

The Institutes of the Christian Religion - Outlined by John Calvin

“Study to show yourself approved unto God, a workman that does not need to be ashamed, dividing the Word of Truth rightly” 2 Timothy 2:15

Translated by Thomas Norton

Outlined and Edited for Grammar and Clarity by Rev. T.R. Penry III

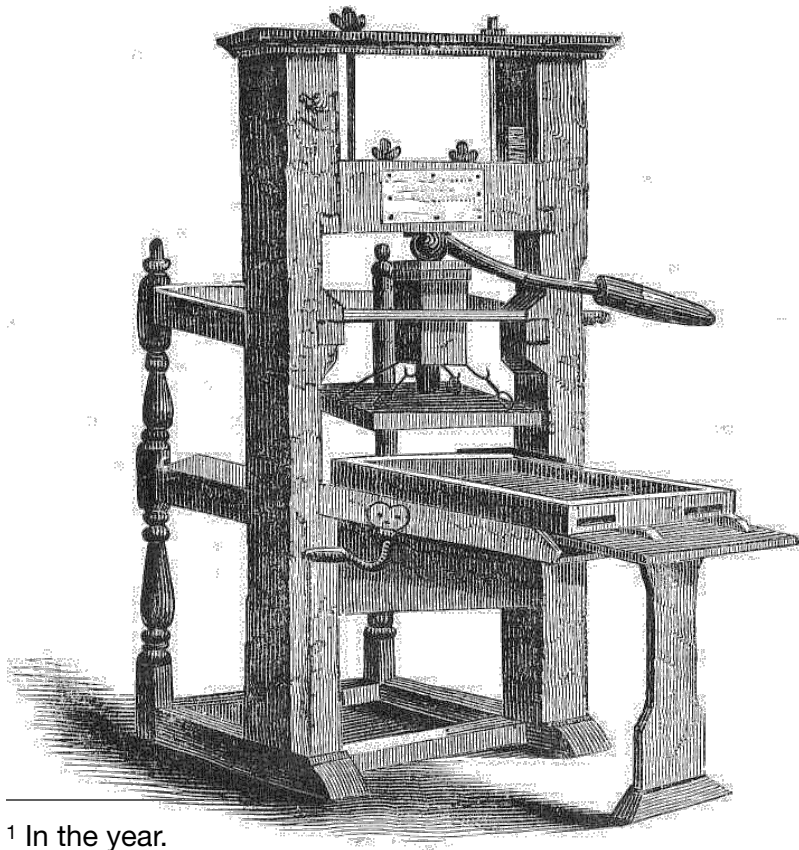


Cor meum tibi offero, Domine, prompte et sencere
“My heart I offer to You, promptly and sincerely

THE INSTITUTION OF Christian Religion, written in Latin by Master John Calvin, and translated into English according to the author's last edition and seen and allowed according to the order appointed in the Queen's Majesty's injunctions. Imprinted in London by Reynold Wolfe and Richard Harison. Anno¹ 1561.
Cum priuilegio ad imprimendum solum² (Imprinted with privilege).

The Printers to the Readers.

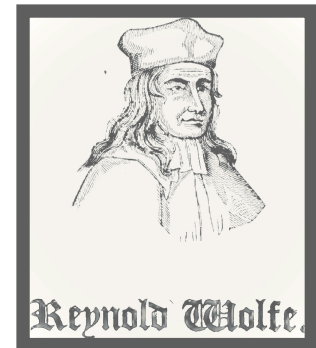
Whereas some men have thought and reported it to be a fault and negligence in us for that we have so long kept back from you, this book is so profitable a work for you, namely since master John Dawes had translated it and delivered it into our hands more than a twelvemonth past: you shall understand for our excuse in that behalf, that we could not well imprint it sooner, for we have been by diverse necessary causes constrained with our earnest request to procure another friend of ours to translate it whole again. We trust you shall allow this translation, for it has been faithfully done by the translator and wholly perused by such men, whose judgment and credit of all the godly learned in England are well known and esteemed. But since it has come forth, we pray you accept and use it. If any faults have passed us by oversight, we pray you let us have your patience, as you have had our diligence.



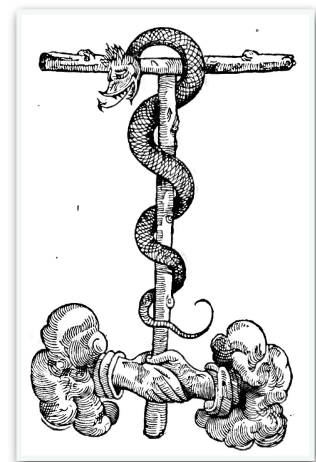
¹ In the year.

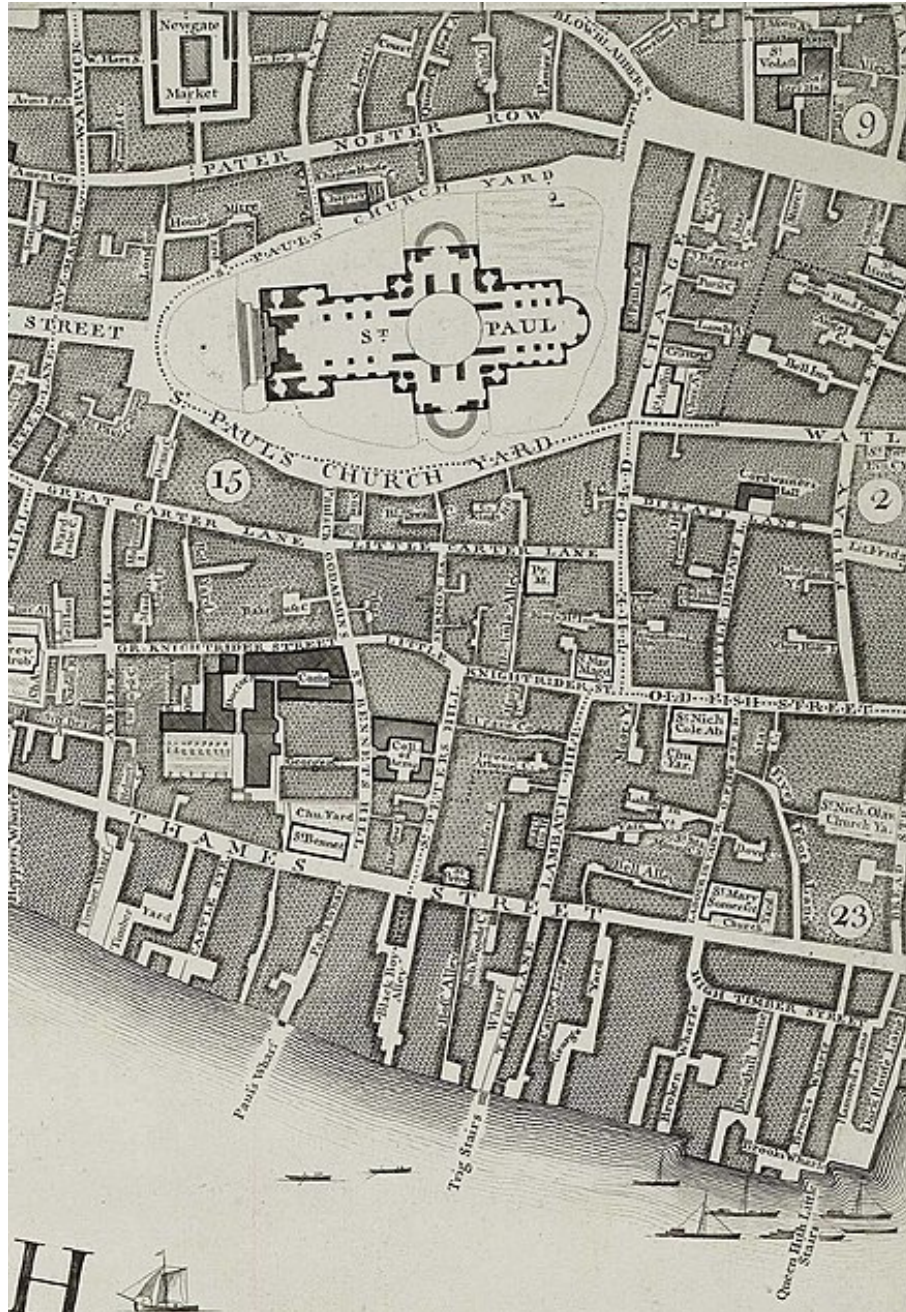
² With the exclusive right to print.

³ The sign of the Brazen Serpent (a device used by foreign printers) outside of Reynold Wolfe's printing office in St. Paul's Church Yard, London, England.



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Along with the advent of printing, St Paul's Churchyard (Historically included St. Paul's Cross⁴) became the center of the book trade in England. Richard III's 1484 Parliament passed the act⁵ which encouraged them to do business in London.

⁴ St Paul's Cross was an "open-air pulpit" from which political and religious public statements brought about by the Reformation during the sixteenth and seventeenth centuries.

⁵ The Ninth Statute of Richard III's Parliament: . "To Richard and his councillors belongs the honour of having devised the first piece of legislation for the protection and fostering of the art of printing and the dissemination of learning by books."

THE ORIGINAL TRANSLATOR'S PREFACE.⁶
PREFIXED TO THE FOURTH EDITION 1581 AND REPRINTED VERBATIM IN ALL THE
SUBSEQUENT EDITIONS.

THOMAS NORTON, THE TRANSLATOR TO THE READER.

Edited for clarity and grammar by Rev. T.R. Penry III

Good reader, I offer you, for the fourth time printed in English, Master Calvin's book of the Institution of Christian Religion, a book of great labor to the author and of great profit to the Church of God. Master Calvin first wrote a small number of books when he was young. Since then, he has at various times published it with new additions of work, still protesting at every edition himself to be one of those 'who write in order to make progress, and who make progress by writing' (qui scribendo proficiunt, et proficiendo scribunt)⁷. At length having, in many of his other works, given an exposition of various books of the Scriptures, and at the same time, finding occasion to discuss various commonplaces⁸ and matters of doctrine, which is handled according to the occasions of the text that were offered him, and not in any other method was this present work made ready for the Reader's use. He, therefore, entered into this purpose to enlarge this book of Institutions, and therein to regard all those titles and commonplaces primarily, with this intent: that whensoever any occasion fell in his other books for any reason, he would not amplify his books of commentaries and expositions therewith, but refer his reader wholly to this storehouse and treasure of that sort of divine learning. As age and weakness grew upon him, so he hastened his labor,

⁶ from <https://www.ccel.org/ccel/c/calvin/institutes/cache/institutes.pdf>

⁷ In the opinion of the author of this present work, this quote from Thomas Norton in Latin refers to St. Augustine's intent in Letters, 143.2 (see also St. Augustine's work - *Retractationes/Reconsiderations*).

St. Augustine, *Letters*, 143.2 (to Marcellinus): Hence I confess that I try to be one of those who write in order to make progress, and who make progress by writing. If therefore I've said anything somewhat rash or stupid, which deserves blame not only by others who are able to detect it but also by myself (since I at least ought to see my mistake afterwards, if I'm making progress), that is no cause for surprise or sorrow. Rather it is cause for pardon and congratulation, not because a mistake has been made but because it has been renounced. For that man loves himself in an excessively bad way who wishes others to be mistaken too, in order that his own mistake might remain undiscovered.

Ego proinde fateor me ex eorum numero esse conari, qui proficiendo scribunt, et scribendo proficiunt. Unde si aliquid vel incautius, vel indoctius a me positum est, quod non solum ab aliis qui videre id possunt, merito reprehendatur, verum etiam a meipso, quia et ego saltem postea videre debeo, si proficio; nec mirandum est, nec dolendum: sed potius ignoscendum atque gratulandum; non quia erratum est, sed quia improbatum. Nam nimis perverse seipsum amat qui et alios vult errare, ut error suus lateat.

⁸ Commonplace (n.) - 1540s, "a statement generally accepted," a literal translation of Latin locus communis, itself a translation of Greek koinos topos "general topic," in logic, "general theme applicable to many particular cases." ... Meaning "memorandum of something that is likely to be again referred to, striking or notable passage" ... (from www.etymonline.com)

and, according to his petition to God, his life ended with the end of his life's work, for he lived not long after.

So great a jewel was meant to be beneficial, that is to say, applied to most common use. Therefore, at the very beginning of the Queen's Majesty's most blessed reign, I translated it out of Latin into English for the commodity⁹ of the Church of Christ at the special request of my dear friends of worthy memory, Reginald Wolfe and Edward Whitchurch, the one her Majesty's printer for the Hebrew, Greek, and Latin tongues, the other her Highness' printer of the books of Common Prayer. I performed my work in the house of my said friend, Edward Whitchurch, a man well known of upright heart and dealing, an ancient zealous gospeller¹⁰, as plain and true a friend as ever I knew living, and as desirous to do anything to the common good, especially by the advancement of true religion.

At my first edition of this book, I considered how the author purposely labored to write precisely and to pack a significant amount of content in a small room of words; yea, and those so circumspectly and precisely ordered, to avoid the cavillations¹¹ of such as for hostility to the truth therein contained would gladly seek and abuse all advantages which any oversight in the penning of it might find, that the sentences thereby became so full as nothing might well be added without idle superfluity, and again so highly pared, that nothing could be diminished without taking away some necessary substance of matter therein expressed. This manner of writing, besides the peculiar terms of arts and figures and the difficulty of the issues themselves, being throughout interlaced with the school men's controversies, made a great hardness in the author's book, in that tongue wherein otherwise he is both plentiful and accessible, insomuch that it suffices not to read him once unless you can be content to read in vain. This consideration encumbered me with great doubtfulness for my translation's whole order and frame. If I should follow the words, I saw that, of necessity, the hardness in the translation must be greater than was in the tongue wherein it was originally written. If I should leave the course of words and grant myself liberty after the natural manner of my tongue, to say that in English, which I conceived to be his meaning in Latin, I perceived how hard it would be to escape error and, on the other side, in this matter of faith and religion, how perilous it was to err. For I do not presume to warrant his meaning without his words. And they that know how to translate well and faithfully, especially in matters of religion, know that only the grammatical construction of words suffice, but also that the very building and order to observe all advantages of vehemence or grace, in the placing or accent of words, make much to the authentic setting forth of a writer's mind.

In the end, I rested upon this determination to follow the words so near as the phrase of the English tongue would suffer me. Which purpose I so performed, that if the English book were printed in such paper and letter as the Latin is, it should not

⁹ Early 15c., "benefit, profit, welfare;" also "a convenient or useful product," from Old French *commodit* "benefit, profit" (15c.)... (from www.etymonline.com)

¹⁰ Refers to a zealous proclaimer of faith in the Gospel. Also, one who reads or sings the Gospel in Church. Depending on the context, can be a term of reproach (i.e. the Puritans).

¹¹ Objections or disputes concerning trivial matters or frivolities.

exceed the Latin in quantity. Whereby, besides all other commodities that a faithful translation of so good a work may bring, this one benefit is moreover provided for such as are desirous to attain some knowledge of the Latin tongue (which is, at this time, to be wished in many of those men for whose profession this book most fitly serves), that they shall not find any more English than shall suffice to construe the Latin withal, except in such few places where the significant difference of the phrases of the languages enforced me: so that, comparing the one with the other, they shall both profit in good matter, and furnish themselves with understanding of that speech, wherein the greatest treasures of knowledge are disclosed.

In the doing hereof, I did not only trust mine own wit or ability. Still, I examined my whole doing from sentence to sentence throughout the whole book with conference and overlooking of such learned men, as my translation being allowed by their Judgment, I did both satisfy mine own conscience that I had done truly, and their approving of it might be a good warrant to the reader that nothing should herein be delivered him but sound, unmingled, and uncorrupted doctrine, even in such sort as the author himself had first framed it. All that I wrote, the grave, learned, and virtuous man, M. David Whitehead (whom I name with honorable remembrance), did, among others, compare with the Latin, examining every sentence throughout the whole book. Beside all this, I privately required many, and generally all men with whom I ever had any talk of this matter, that if they found anything either not truly translated, or not Englished, they would inform me thereof, promising either to satisfy them or to amend it. Since then, I have not been advertised by any man of anything they would require to be altered. Neither had I, by reason of my profession, been otherwise occupied, any leisure to peruse it. That is why, not only at the second and third time, but also at this impression, you have no change at all in the work, but altogether as it was before.

Indeed, I perceived many men well-minded and studious of this book to require a table for their ease and furtherance. Their honest desire I have fulfilled in the second edition and have added to it a plentiful table, which is also here inserted, which I have translated out of the Latin, wherein the principal matters discoursed in this book are named by their due titles in order of the alphabet, and under every title is set forth a brief sum of the whole doctrine taught in this book concerning the matter belonging to that title or common-place; and in addition to that is added the book, chapter, and section or division of the chapter, where the same doctrine is more largely expressed and proved. For the reader's finding, I have caused the number of chapters to be set upon every leaf in the book and quoted the sections by their due numbers with the usual figures of algorism. And now, at this last publishing, my friends, by whose charge it is now newly imprinted in a Roman letter and smaller volume, with divers other Tables which, since my second edition, were gathered by Master Marlorate, to be translated and here added for your benefit.

Moreover, whereas in the first edition, the evil manner of my scribbling hand, the interlining of my copy, and some other causes well known among workmen of that faculty made very many faults to pass the printer, I have, in the second impression, caused the book to be composed by the printed copy, and corrected by the written; whereby it must needs be that it was much more genuinely done than the other was, as I do know above three hundred faults amended. And now, at this last printing, the composing after a printed copy brings some ease, and the diligence used about the

correction having been right faithfully looked unto cannot be but much more truly set forth. This also is performed, that the volume is smaller, with a letter fair and legible, it is of more easy price, that it may be of more common use, and so to more large communicating of so great a treasure to those that desire Christian knowledge for the instruction of their faith, and guiding of their duties. Thus, on the printer's behalf and mine, your ease and commodity (good readers) provided for. Now rests your own diligence in studying it for your own profit.

To spend many words in commending the work itself were needless; yet thus much I think, I may both not unruly and not vainly say, that though many great learned men have written books of commonplaces of our religion, as Melancthon, Sarcerius, and others, whose works are very good and profitable to the Church of God, yet by the consenting Judgment of those that understand the same, there is none to be compared to this work of Calvin, both for his substantial sufficiency of doctrine, the sound declaration of truth in articles of our religion, the significant and learned confirmation of the same, and the most profound and strong confutation of all old and new heresies; so that (the Holy Scriptures excepted) this is one of the most profitable books for all students of Christian divinity. Wherein (good readers), as I am glad for the glory of God, and for your benefit, that you may have this profit of my travel, so I pray you let me have this use of your gentleness, that my doings may be construed to such good end as I have meant them; and that if anything mislikes you because of hardness, or any other cause that may seem to be my default, you will not immediately condemn the work, but read it after; in which you will find (as many have confessed to me that they have found by experience) that those things which at the first reading shall displease you for hardness, shall be found so easy as so hard matter would suffer, and, for the most part, more accessible than some other phrase which should with more significant looseness and smoother sliding away deceive your understanding. I confess, indeed, it is not finely and pleasantly written, nor carries with it such delightful grace of speech as some great wise men have bestowed upon some more foolish things, yet it contains sound truth set forth with faithful plainness, without wrong done to the author's meaning; and so, if you accept and use it, you shall not fail to have great profit thereby, and I shall think my labor very well employed.

Thomas Norton.



Thomas Norton.

PREFATORY/INTRODUCTORY ADDRESS
TO
HIS MOST CHRISTIAN MAJESTY, 1 THE MOST MIGHTY AND ILLUSTRIOUS
MONARCH,
FRANCIS, KING OF THE FRENCH, HIS SOVEREIGN;¹²
JOHN CALVIN PRAYS PEACE AND SALVATION IN CHRIST¹³.

Sire,—When I first engaged in this work, nothing was farther from my thoughts than to write what should afterward be presented to Your Majesty. My intention was only to furnish a kind of rudiment by which those interested in religion might be trained to true godliness. And I toiled at the task chiefly for the sake of my countrymen, the French, multitudes of whom I perceived to be hungering and thirsting after Christ, while very few seemed to have been duly imbued with even a slender knowledge of him. That this was the object I had in view is apparent from the work itself, written in a simple and elementary form adapted for instruction.

But when I perceived that the fury of certain evil men had risen to such a height in your realm that there was no place in it for sound doctrine, I thought it might be of service if I were in the same work both to instruct my countrymen and also lay before your Majesty a Confession, from which you may learn what the doctrine is that so inflames the rage of those madmen who are this day, with fire and sword, troubling your kingdom, for I fear not to declare, that what I have here given may be regarded as a summary of the very doctrine which, they vociferate, ought to be punished with confiscation, exile, imprisonment, and flames, as well as exterminated by land and sea.

I know how to render our cause as hateful to Your Majesty as possible. They have filled your ears and mind with atrocious insinuations, but you will be pleased, of your clemency, to reflect that neither in word nor deed could there be any innocence; was it sufficient merely to accuse? When anyone, with the view of exciting prejudice, observes that this doctrine, of which I am endeavoring to give your Majesty an account, has been condemned by the suffrages of all the estates and was long ago stabbed again and again by partial sentences of courts of law, he undoubtedly says nothing more than that the power and faction of adversaries have violently oppressed it, and sometimes fraudulently and insidiously overwhelmed by lies, cavils, and calumny. While a cause is unheard, it is violence to pass sanguinary sentences against it; it is fraud to charge it, contrary to its deserts, with sedition and mischief.

That no one may suppose we are unjust in thus complaining, you, most illustrious Sovereign, can bear us witness with what lying calumnies it is daily traduced in your presence, as aiming at nothing else than to wrest the scepters of kings out of their hands, to overturn all tribunals and seats of justice, to subvert all order and government, to disturb the peace of society, to abolish all laws, destroy the distinctions of rank and property, and, in short, turn all things upside down. And yet, that which you hear is but the minor portion of what is said, for among the common people are

¹² In the last edition by Calvin, the words are, as here translated, simply, “Principi suo.” In the edition published at Basle in 1536, the words are, “Principi ac Domino suo sibiobservando.”

¹³ Ed. 1536. “In Domino.”

disseminated certain horrible insinuations—insinuations which, if well founded, would justify the whole world in condemning the doctrine with its authors to a thousand fires and gibbets. Who can wonder that the widespread hatred is inflamed against it when credit is given to those most iniquitous accusations? Why do all ranks unite in condemning our persons and our doctrine with one accord?

Carried away by this feeling, those who sit in judgment merely give utterance to the prejudices which they have imbibed at home and think they have duly performed their part if they do not order punishment to be inflicted on anyone until convicted, either on his confession or on legal evidence. But of what crime was convicted? “Of that condemned doctrine” is the answer. But with what justice condemned? The very essence of the defense was not to abjure the doctrine itself but to maintain its truth. On this subject, however, not a whisper is allowed!

Justice, then, most invincible Sovereign, entitles me to demand that you will undertake a thorough investigation of this cause, which has hitherto been tossed about in any way and handled most irregularly, without any order of law, and with passionate heat rather than judicial gravity.

Let it not be imagined that I am here framing my private defense to obtain a safe return to my native land. Though I cherish the feelings that became me as a man, still, as matters now are, I can be absent from it without regret. The cause which I plead is the common cause of all the godly, and therefore the very cause of Christ—a cause which, throughout your realm, now lies, as it were, in despair, torn and trampled upon in all kinds of ways, and that more through the tyranny of certain Pharisees than any sanction from yourself. But it matters not to inquire how the thing is done; the fact that it is done cannot be denied. For so far have the wicked prevailed, that the truth of Christ, if not utterly routed and dispersed, lurks as if it were ignobly buried; while the poor Church, either wasted by cruel slaughter or driven into exile, or intimidated and terror—struck, scarcely ventures to breathe. Still, her enemies press on with their customary rage and fury over the ruins they have made, strenuously assaulting the wall, which is already giving way. Meanwhile, no man comes forth to offer his protection against such furies. Anyone thought most favorable to the truth merely talks of pardoning the error and imprudence of ignorant men. For so those modest personages¹⁴ speak; giving the name of error and imprudence to that which they know to be¹⁵ the infallible truth of God, and of ignorant men to those whose intellect they see that Christ has not despised, seeing he has deigned to entrust them with the mysteries of his heavenly wisdom.¹⁶ Thus, all are ashamed of the Gospel.

