remained under the law. For this reason Christ calls the cup which He gives His disciples in the Supper "the cup of the New Testament in His blood" (Matt. 26:28) to signify that when the testament of God is sealed with His blood, the truth of it is then accomplished, and thus it is made new and eternal.

5. With regard to the Jews being kept as it were under a tutor, under the law before they were conducted to Christ (Gal. 3:24), Christ Himself alluded to this distinction between the old and new dispensations, when He said, "The law and the prophets were until John: since that time the kingdom of God is preached" (Luke 16:16). Moses and the prophets afforded their contemporaries only some taste of that wisdom which was in after times to be clearly manifested. But when Christ came the kingdom of God was fully revealed. (Col. 2:3). For in Him are discovered "all the treasures of wisdom and knowledge" (Col. 2:3) by which we penetrate almost into the furthest recesses of heaven.

6. Although scarcely a person in the Christian Church can

be found to be comparable with Abraham in the excelling of his faith, and there is no denying of the fact that the prophets of old were given such energy by the Spirit as to be sufficient to illuminate the whole world, yet their preaching was obscure as relating to things very distant and was comprehended in types. Whence this observation of Christ on the clearer revelation of the mysteries of heaven under the New Testament over the Old: "Many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Luke 10:24). "Blessed are your eyes, for they see; and your ears, for they hear". (Matt. 13:16).

7. I come now to the third difference which is taken from Jeremiah: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which covenant they brake, although I was a husband to them, saith the Lord; but this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother saying, Know the Lord; for they shall know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31 etc.). From this passage the apostle made comparison between the law and the gospel: He calls the former a literal, the latter a spiritual doctrine. The former was engraven on tables of stone, the latter is inscribed on the heart. (II Cor. 3:6 etc.). The former was the preaching of death, the latter of life. The former was the ministration of condemnation, the latter of righteousness. The former is abolished, the latter remains.

8. Now let us explain the comparison of the apostle in all its branches. In the first place the Old Testament is literal, because it is promulgated without the efficiency of the Spirit.

The New is spiritual because the Lord has engraven it on the hearts of men. The second contrast, therefore, serves as an elucidation of the first. The Old Testament is the revelation of death, because it can involve all mankind in a curse. The New is the instrument of life because it delivers us from the curse, and restores us to favour with God. The former is the ministry of condemnation, because it convicts the children of Adam of unrighteousness. The latter is the ministry of righteousness, because it reveals the mercy of God, by which we are made righteous. The last contrast must be referred to the legal ceremonies. The law having an image of things that were at a distance, it was necessary that in time it should be abolished and disappear. The gospel, exhibiting the body itself, retains a firm and perpetual stability.

Now, this difference between the "letter" and the "spirit" is not to be understood as if the Lord had given His law to the Jews without any beneficial result, without one of them being converted to Him, but it is used in a way of comparison, to display the plenitude of Grace with which the Legislator has honoured the preaching of the gospel. If we survey the multitude of those from among all nations whom the Lord has regenerated through the preaching of the gospel, we shall say those of ancient Israel who sincerely embraced the covenant of the Lord were extremely few.

9. The fourth difference arises out of the third. For the Scripture calls the Old Testament a covenant of bondage, because it produces fear in the mind. But the New it describes as a covenant of liberty, because it leads the heart to confidence and security. Paul says, "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15). Similarly that passage in the Epistle to the Hebrews says of the faithful that they "are not come unto the mount that might be touched and that burned with fire, nor unto blackness, and darkness, and tempest". (Heb. 12:18 etc.). Again, Paul explains the Roman passage further in Galatians when he allegorises the two sons of Abraham —

that Agar, the bondwoman, is a type of Mount Sinai where Israel received the law; that Sarah, the free-woman, is a figure of the celestial Jerusalem, whence proceeds the gospel. That as the son of Agar is born in bondage and can never attain to the inheritance and the son of Sarah is born free and has the right to inheritance (Gal. 4:22 etc.), so by the law we were devoted to slavery, but by the gospel alone are generated to liberty.

10. The three last comparisons are between the law and the gospel. In these "the Old Testament" denotes **the law**; and "the New Testament", **the gospel**.

How about the faithful who lived in the Old Testament dispensation as respecting their salvation? I say that all the saints whom the Scripture mentions as having been chosen by God, even from the beginning of the world, have been partakers of the same blessing with us to eternal salvation. For the holy fathers, though they lived under the Old Testament, did not rest satisfied with it, but always aspired after the New, and thus enjoyed a certain participation of it. Those who contented themselves with present shadows and did not extend their views to Christ are condemned as blind and under the curse. For what greater ignorance can be imagined than to hope for an expiation of sin by the sacrifice of an animal? Those who merely observed the law without any reference to Christ were condemned.

11. The fifth difference, which we may add, consists in this — that till the advent of Christ the Lord selected one nation to which He would limit the covenant of grace (Deut. 32:8, 9; 10:14). In the meantime He suffered other nations as if they had no business with Him, to walk in vanity (Acts 14:16). The Israelitish nation were as darling sons; others were strangers. But when the fulness of time was come (Gal. 4:4), appointed for the restoration of all things (Matt. 17:11), and the Reconciler of God and man was manifested (Eph. 2:14), the barrier was demolished. The Divine mercy so long confined in the Jewish church was announced to the Gentiles that they might, being reconciled to God, be coalesced into one people (Col. 3:11; Ps. 2:8; 72:8).

12. The vocation of the Gentiles, therefore, is an eminent illustration of the superior excellence of the New Testament above the Old. This call to the Gentiles was explicitly announced by the prophets, but it was not to be answered until the kingdom of the Messiah. Even Christ Himself made no advances towards it at the beginning of His preaching, but deferred it till He should have completed all our redemption. (Matt. 15: 24; Matt. 10:5, 6).

13. In these four or five points, I think I have given a correct statement of the whole of the difference between the Old and the New Testament. But because some persons represent the different modes of instruction and such a considerable alteration of rites as a great absurdity, I reply that God ought not to be deemed mutable because He accommodated different forms to different ages as He knew would be suitable to each. Now Paul compares the Jews to children and the Christians to youth (Gal. 4:1-3). What impropriety is there in this part of the government of God, that He detained them in the rudiments which were suitable to them on account of their age, but has placed us under a stronger and more manly discipline?

14. Now, if it is asked why God could not have given a revelation of eternal life in clear language without figures and diffuse His grace throughout the world before Christ came, then it is just the same as if they were to quarrel with God! Well might they ask why God created the world at so late a period, whereas He might have done it before. Whatever is done by God is done wisely and righteously.

CHAPTER XII

The Necessity of Christ Becoming Man in Order to Fulfil the Office of Mediator

1. Although man had remained immaculately innocent, yet his condition would have been too mean for him to approach to God without a Mediator. What, then, can he do, after having been plunged by his fatal fall into death and hell, and overwhelmed with every curse?

Since our iniquities had entirely alienated us from God, all the more we needed a Mediator for the restoration of peace with our God. Neither any child of Adam nor anyone of the angels could do this. Unless God Himself would descend to us, we could not ascend to Him. Thus, it was necessary that the Son of God should become Immanuel, that is, God with us, And this is in order that there might be a mutual union and coalition between His Divinity and the nature of man. Otherwise the proximity could not be sufficiently strong, to give us hope that God would dwell with us.

But what is the reason for Paul to call the Mediator man and not God (I Tim. 2:5)? The Spirit, knowing our infirmity, has inspired Paul to call the Mediator a man that we might find him near to us. (Heb. 4:15).