Your duty, most serene Prince, is not to shut either your ears or mind against a cause involving such mighty interests as these: how the glory of God is to be maintained on the earth inviolate, how the truth of God is to preserve its dignity, how the kingdom of Christ is to continue amongst us compact and secure. The cause is worthy of your ear, your investigation, and your throne.

¹⁴ “Modesti homines,” not in Ed. 1536.

¹⁵ “Quam norunt,” not in Ed. 1536.

¹⁶ The words, “Quorum ingenium non adeo despicabile Christi fuisse vident,” not in Ed. 1536.

The characteristic of a true sovereign is to acknowledge that, in the administration of his kingdom, he is a minister of God. He who does not make his reign subservient to the divine glory acts the part not of a king but a robber. He, moreover, deceives himself who anticipates long prosperity to any kingdom not ruled by the scepter of God, that is, by his divine word. The heavenly oracle is infallible and has declared that “where there is no vision, the people perish” (Prov. 29:18).

Let not a contemptuous idea of our insignificance dissuade you from investigating this cause. We, indeed, are perfectly conscious of how poor and abject we are: in the presence of God, we are miserable sinners, and in the sight of men most despised—we are (if you will) the mere dregs and offscourings of the world, or worse, if worse can be named: so that before God there remains nothing of which we can glory save only his mercy, by which, without any merit of our own, we have admitted to the hope of eternal salvation¹⁷: and before men not even this much remains,¹⁸ since we can glory only in our infirmity, a thing which, in the estimation of men, it is the greatest ignominy even tacitly¹⁹ to confess. But our doctrine must stand sublime above all the glory of the world and invincible by all its power because it is not ours, but that of the living God and his Anointed, whom the Father has appointed King, that he may rule from sea to sea, and from the rivers even to the ends of the earth; and so rule as to smite the whole world and its strength of iron and brass, its splendor of gold and silver, with the mere rod of his mouth, and break them in pieces like a potter’s vessel; according to the magnificent predictions of the prophets respecting his kingdom (Daniel 2:34; Isaiah 11:4; Psalm 2:9).

Our adversaries, indeed, clamorously maintain that our appeal to the word of God is a mere pretext—that we are, in fact, its worst corrupters. How far is this not only malicious calumny but also shameless effrontery? You will be able to make your own decisions by reading our Confession. However, it may be necessary to make some observations that may help you read and study it with attention.

When Paul declared that all prophecy ought to be according to the analogy of faith (Romans 12:6), he laid down the surest rule for determining the meaning of Scripture. Let this rule test our doctrine, and our victory is secure. For what accords better and more aptly with faith than to acknowledge ourselves divested of all virtue that we may be clothed by God, devoid of all goodness that he may fill us, the slaves of sin that he may give us freedom, blind that he may enlighten, lame that he may cure, and feeble that he may sustain us; to strip ourselves of all ground of glorying that he alone may shine forth glorious, and we be glorified in him? When these things, and others to the same effect, are said by us, they interpose and querulously complain that in this way, we overturn some blind light of nature, fancied preparatives, free will, and works meritorious of eternal salvation, with their supererogations also;²⁰ because they cannot bear that the entire praise and glory of all goodness, virtue, justice, and

¹⁷ The words stand thus in the Ed. 1536: “Qua salvi nullo nostro merito factisumus.”

¹⁸ “Non ita multum,” not in Ed. 1536.

¹⁹ “Cum nutu,” not in Ed. 1536.

²⁰ The only word in the Ed. 1536 after “free will,” is “merita.”

wisdom, should remain with God. But we read not of any having been blamed for drinking too much of the fountain of living water; on the contrary, those are severely reprimanded who “have hewed them out cisterns, broken cisterns, that can hold no water” (Jeremiah 2:13). Again, what more agreeable to faith than to feel assured that God is a propitious Father when Christ is acknowledged as a brother and propitiator than confidently to expect all prosperity and gladness from Him, whose ineffable love towards us was such that He “spared not his own Son, but delivered him up for us all” (Romans 8:32) than to rest in the sure hope of salvation and eternal life whenever Christ, in whom such treasures are hid, is conceived to have been given by the Father? Here, they attack us and loudly maintain that this confidence is not free from arrogance and presumption. But as nothing is to be presumed of ourselves, so all things are to be presumed of God; nor are we stripped of vainglory for any other reason than that we may learn to glory in the Lord. Why go farther? Take but a cursory view, most valiant King, of all the parts of our cause, and count us of all wicked men the most iniquitous if you do not discover plainly that “therefore we both labor and suffer reproach because we trust in the living God” (1 Timothy 4:10); because we believe it to be “life eternal” to know “the only true God, and Jesus Christ,” whom he has sent (John 17:3). For this hope some of us are in bonds, some beaten with rods, some made a gazing—stock, some illegal, some most cruelly tortured, some obliged to flee; we are all pressed with straits, loaded with dire execrations, lacerated by slanders, and treated with the greatest indignity.

Look now to our adversaries (I mean the priesthood, at whose beck and pleasure others ply their hostility against us), and consider with me for a little by what zeal they are actuated. The true religion delivered in the Scriptures and which all ought to hold readily permits both themselves and others to be ignorant of, neglectful, and despise. They deem it of the little moment what each man believes concerning God and Christ, or disbelieves, provided he submits to the judgment of the Church with what they call²¹ implicit faith; nor are they greatly concerned though they should see the glow of God dishonored by open blasphemies, provided not a finger is raised against the importance of the Apostolic See and the authority of holy mother Church.²² Why, then, do they war for the mass, purgatory, pilgrimage, and similar follies, with such fierceness and acerbity, that though they cannot prove one of them from the word of God, they deny godliness can be safe without faith in these things—faith drawn out, if I may so express it, to its utmost stretch? Why? Just because their belly is their God, and their kitchen their religion, and they believe that if these were away, they would not only not be Christians, but not even men. Although some wallow in luxury, and others feed on slender crusts, they still all live in the same pot, which, without that fuel, might not only cool but also freeze altogether. He is anxious about his stomach, proving his faith's fiercest champion. In short, the object on which all men are bent is to keep their kingdom safe or their belly filled; not one gives even the slightest sign of sincere zeal.

Nevertheless, they cease not to assail our doctrine and to accuse and defame it in what terms they may to render it either hated or suspected. They call it new and of

²¹ “Ut aiunt,” not in Ed. 1536.

²² No part of this sentence from “provided” is in the Ed. 1536.

recent birth; they carp at it as doubtful and uncertain; they bid us tell by what miracles it has been confirmed; they ask if it is fair to receive it against the consent of so many holy Fathers and the most ancient custom; they urge us to confess either that it is schismatical in giving battle to the Church, or that the Church must have been without life during the many centuries in which nothing of the kind was heard. Lastly, they say there is little need for argument, for its quality may be known by its fruits, namely, the large number of sects, the many seditious disturbances, and the great licentiousness it has produced. No doubt, it is a straightforward matter for them, in the presence of an ignorant and credulous multitude, to insult over an undefended cause, but were an opportunity of mutual discussion afforded that acrimony which they now pour out upon us in frothy torrents, with as much license as impunity,²³ would assuredly boil dry.

1. First, in calling it new, they are exceedingly injurious to God, whose sacred word deserved not to be charged with novelty. To them, indeed, I very little doubt it is new, as Christ is new, and the Gospel new; but those who are acquainted with the old saying of Paul, that Christ Jesus “died for our sins, and rose again for our justification” (Romans 4:25), will not detect any novelty in us. That it long lay buried and unknown is the guilty consequence of man’s impiety, but now, when God’s kindness is restored to us, it ought to resume its antiquity just as the returning citizen resumes his rights.

2. It is owing to the same ignorance that they hold it to be doubtful and uncertain; for this is the very thing of which the Lord complains by his prophet, “The ox knows his owner, and the ass his master’s crib; but Israel doth not know, my people doth not consider” (Isaiah 1:3). But they may sport with its uncertainty, had they to seal their doctrine with their blood, and at the expense of life, it would be seen what value they put upon it. Very different is our confidence—which is not appalled by the terrors of death, and therefore not even by the judgment—seat of God.

3. In demanding miracles from us, they act dishonestly, for we have not coined some new gospel but retain the very one, the truth of which is confirmed by all the miracles that Christ and the apostles ever wrought. But they have a peculiarity which we have not—they can confirm their faith by constant miracles down to the present day! Instead, they allege miracles that might produce wavering in minds that are otherwise well disposed of; they are so frivolous and ridiculous, so vain and false. But were they even exceedingly wonderful? They could have no effect against the truth of God, whose name should always be hallowed everywhere, whether by miracles or the natural course of events. The deception would perhaps be more specious if Scripture did not admonish us of the legitimate end and use of miracles. Mark tells us (Mark 16:20) that the signs that followed the preaching of the apostles were wrought in confirmation of it; so Luke also relates that the Lord “gave testimony to the word of his grace, and granted signs and wonders to be done” by the hands of the apostles (Acts 14:3). Very much to the same effect are those words of the apostle, that salvation by a preached gospel was confirmed, “The Lord bearing witness with signs and wonders and with divers miracles” (Hebrews 2:4). Those things which we are told are seals of the gospel, shall we pervert to the subversion of the gospel? What was destined only to confirm the truth? Shall we misapply to the confirmation of lies? The proper course, therefore, is, in the first instance, to ascertain and examine the doctrine which is said

²³ “Tam licenter quam impune,” not in Ed. 1536.

by the Evangelist to precede. After it has been proved, but not till then, it may receive confirmation from miracles. But the mark of sound doctrine given by our Savior himself is its tendency to promote the glory not of men, but of God (John 7:18; 8:50). Our Savior having declared this to be a test of doctrine, we are in error if we regard as miraculous, works which are used for any other purpose than to magnify the name of God.²⁴ And it becomes us to remember that Satan has his miracles, which, although they are tricks rather than true wonders, are still such as to delude the ignorant and unwary. Magicians and enchanterers have always been famous for miracles, and miracles of an astonishing description have supported idolatry; these, however, do not make us converts to the superstitions of magicians or idolaters. In old times, too, the Donatists used their power of working miracles as a battering ram, with which they shook the simplicity of the common people. We now give to our opponents the answer which Augustine then gave to the Donatists (in Joan. Tract. 23), “The Lord put us on our guard against those wonder—workers, when he foretold that false prophets would arise, who, by lying signs and divers wonders, would, if it were possible, deceive the very elect” (Mt. 24:24). Paul, too, gave warning that the reign of antichrist would be “with all power, and signs, and lying wonders” (2 Thessalonians 2:9).

But our opponents tell us that their miracles are wrought not by idols, not by sorcerers, not by false prophets, but by saints: as if we did not know it to be one of Satan’s wiles to transform himself “into an angel of light” (2 Corinthians 11:14). The Egyptians, in whose neighborhood Jeremiah was buried, anciently sacrificed and paid other divine honors to him (Hieron. in Praef. Jerem). Did they not make an idolatrous abuse of the holy prophet of God? And yet, in recompense for so venerating his tomb, they thought²⁵ that they were cured of the bite of serpents. What, then, shall we say that it has been, and always will be, a most just punishment of God, to send on those who do not receive the truth in the love of it, “strong delusion, that they should believe a lie”? (2 Thessalonians 2:11). We, then, have no lack of miracles, sure miracles, that cannot be gainsaid. Still, those that our opponents claim are mere delusions of Satan since they draw off the people from the true worship of God to vanity.

4. It is a calumny to represent us as opposed to the Fathers (I mean the ancient writers of a purer age), as if they were supporters of their impiety. Were the contest to be decided by such authority (to speak in the most moderate terms), the better part of the victory would be ours.²⁶ While there is much that is admirable and wise in the writings of those Fathers, and while in some things it has fared with them as with ordinary men; these pious sons, forsooth, with the peculiar acuteness of intellect, and judgment, and soul, which belongs to them, adore only their slips and errors, while those things which are well said they either overlook, or disguise, or corrupt; so that it may be truly said their only care has been to gather dross among gold. Then, with dishonest clamor, they assail us as enemies and despisers of the Fathers. So far are we from despising them that if this were the proper place, it would give us no trouble to

²⁴ No part of the passage, beginning above, “The deception,” &c., is in Ed. 1536.

²⁵ Instead of “thought they were cured,” the Ed. 1536 says simply, “they were cured” (curarentur).

²⁶ “Ut modestissime etiam loquar,” not in the Ed. 1536.

support the greater part of the doctrines we now hold by their suffrages? Still, in studying their writings, we have endeavored to remember (1 Corinthians 3:21-23; see also Augustin. Ep. 28) that all things are ours, to serve, not lord it over us, but that we are Christ's only, and must obey him in all things without exception. He who does not draw this distinction will not have any fixed principles in religion, for those holy men were ignorant of many things, are often opposed to each other, and are sometimes at variance with themselves.

It is not without cause (remark our opponents) that we are thus warned by Solomon, "Remove not the ancient landmarks which thy fathers have set" (Proverbs 22:28). But the same rule applies not to the measuring of fields and the obedience of faith. The rule applicable to the latter is, "Forget also thine own people, and thy father's house" (Psalms 45:10). But if they are so fond of allegory, why do they not understand the apostles, rather than any other class of Fathers, to be meant by those whose landmarks it is unlawful to remove? This is the interpretation of Jerome, whose words they have quoted in their canons. But as regards those to whom they apply the passage, if they wish the landmarks to be fixed, why do they, whenever it suits their purpose, so freely overleap them?

Among the Fathers, there were two, the one of whom said,²⁷ "Our God neither eats nor drinks, and therefore does not need chalices and salvers;" and the other²⁸, "Sacred rites do not require gold, and things which are not bought with gold, please not by gold." They step beyond the boundary; therefore, in sacred matters, they are so delighted with gold, driver, ivory, marble, gems, and silks that unless everything is overlaid with the costly show or rather insane luxury²⁹, they think God is not duly worshipped.

It was a Father who said,³⁰ "He ate flesh freely on the day on which others abstained from it, because he was a Christian." They overleap the boundaries, therefore, when they doom to perdition every soul that, during Lent, shall have tasted flesh.

There were two Fathers, the one of whom said,³¹ "A monk not laboring with his own hands is no better than a violent man and a robber," and the other,³² "Monks, however assiduous they may be in study, meditation, and prayer, must not live by others." This boundary, too, they transgressed when they placed lazy gormandizing monks in dens and stews to gorge themselves on other men's substances.

²⁷ i. Acatius in lib. 11 cap 16, F. Triport. Hist.

²⁸ ii. Ambr. lib. 2. De Officiis, cap. 28.

²⁹ Instead of the words here translated—viz. "exquisito splendore vel potius insanc luxu," the Ed. 1536 has only the word "luxu."

³⁰ iii. Spiridion. Trip. Hist. lib. 1 cap. 10.

³¹ iv. Trip. Hist. lib. 8 cap 1

³² August. De Opere Monach cap 7

It was a Father who said,³³ “It is a horrid abomination to see in Christian temples a painted image either of Christ or any saint.” Nor was this pronounced by the voice-era single individual, but an Ecclesiastical Council decreed,³⁴ “Let naught that is worshipped be depicted on walls.”³⁵ Very far are they from keeping within these boundaries when they leave not a corner without images.

Another Father counseled,³⁶ “That after performing the office of humanity to the dead in their burial, we should leave them at rest.” These limits they burst through when they keep up a perpetual anxiety about the dead.

A Father testifies,³⁷ “That the substance of bread and wine in the Eucharist does not cease but remains, just as the nature and substance of man remains united to the Godhead in the Lord Jesus Christ.” This boundary they pass in, pretending that, as soon as the words of our Lord are pronounced, the substance of bread and wine ceases and is transubstantiated into body and blood.

They were Fathers, who, as they exhibited only one Eucharist to the whole Church,³⁸ and kept back from it profane and flagitious; so they, in the severest terms, censured all those³⁹ who, being present, did not communicate. How far have they removed these landmarks, in filling not churches only, but also private houses, with their masses, admitting all and sundry to be present, each the more willingly the more largely he pays, however wicked and impure he may be, not inviting anyone to faith in Christ and faithful communion in the sacraments, but rather vending their work for the grace and merits of Christ!⁴⁰

There were two Fathers, the one of whom decided that those were to be excluded altogether from partaking of Christ’s sacred supper,⁴¹ who, contented with communion in one kind, abstained from the other; while the other Father strongly contends⁴² that the blood of the Lord ought not to be denied to the Christian people, who, in confessing him, are enjoined to shed their blood. These landmarks were also

³³ vi. Epiph. Exist. ab Hieron. versa

³⁴ vii. Conc. Elibert. can. 36.

³⁵ No part of this sentence is in Ed. 1536.

³⁶ viii. Ambr de Abraha. lib. i c. 7

³⁷ ix. Gelasius Papa in Conc. Rom.

³⁸ x. Chrys. in 1. cap. Ephes.

³⁹ xi. Calixt. Papa, De Consecrat. dist. 2

⁴⁰ Instead of the whole passage, beginning at bottom of p. 11, “It is a Father who testifies,” &c., the Ed. 1536 has the following sentence: “Ex patribus erat qui negavit in sacramento coenae esse verum corpus sed mysterium duntaxat corporis; sic enim ad verbum loquitur.” On the margin, reference is made to the author of an unfinished Tract on Matthew, forming the 11th Homil. among the works of Chrysostom.

⁴¹ xii. Gelas. can. Comperimus, De Consec. dist. 2.

⁴² xiii. Cypr. Epist. 2, lib. 1. De Lapsis.

removed when, by an unalterable law, they ordered the very thing that the former Father punished with excommunication, and the latter condemned for a valid reason.

A Father pronounced rashness,⁴³ in an obscure question, to decide either way without evident authority from Scripture. They forgot this landmark when they enacted so many constitutions, canons, and dogmatical decisions without sanction from the word of God.

It was a Father who reproved Montanus, among other heresies,⁴⁴ for being the first to impose laws of fasting. They have gone far beyond this landmark in enjoining fasting under the strictest laws.

It was a Father who denied⁴⁵ that the ministers of the Church should be interdicted from marrying and pronounced married life to be a state of chastity, and other Fathers assented to his decision. These boundaries they overstepped in rigidly binding their priests to celibacy.

It was a Father who thought⁴⁶ that Christ only should be listened to, from its being said, “hear him,” and that regard is due not to what others before us have said or done, but only to what Christ, the head of all, has commanded. They neither observe themselves nor allow themselves to be observed by others, while they subject themselves and others to any master whatever, rather than Christ.

A Father contends⁴⁷ that the Church ought not to prefer herself to Christ, who always judges truly, whereas ecclesiastical judges, who are but men, are generally deceived. Having burst through this barrier also, they hesitate not to suspend the whole authority of Scripture on the judgment of the Church.⁴⁸

All the Fathers with one heart execrated and with one mouth protested⁴⁹ against, contaminating the word of God with the subtleties sophists and involving it in the brawls of dialecticians. Do they keep within these limits when the sole occupation of their lives is to entwine and entangle the simplicity of Scripture with endless disputes and worse than sophistical jargon? So much so that were the Fathers to rise from their graves and listen to the brawling art that bears the name of speculative theology, there is nothing they would suppose it less to be than a discussion of a religious nature.

But my discourse would far exceed its just limits if I showed, in detail, how petulantly those men shake off the yoke of the Fathers while they wish to be thought their most obedient sons. Months, nay, years would fail me, and yet so deplorable and

⁴³ xiv. August. lib. 2 De Peccat. Mer. cap. uit.

⁴⁴ xv. Apollon. De quo Eccles. Hist. lib 5 cap. 12.

⁴⁵ xvi. Paphnut. Tripart. Hist. lib. 2 cap. 14.

⁴⁶ xvii. Cypr. Epist. 2, lib. 2

⁴⁷ xviii. Aug. cap. 2, Cont. Cresconium Grammat.

⁴⁸ No part of this passage is in Ed. 1536.

⁴⁹ xix. Calv. De Scholast. Doctor. Judicium. Vid. Book II. cap. 2 sec. 6; Book III. cap. 4 sec. 1, 2, 7, 13, 14, 26-29; Book III. cap. 11 sec. 14, 15; Book IV. cap. 18 sec. 1; and cap. 19 sec. 10, 11, 22, 23.

desperate is their effrontery that they presume to chastise us for overstepping the ancient landmarks!

5. Then, again, it is for no purpose that they call us to the bar of customs. To make everything yield to custom would be to do the greatest injustice. Were the judgments of mankind correct, custom would be regulated by the good. But it is often far otherwise in point of fact, for whatever the many are seen to do immediately obtains the force of custom. But human affairs have scarcely ever been so happily constituted that the better course pleased the greater number. Hence, the private vices of the multitude have generally resulted in a public error or common consent in vice, which these worthy men would have to be law. Anyone with eyes may perceive that it is not one flood of evils which has deluged us; that many fatal plagues have invaded the globe; that all things rush headlong; so that either the affairs of men must be altogether despaired of, or we must not only resist but boldly attack prevailing evils. The cure is prevented by no other cause than the length of time we have been accustomed to the disease. But be it so that public error must have a place in human society, still, in the kingdom of God, we must look and listen only to his eternal truth, against which no series of years, no custom, no conspiracy, can plead prescription. Thus Isaiah formerly taught the people of God, "Say ye not, A confederacy, to all to whom this people shall say, A confederacy;" i.e., do not unite with the people in an impious consent; "neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread" (Is. 8:12). Now, therefore, let them, if they will, object to us both past ages and present examples; if we sanctify the Lord of hosts, we shall not be terrified. Though many ages should have consented to ungodliness, He is strong and takes vengeance on the third and fourth generations; the whole world should league together in the same iniquity. He taught experimentally what the end is of those who sin with the multitude when He destroyed the entire human race with a flood, saving Noah with his little family, who, by putting his faith in Him alone, "condemned the world" (Hebrews 11:7). In short, depraved custom is just a kind of general pestilence in which men perish not the less that they fall in a crowd. It was well to ponder the observation of Cyprian⁵⁰ that those who sin in ignorance, though they cannot be entirely exculpated, seem, however, to be, in some sense, excusable. In contrast, when presented to them by the kindness of God, those who obstinately reject the truth have no defense to offer.⁵¹

6. Their dilemma does not push us so violently as to oblige us to confess that the Church was a considerable time without life or that we now quarrel with the Church. The Church of Christ assuredly has lived and will live as long as Christ reigns at the Father's right hand. By his hand, it is sustained, his protection defended, and his mighty power preserved in safety. For what he once undertook, he will undoubtedly perform; he will be with his people always, "even to the end of the world" (Matthew 28:20). With the Church, we wage no war since, with one consent, in common with the whole body of the faithful, we worship and adore one God, and Christ Jesus the Lord, as all the pious have always adored him. But they err not a little from the truth in not

⁵⁰ Epist. 3, lib. 2; et in Epist ad Julian. De Haeret. Baptiz.

⁵¹ No part of this sentence is in ed. 1536.

recognizing any church but that which they behold with the bodily eye and in endeavoring to circumscribe it by limits within which it cannot be confined.

The hinges on which the controversy turns are these: first, in their contending that the form of the Church is always visible and apparent; and, secondly, in their placing this form in the see of the Church of Rome and its hierarchy. We, on the contrary, maintain both that the Church may exist without any apparent form and that the form is not ascertained by that external splendor which they foolishly admire but by a very different mark, namely, by the pure preaching of the word of God, and the due administration of the sacraments. They make an outcry whenever the Church cannot be pointed to with the finger. But how oft was it the fate of the Church among the Jews to be so defaced that no comeliness appeared? What do we suppose to have been the splendid form when Elijah complained that he was left alone? (1 Kings 19:14). How long after the advent of Christ did it lie hidden without form? How often since has it been so oppressed by wars, seditions, and heresies that it was nowhere seen in splendor? Had they lived then, would they have believed there was any Church? But Elijah learned that seven thousand men had not bowed the knee to Baal, nor ought we to doubt that Christ has always reigned on earth since he ascended to heaven. Had the faithful required some discernible form at that time, must they not have immediately given way to despondency? And, indeed, Hilary accounted it a great fault in his day that men were so possessed with a foolish admiration of Episcopal dignity as not to perceive the deadly hydra lurking under that mask. His words are (Cont. Auxentium), "One advice I give: Beware of Antichrist; for, unhappily, a love of walls has seized you; unhappily, the Church of God which you venerate exists in houses and buildings; unhappily, under these, you find the name of peace. Is it doubtful that Antichrist will have his seat in these? Safer to me are mountains, woods, lakes, dungeons, and whirlpools; since in these prophets, dwelling or immersed, did prophesy."