2. The work of restoring us to God's favour, making us children of men into children of God and heirs of hell into heirs of the kingdom of heaven could not be accomplished unless the Son of God should become the Son of man. In so doing, the Mediator received to Himself what belongs to us, and transferred to us that which is His (Eph. 5:30). He refused not to assume that which was peculiar to us that we might also obtain that which was peculiar to Him. Hence arises that holy fraternity

(John 20:17), so that we have a certainty of the inheritance of the kingdom of heaven because the Son of God has adopted us as His brethren. And if we are brethren, we are consequently co-heirs to the inheritance (Rom. 8:17).

Our Mediator's work was the work of redemption. By His life He swallowed up death. By His righteousness He overcame sin. By His superior power He put to flight the powers of the world and of the air. Who could do all this but God alone? Therefore when He determined our redemption, He became Himself our Redeemer in the person of His only begotten Son!

3. Another branch of our reconciliation was this — that man, who had ruined himself by his disobedience, should remedy his condition by obedience, should satisfy the justice of God and suffer punishment for his sin. Our Lord then became a real man, put on the character of Adam and assumed his name to act as his substitute in obedience to the Father, to lay down our flesh as the price of satisfaction to the justice of God, and to suffer the punishment which we had deserved. As it would have been impossible for one who was only God to suffer death, or for one who was a mere man to overcome it, He associated the human nature with the Divine that He might submit the weakness of the former to death as an atonement for sins, and that with the power of the latter He might conquer death on our behalf. Those who therefore despoil Christ either of His Divinity or humanity either diminish His glory or obscure His goodness.

Moreover the Redeemer to be expected was that Son of Abraham and David whom God had promised in the law and prophets. The faithful, tracing Christ's ancestry to David and Abraham, have thus an additional assurance.

4. Some people speculate that Christ would have become man, even if the human race had needed no redemption. I grant that at the original creation He was exalted as head over angels and men, for which reason Paul calls Him "the first born of every creature" (Col. 1:15). But since the whole

Scriptures proclaim that He was clothed in flesh in order to become a Redeemer, it argues excess temerity to imagine another cause for it. The end for which Christ was promised was to restore a fallen world and ruined men. Therefore, under the law, His image was exhibited in sacrifices and as in all ages, even before the law was given, the Mediator was never promised without blood, we conclude that He was destined to purify the pollution of men. The prophets foretold this, and a celebrated specimen of their testimonies is Isaiah's where he predicts that He should be smitten of God for the transgressions of the people (Isa. 53:4). When He Himself appeared in the world, He declared the design of His coming was to appease God and restore us from death to life (John 1:9; 3:16; 5:25; 11:25; Matt. 18:11; 9:12). The apostles declare the same truth of Mediatorship (Heb. 5:1; II. Cor. 5:19; Rom. 8:3; Tit. 3:4).

To conclude, the Scripture nowhere assigns any other end for which the Son of God should choose to become incarnate. (Luke 24:46, 47; John 10:17, 18, 3:14; 12:27; 17:1; Luke 1:72; Col. 2:3; I Cor. 2:2).

5. To answer those who would argue and speculate that Christ could not have shown His love to men if they had remained in a state of integrity, we say it is not right to make any further inquiry. Paul, according to the sublime mystery of predestination however, represses all the licentiousness and prurience of the human mind (Eph. 1:4 etc). And since "this is," testified by Paul to be "a faithful saying that Christ Jesus came into the world to save sinners" (I Tim. 1:15), I gladly acquiesce in it. And since Paul declares that "the grace, which is now made manifest by the gospel, was given us in Christ Jesus before the world began" (II Tim. 1:9), I conclude that I ought to persevere in the same doctrine with constancy to the end. Osiander who likes to speculate and would excuse the monstrous supposition that the Son of God could assume the nature of an ass is silenced by Paul's injunction, "Avoid foolish questions" (Tit. 3:9).

6. As to the similitude of God in man, I contend that

it is to be sought only in those characters of excellence with which God distinguished Adam above the other creatures. And Christ being the image of God, whatever excellence was impressed on Adam proceeded from this, that he approached to the glory of the Maker by means of His only begotten Son.

But, I add that this Son was a common head to angels as well as to men. So, the angels were also entitled to the same dignity which was conferred on man. And when we hear them called "the children of God" (Ps. 82:6) it would be unreasonable to deny that they have some resemblance to their Father. Osiander betrays his ignorance in saying that men were preferred to angels because the latter did not bear the image of Christ. But Paul teaches us that men are no otherwise renewed after the image of God than if they be associated with angels, they may be united together under one head (Col. 2:10).

7. Osiander argues further that while Adam retained his integrity, he would be the image of himself, and not of Christ. On the contrary, I reply that although the Son of God had never been incarnate, both the body and the soul of man would equally have displayed the image of God; in whose radiance it always appeared, that Christ was truly the head, possessing the supremacy over all. Thus, we destroy the futile subtilty raised by Osiander that the angels would have been destitute of this head, unless God had decreed to clothe His Son with flesh, even without any transgression of Adam. Osiander argues that Christ has no supremacy over angels, and that He is not their prince except in His human nature. But we may easily conclude from Paul that as the eternal Word of God, He is the firstborn of every creature" (Col. 1:15) — not that He was created but because He was its author. Afterwards, as man, He was "the first begotten from the dead". In these two points Paul teaches that all things were created by the Son, that He might have dominion over angels, and that He was made man that He might become our Redeemer (Col. 1:16, 18). By calling Him "the second Adam", Paul places the fall between the first original of mankind and the restitution which we obtain through Christ. Whence, it follows

that the fall was the cause of the incarnation of the Son of God. Had man not sinned, Christ would not have manifested in the flesh, but as head over angels He could likewise by His Divine power preside over men and by the secret energy of His Spirit animate and support them, till they be exalted to heaven and enjoy the life of angels! But Christ was destined to become man in order to extricate the posterity of Adam from ruin. All speculations on the personality of Christ by Osiander in relationship to Adam and after the fall are vain and futile. But this sober declaration will sufficiently satisfy the children of God, that, "when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law" (Gal. 4:4).

CHAPTER XIII

Christ's Assumption of Real Humanity.

1. The reality of Christ's humanity was anciently opposed by the Manichaeans and the Marcionites. The latter imagined Christ's body to be a visionary phantom and the former dreamed that He had a celestial body. Both these errors are contrary to the testimonies of Scripture. Christ came into the world not in a heavenly seed nor in a phantom of a man, but in the seed of Abraham, Jacob and David (Gen. 12:3; 18:18; 22:18; 26:4; Acts 3:25; 2:30; Ps. 132:11; Matt. 1:1). He was called the Son of David, and of Abraham, not because He was merely born of the virgin after having been formed of some aerial substance, but because He was "made of the seed of David according to the flesh," descending from the Jews (Rom. 1:3; 9:5). The Lord Himself, not content with the appellation of **man**, frequently calls Himself also the **Son of Man** — a more express declaration of His real humanity. His real humanity is further attested by innumerable other passages of Scripture which record His hunger, thirst, cold and other infirmities of our nature, and that "He took not on Him the nature of angels, but He took on Him the seed of Abraham". He was "not a high priest which cannot be touched with the feeling of our infirmities" (Heb. 2:14, 16, 17; 4:15), etc. And as He is the head and we are His body (Eph. 4:15, 16), all that the Father conferred on Christ belongs to us.