And what is it at the present day that the world venerates in its horned bishops unless it imagines those who are seen presiding over celebrated cities to be holy prelates of religion? Away, then, with this absurd mode of judging!⁵² Let us rather reverently admit that as God alone knows who are his, he may sometimes withdraw the external manifestation of his Church from the view of men. This, I allow, is a fearful punishment that God sends on the earth, but if the wickedness of men so deserves it, why do we strive to oppose the just vengeance of God?⁵³ It was thus that God, in past ages, punished the ingratitude of men; for after they had refused to obey his truth and had extinguished his light, he allowed them, when blinded by sense, both to be deluded by lying vanities and plunged in thick darkness, so that no face of a true Church appeared. Meanwhile, however, though his people were dispersed and concealed amidst errors and darkness, he saved them from destruction. No wonder, for he knew how to preserve them even in Babylon's confusion and the fiery furnace's flame.

But as to the wish that some kind of vain pomp should ascertain the form of the Church, how perilous it is, I will briefly indicate, rather than explain, that I may not

⁵² No part of the passage beginning above is in the Ed. 1536

⁵³ In the last Ed., "justae Dei ultionis:" in Ed. 1536, "divinae iustitiae."

exceed all bounds. What they say is that the Pontiff,⁵⁴ who holds the apostolic see, and the priests who are anointed and consecrated by him,⁵⁵ provided they have the insignia of fillets and miters, represent the Church and ought to be considered as in the place of the Church, and therefore cannot err. Why so? Because they are pastors of the Church and consecrated to the Lord. And were not Aaron and other prefects of Israel pastors? But Aaron and his sons, though already set apart to the priesthood, erred notwithstanding when they made the calf (Exodus 32:4). Why, according to this view, should not the four hundred prophets who lied to Ahab represent the Church? (1 Kings 22:11, &c.). The Church, however, stood on the side of Micaiah. He was indeed alone and despised, but the truth proceeded from his mouth. Did not the prophets also exhibit both the name and face of the Church, when, with one accord, they rose against Jeremiah and, with menaces, boasted of it as a thing impossible that the law should perish from the priest or counsel from the wise, or the word from the prophet? (Jeremiah 18:18). In opposition to the whole body of the prophets, Jeremiah is sent alone to declare from the Lord (Jeremiah 4:9) that a time would come when the law would perish from the priest, counsel from the wise, and the word from the prophet. Was not splendor displayed in that council when the chief priests, scribes, and Pharisees assembled to consult how they might put Jesus to death? Let them go, then, and cling to the external mask while they make Christ and all the prophets of God schismatics and, on the other hand, make Satan's ministers the organs of the Holy Spirit!

But if they are sincere, let them answer me in good faith—in what place and among whom do they think the Church resided after the Council of Basle degraded and deposed Eugenius from the popedom and substituted Amadeus in his place? Do their utmost; they cannot deny that that Council was legitimate regarding external forms and was summoned by one Pontiff and two. Eugenius, with the whole herd of cardinals and bishops who had joined him in plotting the dissolution of the Council, was there condemned of contumacy, rebellion, and schism. Afterward, however, aided by the favor of princes, he got back his popedom safely. The election of Amadeus, duly made by the authority of a general holy synod, went to smoke; only he was appeased with a cardinal's cap like a piece of offal thrown to a barking dog and out of the lap of these rebellious and contumacious schismatics proceeded all future popes, cardinals, bishops, abbots, and presbyters. Here, they are caught and cannot escape. For which party will they bestow the name of the Church? Will they deny it to have been a general Council, though it lacked nothing as regards external majesty, having been solemnly called by two bulls, consecrated by the legate of the Roman See as its president, regularly constituted in all respects, and continuing in possession of all its honors to the last? Will they admit Eugenius and his whole train, through whom they have all been consecrated, were schismatical? Let them, then, either define the form of the Church differently or, however numerous they are, we will hold them all to be schismatics in having knowingly and willingly received ordination from heretics. But

⁵⁴ "Papa Romanus," in the Ed. 1536.

⁵⁵ Instead of the words, "qui ab eo instites inuncti et consecrati, infulis modo et lituis insigniti sunt," the Ed. 1536 has only "episcopi alii."

had it never been discovered before that the Church is not tied to external pomp, we are furnished with a lengthened proof in their conduct, in proudly vending themselves to the world under the specious title of Church, notwithstanding that they are the deadly pests of the Church. I speak not of their manners and of those tragical atrocities with which their whole life teems since it is said that they are Pharisees who should be heard, not imitated. By devoting some portion of your leisure to our writings, you will see, not obscurely, that their doctrine—the very doctrine to which they say it is owing that they are the Church—is a deadly murderer of souls, the firebrand, ruin, and destruction of the Church.

7. Lastly, they are far from candid when they invidiously number up the disturbances, tumults, and disputes that the preaching of our doctrine has brought in its train. The fruits which, in many instances, it now produces, for the doctrine itself is undeservedly charged with evils which ought to be ascribed to the malice of Satan. One of the characteristics of the divine word is that whenever it appears, Satan ceases to slumber and sleep. This is the surest and most unerring test for distinguishing it from false doctrines which readily betray themselves while they are received by all with willing ears and welcomed by an applauding world. Accordingly, for several ages, during which all things were immersed in profound darkness, almost all mankind⁵⁶ were mere jest and sport to the god of this world, who, like any Sardanapalus, idled and luxuriated undisturbed. What else could he do but laugh and sport while in tranquil and undisputed possession of his kingdom? But when light beaming from above somewhat dissipated the darkness—when the strong man arose and aimed a blow at his kingdom—then, indeed, he began to shake off his ‘wonted torpor’⁵⁷ and rush to arms. And first, he stirred up the hands of men, that he might violently suppress the dawning truth by them. Still, when this availed him not, he turned to snares, exciting dissensions, and disputes about doctrine using his Catabaptists and other portentous miscreants that he might thus obscure and, at length, extinguish the truth. And now he persists in assailing it with both engines, endeavoring to pluck up the true seed by the violent hand of man, and striving, as much as in him lies, to choke it with his tares, that it may not grow and bear knit. But it will be in vain if we listen to the admonition of the Lord, who long ago disclosed his wiles, that we might not be taken unawares and armed us with full protection against all his machinations. But how malignant to throw upon the word of God itself the blame either of the seditions which wicked men and rebels, or of the sects which impostors stir up against it! The example, however, is not new. Elijah was interrogated about whether or not he was the one who troubled Israel. Christ was seditious, according to the Jews, and the apostles were charged with the crime of popular commotion. What else do those who, in the present day, impute to us all the disturbances, tumults, and contentions which break out against us? Elijah, however, has taught us our answer (1 Kings 18:17,18). It is not we who disseminate errors or stir up tumults, but they who resist the mighty power of God.

⁵⁶ For “cuncti fere mortales” the Ed. 1536 has only “homines.”

⁵⁷ Wonted synonyms = customary, habitual or usual. Torpor synonyms = lethargy or laziness. Wonted Torpor = a state of habitual laziness.

But while this single answer is sufficient to rebut the rash charges of these men, it is necessary, on the other hand, to consult for the weakness of those who take the alarm at such scandals and not infrequently waver in perplexity. But that they may not fall away in this perplexity and forfeit their good degree, let them know that the apostles in their day experienced the things that now befall us. There were then unlearned and unstable men who, as Peter tells us (2 Peter 3:16), wrested the inspired writings of Paul to their destruction. There were despisers of God, who, when they heard that sin abounded so that grace might more abound, immediately inferred, “We will continue in sin that grace may abound” (Rom. 6:1); when they heard that believers were not under the law, but under grace, forthwith sung out, “We will sin because we are not under the law, but under grace” (Romans 6:15). There were some who charged the apostle with being the minister of sin. Many false prophets entered in privily to pull down the churches which he had reared. Some preached the gospel through envy and strife, not sincerely (Philippians 1:15)—maliciously even—thinking to add affliction to their bonds. Elsewhere, the gospel made little progress. All sought their own, not the things which were Jesus Christ’s. Others returned like the dog to his vomit or the sow that was washed to her wallowing in the mire. Great numbers perverted their spiritual freedom to carnal licentiousness. False brethren crept into the imminent danger of the faithful. Among the brethren themselves, various quarrels arose. What, then, were the apostles to do? Were they either to dissemble for the time or lay aside and abandon that gospel they saw as the seedbed of so many strifes, the source of so many perils, the occasion of so many scandals? In straits of this kind, they remembered that “Christ was a stone of stumbling, and a rock of offense,” “set up for the fall and rising again of many,” and “for a sign to be spoken against” (Luke 2:34); and, armed with this assurance, they proceeded boldly through all perils from tumults and scandals. It becomes us to be supported by the same consideration since Paul declares that it is a never-failing characteristic of the gospel to be a “savor of death unto death in them that perish” (2 Corinthians 2:16), although rather destined to us to be a savor of life unto life and the power of God for the salvation of believers. This we should certainly experience it to be, did we not by our ingratitude corrupt this unspeakable gift of God, and turn to our destruction what ought to be our only saving defense.⁵⁸

But to return, Sire.⁵⁹ Be not moved by the absurd insinuations with which our adversaries are striving to frighten you into the belief that nothing else is wished and aimed at by this new gospel (for so they term it) than an opportunity for sedition and impunity for all kinds of vice. Our God⁶⁰ is not the author of division but of peace, and the Son of God, who came to destroy the works of the devil, is not the minister of sin. We, too, are undeservedly charged with desires of a kind for which we have never given even the slightest suspicion. We, forsooth, meditate the subversion of kingdoms; we, whose voice was never heard in faction, and whose life, while passed under you, is

⁵⁸ Instead of the concluding part of the sentence beginning “though rather,” &c., and stopping at the reference, the Ed. 1536 simply continues the quotation “odor vitae in vitam iis qui salvi sunt.”

⁵⁹ Instead of “Rex” simply, the E. 1536 has “magnanime Rex.”

⁶⁰ Instead of “Deus noster,” the Ed. 1536 has only “Deus.”

known to have always been quiet and simple; even now, when exiled from our home, we nevertheless cease not to pray for all prosperity to your person and your kingdom. We, forsooth, are aiming after an unchecked indulgence in vice, in whose manners, though there is much to be blamed, there is nothing which deserves such an imputation; nor (thank God) have we profited so little in the gospel that our life may not be to these slanderers an example of chastity, kindness, pity, temperance, patience, moderation, or any other virtue. It is plain that we fear God sincerely and worship him in truth since, whether by life or by death, we desire his name to be hallowed. Hatred herself has been forced to bear testimony to the innocence and civil integrity of some of our people on whom death was inflicted for the very thing that deserved the highest praise. But if any, under the pretext of the gospel, excite tumults (none such have as yet been detected in your realm), if any use the liberty of the grace of God as a cloak for licentiousness (I know of numbers who do), there are laws and legal punishments by which they may be punished up to the measure of their deserts—only, in the meantime, let not the gospel of God be evil spoken of because of the iniquities of evil men.

Sire,⁶¹ That you may not lend too credulous an ear to the accusations of our enemies, their virulent injustice has been set before you at sufficient length; I fear even more than sufficient since this preface has grown almost to the bulk of a full apology. My object, however, was not to frame a defense but only with a view to the hearing of our cause, to mollify your mind, now indeed turned away and estranged from us—I add, even inflamed against us—but whose goodwill, we are confident, we should regain, would you but once, with calmness and composure, read this our Confession, which we desire your Majesty to accept instead of a defense. But if the whispers of the malevolent so possess your ear, that the accused are to have no opportunity of pleading their cause; if those vindictive furies, with your connivance, are always to rage with bonds, scourings, tortures, maimings, and burnings, we, indeed, like sheep doomed to slaughter, shall be reduced to every extremity; yet so that, in our patience, we will possess our souls, and wait for the strong hand of the Lord, which, doubtless, will appear in its own time, and show itself armed, both to rescue the poor from affliction, and also take vengeance on the despisers, who are now exulting so securely.⁶²

Most illustrious King, may the Lord, the King of kings, establish your throne in righteousness and your scepter in equity. Basle, 1st August 1536.

Francis I, King of France
Born: Francis of Orléans
12 September 1494 Chateau de Cognac, Cognac, France
Died: 31 March 1547 (aged 52) Chateau de Rambouillet, France
Burial: 23 May 1547 Basilica of St. Denis, France



⁶¹ In Ed. 1536, “Rex magnificentissime”

⁶² The words, “qui tanta securitate nunc exsultant,” not in Ed. 1536.

The Apostle's Creed

I believe in God, the Father Almighty,
Maker of heaven and earth,

I believe in Jesus Christ,
His only Son, our Lord,
who was conceived by the Holy Spirit,
born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, dead, and buried;
[He descended into hell.]
The third day He arose again from the dead.
He ascended into heaven,
and is seated at the right hand of God the Father Almighty.
From there he will come to judge the living and dead.

I believe in the Holy Spirit;
the holy catholic/universal church;
the communion of saints;
the forgiveness of sins;
the resurrection of the body;
and the life everlasting. Amen.

Greek Text

Πιστεύω εἰς θεὸν πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς. Καὶ εἰς Ἰησοῦν Χριστὸν, υἱὸν αὐτοῦ τὸν μονογενῆ, τὸν κύριον ἡμῶν, τὸν συλληφθέντα ἐκ πνεύματος ἁγίου, γεννηθέντα ἐκ Μαρίας τῆς παρθένου, παθόντα ὑπὸ Ποντίου Πιλάτου, σταυρωθέντα, θανόντα, καὶ ταφέντα, κατελθόντα εἰς τὰ κατώτατα, τῇ τρίτῃ ἡμέρᾳ ἀναστάντα ἀπὸ τῶν νεκρῶν, ἀνελθόντα εἰς τοὺς οὐρανοὺς, καθεζόμενον ἐν δεξιᾷ θεοῦ πατρὸς παντοδυνάμου, ἐκεῖθεν ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς. Πιστεύω εἰς τὸ πνεῦμα τὸ ἅγιον, ἁγίαν καθολικὴν ἐκκλησίαν, ἁγίων κοινωνίαν, ἄφεσιν ἁμαρτιῶν, σαρκοῦ ἀνάστασιν, ζωὴν αἰώνιον. Ἀμήν.

Latin Text

Credo in Deum Patrem omnipotentem, Creatorem caeli et terrae. Et in Iesum Christum, Filium Eius unicum, Dominum nostrum, qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus, descendit ad inferos, tertia die resurrexit a mortuis, ascendit ad caelos, sedet ad dexteram Dei Patris omnipotentis, inde venturus est iudicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam aeternam. Amen.

GENERAL INDEX OF BOOKS AND CHAPTERS.

1A. BOOK FIRST OF THE KNOWLEDGE OF GOD THE CREATOR.

ARGUMENT⁶³

The First Book treats the knowledge of God the Creator. However, as divine perfections are best displayed in the creation of man, man is also made the subject of discourse. Thus, the book divides itself into two principal heads—the former relating to the knowledge of God and the latter to man's knowledge. In the first chapter, these are considered jointly, and in each of the following chapters, separately: occasionally, however, intermingled with other matters which refer to one or other of the heads, e.g., the discussions concerning Scripture and images, falling under the former head, and the other three concerning the creation of the world, the holy angels and devils, falling under the latter. The last point discussed, namely, the method of the divine government relates to both.

With regard to the former head, namely, The knowledge of God is shown, in the first place, what kind of knowledge God requires, Chap. 2. And, in the second place (Chap. 3-9), where this knowledge must be sought, namely, not in man because, although naturally implanted in the human mind, it is stifled, partly by ignorance, partly by evil intent, Chap. 3 and 4; not in the frame of the world: because, although it shines most clearly there, we are so stupid that these manifestations, however perspicuous, pass away without any beneficial result, Chap. 5; but in Scripture (Chap. 6), which is treated of, Chap. 7-9. In the third place, it is shown what the character of God is, Chap. 10. In the fourth place, how impious it is to give a visible form to God (here images, the worship of them, and its origin, are considered), Chap. 11. In the fifth place, it is shown that God is to be solely and wholly worshipped, Chap. 12. Lastly, Chap. 13 treats the unity of the divine essence and the distinction of three persons. With regard to the latter head—viz. The knowledge of man, first, Chap. 14 treats of the creation of the world and good and bad angels (these all having reference to man). And then Chap. 15, taking up the subject of man himself, examines his nature and powers.

The better to illustrate the nature of God and man, the three remaining Chapters, namely chapters 16-18, proceed to treat the general government of the world, particularly of human actions, in opposition to fortune and fate, explaining both the doctrine and its use. In conclusion, it is shown that though God employs the instrumentality of the wicked, he is pure from sin and shame of every kind.

⁶³ Edited from Henry Beveridge translation of the Institutes of the Christian Religion. Public Domain - www.ccel.org

Summery Aphorisms⁶⁴ BOOK 1

1. The true wisdom of man consists in the knowledge of God the Creator and Redeemer.
2. This knowledge is naturally implanted in us, and the end of it ought to be the worship of God rightly performed, or reverence for the Deity accompanied by fear and love.
3. But this seed is corrupted by ignorance, whence arises superstitious worship; and by wickedness, whence arise slavish dread and hatred of the Deity.
4. It is also from another source that it is derived namely, from the structure of the whole world, and from the Holy Scriptures.
5. This structure teaches us what is the goodness, power, justice, and wisdom of God in creating all things in heaven and earth, and in preserving them by ordinary and extraordinary government, by which his Providence is more clearly made known. It teaches also what are our wants, that we may learn to place our confidence in the goodness, power, and wisdom of God, to obey his commandments, to flee to him in adversity, and to offer thanksgiving to him for the gifts which we enjoy.
6. By the Holy Scriptures, also, God the Creator is known. We ought to consider what these Scriptures are; that they are true, and have proceeded from the Spirit of God; which is proved by the testimony of the Holy Spirit, by the efficacy and antiquity of the Scriptures, by the certainty of the Prophecies, by the miraculous preservation of the Law, by the calling and writings of the Apostles, by the consent of the Church, and by the steadfastness of the martyrs, whence it is evident that all the principles of piety are overthrown by those fanatics who, laying aside the Scripture, fly to revelations.
7. Next, what they teach; or, what is the nature of God in himself, and in the creation and government of all things.
8. The nature of God in himself is infinite, invisible, eternal, almighty; whence it follows that they are mistaken who ascribe to God a visible form. In his one essence there are three persons, the Father, the Son, and the Holy Spirit.
9. In the creation of all things there are chiefly considered,
 - a. Heavenly and spiritual substances, that is, angels, of which some are good and the protectors of the godly, while others are bad, not by creation, but by corruption;
 - b. Earthly substances, and particularly man, whose perfection is displayed in soul and in body.
10. In the government of all things the nature of God is manifested. Now his government is, in one respect, universal, by which he directs all the creatures according to the properties which he bestowed on each when he created them.
11. In another respect, it is special; which appears in regard to contingent events, so that if any person is visited either by adversity or by any prosperous result, he ought to ascribe it wholly to God; and with respect to those things which act according to a fixed law of nature, though their peculiar properties were naturally bestowed on them,

⁶⁴ The One Hundred Aphorisms, with the various Tables and Indices, which must greatly facilitate reference, and enhance the utility and value of the present translation of The Institutes of the Christian Religion, have been kindly furnished by the Rev. William Pringle of Auchterarder. By definition an Aphorism is a pithy formulation of truth or principle.

still they exert their power only so far as they are directed by the immediate hand of God.

12. It is viewed also with respect to time past and future. Past, that we may learn that all things happen by the appointment of God, who acts either by means, or without means, or contrary to means; so that everything which happens yields good to the godly and evil to the wicked. Future, to which belong human deliberations, and which shows that we ought to employ lawful means; since that Providence on which we rely furnishes its own means.

13. Lastly, by attending to the advantage which the godly derive from it. For we know certainly,

- a. That God takes care of the whole human race, but especially of his Church.
- b. That God governs all things by his will, and regulates them by his wisdom.
- c. That he has most abundant power of doing good; for in his hand are heaven and earth, all creatures are subject to his sway, the godly rest on his protection, and the power of hell is restrained by his authority. That nothing happens by chance, though the causes may be concealed, but by the will of God; by his secret will which we are unable to explore, but adore with reverence, and by his will which is conveyed to us in the Law and in the Gospel.

1B. Chapter 1: The Connection between the Knowledge of God and the Knowledge of Ourselves and the Nature of that connection.

1C. The sum of true wisdom, namely the knowledge of God and of ourselves and its effects of the latter.

2C. The Effects of the knowledge of God:

- in humbling our pride
- unveiling our hypocrisy
- demonstrating the absolute perfections of God
- our own utter helplessness.

3C. The Effects of the knowledge of God illustrated by the examples:

- of holy patriarchs
- of holy angels
- of the sun and moon.

2B. What it is to Know God. Tendency of this Knowledge.

1C. The knowledge of God the Creator defined. The substance of this knowledge, and the use to be made of it.

2C. Further illustration of the use, together with a necessary reproof of vain curiosity, and refutation of the Epicureans. The character of God as it appears to the pious mind, contrasted with the absurd views of the Epicureans. Religion defined.

3B. The Human Mind naturally imbued with the Knowledge of God.

1C. The knowledge of God being manifested to all makes the reprobate without excuse. Universal belief and acknowledgement of the existence of God.

2C. Objection—that religion and the belief of a Deity are the inventions of crafty politicians. Refutation of the objection. This universal belief confirmed by the examples of wicked men and Atheists.

- 3C. Confirmed also by the vain endeavors of the wicked to banish all fear of God from their minds. Conclusion, that the knowledge of God is naturally implanted in the human mind.
- 4B. This Knowledge stifled or corrupted, ignorantly or maliciously.
 - 1C. The knowledge of God suppressed by ignorance, many falling away into superstition. Such persons, however, inexcusable, because their error is accompanied with pride and stubbornness.
 - 2C. Stubbornness the companion of impiety.
 - 3C. No pretext can justify superstition. This proved, first, from reason; and, secondly, from Scripture.
 - 4C. The wicked never willingly come into the presence of God. Hence their hypocrisy. Hence, too, their sense of Deity leads to no good result.
- 5B. The Knowledge of God displayed in the fabric and constant Government of the Universe. This chapter consists of two parts:
 - 1C. The former, which occupies the first ten sections, divides all the works of God into two great classes, and elucidates the knowledge of God as displayed in each class. The one class is treated of in the first six, and the other in the four following sections:
 - 2C. The latter part of the chapter shows, that, in consequence of the extreme stupidity of men, those manifestations of God, however perspicuous, lead to no useful result. This latter part, which commences at the eleventh section, is continued to the end of the chapter.
- 6B. The need of Scripture as a Guide and Teacher in coming to God as a Creator.
 - 1C. God gives his elect a better help to the knowledge of himself, namely the Holy Scriptures. This he did from the very first.
 - 2C. First, By oracles and visions, and the ministry of the Patriarchs. Secondly, By the promulgation of the Law, and the preaching of the Prophets. Why the doctrines of religion are committed to writing.
 - 3C. This view confirmed,
 - 1D. By the depravity of our nature making it necessary in every one who would know God to have recourse to the word;
 - 2D. From those passages of the Psalms in which God is introduced as reigning.
 - 4C. Another confirmation from certain direct statements in the Psalms. Lastly, From the words of our Savior.
- 7B. 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.
 - 1C. The authority of Scripture derived not from men, but from the Spirit of God. Objection, That Scripture depends on the decision of the Church. Refutation, I. The truth of God would thus be subjected to the will of man. II. It is insulting to the Holy Spirit. III. It establishes

- a tyranny in the Church. IV. It forms a mass of errors. V. It subverts conscience. VI. It exposes our faith to the scoffs of the profane.
- 2C. Another reply to the objection drawn from the words of the Apostle Paul. Solution of the difficulties started by opponents. A second objection refuted.
- 3C. A third objection founded on a sentiment of Augustine considered.
- 4C. Conclusion, That the authority of Scripture is founded on its being spoken by God. This confirmed by the conscience of the godly, and the consent of all men of the least candor. A fourth objection common in the mouths of the profane. Refutation.
- 5C. Last and necessary conclusion, That the authority of Scripture is sealed on the hearts of believers by the testimony of the Holy Spirit. The certainty of this testimony. Confirmation of it from a passage of Isaiah, and the experience of believers. Also, from another passage of Isaiah.
- 8B. The Credibility of Scripture sufficiently proved, in so far as Natural Reason admits.