2. Marcion argues that Christ invested Himself with a phantom instead of a real body because He is said to have been "made in the likeness of men" and to have been "found in fashion as a man" (Phil. 2:7, 8). Our answer is that the subject of this statement is not the nature of Christ, but His conduct. It refers to Christ's humility by the assumption of a real human

nature, for what is the meaning of "He was found in fashion as a man" but that for a time His Divine glory was invisible and nothing appeared but the human form in a mean and abject condition (I Pet. 3:18; II Cor. 13:4)?

Manichaeus fabricates for Christ an aerial body because He is called "the second Adam, the Lord from heaven" (I Cor. 15:47). But the apostle here is not speaking of a celestial corporeal essence, but of a spiritual energy which, diffused from Christ, raises us into life.

Respecting the appellation of **first-born**, the Manichaeans plead that Christ ought to have been born at the beginning, before Adam, in order "that he might be the first-born among many brethren" (Rom. 8:29). We reply that the primogeniture attributed to Him refers not to age, but to the degree of honour which He enjoys.

3. Those passages where Christ is called "the seed of Abraham" and "the fruit of the body of David" they with equal folly involve in allegories. Equally unfounded is their notion that Christ is called the Son of David in no other sense but because He had been promised and was at length manifested in due time. For after Paul has declared Him to have been "made of the seed of David", the immediate addition of this phrase "according to the flesh" (Rom. 1:3) is certainly a designation of nature. Now, if He was not really begotten of the seed of David, what is the meaning of this expression, "the fruit of his loins" (Acts 2:30)?

The modern Marcionites, contending that women have no generative semen, argue therefore that Christ derived his body from nothing. As this is not a theological question, I shall not meddle with points belonging to philosophy and medical art.

I grant that a passive power is ascribed to women, but I also maintain that the same power that is affirmed of men is indiscriminately predicated of them. Nor is Christ Himself said to be "made" by a woman, but "of a woman" (Gal. 4:4). Some impudently inquire whether we choose to say that Christ was procreated from the menstrual seed of the Virgin. I will inquire,

on the other hand, whether He was not united with the blood of His mother? This they must be constrained to confess. It is properly inferred, therefore, from the language of Matthew (Matt. 1:16) Christ was procreated from her seed, as when Booz is said to have been begotten of Rahab (Matt. 1:5) it denotes a similar generation. Nor is it the design of Matthew here to describe the Virgin as a tube through which Christ passed, but to discriminate this miraculous conception from ordinary generation, in that Jesus Christ was generated of the seed of David by means of a Virgin.

4. Our opponents further argue that if Christ is perfectly immaculate and was begotten of the seed of Mary by the secret operation of the Holy Spirit then it follows that there is no impurity in the seed of women, but only in that of men. But we do not represent Christ as perfectly immaculate merely because He was born of the seed of a woman unconnected with any man, but because He was sanctified by the Spirit, so that His generation was pure and holy, such as would have been before Adam's fall. Therefore, whenever Scripture mentions the purity of Christ, it relates to a real humanity, because to assert the purity of Deity would be quite unnecessary. The generation of man is not naturally and originally impure and corrupt, but only accidentally so, in consequence of the fall. Therefore we need not wonder that Christ who was to restore our integrity was exempted from general corruption.

Another argument they put forth is that if the Word of God was clothed with flesh, it was confined within the narrow prison of an earthly body. This is mere impudence because although the infinite essence of the Word is united as one person with the nature of man, yet we have no idea of its incarceration. For the Son of God miraculously descended from heaven, yet in a manner He never left heaven. He chose to be conceived in the womb of the Virgin and yet He never ceased to fill the universe.

CHAPTER XIV

The Union of the Two Natures Constituting the Person of the Mediator.

1. When it is said that "the Word was made flesh" (Jn. 1:14) this is not to be understood as if the Word was transmuted into flesh. The Son of God became the Son of man not by a confusion of substance but by a unity of person. In the union of the Divinity with humanity, each nature retains its properties entire, yet both together constitute one Christ. This mystery is reflected in man's composition of two substances, the soul and the body. Neither of the substances is confounded with the other as not to retain its own nature. But it is also true that the properties of the soul are transferred to the body and vice versa, yet he that is composed of these two parts is no more than one man. Now, the Scriptures speak in a similar manner respecting Christ. They attribute to Him sometimes those things which are applicable merely to humanity, sometimes those things which belong peculiarly to His Divinity, and not infrequently those things which comprehend both natures but are incompatible with either of them alone. This union of the two natures of Christ they so carefully maintain that they sometimes attribute to one what belongs to the other. Ancient writers called this a communication of properties.

2. Those things which belong peculiarly to His Divinity may be seen e.g., in Christ's own expression, "Before Abraham was, I am" (Jn. 7:58). From Paul is the assertion that Christ was "the first-born of every creature, that he is before all things, and that by him all things consist" (Col. 1:15).

Those things which belong peculiarly to humanity may be seen in the Mediator's role as "servant" (Isa. 52:1) and in His having "increased in wisdom and stature" (Luke 2:52), in that

He seeks not His own glory and that He knows not the last day (Jn. 8:50; Mark 13:32).

But the communication of properties is exemplified in the assertion of Paul that "God purchased the Church with His own blood" (Acts 20:28) and that "the Lord of glory" was "crucified" (I Cor. 2:8). Also in what John says that they had "handled the Word of life" (I Jn. 1:1).

God has no blood. He is not capable of suffering or being touched with hands. But since He who was at once true God and the man Christ Jesus was crucified and shed His blood for us, those things which were performed in His human nature are improperly, yet not without reason, transferred to the Divinity.

3. But the clearest of all the passages declarative of the true substance of Christ are those which comprehend both the natures together. These abounded in the Gospel of John. For it is not with exclusive reference to the Deity or the humanity, but respecting the complex person composed of both. In these passages it is stated that He has received power of the Father to forgive sins, to raise up whom He will, to bestow righteousness, holiness and salvation, that He is appointed Judge of the living and the dead, that He may receive the same honour as the Father (Jn. 1:29, 5:21-23). Finally, that He is "the light of the world", "the good shepherd", "the only door", "the true vine" (Jn. 9:5; 10:9, 11; 15:1). For with such prerogatives was the Son of God invested at His manifestation in the flesh which although He enjoyed with the Father before the creation of the world, yet not in the same manner or on the same account, and which could not be conferred on a mere man. Let this maxim serve as a key to the true sense that those things which relate to the office of the Mediator are not spoken simply of His Divine or of His human nature. The title of Lord when peculiarly applied to the person of Christ marks an intermediate station between God and us (I Cor. 8:6).

4. Without understanding the significance of the intermediate station of the Mediator, the mysteries of the Divine-human complex of Christ are thrown into confusion. But we conclude that

Christ, as He is both man and God, composed of these two natures united, yet not confounded, is our Lord and the true Son of God, even in His humanity.

We ought to avoid the error of Nestorius who, attempting rather to divide than to distinguish the two natures, imagined a double Christ. We must also beware of the error of Eutyches, lest while we aim to establish the unity of Christ's person, we destroy the distinction between the two natures. Wherefore, as Nestorius was justly condemned in the Council of Ephesus (431), so also was Eutyches afterwards in the Councils of Constantinople (553) and Chalcedon (451). To confound the two natures of Christ and to separate them, are equally wrong.

5. But in our time there has arisen a heretic in Michael Servetus who in the place of the Son of God has substituted an imaginary being composed of the essence of God, spirit, flesh and three uncreated elements. His subtlety tends to subvert the distinction between the two natures and thereby to represent Christ as something composed of God and man, and yet neither God and man. He declares that before Christ was manifested in the flesh there were in God only some shadowy figures with no real existence till the Word actually became the Son of God.