This chapter consists of four parts. The first contains certain general proofs which may be easily gathered out of the writings both of the Old and New Testament—viz. the arrangement of the sacred volume, its dignity, truth, simplicity, efficacy, and majesty, sec. 1, 2. The second part contains special proofs taken from the Old Testament—viz. the antiquity of the books of Moses, their authority, his miracles and prophecies, sec. 3-7; also, the predictions of the other prophets and their wondrous harmony, sec. 8. There is subjoined a refutation of two objections to the books of Moses and the Prophets, sec. 9, 10. The third part exhibits proofs gathered out of the New Testament, e.g., the harmony of the Evangelists in their account of heavenly mysteries, the majesty of the writings of John, Peter, and Paul, the remarkable calling of the Apostles and conversion of Paul, sec. 11. The last part exhibits the proofs drawn from ecclesiastical history, the perpetual consent of the Church in receiving and preserving divine truth, the invincible force of the truth in defending itself, the agreement of the godly (though otherwise differing so much from one another), the pious profession of the same doctrine by many illustrious men; in fine, the more than human constancy of the martyrs, sec. 12, 13. This is followed by a conclusion of the particular topic discussed.

- 1C. Secondary helps to establish the credibility of Scripture. I. The arrangement of the sacred volume. II. Its dignity. III. Its truth. IV. Its simplicity. V. Its efficacy.
- 2C. The majesty conspicuous in the writings of the Prophets.
- 3C. Special proofs from the Old Testament. I. The antiquity of the Books of Moses.
- 4C. This antiquity contrasted with the dreams of the Egyptians. II. The majesty of the Books of Moses.
- 5C. The miracles and prophecies of Moses. A profane objection refuted.
- 6C. Another profane objection refuted.

- 7C. The prophecies of Moses as to the scepter not departing from Judah, and the calling of the Gentiles.
- 8C. The predictions of other prophets. The destruction of Jerusalem; and the return from the Babylonian captivity. Harmony of the Prophets. The celebrated prophecy of Daniel.
- 9C. Objection against Moses and the Prophets. Answer to it.
- 10C. Another objection and answer. Of the wondrous Providence of God in the preservation of the sacred books. The Greek Translation. The carefulness of the Jews.
- 11C. Special proofs from the New Testament. I. The harmony of the Evangelists, and the sublime simplicity of their writings. II. The majesty of John, Paul, and Peter. III. The calling of the Apostles. IV. The conversion of Paul.
- 12C. Proofs from Church history. I. Perpetual consent of the Church in receiving and preserving the truth. II. The invincible power of the truth itself. III. Agreement among the godly, notwithstanding of their many differences in other respects.
- 13C. The constancy of the martyrs. Conclusion. Proofs of this description only of use after the certainty of Scripture has been established in the heart by the Holy Spirit.
- 9B. All the principles of piety subverted by fanatics who substitute revelations for Scripture.
 - 1C. The temper and error of the Libertines, who take to themselves the name of spiritual, briefly described. Their refutation.
 - 1D. The Apostles and all true Christians have embraced the written Word. This confirmed by a passage in Isaiah; also by the example and words of Paul.
 - 2D. The Spirit of Christ seals the doctrine of the written Word on the minds of the godly. Refutation continued. 3. The impositions of Satan cannot be detected without the aid of the written Word. First Objection. The Answer to it.
 - 3D. Second Objection from the words of Paul as to the letter and spirit. The Answer, with an explanation of Paul's meaning. How the Spirit and the written Word are indissolubly connected.
- 10B. In Scripture, the true God opposed, exclusively, to all the gods of the Heathen.
 - 1C. Explanation of the knowledge of God resumed. God as manifested in Scripture, the same as delineated in his works.
 - 2C. The attributes of God as described by Moses, David, and Jeremiah. Explanation of the attributes. Summary. Uses of this knowledge.
 - 3C. Scripture, in directing us to the true God, excludes the gods of the heathen, who, however, in some sense, held the unity of God.
- 11B. Impiety of attributing a visible form to God. The setting up of Idols a revolt against the True God.

There are three leading divisions in this chapter. The first contains a refutation of those who ascribe a visible form to God (s. 1 and 2), with an answer to the objection of those who, because it is said that God manifested his presence by certain symbols, use it as a defense of their error (s. 3 and 4). Various arguments are afterwards adduced, disposing of the trite objection from Gregory's expression, that images are the books of the unlearned (s. 5-7). The second division of the chapter relates to the origin of idols or images, and the adoration of them, as approved by the Papists (s. 8-10). Their evasion refuted (s. 11). The third division treats of the use and abuse of images (s. 12). Whether it is expedient to have them in Christian Churches (s. 13). The concluding part contains a refutation of the second Council of Nice, which very absurdly contends for images in opposition to divine truth, and even to the disparagement of the Christian name.

- 1C. God is opposed to idols, that all may know he is the only fit witness to himself. He expressly forbids any attempt to represent him by a bodily shape.
- 2C. Reasons for this prohibition from Moses, Isaiah, and Paul. The complaint of a heathen. It should put the worshipers of idols to shame.
- 3C. Consideration of an objection taken from various passages in Moses. The Cherubim and Seraphim show that images are not fit to represent divine mysteries. The Cherubim belonged to the tutelage of the Law.
- 4C. The materials of which idols are made, abundantly refute the fiction of idolaters. Confirmation from Isaiah and others. Absurd precaution of the Greeks.
- 5C. Objection, — That images are the books of the unlearned. Objection answered, 1. Scripture declares images to be teachers of vanity and lies.
- 6C. Answer continued, 2. Ancient Theologians condemn the formation and worship of idols.
- 7C. Answer continued, — 3. The use of images condemned by the luxury and meretricious ornaments given to them in Popish Churches. 4. The Church must be trained in true piety by another method.
- 8C. The second division of the chapter. Origin of idols or images. Its rise shortly after the flood. Its continual progress.
- 9C. Of the worship of images. Its nature. A pretext of idolaters refuted. Pretexts of the heathen. Genius of idolaters.
- 10C. Evasion of the Papists. Their agreement with ancient idolaters.
- 11C. Refutation of another evasion or sophism, **namely the distinction of and .**
- 12C. Third division of the chapter, namely the use and abuse of images.
- 13C. Whether it is expedient to have images in Christian temples.
- 14C. Absurd defense of the worship of images by the second so-called Council of Nice. Sophisms or perversions of Scripture in defense of images in churches.

- 15C. Passages adduced in support of the worship of images.
- 16C. The blasphemous expressions of some ancient idolaters approved by not a few of the more modern, both in word and deed.
- 12B. God distinguished from Idols, that He may be the exclusive object of Worship.
 - 1C. Scripture, in teaching that there is but one God, does not make a dispute about words, but attributes all honor and religious worship to him alone. This proved, 1st, By the etymology of the term. 2d, By the testimony of God himself, when he declares that he is a jealous God, and will not allow himself to be confounded with any fictitious Deity.
 - 2C. The Papists in opposing this pure doctrine, gain nothing by their distinction of and .
 - 3C. Passages of Scripture subversive of the Papistical distinction, and proving that religious worship is due to God alone. Perversions of Divine worship.
- 13B. The Unity of the Divine Essence in Three Persons taught in Scripture, from the foundation of the World.

This chapter consists of two parts. The former delivers the orthodox doctrine concerning the Holy Trinity. This occupies from sec. 1-21, and may be divided into four heads; the first, treating of the meaning of Person, including both the term and the thing meant by it, sec. 2-6; the second, proving the deity of the Son, sec. 7-13; the third, the deity of the Holy Spirit, sec. 14 and 15; and the fourth, explaining what is to be held concerning the Holy Trinity. The second part of the chapter refutes certain heresies which have arisen, particularly in our age, in opposition to this orthodox doctrine. This occupies from sec. 21 to the end.

- 1C. Scripture, in teaching that the essence of God is immense and spiritual, refutes not only idolaters and the foolish wisdom of the world, but also the Manichees and Anthropomorphites. These latter briefly refuted.
- 2C. In this one essence are three persons, yet so that neither is there a triple God, nor is the simple essence of God divided. Meaning of the word Person in this discussion. Three hypostases in God, or the essence of God.
- 3C. Objection of those who, in this discussion, reject the use of the word Person. Answer 1. That it is not a foreign term, but is employed for the explanation of sacred mysteries.
- 4C. Answer continued, 2. The orthodox compelled to use the terms, Trinity, Subsistence, and Person. Examples from the case of the Asians and Sabellians.
- 5C. Answer continued, 3. The ancient Church, though differing somewhat in the explanation of these terms, agree in substance. Proofs from Hilary, Jerome, Augustine, in their use of the words Essence, Substance, Hypostasis. 4. Provided the orthodox meaning is retained, there should be no dispute about mere terms.

But those who object to the terms usually favor the Arian and Sabellian heresy.

- 6C. After the definition of the term follows a definition and explanation of the thing meant by it. The distinction of Persons.
- 7C. Proofs of the eternal Deity of the Son. The Son the of the Eternal Father, and, therefore, the Son Eternal God. Objection. Reply.
- 8C. Objection, that he began to be when the creating God spoke. Answer confirmed by Scripture and argument.
- 9C. The Son called God and Jehovah. Other names of the Eternal Father applied to him in the Old Testament. He is, therefore, the Eternal God. Another objection refuted. Case of the Jews explained.
- 10C. The angel who appeared to the fathers under the Law asserts that he is Jehovah. That angel was the of the Eternal Father. The Son being that is Eternal God. Impiety of Servetus refuted. Why the Son appeared in the form of an angel.
- 11C. Passages from the New Testament in which the Son is acknowledged to be the Lord of Hosts, the Judge of the world, the God of glory, the Creator of the world, the Lord of angels, the King of the Church, the eternal , God blessed for ever, God manifest in the flesh, the equal of God, the true God and eternal life, the Lord and God of all believers. Therefore, the Eternal God.
- 12C. Christ the Creator, Preserver, Redeemer, and Searcher of hearts. Therefore, the Eternal God.
- 13C. Christ, by his own inherent power, wrought miracles, and bestowed the power of working them on others. Out of the Eternal God there is no salvation, no righteousness, no life. All these are in Christ. Christ, consequently, is the Eternal God. He in whom we believe and hope, to whom we pray, whom the Church acknowledges as the Savior of the faithful, whom to know is life eternal, in whom the pious glory, and through whom eternal blessings are communicated, is the Eternal God. All these Christ is, and, therefore, he is God.
- 14C. The Divinity of the Spirit proved. I. He is the Creator and Preserver of the world. II. He sent the Prophets. III. He quickens all things. IV. He is everywhere present. V. He renews the saints, and fits them for eternal life. VI. All the offices of Deity belong to him.
- 15C. The Divinity of the Spirit continued. VII. He is called God. VIII. Blasphemy against him is not forgiven.
- 16C. What view to be taken of the Trinity. The form of Christian baptism proves that there are in one essence. The Arian and Macedonian heresies.
- 17C. Of the distinction of Persons. They are distinct, but not divided. This proved.
- 18C. Analogies taken from human affairs to be cautiously used. Due regard to be paid to those mentioned by Scripture.

- 19C. How the Three Persons not only do not destroy, but constitute the most perfect unity
- 20C. Conclusion of this part of the chapter, and summary of the true doctrine concerning the unity of Essence and the Three Persons.
- 21C. Refutation of Arian, Macedonian, and Anti Trinitarian heresies. Caution to be observed.
- 22C. The more modern Anti Trinitarians, and especially Servetus, refuted.
- 23C. Other Anti Trinitarians refuted. No good objection that Christ is called the Son of God, since he is also called God. Impious absurdities of some heretics.
- 24C. The name of God sometimes given to the Son absolutely as to the Father. Same as to other attributes. Objections refuted.
- 25C. Objections further refuted. Caution to be used.
- 26C. Previous refutations further explained.
- 27C. Reply to certain passages produced from Irenaeus. The meaning of Irenaeus.
- 28C. Reply to certain passages produced from Tertullian. The meaning of Tertullian.
- 29C. Anti-Trinitarians refuted by ancient Christian writers; e.g., Justin, Hilary. Objections drawn from writings improperly attributed to Ignatius. Conclusion of the whole discussion concerning the Trinity.
- 14B. In the Creation of the World, and all things in it, the True God distinguished by certain marks from fictitious gods.

In this chapter commences the second part of Book First—viz. the knowledge of man. Certain things premised. I. The creation of the world generally (s. 1 and 2). II. The subject of angels considered (s. 3-13). III. Of bad angels or devils (s. 13-20); and, IV. The practical use to be made of the history of the creation (s. 20-22).

- 1C. The mere fact of creation should lead us to acknowledge God, but to prevent our falling away to Gentile fictions, God has been pleased to furnish a history of the creation. An impious objection, Why the world was not created sooner? Answer to it. Shrewd saying of an old man.
- 2C. For the same reason, the world was created, not in an instant, but in six days. The order of creation described, showing that Adam was not created until God had, with infinite goodness made ample provision for him.
- 3C. The doctrine concerning angels expounded. 1. That we may learn from them also to acknowledge God. 2. That we may be put on our guard against the errors of the worshippers of angels and the Manichees. Manicheism refuted. Rule of piety.
- 4C. The angels created by God. At what time and in what order it is inexpedient to inquire. The garrulity of the Pseudo-Dionysius.
- 5C. The nature, offices, and various names of angels.
- 6C. Angels the dispensers of the divine beneficence to us.

- 7C. A kind of prefects over kingdoms and provinces, but specially the guardians of the elect. Not certain that every believer is under the charge of a single angel. Enough, that all angels watch over the safety of the Church.
- 8C. The number and orders of angels not defined. Why angels said to be winged.
- 9C. Angels are ministering spirits and spiritual essences.
- 10C. The heathen error of placing angels on the throne of God refuted.
 - 1. By passages of Scripture.
- 11C. Refutation continued. 2. By inferences from other passages. Why God employs the ministry of angels.
- 12C. Use of the doctrine of Scripture concerning the holy angels.
- 13C. The doctrine concerning bad angels or devils reduced to four heads. 1. That we may guard against their wiles and assaults.
- 14C. That we may be stimulated to exercises of piety. Why one angel in the singular number often spoken of.
- 15C. The devil being described as the enemy of man, we should perpetually war against him.
- 16C. The wickedness of the devil not by creation but by corruption. Vain and useless to inquire into the mode, time, and character of the fall of angels.
- 17C. Though the devil is always opposed in will and endeavor to the will of God, he can do nothing without his permission and consent.
- 18C. God so overrules wicked spirits as to permit them to try the faithful, and rule over the wicked.
- 19C. The nature of bad angels. They are spiritual essences endued with sense and intelligence.
- 20C. The latter part of the chapter briefly embracing the history of creation, and showing what it is of importance for us to know concerning God.
- 21C. The special object of this knowledge is to prevent us, through ingratitude or thoughtlessness, from overlooking the perfections of God. Example of this primary knowledge.
- 22C. Another object of this knowledge—viz. that perceiving how these things were created for our use, we may be excited to trust in God, pray to him, and love him
- 15B. State in which man was created. The Faculties of the Soul—The Image of God—Free Will—Original Righteousness.

This chapter is thus divided:—I. The necessary rules to be observed in considering the state of man before the fall being laid down, the point first considered is the creation of the body, and the lesson taught by its being formed out of the earth, and made alive, sec. 1. II. The immortality of the human soul is proved by various solid arguments, sec. 2. III. The image of God (the strongest proof of the soul's immortality) is considered, and various absurd fancies are refuted, sec. 3. IV. Several errors which obscure the light of truth being dissipated, follows a philosophical and theological consideration of the faculties of the soul before the fall.

- 1C. A twofold knowledge of God, namely before the fall and after it. The former here considered. Particular rules or precautions to be observed in this discussion. What we are taught by a body formed out of the dust, and tenanted by a spirit.
- 2C. The immortality of the soul proved from, 1. The testimony of conscience. 2. The knowledge of God. 3. The noble faculties with which it is endued. 4. Its activity and wondrous fancies in sleep. 5. Innumerable passages of Scripture.
- 3C. The image of God one of the strongest proofs of the immortality of the soul. What meant by this image. The dreams of Osiander concerning the image of God refuted. Whether any difference between “image” and “likeness.” Another objection of Osiander refuted. The image of God conspicuous in the whole Adam.
- 4C. The image of God is in the soul. Its nature may be learnt from its renewal by Christ. What comprehended under this renewal. What the image of God in man before the fall. In what things it now appears. When and where it will be seen in perfection.
- 5C. The dreams of the Manichees and of Servetus, as to the origin of the soul, refuted. Also of Osiander, who denies that there is any image of God in man without essential righteousness.
- 6C. The doctrine of philosophers as to the faculties of the soul generally discordant, doubtful, and obscure. The excellence of the soul described. Only one soul in each man. A brief review of the opinion of philosophers as to the faculties of the soul. What to be thought of this opinion.
- 7C. The division of the faculties of the soul into intellect and will, more agreeable to Christian doctrine.
- 8C. The power and office of the intellect and will in man before the fall. Man’s free will. This freedom lost by the fall—a fact unknown to philosophers. The delusion of Pelagians and Papists. Objection as to the fall of man when free, refuted.
- 16B. The World, created by God, still cherished and protected by Him. Each and all of its parts governed by His Providence.

The divisions of this chapter are, I. The doctrine of the special providence of God over all the creatures, singly and collectively, as opposed to the dreams of the Epicureans about fortune and fortuitous causes. II. The fiction of the Sophists concerning the omnipotence of God, and the error of philosophers, as to a confused and equivocal government of the world, sec. 1-5. All animals, but especially mankind, from the peculiar superintendence exercised over them, are proofs, evidences, and examples of the providence of God, sec. 6, 7. III. A consideration of fate, fortune, chance, contingency, and uncertain events (on which the matter here under discussion turns).

- 1C. Even the wicked, under the guidance of carnal sense, acknowledge that God is the Creator. The godly acknowledge not this only, but that he is a most wise and powerful governor and

preserver of all created objects. In so doing, they lean on the Word of God, some passages from which are produced.

- 2C. Refutation of the Epicureans, who oppose fortune and fortuitous causes to Divine Providence, as taught in Scripture. The sun, a bright manifestation of Divine Providence.
- 3C. Figment of the Sophists as to an indolent Providence refuted. Consideration of the Omnipotence as combined with the Providence of God. Double benefit resulting from a proper acknowledgement of the Divine Omnipotence. Cavils of Infidelity.
- 4C. A definition of Providence refuting the erroneous dogmas of Philosophers. Dreams of the Epicureans and Peripatetics.
- 5C. Special Providence of God asserted and proved by arguments founded on a consideration of the Divine Justice and Mercy. Proved also by passages of Scripture, relating to the sky, the earth, and animals.
- 6C. Special Providence proved by passages relating to the human race, and the more especially that for its sake the world was created.
- 7C. Special Providence proved, lastly, from examples taken from the history of the Israelites, of Jonah, Jacob, and from daily experience.
- 8C. Erroneous views as to Providence refuted: —I. The sect of the Stoics. II. The fortune and chance of the Heathen.
- 9C. How things are said to be fortuitous to us, though done by the determinate counsel of God. Example. Error of separating contingency and event from the secret, but just, and most wise counsel of God. Two examples.

17B. Use to be made of this Doctrine.

This chapter may be conveniently divided into two parts: —I. A general explanation is given of the doctrine of Divine Providence, in so far as conducive to the solid instruction and consolation of the godly, sect. 1, and specially sect. 2-12. First, however, those are refuted who deny that the world is governed by the secret and incomprehensible counsel of God; those also who throw the blame of all wickedness upon God, and absurdly pretend that exercises of piety are useless, sect. 2-5. Thereafter is added a holy meditation on Divine Providence, which, in the case of prosperity, is painted to the life, sect. 6-11. II. A solution of two objections from passages of Scripture, which attribute repentance to God, and speak of something like an abrogation of his decrees.

- 1C. Summary of the doctrine of Divine Providence. 1. It embraces the future and the past. 2. It works by means, without means, and against means. 3. Mankind, and particularly the Church, the object of special care. 4. The mode of administration usually secret, but always just. This last point more fully considered.
- 2C. The profane denial that the world is governed by the secret counsel of God, refuted by passages of Scripture. Salutory counsel.

- 3C. This doctrine, as to the secret counsel of God in the government of the world, gives no countenance either to the impiety of those who throw the blame of their wickedness upon God, the petulance of those who reject means, or the error of those who neglect the duties of religion.
- 4C. As regards future events, the doctrine of Divine Providence not inconsistent with deliberation on the part of man.
- 5C. In regard to past events, it is absurd to argue that crimes ought not to be punished, because they are in accordance with the divine decrees. 1. The wicked resist the declared will of God. 2. They are condemned by conscience. 3. The essence and guilt of the crime is in themselves, though God uses them as instruments.
- 6C. A holy meditation on Divine Providence. 1. All events happen by the ordination of God. 2. All things contribute to the advantage of the godly. 3. The hearts of men and all their endeavors are in the hand of God. 4. Providence watches for the safety of the righteous. 5. God has a special care of his elect.
- 7C. Meditation on Providence continued. 6. God in various ways curbs and defeats the enemies of the Church. 7. He overrules all creatures, even Satan himself, for the good of his people.
- 8C. Meditation on Providence continued. 8. He trains the godly to patience and moderation. Examples. Joseph, Job, and David.
- 9C. He shakes off their lethargy, and urges them to repentance. 9. Meditation continued. 10. The right use of inferior causes explained. 11. When the godly become negligent or imprudent in the discharge of duty, Providence reminds them of their fault. 12. It condemns the iniquities of the wicked. 13. It produces a right consideration of the future, rendering the servants of God prudent, diligent, and active. 14. It causes them to resign themselves to the wisdom and omnipotence of God, and, at the same time, makes them diligent in their calling.
- 10C. Meditation continued. 15. Though human life is beset with innumerable evils, the righteous, trusting to Divine Providence, feel perfectly secure.
- 11C. The use of the foregoing meditation.
- 12C. The second part of the chapter, disposing of two objections. 1. That Scripture represents God as changing his purpose, or repenting, and that, therefore, his Providence is not fixed. Answer to this first objection. Proof from Scripture that God cannot repent.
- 13C. Why repentance attributed to God.
- 14C. Second objection, that Scripture speaks of an annulment of the divine decrees. Objection answered. Answer confirmed by an example.
- 18B. The instrumentality of the wicked employed by God, while He continues free from every taint.

This last chapter of the First Book consists of three parts: I. It having been said above that God bends all the reprobate, and even Satan himself, at his will, three objections are started. First, that this happens by the permission, not by the will of God. To this objection there is a twofold reply, the one, that angels and men, good and bad, do nothing but what is appointed by God; the second, that all movements are secretly directed to their end by the hidden inspiration of God, sec. 1, 2. II. A second objection is, that there are two contrary wills in God, if by a secret counsel he decrees what he openly prohibits by his law. This objection refuted, sec. 3. III. The third objection is, that God is made the author of all wickedness, when he is said not only to use the agency of the wicked, but also to govern their counsels and affections, and that therefore the wicked are unjustly punished. This objection refuted in the last section.