6. But if His filiation (so to speak) commenced at the time of His manifestation in the flesh, it will follow that He was the Son also in respect of His human nature. Servetus, however, maintains that out of the flesh He could not be entitled to this appellation.

But by Paul's teaching, Christ is called "the Son" in His human nature, not as the faithful are by adoption, but the true and natural, and therefore the **only** Son. We who are regenerated are honoured by God with the title of sons, but the appellation of "His true and only begotten Son" He gives to Christ alone. And we extend this honour to the whole person of the Mediator that He who was born of the Virgin is truly and properly the Son of God, but nevertheless with respect to His Deity, as Paul suggests, when he says that he was "separated unto the gospel of God, which He had promised afore, concerning His Son Jesus

Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power" (Rom. 1:1-4). The appellation "Son of God" refers particularly to Christ's Deity and eternal existence and the Son of man to His human nature.

7. Servetus further argues that before Christ appeared in the flesh, He is nowhere called the Son of God but in a figurative sense. We reply that although the description of Him then was rather obscure, the inference is clear, even under the law and the prophets He was the Son of God before His name was commonly used in the Church. Solomon, speaking of the infinite sublimity of God, affirms His Son to be incomprehensible as Himself. "What is His name?" he asks, "and what is His Son's name, if thou canst tell?" (Prov. 30:4). It must also be remarked that all the most ancient writers have with one accord asserted the same doctrine, for example, Irenaeus and Tertullian who both acknowledge Jesus Christ was always the invisible Son of God before His visible appearance.

8. Servetus who recognises Christ to be the Son of God insofar as He was conceived by the Holy Spirit in the womb of the Virgin destroys the eternal generation of Wisdom of which Solomon speaks (Prov. 8:22, etc). Servetus must be refuted that the pious reader, admonished by his example, may preserve himself within the bounds of sobriety.

The substance of Servetus' heresy is that the Son of God was from the beginning an ideal existence, and that even then He was predestinated to be a man who was to be the essential image of God. His generation he explains thus: that there existed in God from the beginning a will be beget a Son, which was carried into effect by His actual formation. He likewise confounds the Spirit with the Word by asserting that God distributed the invisible Word and Spirit into body and soul. In short, he puts the prefiguration of Christ in the place of His generation, and affirms that He who was then in external appearance a shadowy Son was at length begotten by the Word, to which he attributes the properties of the seed. Whence it will follow that the

meanest animals are equally the children of God, because they were created of the original seed of the Word of God. For though he compounds Christ of three uncreated elements to countenance the assertion that He is begotten of the essence of God, yet he pretends Him to have been the first-born among creatures in such a sense that even inanimate substances possess the same essential Divinity! From this summary the judicious reader will conclude that by the subtle fallacies of this heretic the hope of salvation is completely extinguished. But we can have no Redeemer, except Him who became man by being really begotten of the seed of Abraham and David according to the flesh.

CHAPTER XV

The Consideration of Christ's Three Offices, Prophetical, Regal, and Sacerdotal, Necessary to Our Knowing the End of His Mission from the Father, and the Benefits Which He Confers on Us.

1. In order that faith may find in Christ a solid ground of salvation, it is proper to know that the office which was assigned Him by the Father consists of three parts. He was given as a Prophet, a King and a Priest. Merely to pronounce the name of these offices like the Papists while remaining ignorant of their end and use would be quite unprofitable.

We have observed before that although God sent prophets one after another and never left His people destitute of instruction, yet the minds of the pious were always persuaded that the full light of understanding could not come till the advent of the Messiah (Jn. 4:25; Isa. 55:4, Heb. 1:1, 2).

2. Now it is to be observed that the appellation of "Christ" belongs to these three offices. Under the law, not only priests and kings, but prophets also, were anointed with holy oil. Hence the celebrated title "Messiah" was given to the promised Mediator. Isaiah expressly mentions His anointing to the prophetical office, "The Spirit of the Lord is upon Me because the Lord hath anointed me to preach good tidings unto the meek" (Isa. 61:1, 2). Notice that He is anointed by the Spirit and that not in a common manner, for He is distinguished from other teachers who held a similar office. Further notice that He received this anointing not only for Himself that He might perform the office of a teacher, but for His whole body, that the preaching of the gospel might be attended continually with the power of the Spirit. Christ is the end of all prophecies so that they who make any

extraneous addition to it are guilty of derogating from His authority.

3. With regard to the kingdom it would be useless to speak without first apprising the reader that it is a spiritual one. For though God has sworn that the throne of David would be as enduring as the sun (Ps. 89:35-37), immediately after Solomon's death, the dignity of the kingdom sustained a considerable degradation. It diminished afterwards more and more till at length it fell in total ruin. In the Psalm quoted above there is no doubt that God here promises to be an everlasting Governor and Defender of His Church through the medium of His Son. Whence it follows that it is impossible for the devil and the world ever to destroy the Church which is founded on the eternal throne of Christ. To each individual the same eternity ought to encourage our hope of a blessed immortality.

4. The truth of our observation that Christ's kingdom is a spiritual one is evident from a consideration of the hardship and misery of our condition in the warfare under the cross. It ought to be known that whatever felicity is promised us in Christ consists not in external accommodations, such as a life of joy and tranquility, abundant wealth, security from every injury, and numerous delights suited to our carnal desires, but that it is suited to the heavenly state. Rather "the kingdom of God is righteousness, peace and joy in the Holy Ghost" (Rom. 14:17). Since it is not terrestrial or carnal but spiritual it elevates us even to eternal life, that we may patiently pass through this life in afflictions, hunger, cold, contempt and other disagreeable circumstances; contented with this single assurance that our King will never desert us till our warfare is done.

5. His regal unction therefore is not composed of oil and aromatic perfumes, but He is called "the Christ of God" (Luke 9:20) because the sevenfold Spirit rested on Him (Isa. 11:2). This is the "oil of gladness" which the Psalmist declares Him to have been "anointed above" His "fellows". (Ps. 45:7; Jn. 3:34). From "His fulness" of grace (Jn. 1:16) proceeds the munificence mentioned by Paul by which grace is variously distributed to

the faithful (Eph. 4:7). These confirm that the kingdom of Christ consists in the Spirit, not in terrestrial pleasures or pomps. Therefore to be partakers of it, we must renounce the world. A visible emblem of this unction was displayed at the baptism of Christ when the Holy Spirit descended on Him in the form of a dove.

During the period of our pilgrimage Christ rules at the right hand of the Father as His vicegerent because it is the will of God to govern and defend His Church through the mediation of His Son. (Eph. 1:20, 22, 23). Ultimately, "He shall deliver up the kingdom to God, even the Father", and "then shall the Son Himself be subject, that God may be all in all" (I Cor. 15:24, 28).

Apart from His ruling over the Church as King and Shepherd we are informed that He bears "a rod of iron" to "break" all the stubborn and rebellious (Ps. 2:9). It is likewise predicted "He shall judge among the heathen" (Ps. 110:6). Of this there are some instances to be seen in the present state, but the consummation of it will be at the last judgment, which may be considered as the last act of His reign.

6. Concerning His priesthood, He is a Mediator pure from every stain and by His holiness renders us acceptable to God. Because of sin that separates us from God and the wrath of God needs to be appeased there is the necessity for the intervention of an atonement. This subject the apostle discusses at large in Hebrews Ch. 7 to 10. But the sum of the whole is this—that the sacerdotal dignity belongs exclusively to Christ because by the sacrifice of His death He has abolished our guilt and made satisfaction for our sins. There is no access of God, unless our Priest sanctify us by taking away our sins, and obtain for us that grace from which we are excluded by the pollution of our vices and crimes.

Now, under the law God commanded victims to be offered to Him from the flock and herd. A new and different method has been adopted in the case of Christ that the sacrifice should be the same as the priest, because it was impossible to find

any other adequate satisfaction for sins or anyone worthy of so great an honour as to offer to God His only begotten Son. In His priestly act Christ also associates us with Himself in so great an honour, for we who are polluted in ourselves are "made priests" in Him (Rev. 1:6). In Him we offer ourselves and services to God, so that the sacrifices of prayers and praise which proceed from us are "acceptable" and a "sweet-smelling savour" (Eph. 5:2) before God.

Detestable is the invention of those, who, not content with the priesthood of Christ, have presumed to take upon themselves the office of sacrificing Him. This is daily attempted among the Papists where the mass is considered an immolation of Christ.

CHAPTER XVI

Christ's Execution of the Office of a Redeemer to Procure Our Salvation, His Death, Resurrection, and Ascension to Heaven.

1. The office of Redeemer was assigned to Christ in order that He might be our Saviour. (Acts 4:12; Matt. 1:21). Nevertheless the redemption would be incomplete if He did not by continual advances carry us forward to the ultimate end of salvation.

2. Before we proceed any further let us examine, by the way, how it could be consistent that God who precedes us with His mercy, should be our enemy, till He was reconciled to us by Christ. God was an enemy to men, till by the death of Christ they were restored to His favour (Rom. 5:10).

3. For God, who is the perfection of righteousness, cannot love iniquity which He beholds in us. Notwithstanding we are sinners by our own fault, yet we are still His creatures. Notwithstanding we have brought death on ourselves, yet He had created us for life. Thus, by a gratuitous love towards us, He is excited to receive us into His favour. But He cannot receive us as long as we remain sinners. Therefore in order to remove all enmity and to reconcile us to Himself, He abolishes all our guilt by the expiation exhibited in the death of Christ, that we who before were polluted may appear righteous and holy in His sight. The love of God the Father therefore precedes our reconciliation in Christ (I Jn. 4:19).

4. "The love of God," says Augustine, "is incomprehensible and immutable. For He did not love us when we were reconciled to Him by the blood of His Son, but He loved us before the creation of the world that we might be His children, together

with His only begotten Son, even before we had any existence. Therefore our reconciliation by the death of Christ must not be understood as if He reconciled us to God, that God might begin to love those whom He had before hated; but we are reconciled to Him who already loved us, but with whom we were at enmity on account of sin. And whether my assertion be true, let the apostle attest. 'God,' says he, 'commendeth His love toward us, in that, while we were yet sinners, Christ died for us' (Rom. 5:8). He loved us, therefore, even when we were in the exercise of enmity against Him, and engaged in the practice of iniquity. Wherefore in a wonderful and Divine manner, He both hated and loved us at the same time. He hated us, as being different from what He had made us; but as our iniquity had not entirely destroyed His work in us, He could not at the same time in everyone of us hate what we had done, and love what proceeded from Himself." This is the language of Augustine.

5. Now in answer to the inquiry, how Christ by the abolition of our sins has destroyed the enmity between God and us, and procured a righteousness to render Him favourable and propitious to us, it may be replied that He accomplished it for us by the whole course of His obedience (Rom. 5:19; Gal. 4:4, 5). Christ saved us by His obedience in life, assuming the character of a servant, yet more precisely by His death, giving "His life a ransom for many" (Matt. 20:28). Other passages of Scripture emphasising His death are I Cor. 15:3; Jn. 1:29; Rom. 3:24, 25; Rom. 5:9, 10; II Cor. 5:21; Phil. 2:7, 8; Jn. 10:15, 18; Isa. 53:7; Jn. 18:4; Matt. 27:12, 14; Ps. 40:7, 8; Isa. 53:5. But His death must be that of a malefactor, when He is accused and overpowered by the testimony of witnesses and by the mouth of the judge condemned to die—in order to satisfy justice and atone for our sins, even as Isaiah had foretold in Ch. 53:12 (Mark 15:28), while from the lustre of His innocence it will at the same time appear that He was loaded with the guilt of others, but had none of His own. Had He been assassinated by robbers, or murdered in a popular tumult, in such a death there would have been no appearance of satisfaction and atonement.

6. From the sacrifices prescribed by the law of Moses and from the prophets we see that Christ's death was a vicarious sacrifice atoning for our sin (Isa. 53:10). The apostle more explicitly testifies the same, when he says, "He hath made Him to be sin for us who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5:21). Christ at His death was offered to the Father as an expiatory sacrifice in order that a complete atonement being made by the oblation, we may no longer dread the Divine wrath. Now, it is evident what the prophet meant, when he said, "The Lord hath laid on Him the iniquity of us all" (Isa. 53:6), namely, that when He was about to expiate our sins, they were to be transferred to Him by imputation. The cross to which He was fixed was a symbol of this, as the apostle informs us: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ" (Gal. 3:13, 14). Now when it is said that He was "made a curse for us" we must not conceive that He submitted to a curse which overwhelmed Him, but on the contrary, that by sustaining it, He depressed, broke and destroyed all its power. Therefore Paul proclaims the triumph which Christ gained for Himself on the cross, as though the cross which was full of ignominy had been converted into a triumphal chariot (Col. 2:14, 15).

The words used in connection with Christ's death — redemption, ransom and propitiation — have to do with a slaughtered victim while the blood shed by Christ has not only served as an atonement to God but likewise as a laver to purge away our pollutions.

7. It follows in the Creed "that He died and was buried." This means that Christ surrendered Himself to the power of death in our stead. The apostle says, "He tasted death for every man" (Heb. 2:9).

Now He surrendered Himself to death not to be absorbed in its abyss but rather that He might overthrow and destroy it.

Lastly, He died, "that He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage (Heb. 2:14, 15). This is the first benefit.

The second is that, by a communication of Himself, He "mortifies" our "members which are upon the earth" (Col. 3:5), that they may no longer perform their own actions, and slays our old man, that it may not flourish and bear fruit any more. The burial of Christ has the same tendency, that being made partakers of it, we may be buried to sin and the world (Rom. 6:4, 5; Gal. 6:14; Col. 3:3). In the death and burial of Christ, we have a two-fold benefit—deliverance from the thralldom of death and the mortification of our flesh.

8. But it is not right to omit His "descent into hell" which is of no small importance towards the accomplishment of our redemption. This was inserted a little after the days of the apostles and was gradually received in the churches. Some are of opinion that this clause contains nothing new, but is only a repetition of what had before been said respecting His burial, because the word rendered here "hell" is frequently used in Scripture to signify the grave. While it is true that the word "hell" is frequently understood to be of the "grave" I say it is not probable that such a superfluous tautology could have found its way into this compendium, in which the principal articles of faith are summarily expressed with the utmost possible brevity.

9. Others interpret that Christ descended to the souls of the fathers who had died under the law for the purpose of announcing the redemption and liberating them from the prison in which they were confined. They quote Ps. 107:16 and Zech. 9:11 and imagine a subterraneous cavern to which they have the name **Limbus**. This is a fable.

But I confess that Christ rather illuminated them by the power of His Spirit that they might know that the grace which they had only tasted by hope was then exhibited to the world. Probably to this we accommodate that passage of Peter where he says that Christ "went and preached unto the spirits who were

keeping watch as in a tower" (I Pet. 3:19). This is generally rendered "the spirits in prison", but I conceive improperly.