- 1C. The carnal mind the source of the objections which are raised against the Providence of God. A primary objection, making a distinction between the permission and the will of God, refuted. Angels and men, good and bad, do nought but what has been decreed by God. This proved by examples.
- 2C. All hidden movements directed to their end by the unseen but righteous instigation of God. Examples, with answers to objections.
- 3C. These objections originate in a spirit of pride and blasphemy. Objection, that there must be two contrary wills in God, refuted. Why the one simple will of God seems to us as if it were manifold.
- 4C. Objection, that God is the author of sin, refuted by examples. Augustine's answer and admonition.

2A. BOOK SECOND OF THE KNOWLEDGE OF GOD THE REDEEMER, IN CHRIST, AS FIRST MANIFESTED TO THE FATHERS UNDER THE LAW, AND THEREAFTER TO US ...UNDER THE GOSPEL

THE ARGUMENT⁶⁵

The First Part of the Apostles' Creed—viz. The knowledge of God the Creator being disposed of, we now come to the Second Part, which relates to the knowledge of God as a Redeemer in Christ. The subjects treated accordingly are, first, the Occasion of Redemption—viz—Adam's fall; and, secondly, Redemption itself. The first five chapters are devoted to the former subject and the remainder to the latter.

Under the Occasion of Redemption, the Fall is considered not only in a general way but also especially in its effects. Hence, the first four chapters treat original sin, free will, human nature's corruption, and God's operation in the heart. The fifth chapter refutes the arguments usually urged in support of free will.

The subject of redemption may be reduced to five particular heads:

- I. His character is one in whom salvation for lost man must be sought, Chap. 6.

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II. How he was manifested to the world, namely, in a twofold manner. First, under the Law. Here, the Decalogue is expounded, and some other points relating to the law are discussed, Chap. 7 and 8. Secondly, under the Gospel. Here, the resemblance and difference of the two dispensations are considered, Chap. 9, 10, 11.

III. What kind of person Christ was and behaved in order to perform the office of Mediator—viz. God and man in one person, Chap. 12, 13, 14.

IV. For what end was he sent into the world by the Father? Here, Christ's prophetic, kingly, and priestly offices are considered Chap. 15.

V. In what way, or by what successive steps, Christ fulfilled the office of our Redeemer, Chap. 16. Here are considered his crucifixion, death, burial, descent to hell, resurrection, ascension to heaven, and seat at the Father's right hand, together with the practical use of the whole doctrine. Chapter 17 contains an answer to whether Christ is properly said to have merited the grace of God for us.

Summery Aphorisms⁶⁶ BOOK 2

14. The knowledge of God the Redeemer is obtained from the fall of man, and from the material cause of redemption.

15. In the fall of man, we must consider what he ought to be, and what he may be.

16. For he was created after the image of God; that is, he was made a partaker of the divine Wisdom, Righteousness, and Holiness, and, being thus perfect in soul and in body, was bound to render to God a perfect obedience to his commandments.

17. The immediate causes of the fall were—Satan, the Serpent, Eve, the forbidden fruit; the remote causes were—unbelief, ambition, ingratitude, obstinacy. Hence followed the obliteration of the image of God in man, who became unbelieving, unrighteous, liable to death.

18. We must now see what he may be, in respect both of soul and of body. The understanding of the soul in divine things, that is, in the knowledge and true worship of God, is blinder than a mole; good works it can neither contrive nor perform. In human affairs, as in the liberal and mechanical arts, it is exceedingly blind and variable. Now the will, so far as regards divine things, chooses only what is evil. So far as regards lower and human affairs, it is uncertain, wandering, and not wholly at its own disposal.

19. The body follows the depraved appetites of the soul, is liable to many infirmities, and at length to death.

20. Hence it follows that redemption for ruined man must be sought through Christ the Mediator; because the first adoption of a chosen people, the preservation of the Church, her deliverance from dangers, her recovery after dispersions, and the hope of the godly, always depended on the grace of the Mediator. Accordingly, the law was given, that it might keep their minds in suspense till the coming of Christ; which is evident from the history of a gracious covenant frequently repeated, from ceremonies, sacrifices, and washings, from the end of adoption, and from the law of the priesthood.

⁶⁶ The One Hundred Aphorisms, with the various Tables and Indices, which must greatly facilitate reference, and enhance the utility and value of the present translation of The Institutes of the Christian Religion, have been kindly furnished by the Rev. William Pringle of Auchterarder.

21. The material cause of redemption is Christ, in whom we must consider three things; how he is exhibited to men; how he is received; how men are retained in his fellowship.
22. Christ is exhibited to men by the Law and by the Gospel.
23. The Law is threefold: Ceremonial, Judicial, Moral. The use of the Ceremonial Law is repealed, its effect is perpetual. The Judicial or Political Law was peculiar to the Jews, and has been set aside, while that universal justice which is described in the Moral Law remains. The latter, or Moral Law, the object of which is to cherish and maintain godliness and righteousness, is perpetual, and is incumbent on all.
24. The use of the Moral Law is threefold. The first use shows our weakness, unrighteousness, and condemnation; not that we may despair, but that we may flee to Christ. The second is, that those who are not moved by promises, may be urged by the terror of threatenings. The third is, that we may know what is the will of God; that we may consider it in order to obedience; that our minds may be strengthened for that purpose; and that we may be kept from falling.
25. The sum of the Law is contained in the Preface, and in the two Tables. In the Preface we observe, the power of God, to constrain the people by the necessity of obedience; a promise of grace, by which he declares himself to be the God of the Church; a kind act, on the ground of which he charges the Jews with ingratitude, if they do not requite his goodness.
26. The first Table, which relates to the worship of God, consists of four commandments.
27. The design of the First Commandment is, that God alone may be exalted in his people. To God alone, therefore, we owe adoration, trust, invocation, thanksgiving.
28. The design of the Second Commandment is, that God will not have his worship profaned by superstitious rites. It consists of two parts. The former restrains our licentious daring, that we may not subject God to our senses, or represent him under any visible shape. The latter forbids us to worship any images on religious grounds, and, therefore, proclaims his power, which he cannot suffer to be despised,—his jealousy, for he cannot bear a partner,—his vengeance on children's children,—his mercy to those who adore his majesty.
29. The Third Commandment enjoins three things: That whatever our mind conceives, or our tongue utters, may have a regard to the majesty of God; that we may not rashly abuse his holy word and adorable mysteries for the purposes of ambition or avarice; that we may not throw obloquy on his works, but may speak of them with commendations of his Wisdom, Long-suffering, Power, Goodness, Justice. With these is contrasted a threefold profanation of the name of God, by perjury, unnecessary oaths, and idolatrous rites; that is, when we substitute in the place of God saints, or creatures animate or inanimate.
30. The design of the Fourth Commandment is, that, being dead to our own affections and works, we may meditate on the kingdom of God. Now there are three things here to be considered: A spiritual rest, when believers abstain from their own works, that God may work in them; that there may be a stated day for calling on the name of God, for hearing his word, and for performing religious rites; that servants may have some remission from labour.
31. The Second Table, which relates to the duties of charity towards our neighbor, contains the last Six Commandments. The design of the Fifth Commandment is, that,

since God takes pleasure in the observance of his own ordinance, the degrees of dignity appointed by him must be held inviolable. We are therefore forbidden to take anything from the dignity of those who are above us, by contempt, obstinacy, or ingratitude; and we are commanded to pay them reverence, obedience, and gratitude.

32. The design of the Sixth Commandment is, that, since God has bound mankind by a kind of unity, the safety of all ought to be considered by each person; whence it follows that we are forbidden to do violence to private individuals, and are commanded to exercise benevolence.

33. The design of the Seventh Commandment is, that, because God loves purity, we ought to put away from us all uncleanness. He therefore forbids adultery in mind, word, and deed.

34. The design of the Eighth Commandment is, that, since injustice is an abomination to God, he requires us to render to every man what is his own. Now men steal, either by violence, or by malicious imposture, or by craft, or by sycophancy, &c.

35. The design of the Ninth Commandment is, that, since God, who is truth, abhors falsehood, he forbids calumnies and false accusations, by which the name of our neighbor is injured,—and lies, by which any one suffers loss in his fortunes. On the other hand, he requires every one of us to defend the name and property of our neighbor by asserting the truth.

36. The design of the Tenth Commandment is, that, since God would have the whole soul pervaded by love, every desire averse to charity must be banished from our minds; and therefore every feeling which tends to the injury of another is forbidden.

37. We have said that Christ is revealed to us by the Gospel. And, first, the agreement between the Gospel, or the New Testament, and the Old Testament is demonstrated: Because the godly, under both dispensations, have had the same hope of immortality; they have had the same covenant, founded not on the works of men, but on the mercy of God; they have had the same Mediator between God and men—Christ.

38. Next, five points of difference between the two dispensations are pointed out. Under the Law the heavenly inheritance was held out to them under earthly blessings; but under the Gospel our minds are led directly to meditate upon it. The Old Testament, by means of figures, presented the image only, while the reality was absent; but the New Testament exhibits the present truth. The former, in respect of the Law, was the ministry of condemnation and death; the latter, of righteousness and life. The former is connected with bondage, which begets fear in the mind; the latter is connected with freedom, which produces confidence. The word had been confined to the single nation of the Jews; but now it is preached to all nations.

39. The sum of evangelical doctrine is, to teach, what Christ is; why he was sent; in what manner he accomplished the work of redemption.

40. Christ is God and man: God, that he may bestow on his people righteousness, sanctification, and redemption; Man, because he had to pay the debt of man.

41. He was sent to perform the office, of a Prophet, by preaching the truth, by fulfilling the prophecies, by teaching and doing the will of his Father; of a King, by governing the whole Church and every member of it, and by defending his people from every kind of adversaries; of a Priest, by offering his body as a sacrifice for sins, by reconciling God to us through his obedience, and by perpetual intercession for his people to the Father.

42. He performed the office of a Redeemer by dying for our sins, by rising again for our justification, by opening heaven to us through his ascension, by sitting at the right hand of the Father whence he will come to judge the quick and the dead; and, therefore, he procured for us the grace of God and salvation.

1B. Through the Fall and revolt of Adam the whole Human race made accursed and degenerate. Of Original Sin.

I. How necessary the knowledge of ourselves is, its nature, the danger of mistake, its leading parts, sect. 1, 2, 3. II. The causes of Adam's fearful fall, sect. 4. III. The effects of the fall extending to Adam's posterity, and all the creatures, sect. 5, to the end of the Chapter, where the nature, propagation, and effect of original sin are considered.

- 1C. The knowledge of ourselves most necessary. To use it properly we must be divested of pride, and clothed with true humility, which will dispose us to consider our fall, and embrace the mercy of God in Christ.
- 2C. Though there is plausibility in the sentiment which stimulates us to self-admiration, the only sound sentiment is that which inclines us to true humbleness of mind. Pretexts for pride. The miserable vanity of sinful man.
- 3C. Different views taken by carnal wisdom and by conscience, which appeals to divine justice as its standard. The knowledge of ourselves, consisting of two parts, the former of which having already been discussed, the latter is here considered.
- 4C. In considering this latter part, two points to be considered:
 - 1D. How it happened that Adam involved himself and the whole human race in this dreadful calamity. This the result not of sensual intemperance, but of infidelity (the source of other heinous sins), which led to revolt from God, from whom all true happiness must be derived. An enumeration of the other sins produced by the infidelity of the first man.
 - 2D. The second point to be considered is, the extent to which the contagious influence of the fall extends. It extends:
 - 1E. To all the creatures, though unoffending.
 - 2E. To the whole posterity of Adam. Hence hereditary corruption, or original sin, and the depravation of a nature which was previously pure and good. This depravation communicated to the whole posterity of Adam, but not in the way supposed by the Pelagians and Celestians.
- 5C. Depravation communicated not merely by imitation, but by propagation. This proved:
 - 1D. From the contrast drawn between Adam and Christ. Confirmation from passages of Scripture.
 - 2D. From the general declaration that we are the children of wrath.

- 6C. Objection, that if Adam's sin is propagated to his posterity, the soul must be derived by transmission. Answer. Another objection, namely, that children cannot derive corruption from pious parents. Answer.
- 7C. Definition of original sin. Two parts in the definition. Exposition of the latter part. Original sin exposes us to the wrath of God. It also produces in us the works of the flesh. Other definitions considered.
- 8C. Exposition of the former part of the definition—viz. that hereditary depravity extends to all the faculties of the soul.
- 9C. From the exposition of both parts of the definition it follows that God is not the author of sin, the whole human race being corrupted by an inherent viciousness.
- 10C. This, however, is not from nature, but is an adventitious quality. Accordingly, the dream of the Manichees as to two principles vanishes.

2B. Man now deprived of Freedom of Will, and miserably enslaved.

Having in the first chapter treated of the fall of man, and the corruption of the human race, it becomes necessary to inquire, Whether the sons of Adam are deprived of all liberty; and if any particle of liberty remains, how far its power extends? The four next chapters are devoted to this question. This second chapter may be reduced to three general heads: I. The foundation of the whole discussion. II. The opinions of others on the subject of human freedom, see. 2–9. III. The true doctrine on the subject, see. 10–27.

- 1C. Connection of the previous with the four following chapters. In order to lay a proper foundation for the discussion of free will, two obstacles in the way to be removed, namely, sloth and pride. The basis and sum of the whole discussion. The solid structure of this basis, and a clear demonstration of it by the argument a majori ad minus. Also from the inconveniences and absurdities arising from the obstacle of pride.
- 2C. The second part of the chapter containing the opinions of others.
 - 1. The opinions of philosophers.
- 3C. The labyrinths of philosophers. A summary of the opinion common to all the philosophers.
- 4C. The opinions of others continued, namely, the opinions of the ancient theologians on the subject of free will. These composed partly of Philosophy and partly of Theology. Hence their falsehood, extravagance, perplexity, variety, and contradiction. Too great fondness for philosophy in the Church has obscured the knowledge of God and of ourselves. The better to explain the opinions of philosophers, a definition of Free Will given. Wide difference between this definition and these opinions.
- 5C. Certain things annexed to Free Will by the ancient theologians, especially the Schoolmen. Many kinds of Free Will according to them.
- 6C. Puzzles of scholastic divines in the explanation of this question.

- 7C. The conclusion that so trivial a matter ought not to be so much magnified. Objection of those who have a fondness for new terms in the Church. Objection answered.
- 8C. Another answer. The Fathers, and especially Augustine, while retaining the term Free Will, yet condemned the doctrine of the heretics on the subject, as destroying the grace of God.
- 9C. The language of the ancient writers on the subject of Free Will is, with the exception of that of Augustine, almost unintelligible. Still they set little or no value on human virtue, and ascribe the praise of all goodness to the Holy Spirit.
- 10C. The last part of the chapter, containing a simple statement of the true doctrine. The fundamental principle is, that man first begins to profit in the knowledge of himself when he becomes sensible of his ruined condition. This confirmed, 1. by passages of Scripture.
- 11C. Confirmed, 2. by the testimony of ancient theologians.
- 12C. The foundation being laid, to show how far the power both of the intellect and will now extends, it is maintained in general, and in conformity with the views of Augustine and the Schoolmen, that the natural endowments of man are corrupted, and the supernatural almost entirely lost. A separate consideration of the powers of the Intellect and the Will. Some general considerations, 1. The intellect possesses some powers of perception. Still it labors under a twofold defect.
- 13C. Man's intelligence extends both to things terrestrial and celestial. The power of the intellect in regard to the knowledge of things terrestrial. First, with regard to matters of civil polity.
- 14C. The power of the intellect, secondly, with regard to the arts. Particular gifts in this respect conferred on individuals, and attesting the grace of God.
- 15C. The rise of this knowledge of things terrestrial, first, that we may see how human nature, notwithstanding of its fall, is still adorned by God with excellent endowments.
- 16C. Use of this knowledge continued. Secondly, that we may see that these endowments bestowed on individuals are intended for the common benefit of mankind. They are sometimes conferred even on the wicked.
- 17C. Some portion of human nature still left. This, whatever be the amount of it, should be ascribed entirely to the divine indulgence. Reason of this. Examples.
- 18C. Second part of the discussion, namely, that which relates to the power of the human intellect in regard to things celestial. These reducible to three heads, namely, divine knowledge, adoption, and will. The blindness of man in regard to these proved and thus tested by a simile.

- 19C. Proved, moreover, by passages of Scripture, showing, 1. That the sons of Adam are endued with some light, but not enough to enable them to comprehend God. Reasons.
- 20C. Adoption not from nature, but from our heavenly Father, being sealed in the elect by the Spirit of regeneration. Obvious from many passages of Scripture, that, previous to regeneration, the human intellect is altogether unable to comprehend the things relating to regeneration. This fully proved. First argument. Second argument. Third argument.
- 21C. Fourth argument. Scripture ascribes the glory of our adoption and salvation to God only. The human intellect blind as to heavenly things until it is illuminated. Disposal of a heretical objection.
- 22C. Human intellect ignorant of the true knowledge of the divine law. This proved by the testimony of an Apostle, by an inference from the same testimony, and from a consideration of the end and definition of the Law of Nature. Plato obviously mistaken in attributing all sins to ignorance.
- 23C. Themistius nearer the truth in maintaining, that the delusion of the intellect is manifested not so much in generals as in particulars. Exception to this rule.
- 24C. Themistius, however, mistaken in thinking that the intellect is so very seldom deceived as to generals. Blindness of the human intellect when tested by the standard of the Divine Law, in regard both to the first and second tables. Examples.
- 25C. A middle view to be taken—viz. that all sins are not imputable to ignorance, and, at the same time, that all sins do not imply intentional malice. All the human mind conceives and plans in this matter is evil in the sight of God. Need of divine direction every moment.
- 26C. The will examined. The natural desire of good, which is universally felt, no proof of the freedom of the human will. Two fallacies as to the use of terms, appetite and good.
- 27C. The doctrine of the Schoolmen on this subject opposed to and refuted by Scripture. The whole man being subject to the power of sin, it follows that the will, which is the chief seat of sin, requires to be most strictly curbed. Nothing ours but sin.

3B. Every thing proceeding from the corrupt Nature of Man damnable.

The principal matters in this chapter are—I. A recapitulation of the former chapter, proving, from passages of Scriptures that the intellect and will of man are so corrupted, that no integrity, no knowledge or fear of God, can now be found in him, sect. 1 and 2. II. Objections to this doctrine, from the virtues which shone in some of the heathen, refuted, sect. 3 and 4. III. What kind of will remains in man, the slave of sin, sect. 5. The remedy and cure, sect. 6. IV. The opinion of Neo-Pelagian sophists concerning the preparation and efficacy of the will, and also concerning perseverance and co-operating grace, refuted, both by reason and Scripture, sect. 7–12. V. Some passages from Augustine confirming the truth of this doctrine, sect. 13 and 14.

- 1C. The intellect and will of the whole man corrupt. The term flesh applies not only to the sensual, but also to the higher part of the soul. This demonstrated from Scripture.
- 2C. The heart also involved in corruption, and hence in no part of man can integrity, or knowledge or the fear of God, be found.
- 3C. Objection, that some of the heathen were possessed of admirable endowments, and, therefore, that the nature of man is not entirely corrupt. Answer, Corruption is not entirely removed, but only inwardly restrained. Explanation of this answer.
- 4C. Objection still urged, that the virtuous and vicious among the heathen must be put upon the same level, or the virtuous prove that human nature, properly cultivated, is not devoid of virtue. Answer, That these are not ordinary properties of human nature, but special gifts of God. These gifts defiled by ambition, and hence the actions proceeding from them, however esteemed by man, have no merit with God.
- 5C. Though man has still the faculty of willing there is no soundness in it. He falls under the bondage of sin necessarily, and yet voluntarily. Necessity must be distinguished from compulsion. The ancient Theologians acquainted with this necessity. Some passages condemning the vacillation of Lombard.
- 6C. Conversion to God constitutes the remedy or soundness of the human will. This not only begun, but continued and completed; the beginning, continuance, and completion, being ascribed entirely to God. This proved by Ezekiel's description of the stony heart, and from other passages of Scripture.
- 7C. Various Objections. — 1. The will is converted by God, but, when once prepared, does its part in the work of conversion. Answer from Augustine. 2. Grace can do nothing without will, nor the will without grace. Answer. Grace itself produces will. God prevents the unwilling, making him willing, and follows up this preventing grace that he may not will in vain. Another answer gathered from various passages of Augustine.
- 8C. Answer to the second Objection continued. No will inclining to good except in the elect. The cause of election out of man. Hence right will, as well as election, are from the good pleasure of God. The beginning of willing and doing well is of faith; faith again is the gift of God; and hence mere grace is the cause of our beginning to will well. This proved by Scripture.
- 9C. Answer to second Objection continued. That good will is merely of grace proved by the prayers of saints. Three axioms 1. God does not prepare man's heart, so that he can afterwards do some good of himself, but every desire of rectitude, every inclination to study, and every effort to pursue it, is from Him. 2. This desire, study, and effort, do not stop short, but continue to effect. 3. This progress is

constant. The believer perseveres to the end. A third Objection, and three answers to it.

- 10C. A fourth Objection. Answer. Fifth Objection. Answer. Answer confirmed by many passages of Scripture, and supported by a passage from Augustine.
- 11C. Perseverance not of ourselves, but of God. Objection. Two errors in the objection. Refutation of both.
- 12C. An objection founded on the distinction of co-operating grace. Answer. Answer confirmed by the testimony of Augustine and Bernard.
- 13C. Last part of the chapter, in which it is proved by many passages of Augustine, that he held the doctrine here taught.
- 14C. An objection, representing Augustine at variance with himself and other Theologians, removed. A summary of Augustine's doctrine on free will.

4B. How God works in the hearts of men.

The leading points discussed in this chapter are, I. Whether in bad actions anything is to be attributed to God; if anything, how much. Also, what is to be attributed to the devil and to man, sec. 1–5. II. In indifferent matters, how much is to be attributed to God, and how much is left to man, sec. 6. III. Two objections refuted, sec. 7, 8.

- 1C. Connection of this chapter with the preceding. Augustine's similitude of a good and bad rider. Question answered in respect to the devil.
 - 2C. By the design or end of acting. How Satan acts in the reprobate. 2. How God acts in them.
 - 3C. Old Objection, that the agency of God in such cases is referable to prescience or permission, not actual operation. Answer, showing that God blinds and hardens the reprobate, and this in two ways; 1. By deserting them; 2. By delivering them over to Satan.
 - 4C. Striking passages of Scripture, proving that God acts in both ways, and disposing of the objection with regard to prescience. Confirmation from Augustine.
 - 5C. A modification of the former answer, proving that God employs Satan to instigate the reprobate, but, at the same time, is free from all taint.
 - 6C. How God works in the hearts of men in indifferent matters. Our will in such matters not so free as to be exempt from the overruling providence of God. This confirmed by various examples.
 - 7C. Objection, that these examples do not form the rule. An answer, fortified by the testimony of universal experience, by Scripture, and a passage of Augustine.
 - 8C. Some, in arguing against the error of free will, draw an argument from the event. How this is to be understood.
- 5B. The Arguments usually alleged in support of Free Will refuted.

Objections reduced to three principal heads:—I. Four absurdities advanced by the opponents of the orthodox doctrine concerning the slavery of the will, stated and refuted, sec. 1–5. II. The passages of Scripture which they pervert in favor of their error, reduced to five heads, and explained, sec. 6–15. III. Five other passages quoted in defense of free will expounded, sec. 16–19.