The context also gives us to understand that the faithful who had died before that time, were partakers of the same grace with us. For the apostle amplifies it penetrated even to the dead, when the souls of the faithful enjoyed the present view of the visitation they had been anxiously expecting. On the contrary it was more clearly discovered to the reprobate that they were excluded from all salvation. But since Peter had not spoken in this distinct manner of the pious and the impious, we must not understand him as confounding them all together. He only designs to say that the knowledge of Christ's death was common to them both.

10. But laying aside the Creed, we have to seek a more certain explanation of the descent of Christ into hell, and we find one in the Word which also gives consolation. It is in Acts 2:24 where it is declared "it was not possible that He should be holden of the pains of death." This verse tells us that not only the body of Christ was given as the price of our redemption, but that there was another greater and more excellent ransom, since He suffered in His soul the dreadful torments of a person condemned and irretrievably lost.

11. In this sense Peter says that "God raised Him up, having loosed the pains of death, because it was not possible that He should be holden of it." (Acts 2:24). Notice that He does not simply say "death" but that the Son of God was involved in "the pains of death" which proceed from the Divine wrath and malediction which is the origin of death. We affirm also that according to Heb. 5:7 and Matt. 27:46 and Isa. 53:4 Christ sustained the weight of the Divine severity. Hilary argues that by this descent we have obtained the destruction of death. Again, in another place, "The Son of God is in hell, but man is raised to heaven". Thus by contending with the pains of hell He obtained the victory that in death we may no longer dread those things which our Prince has destroyed.

12. We ought, therefore, as Ambrose justly advises, fearlessly

to acknowledge the sorrow of Christ, unless we are ashamed of the cross. If His soul had experienced no punishment, He would have been only a Redeemer of the body.

It is also wrong to measure the emotional stresses suffered by Christ by the standards of sinful men. Robbers and malefactors obstinately rush forward to death. Many men nobly despise it and others calmly submit to it. But what constancy and magnanimity would the Son of God have discovered in being astonished and almost struck dead with fear of it? For it is related of Him what might generally be accounted a prodigy, that through the vehemence of His agonies, drops of blood flowed from His face. What disgraceful effeminacy would this have been to be distressed by the fear of a common death, as to be in a bloody sweat and incapable of being comforted without the presence of angels! Does not His thrice-repeated prayer proceeding from an incredible bitterness of soul demonstrate that Christ had a more severe conflict than with common death? If any one inquire whether Christ was then descending hell, when He deprecated death, I reply this was the prelude to it whence we conclude what horrible agonies He must have suffered.

13. Next follows His resurrection from the dead. Although our salvation is perfectly accomplished by His death, yet we are said to have been "begotten again to a lively hope" — not by His death, but "by His resurrection from the dead" (I Pet. 1:3). For it is on His resurrection that our faith principally rests. According to Paul, "Christ was delivered for our offences, and was raised again for our justification" (Rom. 4:25), as though he had said that sin was removed by His death and righteousness restored by His resurrection. Wherefore we ascribe our salvation partly to His death and partly to His resurrection. Therefore Paul asserts that He was "declared to be the Son of God, by the resurrection from the dead" (Rom. 15:4) because He then displayed His heavenly power, which is both a lucid mirror of His Divinity and a firm support of our faith (II Cor. 13:4; Phil. 3:10). Let us remember, therefore, that whenever mention is made of His death alone, it comprehends also what strictly

belongs to His resurrection and vice versa.

Besides, as we have before stated that the mortification of our flesh depends on communion with His cross, so it must be understood that we obtain another benefit, corresponding to that, from His resurrection (Rom. 6:4, 5; Col. 3:1, 2). A third benefit we derive from His resurrection is, as it were, a pledge to assure us of our own resurrection (I Cor. 15).

14. His resurrection is properly followed in the Creed by His ascension to heaven which was the real commencement of His reign (Eph. 4:10). By being received up into heaven, He removed His corporeal presence from our view, not that He might no longer be present with the faithful who were still in a state of pilgrimage on earth, but that He might govern both heaven and earth by a more efficacious energy. As His body was elevated above all heavens, so His power and energy have been diffused and extended beyond all the limits of heaven and earth. (Matt. 28:20).

15. After His ascension it is immediately added that He is seated at the right hand of the Father. This is a similitude borrowed from princes who have their assistance to whom they depute the exercise of government. So Christ, by whose medium God chooses to reign, is said to have been received to His right hand, as though it were said that He had been inaugurated in the government of heaven and earth till He descends to judgment (Eph. 1:20-22). All things, celestial and terrestrial, are committed to His government. "Sitting" refers not to posture of His body, but to the majesty of His dominion, presiding at the tribunal of heaven.

16. By faith we also "sit together" with Him, "in heavenly places" (Eph. 2:6). We not only hope for heaven but already possess it in our Head. Faith knows that His residence with His Father conduces greatly to our advantage, for there He continually appears before the Father as our advocate and intercessor (Rom. 8:34), attracting the eyes of the Father to His righteousness, so as to avert them from sins. He reconciles Him to us and by His intercession makes a way of access to His throne (Heb. 4:16).

In the third place faith has an apprehension of His power in which consists our strength, wealth and triumph over hell. He sits on high that He may sanctify us by His Spirit and adorn His Church with a variety of graces and defend it by His protection from every calamity. And the Father has conferred on Him this power till He completes the last act by coming to judge the living and the dead.

17. Faith is called to mediate on that visible presence which He will manifest at the last day, for He will descend in the same visible form in which He was seen to ascend (Act 1:11). He will appear with the splendour of immortality and with a host of angels (Matt. 24:30; 25:31; I Thess. 4:16, 17). We are commanded to expect Him as our Redeemer at the last day when He will separate the sheep from the goats and none will escape His judgment. From the remote corners of the world they will hear the sound of the trumpet, both the living and the dead. In a moment, as far as the living are concerned, their mortal life will be extinguished and absorbed and will be transformed into a nature entirely new. The dead in Christ shall rise first: then they which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (I Thess. 4:16, 17; Acts 10:42; II Tim. 4:1).

18. It is a source of peculiar consolation to hear that He will preside at the judgment, who has already destined us to sit in judgment with Him, so far will He be from ascending the tribunal to condemn us. (Rom. 8:34). It is no inconsiderable security that we shall stand before no other tribunal than that of our Redeemer and that He will relieve the consciences of His people from fear concerning the judgment.

Thus far I have followed the order of the Apostle's Creed which I believe to be universally received as a confession of faith from the days of the apostles. What we ought to regard principally, however, is that it comprehends a complete account of our faith in a concise and distinct order and that everything it contains is confirmed by Scripture.

19. In conclusion we see that the whole of our salvation and

all the branches of it are comprehended in Christ. If we seek salvation, we are taught by His name JESUS that it is in Him. If we seek any other gifts of the Spirit, they are to be found in His unction; strength, in His dominion; purity in His conception; redemption, in His passion; absolution, in His condemnation; remission of the curse, in His cross; satisfaction, in His sacrifice; purification, in His blood; reconciliation, in His descent into hell; mortification of the flesh, in His sepulchre; newness of life and immortality, in His resurrection; inheritance of the celestial kingdom, in His entrance into heaven; protection, security, abundance and enjoyment of all blessings, in His kingdom; a fearless expectation of the judgment, in the judicial authority committed to Him.

CHAPTER XVII

Christ Truly and Properly Said to Have Merited the Grace of God and Salvation for Us.

1. We must devote an additional Chapter to the solution of this problem. For there are some men who, though they confess that Christ obtained salvation for us, yet cannot bear the word **merit**. These maintain that Christ is only the instrument and not the Author of grace.

Now when we speak of the merit of Christ we do not consider Him as the origin of it, but we ascend to the ordination of God which is the first cause. Because it was of His mere good pleasure that the Father appointed Him Mediator to procure salvation for us. But the merit of Christ and the mercy of God are not antithetical, but synthetical. So the justification of men is both from God's mercy and through the merit of Christ. But to our works are directly and equally opposed the gratuitous favour of God and the obedience of Christ.

2. The distinction between God's mercy and Christ's merit is gathered from numerous passages of Scripture. For example, "God so loved the world that He gave His only begotten Son that whosoever believeth should not perish" (Jn. 3:16). Here we see that the love of God holds the first place, is the supreme or original cause, and that faith in Christ follows as the second cause. If it be objected that Christ is only the formal cause, this diminishes His merit more than words quoted will bear. For, if we obtain righteousness by a faith which relies on Him, it is in Him we are to seek the cause of our Salvation. Another passage teaching the same truth is I Jn. 4:10; "Not that we loved God, but that He loved us, and sent His Son to be the propitiation of our sins". These words clearly demonstrate, that to remove

every obstacle in the way of His love towards us, God appointed a method of reconciliation in Christ. Other passages of Scripture are I Jn. 2:2; Col. 1:19, 20; II Cor. 5:19; Eph. 1:6; Eph. 2:16; II Cor. 5:21. There is the love of God but also the grace of Christ, indeed the grace that is His and which proceeds from Him. The two are complementary to each other.

3. The grace Christ has merited from the Father for us is obtained by His obedience. If it is Christ who has appeased God by His obedience, if He has suffered, the just for the unjust, then Salvation has been obtained by His righteousness, which is the same as being merited.

4. Now, when we say that grace is procured for us by the merit of Christ, we intend that we have been purified by His blood and that His death was an expiation for sins (I Jn. 1:7). The blood of Christ was the price of satisfaction to the justice of God. (Matt. 26:28, Jn. 1:29). The ancient sacrifices, whereby Moses declared atonement was made for sin, give us a fine exhibition of the power and efficiency of the death of Christ. The author of Hebrews copiously discusses the subject of Christ's blood and stresses that it is by His blood that He obtained our redemption (Heb. 9:12).

5. Furthermore, the apostles declare that Christ paid a price to redeem us: "Being justified freely by His grace, through the redemption that is in Christ Jesus; whom God both set forth to be a propitiation; through faith in His blood" (Rom. 3:24, 25; I Pet. 1:18, 19; I Cor. 6:20; I Tim. 2:5, 6; Col. 1:14; Col. 2:14). Through the "redemption by His blood," which is equated with "forgiveness of sins", we are justified or acquitted before God, because that blood is a complete satisfaction for us.

Christ also merited favour for us by keeping the law, and He reconciles us to God as though we were complete observers of the law ourselves (Gal. 2:21; Lev. 18:5; Acts 13:39; Gal. 4:4, 5; Rom. 4:5).

6. For Lombard and the schoolmen to inquire whether Christ merited for Himself is foolish curiosity. What necessity was there for the only begotten Son of God to make any new

acquisition for Himself? For it is said, not that the Father consulted the benefit of the Son in His merits, but that He “delivered Him to death, and spared Him not” (Rom. 8:32) because He loved the world (Jn. 3:16). By transferring the benefit of His sanctity to others, He declares that He makes no acquisition for Himself. It is highly worthy of our observation that in order to devote Himself wholly to our salvation, Christ in a manner forgot Himself.

GLOSSARY

GLOSSARY

A

| | |
|---------------------|---|
| abettor | one who incites by encouragement or aid (in a bad sense). |
| abrogation | annulment; abolishment. |
| absolution | remission of sins, declared officially by a priest. |
| adduce | to bring forward in discussion. |
| adumbration | foreshadow. |
| adventitious | accidental. |
| agility | nimbleness |
| aggrandise | to make greater. |
| allegorise | to narrate symbolically. |
| Anabaptist | one holding that baptism should be for adults only and therefore that those baptised in infancy must be baptised again. |
| animosity | enmity; strong dislike. |
| annihilate | to put out of existence. |
| antediluvian | existing before Noah's Flood. |
| appellation | that by which anything is called; named. |
| appositely | aptly. |
| apprehension | a laying hold of by the intellect. |
| apprise | to inform. |
| approbation | approval; confirmation. |
| arrogate | to claim proudly or unduly. |
| aspersion | slander; a shower or spray. |
| assiduous | constant or unwearied in application. |
| attribute | that which is inherent in, or inseparable from, anything. |
| avarice | eager desire for wealth. |
| avidity | greed. |

B

| | |
|---------------|-----------------------|
| broach | to open up; to utter. |
|---------------|-----------------------|

C

| | |
|----------------------|--|
| calumny | false accusation; slander. |
| capricious | changeable. |
| caricature | a likeness of anything so distorted as to appear ridiculous. |
| cavil | to make empty, trifling objections. |
| celibacy | unmarried state esp. under a vow. |
| coalesce | to grow together or unite in one body. |
| cohabitation | dwelling together as husband and wife. |
| compendium | abridgment. |
| compendious | short, concise. |
| concatenation | a series of things depending on each other. |
| conciliate | to win over; to reconcile. |
| concupiscence | sexual appetite; lust. |
| concupiscible | of a violent desire, sexual appetite; lustful. |
| confute | refute, bring to nought. |
| conjugal | pertaining to marriage. |
| consonant | consistent. |
| consummate | complete; supreme. |
| contagion | transmission of a disease by direct contact with an infected person or object. |
| continence | self-restraint or abstinence, esp. sexual. |
| contingence | a chance happening. |
| contrivance | invention. |
| contumacy | obstinate opposition or resistance. |
| copiously | overflowing. |
| crimination | accusation. |
| cupidity | covetousness. |
| cursorily | running over quickly. |

D

| | |
|-------------------|--|
| debility | weakness. |
| denominate | to give a name to. |
| deprecate | to try to ward off by prayer; to argue or protest against. |

| | |
|-----------------------|----------------------------------|
| derogate | to lessen by taking away. |
| detract | to take away. |
| diminution | a lessening. |
| disapprobation | disapproval. |
| divest | to strip or deprive of anything. |
| divulge | to reveal. |
| docility | readiness to learn. |

E

| | |
|--------------------|---|
| edict | an order issued by a king or lawgiver. |
| educe | draw out. |
| effeminacy | womanish softness or weakness. |
| eulogium | praise; a speech or writing in praise. |
| elucidate | to throw light upon. |
| elude | to escape by stratagem. |
| emanation | a flowing out from a source. |
| epithet | a descriptive term. |
| equity | fairness; moral justice of which laws are the imperfect expression. |
| estimable | that can be estimated or valued; worthy of esteem. |
| evanescent | fleeting; vanishing. |
| evince | to show clearly. |
| exculpate | to absolve; to clear from the charge of a crime. |
| execrable | detestable, accursed. |
| exonerate | to acquit; to free from the burden of blame or obligation. |
| exotic | introduced from a foreign country; alien. |
| extant | still standing or existing. |
| extenuate | to lessen. |
| extraneous | external, not belonging to a thing. |
| expiation | atonement. |
| explication | explanation. |
| expunge | to wipe out. |

F

| | |
|-------------------|--|
| felicity | happiness. |
| fetid | stinking. |
| figment | fabrication or invention. |
| filiation | the fact of being child of a certain parent. |
| flagitious | grossly wicked. |
| forensic | belonging to courts of law. |
| fortitude | courage in endurance. |
| fortuitous | happening by chance. |
| frivolous | trifling, silly. |