- 1C. Absurd fictions of opponents first refuted, and then certain passages of Scripture explained. Answer by a negative. Confirmation of the answer.
- 2C. Another absurdity of Aristotle and Pelagius. Answer by a distinction. Answer fortified by passages from Augustine, and supported by the authority of an Apostle.
- 3C. Third absurdity borrowed from the words of Chrysostom. Answer by a negative.
- 4C. Fourth absurdity urged of old by the Pelagians. Answer from the works of Augustine. Illustrated by the testimony of our Savior. Another answer, which explains the use of exhortations.
- 5C. A third answer, which contains a fuller explanation of the second. Objection to the previous answers. Objection refuted. Summary of the previous answers.
- 6C. First class of arguments which the Neo-Pelagians draw from Scripture in defense of free will. 1. The Law demands perfect obedience and therefore God either mocks us, or requires things which are not in our power. Answer by distinguishing precepts into three sorts. The first of these considered in this and the following section.
- 7C. This general argument from the Law of no avail to the patrons of free will. Promises conjoined with precepts, prove that our salvation is to be found in the grace of God. Objection, that the Law was given to the persons living at the time. Answer, confirmed by passages from Augustine.
- 8C. A special consideration of the three classes of precepts of no avail to the defenders of free will. 1. Precepts enjoining us to turn to God. 2. Precepts which simply speak of the observance of the Law. 3. Precepts which enjoin us to persevere in the grace of God.
- 9C. Objection. Answer. Confirmation of the answer from Jeremiah. Another objection refuted.
- 10C. A second class of arguments in defense of free will drawn from the promises of God, namely that the promises which God makes to those who seek him are vain if it is not in our power to do, or not do, the thing required. Answer, which explains the use of promises, and removes the supposed inconsistency.
- 11C. Third class of arguments drawn from the divine upbraiding,—that it is in vain to upbraid us for evils which it is not in our power to avoid. Answer. Sinners are condemned by their own consciences, and, therefore, the divine upbraiding are just. Moreover, there is a twofold use in these upbraiding. Various passages of Scripture explained by means of the foregoing answers.

- 12C. Objection founded on the words of Moses. Refutation by the words of an Apostle. Confirmation by argument.
- 13C. Fourth class of arguments by the defenders of free will. God waits to see whether or not sinners will repent; therefore they can repent. Answer by a dilemma. Passage in Hosea explained.
- 14C. Fifth class of arguments in defense of free will. God and bad works described as our own, and therefore we are capable of both. Answer by an exposition, which shows that this argument is unavailing. Objection drawn from analogy. Answer. The nature and mode of divine agency in the elect.
- 15C. Conclusion of the answer to the last class of arguments.
- 16C. Third and last division of the chapter discussing certain passages of Scripture. 1. A passage from Genesis. Its true meaning explained.
- 17C. 2. Passage from the Epistle to the Romans. Explanation. Refutation of an objection. Another refutation. A third refutation from Augustine. 3. A passage from First Corinthians. Answer to it.
- 18C. 4. A passage from Ecclesiastes. Explanation. Another explanation.
- 19C. 5. A passage from Luke. Explanation. Allegorical arguments weak. Another explanation. A third explanation. A fourth from Augustine. Conclusion and summary of the whole discussion concerning free will.

6B. Redemption for lost man to be sought in Christ.

The parts of this chapter are, I. The excellence of the doctrine of Christ the Redeemer—a doctrine always entertained by the Church, sec. 1. II. Christ, the Mediator in both dispensations, was offered to the faith of the pious Israelites and people of old, as is plain from the institution of sacrifice, the calling of Abraham's family, and the elevation of David and his posterity, sec. 2. III. Hence the consolation, strength, hope, and confidence of the godly under the Law, Christ being offered to them in various ways by their heavenly Father.

- 1C. The knowledge of God the Creator of no avail without faith in Christ the Redeemer. First reason. Second reason strengthened by the testimony of an Apostle. Conclusion. This doctrine entertained by the children of God in all ages from the beginning of the world. Error of throwing open heaven to the heathen, who know nothing of Christ. The pretexts for this refuted by passages of Scripture.
- 2C. God never was propitious to the ancient Israelites without Christ the Mediator. First reason founded on the institution of sacrifice. Second reason founded on the calling of Abraham. Third reason founded on the elevation of David's family to regal dignity, and confirmed by striking passages of Scripture.
- 3C. Christ the solace ever promised to the afflicted; the banner of faith and hope always erected. This confirmed by various passages of Scripture.
- 4C. The Jews taught to have respect to Christ. This teaching sanctioned by our Savior himself. The common saying, that God is

the object of faith, requires to be explained and modified.
Conclusion of this discussion concerning Christ. No saving knowledge of God in the heathen.

- 7B. The Law given, not to retain a people for itself, but to keep alive the Hope of Salvation in Christ until his Advent.

The divisions of this chapter are, I. The Moral and Ceremonial Law a schoolmaster to bring us to Christ, sec. 1, 2. II. This true of the Moral Law, especially its conditional promises. These given for the best reasons. In what respect the observance of the Moral Law is said to be impossible, sec. 3–5. III. Of the threefold office and use of the Moral Law, sec. 6–12. Antinomians refuted, sec. 13. IV. What the abrogation of the Law, Moral and Ceremonial, sec. 14–17.

- 1C. The whole system of religion delivered by the hand of Moses, in many ways pointed to Christ. This exemplified in the case of sacrifices, ablutions, and an endless series of ceremonies. This proved, 1. By the declared purpose of God; 2. By the nature of the ceremonies themselves; 3. From the nature of God; 4. From the grace offered to the Jews; 5. From the consecration of the priests.
- 2C. Proof continued. 6. From a consideration of the kingdom erected in the family of David. 7. From the end of the ceremonies. 8. From the end of the Moral Law.
- 3C. A more ample exposition of the last proof. The Moral Law leads believers to Christ. Showing the perfect righteousness required by God, it convinces us of our inability to fulfill it. It thus denies us life, adjudges us to death, and so urges us to seek deliverance in Christ.
- 4C. The promises of the Law, though conditional, founded on the best reason. This reason explained.
- 5C. No inconsistency in giving a law, the observance of which is impossible. This proved from reason, and confirmed by Scripture. Another confirmation from Augustine.
- 6C. A consideration of the office and use of the Moral Law shows that it leads to Christ. The Law, while it describes the righteousness which is acceptable to God, proves that every man is unrighteous.
- 7C. The Law fitly compared to a mirror, which shows us our wretchedness. This derogates not in any degree from its excellence.
- 8C. When the Law discloses our guilt, we should not despond, but flee to the mercy of God. How this may be done.
- 9C. Confirmation of the first use of the Moral Law from various passages in Augustine.
- 10C. A second use of the Law is to curb sinners. This most necessary for the good of the community at large; and this in respect not only of the reprobate, but also of the elect, previous to regeneration. This confirmed by the authority of an Apostle.

- 11C. The Law showing our wretchedness, disposes us to admit the remedy. It also tends to keep us in our duty. Confirmation from general experience.
- 12C. The third and most appropriate use of the Law respects the elect.
 - 1. It instructs and teaches them to make daily progress in doing the will of God.
 - 2. Urges them by exhortation to obedience.
 Testimony of David. How he is to be reconciled with the Apostle.
- 13C. The profane heresy of the Antinomians must be exploded. Argument founded on a passage in David, and another in Moses.
- 14C. Last part of the chapter treating of the abrogation of the Law. In what respect any part of the Moral Law abrogated.
- 15C. The curse of the Law how abrogated.
- 16C. Of the abrogation of the Ceremonial Law in regard to the observance only.
- 17C. The reason assigned by the Apostle applicable not to the Moral Law, but to ceremonial observances only. These abrogated, not only because they separated the Jews from the Gentiles, but still more because they were a kind of formal instruments to attest our guilt and impunity. Christ, by destroying these, is justly said to have taken away the handwriting that was against us, and nailed it to his cross.

8B. Exposition of the Moral Law.

This chapter consists of four parts. I. Some general observations necessary for the understanding of the subject are made by way of preface, sec. 1–5. II. Three things always to be attended to in ascertaining and expounding the meaning of the Moral Law, sec. 6–12. III. Exposition of the Moral Law, or the Ten Commandments, sec. 13–15. IV. The end for which the whole Law is intended—viz. to teach not only elementary principles, but perfection, sec. 51, to the end of the chapter.

- 1C. The Law was committed to writing, in order that it might teach more fully and perfectly that knowledge, both of God and of ourselves, which the law of nature teaches meagerly and obscurely. Proof of this, from an enumeration of the principal parts of the Moral Law; and also from the dictate of natural law, written on the hearts of all, and, in a manner, effaced by sin.
- 2C. Certain general maxims. 1. From the knowledge of God, furnished by the Law, we learn that God is our Father and Ruler. Righteousness is pleasing, iniquity is an abomination in his sight. Hence, how weak soever we may be, our duty is to cultivate the one, and shun the other.
- 3C. From the knowledge of ourselves, furnished by the Law, we learn to discern our own utter powerlessness, we are ashamed; and seeing it is in vain to seek for righteousness in ourselves, are induced to seek it elsewhere.
- 4C. Hence, God has annexed promises and threatening to his promises. These not limited to the present life, but embrace things

- heavenly and eternal. They, moreover, attest the spotless purity of God, his love of righteousness, and also his kindness towards us.
- 5C. The Law shows, moreover, that there is nothing more acceptable to God than obedience. Hence, all superstitious and hypocritical modes of worship are condemned. A remedy against superstitious worship and human presumption.
- 6C. The second part of the chapter, containing three observations or rules. First rule, Our life must be formed by the Law, not only to external honesty, but to inward and spiritual righteousness. In this respect, the Law of God differs from civil laws, he being a spiritual Lawgiver, man not. This rule of great extent, and not sufficiently attended to.
- 7C. This first rule confirmed by the authority of Christ, and vindicated from the false dogma of Sophists, who say that Christ is only another Moses.
- 8C. Second observation or rule to be carefully attended to—viz. that the end of the command must be inquired into, until it is ascertained what the Lawgiver approves or disapproves. Example. Where the Law approves, its opposite is condemned, and vice versa.
- 9C. Full explanation of this latter point. Example.
- 10C. The Law states what is most impious in each transgression, in order to show how heinous the transgression is. Example.
- 11C. Third observation or rule regards the division of the Law into Two Tables: the former comprehending our duty to God; the latter, our duty to our neighbor. The connection between these necessary and inseparable. Their invariable order. Sum of the Law.
- 12C. Division of the Law into Ten Commandments. Various distinctions made with regard to them, but the best distinction that which divides them into Two Tables. Four commandments belong to the First, and six to the Second Table.
- 13C. The third part of the chapter, containing an exposition of the Decalogue. The preface vindicates the authority of the Law. This it does in three ways. First, by a declaration of its majesty.
- 14C. The preface to the Law vindicates its authority. Secondly, by calling to mind God's paternal kindness.
- 15C. Thirdly, by calling to mind the deliverance out of the land of Egypt. Why God distinguishes himself by certain epithets. Why mention is made of the deliverance from Egypt. In what way, and how far, the remembrance of this deliverance should still affect us.
- 16C. Exposition of the First Commandment. It's end. What it is to have God, and to have strange gods. Adoration due to God, trust, invocation, thanksgiving, and also true religion, required by the Commandment. Superstition, Polytheism, and Atheism, forbidden. What meant by the words, "before me."

- 17C. Exposition of the Second Commandment. The end and sum of it. Two parts. Short enumeration of forbidden shapes.
- 18C. Why a threatening is added. Four titles applied to God, to make a deeper impression. He is called Mighty, Jealous, an Avenger, Merciful. Why said to be jealous. Reason drawn from analogy.
- 19C. Exposition of the threatening which is added. First, as to visiting the iniquity of the fathers upon the children. A misinterpretation on this head refuted, and the genuine meaning of the threatening explained.
- 20C. Whether this visiting of the sins of parents inconsistent with the divine justice. Apparently conflicting passages reconciled.
- 21C. Exposition of the latter part—viz. the showing mercy to thousands. The use of this promise. Consideration of an exception of frequent occurrence. The extent of this blessing.
- 22C. Exposition of the Third Commandment. The end and sum of it. Three parts. These considered. What it is to use the name of God in vain. Swearing. Distinction between this commandment and the Ninth.
- 23C. An oath defined. It is a species of divine worship. This explained.
- 24C. Many modes in which this commandment is violated. 1. By taking God to witness what we know is false. The insult thus offered.
- 25C. Modes of violation continued. 2. Taking God to witness in trivial matters. Contempt thus shown. When and how an oath should be used. 3. Substituting the servants of God instead of himself when taking an oath.
- 26C. The Anabaptists, who condemn all oaths, refuted. 1. By the authority of Christ, who cannot be opposed in anything to the Father. A passage perverted by the Anabaptists explained. The design of our Savior in the passage. What meant by his there prohibiting oaths.
- 27C. The lawfulness of oaths confirmed by Christ and the apostles. Some approve of public, but not of private oaths. The lawfulness of the latter proved both by reason and example. Instances from Scripture.
- 28C. Exposition of the Fourth Commandment. Its end. Three purposes.
- 29C. Explanation of the first purpose—viz. a shadowing forth of spiritual rest. This the primary object of the precept. God is therein set forth as our sanctifier; and hence we must abstain from work, that the work of God in us may not be hindered.
- 30C. The number seven denoting perfection in Scripture, this commandment may, in that respect, denote the perpetuity of the Sabbath, and it's completion at the last day.
- 31C. Taking a simpler view of the commandment, the number is of no consequence, provided we maintain the doctrine of a perpetual rest from all our works, and, at the same time, avoid a superstitious

- observance of days. The ceremonial part of the commandment abolished by the advent of Christ.
- 32C. The second and third purposes of the Commandment explained. These twofold and perpetual. This confirmed. Of religious assemblies.
- 33C. Of the observance of the Lord's day, in answer to those who complain that the Christian people are thus trained to Judaism. Objection.
- 34C. Ground of this institution. There is no kind of superstitious necessity. The sum of the Commandment.
- 35C. The Fifth Commandment (the first of the Second Table), expounded. Its end and substance. How far honor due to parents. To whom the term father applies.
- 36C. It makes no difference whether those to whom this honor is required are worthy or unworthy. The honor is claimed especially for parents. It consists of three parts. 1. Reverence.
- 37C. Honor due to parents continued. 2. Obedience. 3. Gratitude. Why a promise added. In what sense it is to be taken. The present life a testimony of divine blessing. The reservation considered and explained.
- 38C. Conversely a curse denounced on disobedient children. How far obedience due to parents, and those in the place of parents.
- 39C. Sixth Commandment expounded. Its end and substance. God, as a spiritual Lawgiver, forbids the murder of the heart, and requires a sincere desire to preserve the life of our neighbor.
- 40C. A twofold ground for this Commandment. 1. Man is the image of God. 2. He is our flesh.
- 41C. Exposition of the Seventh Command. The end and substance of it. Remedy against fornication.
- 42C. Continence an excellent gift, when under the control of God only. Altogether denied to some; granted only for a time to others. Argument in favor of celibacy refuted.
- 43C. Each individual may refrain from marriage so long as he is fit to observe celibacy. True celibacy, and the proper use of it. Any man not gifted with continence wars with God and with nature, as constituted by him, in remaining unmarried. Chastity defined.
- 44C. Precautions to be observed in married life. Everything repugnant to chastity here condemned.
- 45C. Exposition of the Eighth Commandment. Its end and substance. Four kinds of theft. The bad acts condemned by this Commandment. Other peculiar kinds of theft.
- 46C. Proper observance of this Commandment. Four heads. Application. 1. To the people and the magistrate. 2. To the pastors of the Church and their flocks. 3. To parents and children. 4. To the old and the young. 5. To servants and masters. 6. To individuals.

- 47C. Exposition of the ninth Commandment. Its end and substance. The essence of the Commandment—detestation of falsehood, and the pursuit of truth. Two kinds of falsehood. Public and private testimony. The equity of this Commandment.
- 48C. How numerous the violations of this Commandment. 1. By detraction. 2. By evil speaking—a thing contrary to the offices of Christian charity. 3. By scurrility or irony. 4. By prying curiosity, and proneness to harsh judgments.
- 49C. Exposition of the Tenth Commandment. Its end and substance. What meant by the term Covetousness. Distinction between counsel and the covetousness here condemned.
- 50C. Why God requires so much purity. Objection. Answer. Charity toward our neighbor here principally commended. Why house, wife, man-servant, maid-servant, ox, and ass, &c., are mentioned. Improper division of this Commandment into two.
- 51C. The last part of the chapter. The end of the Law. Proof. A summary of the Ten Commandments. The Law delivers not merely rudiments and first principles, but a perfect standard of righteousness, modeled on the divine purity.
- 52C. Why, in the Gospels and Epistles, the latter table only mentioned, and not the first. The same thing occurs in the Prophets.
- 53C. An objection to what is said in the former section removed.
- 54C. A conduct duly regulated by the divine Law, characterized by charity toward our neighbor. This subverted by those who give the first place to self-love. Refutation of their opinion.
- 55C. Who our neighbor. Double error of the Schoolmen on this point.
- 56C. This error consists, I. In converting precepts into counsels to be observed by monks.
- 57C. Refutation of this error from Scripture and the ancient Theologians. Sophistical objection obviated.
- 58C. Error of the Schoolmen consists, II. In calling hidden impiety and covetousness venial sins. Refutation drawn, 1. From a consideration of the whole Decalogue. 2. The testimony of an Apostle. 3. The authority of Christ. 4. The nature and majesty of God. 5. The sentence pronounced against sin. Conclusion.
- 59C. Refutation drawn, 1. From a consideration of the whole Decalogue. 2. The testimony of an Apostle. 3. The authority of Christ. 4. The nature and majesty of God. 5. The sentence pronounced against sin. Conclusion.
- 9B. Christ, though known to the Jews under the Law, yet only manifested under the Gospel.

There are three principal heads in this chapter. I. Preparatory to a consideration of the knowledge of Christ, and the benefits procured by him; the 1st and 2nd sections are occupied with the dispensation of this knowledge, which, after the manifestation of Christ in the flesh, was more clearly revealed than under the Law. II. A refutation of the profane dream of Servetus, that the promises are entirely abrogated, sec. 3. Likewise, a

refutation of those who do not properly compare the Law with the Gospel, sec. 4. III. A necessary and brief exposition of the ministry of John Baptist, which occupies an intermediate place between the law and the Gospel.

- 1C. The holy fathers under the Law saw the day of Christ, though obscurely. He is more fully revealed to us under the Gospel. A reason for this, confirmed by the testimony of Christ and his Apostles.
 - 2C. The term Gospel, used in its most extensive sense, comprehends the attestations of mercy which God gave to the fathers. Properly, however, it means the promulgation of grace exhibited in the God-man Jesus Christ.
 - 3C. The notion of Servetus, that the promises are entirely abolished, refuted. Why we must still trust to the promises of God. Another reason. Solution of a difficulty.
 - 4C. Refutation of those who do not properly compare the Law and the Gospel. Answer to certain questions here occurring. The Law and the Gospel briefly compared.
 - 5C. Third part of the chapter. Of the ministry of John the Baptist.
- 10B. The resemblance between the Old Testament and the New.

This chapter consists of four parts. I. The sum, utility, and necessity of this discussion, sec. 1. II. A proof that, generally speaking, the old and new dispensations are in reality one, although differently administered. Three points in which the two dispensations entirely agree, sec. 2–4. III. The Old Testament, as well as the New, had regard to the hope of immortality and a future life, whence two other resemblances or points of agreement follow—viz. that both were established by the free mercy of God, and confirmed by the intercession of Christ. This proved by many arguments, passages of Scripture, and examples, see. 5–23. IV. Conclusion of the whole chapter, where, for fuller confirmation, certain passages of Scripture are produced. Refutation of the cavils of the Sadducees and other Jews.

- 1C. Introduction, showing the necessity of proving the similarity of both dispensations in opposition to Servetus and the Anabaptists.
- 2C. This similarity in general. Both covenants truly one, though differently administered. Three things in which they entirely agree.
- 3C. First general similarity, or agreement—viz. that the Old Testament, equally with the New, extended its promises beyond the present life, and held out a sure hope of immortality. Reason for this resemblance. Objection answered.
- 4C. The other two points of resemblance—viz. that both covenants were established in the mercy of God, and confirmed by the mediation of Christ.
- 5C. The first of these points of resemblance being the foundation of the other two, a lengthened proof is given of it. The first argument taken from a passage, in which Paul, showing that the sacraments of both dispensations had the same meaning, proves that the condition of the ancient church was similar to ours.

- 6C. An objection from John 6:49, namely that the Israelites ate manna in the wilderness, and are dead, whereas Christians eat the flesh of Christ, and die not. Answer reconciling this passage of the Evangelist with that of the Apostle.
- 7C. Another proof from the Law and the Prophets, namely the power of the divine word in quickening souls before Christ was manifested. Hence the believing Jews were raised to the hope of eternal life.
- 8C. Third proof from the form of the covenant, which shows that it was in reality one both before and after the manifestation of Christ in the flesh.
- 9C. Confirmation of the former proof from the clear terms in which the form is expressed. Another confirmation derived from the former and from the nature of God.
- 10C. Fourth proof from examples. Adam, Abel, and Noah, when tried with various temptations, neglecting the present, aspired with living faith and invincible hope to a better life. They, therefore, had the same aim as believers under the Gospel.
- 11C. Continuation of the fourth proof from the example of Abraham, whose call and whole course of life shows that he ardently aspired to eternal felicity. Objection disposed of.
- 12C. Continuation of the fourth proof from the examples of Isaac and Jacob.
- 13C. Conclusion of the fourth proof. Adam, Abel, Noah, Abraham, Isaac, Jacob, and others under the Law, looked for the fulfillment of the divine promises not on the earth, but in heaven. Hence they termed this life an earthly pilgrimage, and desired to be buried in the land of Canaan, which was a figure of eternal happiness.
- 14C. A fifth proof from Jacob's earnestness to obtain the birth-right. This shows a prevailing desire of future life. This perceived in some degree by Balaam.
- 15C. A sixth proof from David, who expects such great things from the Lord, and yet declares the present life to be mere vanity.
- 16C. A seventh proof also from David. His descriptions of the happiness of believers could only be realized in a future state.
- 17C. An eighth proof from the common feeling and confession of all the pious who sought by faith and hope to obtain in heaven what they did not see in the present shadowy life.
- 18C. A continuation and confirmation of the former proof from the exultation of the righteous, even amid the destruction of the world.
- 19C. A ninth proof from Job, who spoke most distinctly of this hope. Two objections disposed of.
- 20C. A tenth proof from the later Prophets, who taught that the happiness of the righteous was placed beyond the limits of the present life.
- 21C. This clearly established by Ezekiel's vision of the dry bones, and a passage in Isaiah.

- 22C. Last proof from certain passages in the Prophets, which clearly show the future immortality of the righteous in the kingdom of heaven.
- 23C. Conclusion of the whole discussion concerning the similarity of both dispensations. For fuller confirmation, four passages of Scripture produced. Refutation of the error of the Sadducees and other Jews, who denied eternal salvation and the sure hope of the Church.

11B. The difference between the two Testaments.

This chapter consists principally of three parts. I. Five points of difference between the Old and the New Testament, sec. 1–11. II. The last of these points being, that the Old Testament belonged to the Jews only, whereas the New Testament belongs to all; the calling of the Gentiles is shortly considered, sec. 12. III. A reply to two objections usually taken to what is here taught concerning the difference between the Old and the New Testaments, sec. 13, 14.

Sections.

- 1C. Five points of difference between the Old and the New Testaments. These belong to the mode of administration rather than the substance. First difference. In the Old Testament the heavenly inheritance is exhibited under temporal blessings; in the New, aids of this description are not employed.
- 2C. Proof of this first difference from the simile of an heir in pupillarity, as in Galatians 4:1.
- 3C. This the reason why the Patriarchs, under the Law, set a higher value on this life and the blessings of it, and dreaded the punishments, these being even more striking. Why severe and sudden punishments existed under the Law.
- 4C. A second difference. The Old Testament typified Christ under ceremonies. The New exhibits the immediate truth and the whole body. The scope of the Epistle to the Hebrews in explaining this difference. Definition of the Old Testament.
- 5C. Hence the Law our Schoolmaster to bring us unto Christ.
- 6C. Notwithstanding, among those under the Law, some of the strongest examples of faith are exhibited, their equals being scarcely to be found in the Christian Church. The ordinary method of the divine dispensation to be here attended to. These excellent individuals placed under the Law, and aided by ceremonies, that they might behold and hail Christ afar off.
- 7C. Third difference. The Old Testament is literal, the New spiritual. This difference considered first generally.
- 8C. Next treated specially, on a careful examination of the Apostle's text. A threefold antithesis. The Old Testament is literal, deadly, temporary. The New is spiritual, quickening, eternal. Difference between the letter and the spirit.

- 9C. Fourth difference. The Old Testament belongs to bondage, the New to liberty. This confirmed by three passages of Scripture. Two objections answered.
- 10C. Distinction between the three last differences and the first. Confirmation of the above from Augustine. Condition of the patriarchs under the Old Testament.
- 11C. Fifth difference. The Old Testament belonged to one people only, the New to all.
- 12C. The second part of the chapter depending on the preceding section. Of the calling of the Gentiles. Why the calling of the Gentiles seemed to the Apostles so strange and new.
- 13C. The last part of the chapter. Two objections considered. 1. God being immutable, cannot consistently disapprove what he once ordered. Answer confirmed by a passage of Scripture.
- 14C. Objections. 2. God could at first have transacted with the Jews as he now does with Christians. Answer, showing the absurdity of this objection. Another answer founded on a just consideration of the divine will and the dispensation of grace.

12B. Christ, to perform the Office of Mediator, behoved to become man.

The two divisions of this chapter are, I. The reasons why our Mediator behoved to be very God, and to become man, sec. 1–3. II. Disposal of various objections by some fanatics, and especially by Osiander, to the orthodox doctrine concerning the Mediator, sec. 4–7.

- 1C. Necessary, not absolutely, but by divine decree, that the Mediator should be God, and become man. Neither man nor angel, though pure, could have sufficed. The Son of God behoved to come down. Man in innocence could not penetrate to God without a Mediator, much less could he after the fall.
- 2C. A second reason why the Mediator behoved to be God and man, namely that he had to convert those who were heirs of hell into children of God.
- 3C. Third reason, that in our flesh he might yield a perfect obedience, satisfy the divine justice, and pay the penalty of sin. Fourth reason, regarding the consolation and confirmation of the whole Church.
- 4C. First objection against the orthodox doctrine: Answer to it. Confirmation from the sacrifices of the Law, the testimony of the Prophets, Apostles, Evangelists, and even Christ himself.
- 5C. Second objection: Answer: Answer confirmed. Third objection: Answer. Fourth objection by Osiander: Answer.
- 6C. Fifth objection, forming the basis of Osiander's errors on this subject: Answer. Nature of the divine image in Adam. Christ the head of angels and men.
- 7C. Sixth objection: Answer. Seventh objection: Answer. Eighth objection: Answer. Ninth objection: Answer. Tenth objection: Answer. Eleventh objection: Answer. Twelfth objection: Answer. The sum of the doctrine.

13B. Christ clothed with the true substance of Human Nature.

The heads of this chapter are, I. The orthodoxy doctrine as to the true humanity of our Savior, proved from many passages of Scripture, sec. 1. II. Refutation of the impious objections of the Marcionites, Manichees, and similar heretics, sec. 2–4.

1C. Proof of the true humanity of Christ, against the Manichees and Marcionites. 2. Impious objections of heretics further discussed. Six objections answered.

3C. Other eight objections answered.

4C. Other three objections answered.

14B. How two natures constitute the Person of the Mediator.

This chapter contains two principal heads: I. A brief exposition of the doctrine of Christ's two natures in one person, sec. 1–4. II. A refutation of the heresies of Servetus, which destroy the distinction of natures in Christ, and the eternity of the divine nature of the Son.

1C. Proof of two natures in Christ—a human and a divine. Illustrated by analogy, from the union of body and soul. Illustration applied.

2C. Proof from passages of Scripture which distinguish between the two natures. Proof from the communication of properties.

3C. Proof from passages showing the union of both natures. A rule to be observed in this discussion.

4C. Utility and use of the doctrine concerning the two natures. The Nestorians. The Eutychians. Both justly condemned by the Church.

5C. The heresies of Servetus refuted. General answer or sum of the orthodox doctrine concerning Christ. What meant by the hypostatic union. Objections of Servetus to the deity of Christ. Answer.

6C. Another objection and answer. A twofold filiation of Christ.

7C. Other objections answered.

8C. Conclusion of the former objections. Other pestilential heresies of Servetus.

15B. Three things chiefly to be regarded in Christ, namely his Offices of Prophet, King, and Priest.

The principal parts of this chapter are—I. Of the Prophetical Office of Christ, its dignity and use, sec. 1, 2. II. The nature of the Kingly power of Christ, and the advantage we derive from it, sec. 3–5. III. Of the Priesthood of Christ, and the efficacy of it, sec. 6.

1C. Among heretics and false Christians, Christ is found in name only; but by those who are truly and effectually called of God, he is acknowledged as a Prophet, King, and Priest. In regard to the Prophetical Office, the Redeemer of the Church is the same from whom believers under the Law hoped for the full light of understanding.

2C. The unction of Christ, though it has respect chiefly to the Kingly Office, refers also to the Prophetical and Priestly Offices. The dignity, necessity, and use of this unction.

- 3C. From the spirituality of Christ's kingdom its eternity is inferred. This twofold, referring both to the whole body of the Church, and to its individual members.
- 4C. Benefits from the spiritual kingdom of Christ. 1. It raises us to eternal life. 2. It enriches us with all things necessary to salvation. 3. It makes us invincible by spiritual foes. 4. It animates us to patient endurance. 5. It inspires confidence and triumph. 6. It supplies fortitude and love.
- 5C. The unction of our Redeemer heavenly. Symbol of this unction. A passage in the apostle reconciled with others previously quoted, to prove the eternal kingdom of Christ.
- 6C. What necessary to obtain the benefit of Christ's Priesthood. We must set out with the death of Christ. From it follows, 1. His intercession for us. 2. Confidence in prayer. 3. Peace of conscience. 4. Through Christ, Christians themselves become priests. Grievous sin of the Papists in pretending to sacrifice Christ.

16B. How Christ performed the Office of Redeemer in procuring our salvation. The Death, Resurrection, and Ascension of Christ.

This chapter contains four leading heads—I. A general consideration of the whole subject, including a discussion of a necessary question concerning the justice of God and his mercy in Christ, sec. 1–4. II. How Christ fulfilled the office of Redeemer in each of its parts, sec. 5–17. His death, burial, descent to hell, resurrection, ascension to heaven, seat at the right hand of the Father, and return to judgment. III. A great part of the Creed being here expounded, a statement is given of the view which ought to be taken of the Creed commonly ascribed to the Apostles, sec. 18. IV. Conclusion, setting forth the doctrine of Christ the Redeemer, and the use of the doctrine, sec. 19.

- 1C. Every thing needful for us exists in Christ. How it is to be obtained.
- 2C. Question as to the mode of reconciling the justice with the mercy of God. Modes of expression used in Scripture to teach us how miserable our condition is without Christ.
- 3C. Not used improperly; for God finds in us ground both of hatred and love.
- 4C. This confirmed from passages of Scripture and from Augustine.
- 5C. The second part of the chapter, treating of our redemption by Christ. First generally. Redemption extends to the whole course of our Saviors obedience, but is specially ascribed to his death. The voluntary subjection of Christ. His agony. His condemnation before Pilate. Two things observable in his condemnation. 1. That he was numbered among transgressors. 2. That he was declared innocent by the judge. Use to be made of this.
- 6C. Why Christ was crucified. This hidden doctrine typified in the Law, and completed by the Apostles and Prophets. In what sense Christ was made a curse for us. The cross of Christ connected with the shedding of his blood.

- 7C. Of the death of Christ. Why he died. Advantages from his death. Of the burial of Christ. Advantages.
- 8C. Of the descent into hell. This article gradually introduced into the Church. Must not be rejected, nor confounded with the previous article respecting burial.
- 9C. Absurd exposition concerning the Limbus Patrum. This fable refuted.
- 10C. The article of the descent to hell more accurately expounded. A great ground of comfort.
- 11C. Confirmation of this exposition from passages of Scripture and the works of ancient Theologians. An objection refuted. Advantages of the doctrine.
- 12C. Another objection that Christ is insulted, and despair ascribed to him in its being said that he feared. Answer, from the statements of the Evangelists, that he did fear, was troubled in spirit, amazed, and tempted in all respects as we are, yet without sin. Why Christ was pleased to become weak. His fear without sin. Refutation of another objection, with an answer to the question, Did Christ fear death, and why? When did Christ descend to hell, and how? What has been said refutes the heresy of Apollinaris and of the Monothelites.
- 13C. Of the resurrection of Christ. The many advantages from it. 1. Our righteousness in the sight of God renewed and restored. 2. His life the basis of our life and hope, also the efficacious cause of new life in us. 3. The pledge of our future resurrection.
- 14C. Of the ascension of Christ. Why he ascended. Advantages derived from it.
- 15C. Of Christ's seat at the Father's right hand. What meant by it.
- 16C. Many advantages from the ascension of Christ. 1. He gives access to the kingdom which Adam had shut up. 2. He intercedes for us with the Father. 3. His virtue being thence transfused into us, he works effectually in us for salvation.
- 17C. Of the return of Christ to judgment. Its nature. The quick and dead who are to be judged. Passages apparently contradictory reconciled. Mode of judgment.
- 18C. Advantages of the doctrine of Christ's return to judgment. Third part of the chapter, explaining the view to be taken of the Apostles' Creed. Summary of the Apostles' Creed.
- 19C. Conclusion of the whole chapter, showing that in Christ the salvation of the elect in all its parts is comprehended.
- 17B. Christ rightly and properly said to have merited Grace and Salvation for us.

The three leading divisions of this chapter are,—I. A proof from reason and from Scripture that the grace of God and the merit of Christ (the prince and author of our salvation) are perfectly compatible, sec. 1 and 2. II. Christ, by his obedience, even to the death of the cross (which was the price of our redemption), merited divine favor for

us, sec. 3–5. III. The presumptuous rashness of the Schoolmen in treating this branch of doctrine.

- 1C. Christ not only the minister, but also the author and prince of salvation. Divine grace not obscured by this mode of expression. The merit of Christ not opposed to the mercy of God, but depends upon it.
- 2C. The compatibility of the two proved by various passages of Scripture.
- 3C. Christ by his obedience truly merited divine grace for us.
- 4C. This grace obtained by the shedding of Christ's blood, and his obedience even unto death.
- 5C. In this way he paid our ransom.
- 6C. The presumptuous manner in which the Schoolmen handle this subject.

3A. THIRD BOOK - THE MODE OF OBTAINING THE GRACE OF CHRIST. THE BENEFITS IT CONFERS, AND THE EFFECTS RESULTING FROM IT.

ARGUMENT⁶⁷

The two former Books dealt with God the Creator and Redeemer. This Book, which contains a full exposition of the Third Part of the Apostles' Creed, treats the mode of procuring the grace of Christ, the benefits we derive and the effects that follow from it, or the operations of the Holy Spirit regarding our salvation.

The subject is comprehended under seven principal heads, which almost all point to the same end: the doctrine of faith.

I. As it is by the secret and special operation of the Holy Spirit that we enjoy Christ and all his benefits, the First Chapter treats this operation as the foundation of faith, new life, and all holy exercises.

II. Faith being, as it were, the hand by which we embrace Christ the Redeemer, offered to us by the Holy Spirit, Faith is fully considered in the Second Chapter.

III. In further explanation of Saving Faith and its benefits, it is mentioned that true repentance always flows from true faith. The doctrine of Repentance is generally considered in the Third Chapter, Popish Repentance in the Fourth Chapter, and Indulgences and Purgatory in the Fifth Chapter. Chapters Sixth to Tenth are devoted to a special consideration of the different parts of true Repentance—viz—mortification of the flesh and quickening of the Spirit.

IV. More clearly, to show the utility of this faith and the effects resulting from it, the doctrine of justification by faith is explained in the eleventh chapter, and specific questions connected with it are presented from the twelfth to the eighteenth chapters. Christian liberty, a kind of accessory to Justification, is considered in the Nineteenth Chapter.

⁶⁷ Edited from Henry Beveridge translation of the Institutes of the Christian Religion. Public Domain - www.ccel.org

V. The Twentieth Chapter is devoted to Prayer, the principal exercise of faith, and, as it were, the medium or instrument through which we daily procure blessings from God.

VI. As all do not indiscriminately embrace the fellowship of Christ offered in the Gospel, but those only whom the Lord favors with the effectual and special grace of his Spirit, lest any should impugn this arrangement, Chapters Twenty-First to Twenty-Fourth are occupied with a necessary and apposite discussion of the subject of Election.

VII. Lastly, As the complex warfare that the Christian is obliged constantly to wage may dishearten him, it is shown how it may be alleviated by meditating on the final resurrection. Hence, the subject of the Resurrection is considered in the Twenty-Fifth Chapter.

Summery Aphorisms⁶⁸ BOOK 3

43. We receive Christ the Redeemer by the power of the Holy Spirit, who unites us to Christ; and, therefore, he is called the Spirit of sanctification and adoption, the earnest and seal of our salvation, water, oil, a fountain, fire, the hand of God.

44. Faith is the hand of the soul, which receives, through the same efficacy of the Holy Spirit, Christ offered to us in the Gospel.

45. The general office of faith is, to assent to the truth of God, whenever, whatever, and in what manner soever he speaks; but its peculiar office is, to behold the will of God in Christ, his mercy, the promises of grace, for the full conviction of which the Holy Spirit enlightens our minds and strengthens our hearts.

46. Faith, therefore, is a steady and certain knowledge of the divine kindness towards us, which is founded on a gracious promise through Christ, and is revealed to our minds and sealed on our hearts by the Holy Spirit.

47. The effects of faith are four:

- Repentance
- A Christian life
- Justification
- Prayer

48. True repentance consists of two parts:

- Mortification, which proceeds from the acknowledgment of sin, and a real perception of the divine displeasure
- Quickening, the fruits of which are—piety towards God, charity towards our neighbor, the hope of eternal life, holiness of life. With this true repentance is contrasted false repentance, the parts of which are, Contrition, Confession, and Satisfaction. The two former may be referred to true repentance, provided that there be contrition of heart on account of the acknowledgment of sin, and that it be not separated from the hope of forgiveness through Christ; and provided that the confession be either private to God alone, or made to the pastors of the Church

⁶⁸ The One Hundred Aphorisms, with the various Tables and Indices, which must greatly facilitate reference, and enhance the utility and value of the present translation of The Institutes of the Christian Religion, have been kindly furnished by the Rev. William Pringle of Auchterarder.

willingly and for the purpose of consolation, not for the enumeration of offenses, and for introducing a torture of the conscience; or public, which is made to the whole Church, or to one or many persons in presence of the whole Church. What was formerly called Ecclesiastical Satisfaction, that is, what was made for the edification of the Church on account of repentance and public confession of sins, was introduced as due to God by the Sophists; whence sprung the supplements of Indulgences in this world, and the fire of Purgatory after death. But that Contrition of the Sophists, and auricular Confession (as they call it), and the Satisfaction of actual performance, are opposed to the free forgiveness of sins.

49. The two parts of a Christian life are laid down:

- The love of righteousness; that we may be holy, because God is holy, and because we are united to him, and are reckoned among his people.
- That a rule may be prescribed to us, which does not permit us to wander in the course of righteousness, and that we may be conformed to Christ. A model of this is laid down to us, which we ought to copy in our whole life. Next are mentioned the blessings of God, which it will argue extreme ingratitude if we do not requite.

50. The sum of the Christian life is denial of ourselves.

51. The ends of this self-denial are four:

- That we may devote ourselves to God as a living sacrifice.
- That we may not seek our own things, but those which belong to God and to our neighbor.
- That we may patiently bear the cross, the fruits of which are the acknowledgment of our weakness, the trial of our patience, correction of faults, more earnest prayer, more cheerful meditation on eternal life.
- That we may know in what manner we ought to use the present life and its aids, for necessity and delight. Necessity demands that we possess all things as though we possessed them not; that we bear poverty with mildness, and abundance with moderation; that we know how to endure patiently fulness, and hunger, and want; that we pay regard to our neighbor, because we must give account of our stewardship; and that all things correspond to our calling. The delight of praising the kindness of God ought to be with us a stronger argument.

52. In considering Justification, which is the third effect of faith, the first thing that occurs is an explanation of the word. He is said to be justified who, in the judgment of God, is deemed righteous. He is justified by works, whose life is pure and blameless before God; and no such person ever existed except Christ. They are justified by faith who, shut out from the righteousness of works, receive the righteousness of Christ. Such are the elect of God.

53. Hence follows the strongest consolation; for instead of a severe Judge, we have a most merciful Father. Justified in Christ, and having peace, trusting to his power, we aim at holiness.

54. Next follows Christian liberty, consisting of three parts.

- That the consciences of believers may rise above the Law, and may forget the whole righteousness of the Law.
- That the conscience, free from the yoke of the Law, may cheerfully obey the will of God.

- That they may not be bound by any religious scruples before God about things indifferent. But here we must avoid two precipices.
 - That we do not abuse the gifts of God.
 - That we avoid giving and taking offense.
55. The fourth effect of faith is Prayer; in which are considered its fruits, laws, faults, and petitions.
56. The fruit of prayer is fivefold.
- When we are accustomed to flee to God, our heart is inflamed with a stronger desire to seek, love, and adore him.
 - Our heart is not a prey to any wicked desire, of which we would be ashamed to make God our witness.
 - We receive his benefits with thanksgiving.
 - Having obtained a gift, we more earnestly meditate on the goodness of God.
 - Experience confirms to us the Goodness, Providence, and Truth of God.
57. The laws are Four:
- That we should have our heart framed as becomes those who enter into converse with God; and therefore the lifting up of the hands, the raising of the heart, and perseverance, are recommended.
 - That we should feel our wants.
 - That we should divest ourselves of every thought of our own glory, giving the whole glory to God.
 - That while we are prostrated amidst overwhelming evils, we should be animated by the sure hope of succeeding, since we rely on the command and promise of God.
58. They err who call on the Saints that are placed beyond this life.
- Because Scripture teaches that prayer ought to be offered to God alone, who alone knows what is necessary for us. He chooses to be present, because he has promised. He can do so, for he is Almighty.
 - Because he requires that he be addressed in faith, which rests on his word and promise.
 - Because faith is corrupted as soon as it departs from this rule. But in calling on the saints there is no word, no promise; and therefore there is no faith; nor can the saints themselves either hear or assist.
59. The summary of prayer, which has been delivered to us by Christ the Lord, is contained in a Preface and two Tables.
60. In the Preface, the Goodness of God is conspicuous, for he is called our Father. It follows that we are his children, and that to seek supplies from any other quarter would be to charge God either with poverty or with cruelty; that sins ought not to hinder us from humbly imploring mercy; and that a feeling of brotherly love ought to exist amongst us. The power of God is likewise conspicuous in this Preface, for he is in Heaven. Hence we infer that God is present everywhere, and that when we seek him, we ought to rise above perceptions of the body and the soul; that he is far beyond all risk of change or corruption; that he holds the whole universe in his grasp, and governs it by his power.
61. The First Table is entirely devoted to the glory of God, and contains three petitions.

- That the name of God, that is, his power, goodness, wisdom, justice, and truth, may be hallowed; that is, that men may neither speak nor think of God but with the deepest veneration.
- That God may correct, by the agency of his Spirit, all the depraved lusts of the flesh; may bring all our thoughts into obedience to his authority; may protect his children; and may defeat the attempts of the wicked. The use of this petition is threefold:
 - It withdraws us from the corruptions of the world.
 - It inflames us with the desire of mortifying the flesh.
 - It animates us to endure the cross.
- The Third petition relates not to the secret will of God, but to that which is made known by the Scriptures, and to which voluntary obedience is the counterpart.

62. The Second Table contains the Three remaining petitions, which relate to ourselves and our neighbors.

- It asks everything which the body needs in this sublunary state; for we commit ourselves to the care and providence of God, that he may feed, foster, and preserve us.
- We ask those things which contribute to the spiritual life, namely, the forgiveness of sins, which implies satisfaction, and to which is added a condition, that when we have been offended by deed or by word, we nevertheless forgive them their offenses against us.
- We ask deliverance from temptations, or, that we may be furnished with armor and defended by the Divine protection, that we may be able to obtain the victory. Temptations differ in their cause, for God, Satan, the world, and the flesh tempt; in their matter, for we are tempted, on the right hand, in respect of riches, honors, beauty, &c., and on the left hand, in respect of poverty, contempt, and afflictions: and in their end, for God tempts the godly for good, but Satan, the flesh, and the world, tempt them for evil.

63. Those Four effects of faith bring us to the certainty of election, and of the final resurrection.

64. The causes of election are these. The efficient cause is—the free mercy of God, which we ought to acknowledge with humility and thanksgiving. The material cause is—Christ, the well-beloved Son. The final cause is—that, being assured of our salvation, because we are God's people, we may glorify him both in this life and in the life which is to come, to all eternity. The effects are, in respect either of many persons, or of a single individual; and that by electing some, and justly reprobating others. The elect are called by the preaching of the word and the illumination of the Holy Spirit, are justified, and sanctified, that they may at length be glorified.

65. The final resurrection will take place.

- Because on any other supposition we cannot be perfectly glorified.
- Because Christ rose in our flesh.
- Because God is Almighty.

1B. The Benefits of Christ made available to us by the Secret Operation of the Spirit.

The three divisions of this chapter are,—I. The secret operation of the Holy Spirit, which seals our salvation, should be considered first in Christ the Mediator as our Head, sec. 1 and 2. II. The titles given to the Holy Spirit show that we become members of Christ by his grace and energy, sec. 3. III. As the special influence of the Holy Spirit is manifested in the gift of faith, the former is a proper introduction to the latter, and thus prepares for the second chapter, sec. 4. Sections.

- 1C. The Holy Spirit the bond which unites us with Christ. This the result of faith produced by the secret operation of the Holy Spirit. This obvious from Scripture.
- 2C. In Christ the Mediator the gifts of the Holy Spirit are to be seen in all their fulness. To what end. Why the Holy Spirit is called the Spirit of the Father and the Son.
- 3C. Titles of the Spirit,—1. The Spirit of adoption. 2. An earnest and seal. 3. Water. 4. Life. 5. Oil and unction. 6. Fire. 7. A fountain. 8. The word of God. Use of these titles.
- 4C. Faith being the special work of the Holy Spirit, the power and efficacy of the Holy Spirit usually ascribed to it.

2B. Of Faith. The Definition of it. Its peculiar properties.

This chapter consists of three principal parts.—I. A brief explanation of certain matters pertaining to the doctrine of Faith, sec. 1-14. First, of the object of faith, sec. 1. Second, of Implicit Faith, sec. 2-6. Third, Definition of Faith, sec. 7. Fourth, the various meanings of the term Faith, sec. 8-13. II. A full exposition of the definition given in the seventh section, sec. 14-40. III. A brief confirmation of the definition by the authority of an Apostle. The mutual relation between faith, hope, and charity, sec. 41-43. Sections.

- 1C. A brief recapitulation of the leading points of the whole discussion. The scope of this chapter. The necessity of the doctrine of faith. This doctrine obscured by the Schoolmen, who make God the object of faith, without referring to Christ. The Schoolmen refuted by various passages.
- 2C. The dogma of implicit faith refuted. It destroys faith, which consists in a knowledge of the divine will. What this will is, and how necessary the knowledge of it.
- 3C. Many things are and will continue to be implicitly believed. Faith, however, consists in the knowledge of God and Christ, not in a reverence for the Church. Another refutation from the absurdities to which this dogma leads.
- 4C. In what sense our faith may be said to be implicit. Examples in the Apostles, in the holy women, and in all believers.
- 5C. In some, faith is implicit, as being a preparation for faith. This, however, widely different from the implicit faith of the Schoolmen.
- 6C. The word of God has a similar relation to faith, the word being, as it were, the source and basis of faith, and the mirror in which it

beholds God. Confirmation from various passages of Scripture. Without the knowledge of the word there can be no faith. Sum of the discussion of the Scholastic doctrine of implicit faith.