G

| | |
|----------------------|--|
| genii | from genius, a good or evil spirit supposed to preside over each person, place and thing, and esp. to preside over a man's destiny from his birth. |
| gesticulation | making vigorous gestures. |
| gloss | brightness or lustre. |
| gluttony | excess in eating. |
| Godhead | state of being God; divine nature. |
| gratuitous | done or given for nothing. |

H

| | |
|-------------------|----------------------------|
| heresiarch | a leader in heresy. |
| homily | a plain expository sermon. |
| hypostasis | substance; essence. |

I

| | |
|--------------------|---|
| ignominy | public disgrace. |
| imbecility | quality of being imbecile, mentally feeble. |
| immolation | act of sacrificing. |
| impediment | obstacle. |
| impetuosity | acting with headlong violence. |
| imprecation | a prayer that a curse may fall on anyone. |

| | |
|----------------------|--|
| impropriety | an unsuitable act or expression. |
| incest | sexual intercourse within the prohibited degrees of kindred. |
| incredulity | not believing; scepticism. |
| indolent | lazy. |
| indubitable | that cannot be doubted. |
| inebriate | to make drunk. |
| ineffable | incapable of expressing in words. |
| inexplicate | incapable of being explained. |
| infatuate | to inspire with foolish passion. |
| injudicious | unwise. |
| inordinate | unrestrained. |
| innate | inborn. |
| insidious | watching an opportunity to ensnare. |
| insinuation | the act of suggesting indirectly. |
| institute | a book of precepts, principles or rules. |
| interdict | to prohibit. |
| invalidate | to render of no effect. |
| inveigh | to make an attack with words. |
| inveterately | stubbornly; rootedly hostile. |
| irascible | susceptible to ire or anger. |
| irradiate | to shed light upon. |
| irretrievably | not to be recovered. |
| irruption | a bursting or breaking in. |

J

| | |
|------------------|------|
| judicious | wise |
|------------------|------|

L

| | |
|-----------------------|-----------------------------------|
| lascivious | exciting sensual emotions. |
| lethargy | dullness, inaction. |
| libidinous | having a strong sexual desire. |
| licentiousness | unrestraint in sexual behaviour. |
| lineament | distinctive feature. |
| lisp | to speak imperfectly, as a child. |

| | |
|------------------|----------------|
| loquacity | talkativeness. |
| lustre | brightness. |

M

| | |
|----------------------|--|
| machination | intrigue; plot. |
| magnanimity | greatness of soul. |
| malefactor | criminal. |
| malignant | disposed to do harm. |
| meridian | midday. |
| mole | a small insectivorous animal with very small eyes which burrows in the ground. |
| mollify | to soften. |
| mortification | subduing of the passions and appetites by penance or abstinence. |
| munificence | bountifulness. |
| myriad | ten thousand; an immense number. |

N

| | |
|-------------------|---|
| necromancy | art of revealing future events by calling up and questioning the spirits of the dead. |
| nefarious | wicked in the extreme. |
| nugatory | worthless; unavailing. |
| nullity | nothingness. |

O

| | |
|----------------------|---|
| obduration | indifference to or unmoved by human feelings. |
| oblation | sacrifice. |
| obliquity | divergence from moral standards. |
| obliterate | to blot out. |
| obloquy | reproachful language. |
| obstreperous | clamorous; noisy; unruly. |
| obtrude | to thrust forward; or upon one, unduly or unwelcomely. |
| obnoxiousness | liableness (to hurt, punishment, or censure); subjection to the authority; offensiveness. |

| | |
|--------------------|--|
| odious | offensive; hateful, n. odium. |
| ostentation | display to draw attention or admiration. |

P

| | |
|-----------------------|---|
| paltry | not worthy of considering. |
| parricidal | murder of a parent or near relative. |
| Pelagian | follower of Pelagius, a 5th century British monk, who denied original sin. |
| penal | pertaining to punishment. |
| perdition | utter loss or ruin. |
| perfidy | basely violating of faith. |
| perjury | false swearing. |
| pernicious | highly injurious. |
| perspicuity | lucidity; clearness. |
| pertinaciously | holding obstinately to an opinion or purpose. |
| pleasantry | enjoyment. |
| plenitude | fulness. |
| polity | political organisation. |
| posterity | those coming after. |
| pravity | wickedness. |
| premise | a proposition stated or assumed for after reasoning. |
| prerogative | a peculiar advantage shared by no other. |
| presage | to warn of something as yet to come. |
| prescience | foreknowledge. |
| pretension | pretence; show; pretext. |
| probation | testing; a preliminary time or condition appointed to allow fitness or unfitness to appear. |
| prodigy | any person or thing that causes great wonder. |
| procurer | one who contrives to obtain. |
| progenitor | forefather. |
| prolix | long and wordy; longwinded. |
| promiscuously | confusedly or indiscriminately mixed. |
| propensity | inclination of mind. |
| propitiation | atoning sacrifice. |

| | |
|--------------------|-----------------------|
| propitious | favourable. |
| puerile | childish. |
| putrefy | to cause to rot. |
| putrescence | incipient rottenness. |
| putrid | rotten. |

R

| | |
|---------------------|---|
| ramification | branching. |
| rapine | plundering. |
| receptacle | that in which anything may be stored. |
| rectitude | uprightness. |
| remunerate | to pay for service rendered. |
| reprehend | reprove. |
| repression | restraint. |
| reprobate | one rejected by God; an abandoned or profligate person. |
| repugnancy | opposition. |
| retribution | giving in return. |

S

| | |
|-----------------------|--|
| sacerdotal | priestly. |
| sacrilege | a profanation of anything holy. |
| sagacity | keenness in perception or thought. |
| sanction | act of giving authority. |
| sanguinary | bloody. |
| scruple | a small weight; a difficulty or consideration usually moral, obstructing action. |
| scrupulousness | offering of moral objections. |
| scurrilous | coarsely or vulgarly abusive. |
| septenary | a seven, a set of seven. |
| sensory | the seat of sensation in the brain; the mind; the nervous system. |
| sobriety | calmness; gravity. |
| sophist | one of a class of public teacher of rhetoric, philosophy in ancient Greece. |

| | |
|---------------------|--|
| specious | looking well at first sight. |
| statuary | a sculptor. |
| subservience | help in a subordinate way. |
| subsistence | real being. |
| subterfuge | an evasive device, esp. in discussion. |
| suffrage | sanction, supporting opinion. |
| superfluous | above what is enough. |

T

| | |
|--------------------|---|
| tacitly | silently. |
| tardy | late. |
| tautology | use of words that say the same thing. |
| temerity | rashness; unreasonable contempt of danger. |
| tenet | opinion, principle or doctrine which a person holds or maintains as true. |
| terrestrial | earthly. |
| thralldom | bondage, slavery. |
| torpid | sluggish. |
| trinal | three. |
| turpitude | vileness. |
| tutelage | guardianship. |

U

| | |
|----------------------|---------------|
| unequivocally | not doubtful. |
|----------------------|---------------|

V

| | |
|--------------------|---|
| venial | pardonable. |
| vestige | a surviving trace of what has almost disappeared. |
| vicarious | filling the place of another. |
| vicegerent | one ruling in place of a superior. |
| vicissitude | change of fortune. |
| vitiate | to spoil. |
| volition | act of willing or choosing. |

W

| | |
|---------------|---------|
| wanton | unruly. |
|---------------|---------|

WHAT OTHERS SAY

“What Plato is among philosophers, or the Iliad among epics, or Shakespeare among dramatists, that **Calvin’s Institutes** is among theological treatises.”

— B. B. Warfield.

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