- 7C. What faith properly has respect to in the word of God, namely, the promise of grace offered in Christ, provided it be embraced with faith. Proper definition of faith.
- 8C. Scholastic distinction between faith formed and unformed, refuted by a consideration of the nature of faith, which, as the gift of the Spirit, cannot possibly be disjoined from pious affection.
- 9C. Objection from a passage of Paul. Answer to it. Error of the Schoolmen in giving only one meaning to faith, whereas it has many meanings. The testimony of faith improperly ascribed to two classes of men.
- 10C. View to be taken of this. Who those are that believe for a time. The faith of hypocrites. With whom they may be compared.
- 11C. Why faith attributed to the reprobate. Objection. Answer. What perception of grace in the reprobate. How the elect are distinguished from the reprobate.
- 12C. Why faith is temporary in the reprobate, firm and perpetual in the elect. Reason in the case of the reprobate. Example. Why God is angry with his children. In what sense many are said to fall from faith.
- 13C. Various meanings of the term faith. 1. Taken for soundness in the faith. 2. Sometimes restricted to a particular object. 3. Signifies the ministry or testimony by which we are instructed in the faith.
- 14C. Definition of faith explained under six principal heads. 1. What meant by Knowledge in the definition.
- 15C. Why this knowledge must be sure and firm. Reason drawn from the consideration of our weakness. Another reason from the certainty of the promises of God.
- 16C. The leading point in this certainty. Its fruits. A description of the true believer.
- 17C. An objection to this certainty. Answer. Confirmation of the answer from the example of David. This enlarged upon from the opposite example of Ahab. Also from the uniform experience and the prayers of believers.
- 18C. For this reason the conflict between the flesh and the Spirit in the soul of the believer described. The issue of this conflict, the victory of faith.
- 19C. On the whole, the faith of the elect certain and indubitable. Confirmation from analogy.
- 20C. Another confirmation from the testimony of an Apostle, making it apparent, that, though the faith of the elect is as yet imperfect, it is nevertheless firm and sure.
- 21C. A fuller explanation of the nature of faith. 1. When the believer is shaken with fear, he retakes himself to the bosom of a merciful

God. 2. He does not even shun God when angry, but hopes in him. 3. He does not suffer unbelief to reign in his heart. 4. He opposes unbelief, and is never finally lost. 5. Faith, however often assailed, at length comes off victorious.

- 22C. Another species of fear, arising from a consideration of the judgment of God against the wicked. This also faith overcomes. Examples of this description, placed before the eyes of believers, repress presumption, and fix their faith in God.
- 23C. Nothing contrary to this in the exhortation of the Apostle to work out our salvation with fear and trembling. Fear and faith mutually connected. Confirmation from the words of a Prophet.
- 24C. This doctrine gives no countenance to the error of those who dream of a confidence mingled with incredulity. Refutation of this error, from a consideration of the dignity of Christ dwelling in us. The argument retorted. Refutation confirmed by the authority of an Apostle. What we ought to hold on this question.
- 25C. Confirmation of the preceding conclusion by a passage from Bernard.
- 26C. True fear caused in two ways, namely when we are required to reverence God as a Father, and also to fear him as Lord.
- 27C. Objection from a passage in the Apostle John. Answer founded on the distinction between filial and servile fear.
- 28C. How faith is said to have respect to the divine benevolence. What comprehended under this benevolence. Confirmation from David and Paul.
- 29C. Of the Free Promise which is the foundation of Faith. Reason. Confirmation.
- 30C. Faith not divided in thus seeking a Free Promise in the Gospel. Reason. Conclusion confirmed by another reason.
- 31C. The word of God the prop and root of faith. The word attests the divine goodness and mercy. In what sense faith has respect to the power of God. Various passages of Isaiah, inviting the godly to behold the power of God, explained. Other passages from David. We must beware of going beyond the limits prescribed by the word, lest false zeal lead us astray, as it did Sarah, Rebekah, and Isaac. In this way faith is obscured, though not extinguished. We must not depart one iota from the word of God.
- 32C. All the promises included in Christ. Two objections answered. A third objection drawn from example. Answer explaining the faith of Naaman, Cornelius, and the Eunuch.
- 33C. Faith revealed to our minds, and sealed on our hearts, by the Holy Spirit. 1. The mind is purified so as to have a relish for divine truth. 2. The mind is thus established in the truth by the agency of the Holy Spirit.
- 34C. Proof of the former. 1. By reason. 2. By Scripture. 3. By example. 4. By analogy.

- 35C. 5. By the excellent qualities of faith. 6. By a celebrated passage from Augustine.
- 36C. Proof of the latter by the argument a minore ad majus. Why the Spirit is called a seal, an earnest, and the Spirit of promise.
- 37C. Believers sometimes shaken, but not so as to perish finally. They ultimately overcome their trials, and remain steadfast. Proofs from Scripture.
- 38C. Objection of the Schoolmen. Answer. Attempt to support the objection by a passage in Ecclesiastes. Answer, explaining the meaning of the passage.
- 39C. Another objection, charging the elect in Christ with rashness and presumption. Answer. Answer confirmed by various passages from the Apostle Paul. Also from John and Isaiah.
- 40C. A third objection, impugning the final perseverance of the elect. Answer by an Apostle. Summary of the refutation.
- 41C. The definition of faith accords with that given by the Apostle in the Hebrews. Explanation of this definition. Refutation of the scholastic error, that charity is prior to faith and hope.
- 42C. Hope the inseparable attendant of true faith. Reason. Connection between faith and hope. Mutually support each other. Obvious from the various forms of temptation, that the aid of hope necessary to establish faith.
- 43C. The terms faith and hope sometimes confounded. Refutation of the Schoolmen, who attribute a twofold foundation to hope, namely the grace of God and the merit of works.

3B. Regeneration by Faith. Of Repentance.

This chapter is divided into five parts. I. The title of the chapter seems to promise a treatise on Faith, but the only subject here considered is Repentance, the inseparable attendant of faith. And, first, various opinions on the subject of repentance are stated, sec. 1-4. II. An exposition of the orthodox doctrine of Repentance, sec. 5-9. III. Reasons why repentance must be prolonged to the last moment of life, sec. 10-14. IV. Of the fruits of repentance, or its object and tendency, sec. 15-20. V. The source whence repentance proceeds, sec. 21-24. Of the sin against the Holy Spirit, and the impenitence of the reprobate, sec. 25.

- 1C. Connection of this chapter with the previous one and the subsequent chapters. Repentance follows faith, and is produced by it. Reason. Error of those who take a contrary view.
- 2C. Their First Objection. Answer. In what sense the origin of Repentance ascribed to Faith. Cause of the erroneous idea that faith is produced by repentance. Refutation of it. The hypocrisy of Monks and Anabaptists in assigning limits to repentance exposed.
- 3C. A second opinion concerning repentance considered.
- 4C. A third opinion, assigning two forms to repentance, a legal and an Evangelical. Examples of each.
- 5C. The orthodox doctrine of Repentance. 1. Faith and Repentance to be distinguished, not confounded or separated. 2. A consideration

- of the name. 3. A definition of the thing, or what repentance is. Doctrine of the Prophets and Apostles.
- 6C. Explanation of the definition. This consists of three parts. 1. Repentance is a turning of our life unto God. This described and enlarged upon.
- 7C. 2. Repentance produced by fear of God. Hence the mention of divine judgment by the Prophets and Apostles. Example. Exposition of the second branch of the definition from a passage in Paul. Why the fear of God is the first part of Repentance.
- 8C. 3. Repentance consists in the mortification of the flesh and the quickening of the Spirit. These required by the Prophets. They are explained separately.
- 9C. How this mortification and quickening are produced. Repentance just a renewal of the divine image in us. Not completed in a moment, but extends to the last moment of life.
- 10C. Reasons why repentance must so extend. Augustine's opinion as to concupiscence in the regenerate examined. A passage of Paul which seems to confirm that opinion.
- 11C. Answer. Confirmation of the answer by the Apostle himself. Another confirmation from a precept of the law. Conclusion.
- 12C. Exception, that those desires only are condemned which are repugnant to the order of God. Desires not condemned in so far as natural, but in so far as inordinate. This held by Augustine.
- 13C. Passages from Augustine to show that this was his opinion. Objection from a passage in James.
- 14C. Another objection of the Anabaptists and Libertines to the continuance of repentance throughout the present life. An answer disclosing its impiety. Another answer, founded on the absurdities to which it leads. A third answer, contrasting sincere Christian repentance with the erroneous view of the objectors. Confirmation from the example and declaration of an Apostle.
- 15C. Of the fruits of repentance. Carefulness. Excuse. Indignation. Fear. Desire. Zeal. Revenge. Moderation to be observed, as most sagely counseled by Bernard.
- 16C. Internal fruits of Repentance. 1. Piety towards God. 2. Charity towards man. 3. Purity of life. How carefully these fruits are commended by the Prophets. External fruits of repentance. Bodily exercises too much commended by ancient writers. Twofold excess in regard to them.
- 17C. Delusion of some who consider these external exercises as the chief part of Repentance. Why received in the Jewish Church. The legitimate use of these exercises in the Christian Church.
- 18C. The principal part of repentance consists in turning to God. Confession and acknowledgment of sins. What their nature should be. Distinction between ordinary and special repentance. Use of this distinction.

- 19C. End of Repentance. Its nature shown by the preaching of John Baptist, our Savior, and his Apostles. The sum of this preaching.
- 20C. Christian repentance terminates with our life.
- 21C. Repentance has its origin in the grace of God, as communicated to the elect, whom God is pleased to save from death. The hardening and final impenitence of the reprobate. A passage of an Apostle as to voluntary reprobates, gives no countenance to the Novatians.
- 22C. Of the sin against the Holy Ghost. The true definition of this sin as proved and explained by Scripture. Who they are that sin against the Holy Spirit. Examples:— 1. The Jews resisting Stephen. 2. The Pharisees. Definition confirmed by the example of Paul.
- 23C. Why that sin unpardonable. The paralogism of the Novatians in wresting the words of the Apostle examined. Two passages from the same Apostle.
- 24C. First objection to the above doctrine. Answer. Solution of a difficulty founded on the example of Esau and the threatening of a Prophet. Second objection.
- 25C. Third objection, founded on the seeming approval of the feigned repentance of the ungodly, as Ahab. Answer. Confirmation from the example of Esau. Why God bears for a time with the ungodly, pretending repentance. Exception.
- 4B. Penitence, as explained in the sophistical jargon of the Schoolmen, widely different from the purity required by the Gospel. Of Confession and Satisfaction.

The divisions of this chapter are,—I. The orthodox doctrine of repentance being already expounded, the false doctrine is refuted in the present chapter; a general summary survey being at the same time taken of the doctrine of the Schoolmen, sec. 1, 2. II. Its separate parts are afterwards examined. Contrition, sec. 2 and 3. Confession, sec. 4-20. Sanctification, from sec. 20 to the end of the chapter.

- 1C. Errors of the Schoolmen in delivering the doctrine of repentance.
 - 1. Errors in defining it. Four different definitions considered.
 - 2. Absurd division. 3. Vain and puzzling questions. 4. Mode in which they entangle themselves.
- 2C. The false doctrine of the Schoolmen necessary to be refuted. Of contrition. Their view of it examined.
- 3C. True and genuine contrition.
- 4C. Auricular confession. Whether or not of divine authority. Arguments of Canonists and Schoolmen. Allegorical argument founded on Judaism. Two answers. Reason why Christ sent the lepers to the priests.
- 5C. Another allegorical argument. Answer.
- 6C. A third argument from two passages of Scripture. These passages expounded.
- 7C. Confession proved not to be of divine authority. The use of it free for almost twelve hundred years after Christ. Its nature. When enacted into a law. Confirmation from the history of the Church. A

representation of the ancient auricular confession still existing among the Papists, to bear judgment against them. Confession abolished in the Church of Constantinople.

- 8C. This mode of confession disapproved by Chrysostom, as shown by many passages.
- 9C. False confession being thus refuted, the confession enjoined by the word of God is considered. Mistranslation in the old version. Proof from Scripture that confession should be directed to God alone.
- 10C. Effect of secret confession thus made to God. Another kind of confession made to men.
- 11C. Two forms of the latter confession—viz. public and private. Public confession either ordinary or extraordinary. Use of each. Objection to confession and public prayer. Answer.
- 12C. Private confession of two kinds. 1. On our own account. 2. On account of our neighbor. Use of the former. Great assistance to be obtained from faithful ministers of the Church. Mode of procedure. Caution to be used.
- 13C. The use of the latter recommended by Christ. What comprehended under it. Scripture sanctions no other method of confession.
- 14C. The power of the keys exercised in these three kinds of confession. The utility of this power in regard to public confession and absolution. Caution to be observed.
- 15C. Popish errors respecting confession. 1. In enjoining on all the necessity of confessing every sin. 2. Fictitious keys. 3. Pretended mandate to loose and bind. 4. To whom the office of loosing and binding committed.
- 16C. Refutation of the first error, from the impossibility of so confessing, as proved by the testimony of David.
- 17C. Refuted farther from the testimony of conscience. Impossible to observe this most rigid obligation. Necessarily leads to despair or indifference. Confirmation of the preceding remarks by an appeal to conscience.
- 18C. Another refutation of the first error from analogy. Sum of the whole refutation. Third refutation, laying down the surest rule of confession. Explanation of the rule. Three objections answered.
- 19C. Fourth objection, namely that auricular confession does no harm, and is even useful. Answer, unfolding the hypocrisy, falsehood, impiety, and monstrous abominations of the patrons of this error.
- 20C. Refutation of the second error. 1. Priests not successors of the Apostles. 2. They have not the Holy Spirit, who alone is arbiter of the keys.
- 21C. Refutation of the third error. 1. They are ignorant of the command and promise of Christ. By abandoning the word of God they run into innumerable absurdities.

- 22C. Objection to the refutation of the third error. Answers, reducing the Papists to various absurdities.
- 23C. Refutation of the fourth error. 1. Petitio principii. 2. Inversion of ecclesiastical discipline. Three objections answered.
- 24C. Conclusion of the whole discussion against this fictitious confession.
- 25C. Of satisfaction, to which the Sophists assign the third place in repentance. Errors and falsehoods. These views opposed by the terms, — 1. Forgiveness. 2. Free forgiveness. 3. God destroying iniquities. 4. By and on account of Christ. No need of our satisfaction.
- 26C. Objection, confining the grace and efficacy of Christ within narrow limits. Answers by both John the Evangelist and John the Baptist. Consequence of these answers.
- 27C. Two points violated by the fiction of satisfaction. First, the honor of Christ impaired. Secondly, the conscience cannot find peace. Objection, confining the forgiveness of sins to Catechumens, refuted.
- 28C. Objection, founded on the arbitrary distinction between venial and mortal sins. This distinction insulting to God and repugnant to Scripture. Answer, showing the true distinction in regard to venial sin.
- 29C. Objection, founded on a distinction between guilt and the punishment of it. Answer, illustrated by various passages of Scripture. Admirable saying of Augustine.
- 30C. Answer, founded on a consideration of the efficacy of Christ's death, and the sacrifices under the law. Our true satisfaction.
- 31C. An objection, perverting six passages of Scripture. Preliminary observations concerning a twofold judgment on the part of God. 1. For punishment. 2. For correction.
- 32C. Two distinctions hence arising. Objection, that God is often angry with his elect. Answer, God in afflicting his people does not take his mercy from them. This confirmed by his promise, by Scripture, and the uniform experience of the Church. Distinction between the reprobate and the elect in regard to punishment.
- 33C. Second distinction. The punishment of the reprobate a commencement of the eternal punishment awaiting them; that of the elect designed to bring them to repentance. This confirmed by passages of Scripture and of the Fathers.
- 34C. Two uses of this doctrine to the believer. In affliction he can believe that God, though angry, is still favorable to him. In the punishment of the reprobate, he sees a prelude to their final doom.
- 35C. Objection, as to the punishment of David, answered. Why all men here subjected to chastisement.
- 36C. Objections, founded on five other passages, answered.
- 37C. Answer continued.

- 38C. Objection, founded on passages in the Fathers. Answer, with passages from Chrysostom and Augustine.
- 39C. These satisfactions had reference to the peace of the Church, and not to the throne of God. The Schoolmen have perverted the meaning of some absurd statements by obscure monks.
- 5B. Of the modes of Supplementing Satisfactions, namely Indulgences and Purgatory.

Divisions of the chapter,—I. A summary description and refutation of Popish indulgences, sec. 1, 2. II. Confutation by Leo and Augustine. Answer to two objections urged in support of them, sec. 3, 4. A profane love of filthy lucre on the part of the Pope. The origin of indulgences unfolded, sec. 5. III. An examination of Popish purgatory. Its horrible impiety, sec. 6. An explanation of five passages of Scripture by which Sophists endeavor to support that dream, sec. 7, 8. Sentiments of the ancient Theologians concerning purgatory, sec. 10.

- 1C. The dogma of satisfaction the parent of indulgences. Vanity of both. The reason of it. Evidence of the avarice of the Pope and the Romish clergy: also of the blindness with which the Christian world was smitten
- 2C. View of indulgences given by the Sophists. Their true nature. Refutation of them. Refutation confirmed by seven passages of Scripture.
- 3C. Confirmed also by the testimony of Leo, a Roman Bishop, and by Augustine. Attempts of the Popish doctors to establish the monstrous doctrine of indulgences, and even support it by Apostolical authority. First answer.
- 4C. Second answer to the passage of an Apostle adduced to support the dogma of indulgences. Answer confirmed by a comparison with other passages, and from a passage in Augustine, explaining the Apostle's meaning. Another passage from the same Apostle confirming this view.
- 5C. The Pope's profane thirst for filthy lucre exposed. The origin of indulgences.
- 6C. Examination of the fictitious purgatory of the Papists. 1. From the nature of the thing itself. 2. From the authority of God. 3. From the consideration of the merit of Christ, which is destroyed by this fiction. Purgatory, what it is. 4. From the impiety teeming from this fountain.
- 7C. Exposition of the passages of Scripture quoted in support of purgatory. 1. Of the unpardonable sin, from which it is inferred that there are some sins afterwards to be forgiven. 2. Of the passage as to paying the last farthing.
- 8C. 3. The passage concerning the bending of the knee to Christ by things under the earth. 4. The example of Judas Maccabaeus in sending an oblation for the dead to Jerusalem.
- 9C. 5. Of the fire which shall try every man's work. The sentiment of the ancient theologians. Answer, containing a reductio ad absurdum.

Confirmation by a passage of Augustine. The meaning of the Apostle. What to be understood by fire. A clear exposition of the metaphor. The day of the Lord. How those who suffer loss are saved by fire.

- 10C. The doctrine of purgatory ancient, but refuted by a more ancient Apostle. Not supported by ancient writers, by Scripture, or solid argument. Introduced by custom and a zeal not duly regulated by the word of God. Ancient writers, as Augustine, speak doubtfully in commending prayer for the dead. At all events, we must hold by the word of God, which rejects this fiction. A vast difference between the more ancient and the more modern builders of purgatory. This shown by comparing them.

6B. The Life of a Christian Man. Scriptural Arguments exhorting to it.

This and the four following chapters treat of the Life of the Christian, and are so arranged as to admit of being classed under two principal heads.

First, it must be held to be a universally acknowledged point, that no man is a Christian who does not feel some special love for righteousness, chap. 6. Secondly, in regard to the standard by which every man ought to regulate his life, although it seems to be considered in chap. 7 only, yet the three following chapters also refer to it. For it shows that the Christian has two duties to perform. First, the observance being so arduous, he needs the greatest patience. Hence chap. 8 treats professedly of the utility of the cross, and chap. 9 invites to meditation on the future life. Lastly, chap. 10 clearly shows, as in no small degree conducive to this end, how we are to use this life and its comforts without abusing them.

This sixth chapter consists of two parts,—I. Connection between this treatise on the Christian Life and the doctrine of Regeneration and Repentance. Arrangement of the treatise, sec. 1-3. II. Extremes to be avoided; 1. False Christians denying Christ by their works condemned, sec. 4. 2. Christians should not despair, though they have not attained perfection, provided they make daily progress in piety and righteousness.

- 1C. Connection between this chapter and the doctrine of Regeneration. Necessity of the doctrine concerning the Christian Life. The brevity of this treatise. The method of it. Plainness and unadorned simplicity of the Scripture system of morals.
- 2C. Two divisions. First, Personal holiness. 1. Because God is holy. 2. Because of our communion with his saints.
- 3C. Second division, relating to our Redemption. Admirable moral system of Scripture. Five special inducements or exhortations to a Christian Life.
- 4C. False Christians who are opposed to this life censured 1. They have not truly learned Christ. 2. The Gospel not the guide of their words or actions. 3. They do not imitate Christ the Master. 4. They would separate the Spirit from his word.
- 5C. Christians ought not to despond: Provided 1. They take the word of God for their guide. 2. Sincerely cultivate righteousness. 3. Walk, according to their capacity, in the ways of the Lord. 4. Make some progress. 5. Persevere.

7B. A Summary of the Christian Life. Of Self-Denial.

The divisions of the chapter are,—I. The rule which permits us not to go astray in the study of righteousness, requires two things, namely that man, abandoning his own will, devote himself entirely to the service of God; whence it follows, that we must seek not our own things, but the things of God, sec. 1, 2. II. A description of this renovation or Christian life taken from the Epistle to Titus, and accurately explained under certain special heads, sec. 3 to end.

- 1C. Consideration of the second general division in regard to the Christian life. Its beginning and sum. A twofold respect. 1. We are not our own. Respect to both the fruit and the use. Unknown to philosophers, who have placed reason on the throne of the Holy Spirit.
- 2C. Since we are not our own, we must seek the glory of God, and obey his will. Self-denial recommended to the disciples of Christ. He who neglects it, deceived either by pride or hypocrisy, rushes on destruction.
- 3C. Three things to be followed, and two to be shunned in life. Impiety and worldly lusts to be shunned. Sobriety, justice, and piety, to be followed. An inducement to right conduct.
- 4C. Self-denial the sum of Paul's doctrine. Its difficulty. Qualities in us which make it difficult. Cures for these qualities. 1. Ambition to be suppressed. 2. Humility to be embraced. 3. Candor to be esteemed. 4. Mutual charity to be preserved.
- 5C. Modesty to be sincerely cultivated. 5. The advantage of our neighbor to be promoted. Here self-denial most necessary, and yet most difficult. Here a double remedy. 1. The benefits bestowed upon us are for the common benefit of the Church. 2. We ought to do all we can for our neighbor. This illustrated by analogy from the members of the human body. This duty of charity founded on the divine command.
- 6C. Charity ought to have for its attendants patience and kindness. We should consider the image of God in our neighbors, and especially in those who are of the household of faith. Hence a fourfold consideration which refutes all objections. A common objection refuted.
- 7C. Christian life cannot exist without charity. Remedies for the vices opposed to charity. 1. Mercy. 2. Humility. 3. Modesty. 4. Diligence. 5. Perseverance.
- 8C. Self-denial, in respect of God, should lead to equanimity and tolerance. 1. We are always subject to God. 2. We should shun avarice and ambition. 3. We should expect all prosperity from the blessing of God, and entirely depend on him.
- 9C. We ought not to desire wealth or honors without the divine blessing, nor follow the arts of the wicked. We ought to cast all our care upon God, and never envy the prosperity of others.

10C. We ought to commit ourselves entirely to God. The necessity of this doctrine. Various uses of affliction. Heathen abuse and corruption.

8B. Of Bearing the Cross—one branch of Self-Denial.

The four divisions of this chapter are,—I. The nature of the cross, its necessity and dignity, sec. 1, 2. II. The manifold advantages of the cross described, sec. 3-6. III. The form of the cross the most excellent of all, and yet it by no means removes all sense of pain, sec. 7, 8. IV. A description of warfare under the cross, and of true patience (not that of philosophers), after the example of Christ, sec. 9-11.

1C. What the cross is. By whom, and on whom, and for what cause imposed. Its necessity and dignity.

2C. The cross necessary. 1. To humble our pride. 2. To make us apply to God for aid. Example of David. 3. To give us experience of God's presence.

3C. Manifold uses of the cross. 1. Produces patience, hope, and firm confidence in God, gives us victory and perseverance. Faith invincible.

4C. 2. Frames us to obedience. Example of Abraham. This training how useful.

5C. The cross necessary to subdue the wantonness of the flesh. This portrayed by an apposite simile. Various forms of the cross.

6C. 3. God permits our infirmities, and corrects past faults, that he may keep us in obedience. This confirmed by a passage from Solomon and an Apostle.

7C. Singular consolation under the cross, when we suffer persecution for righteousness. Some parts of this consolation.

8C. This form of the cross most appropriate to believers, and should be borne willingly and cheerfully. This cheerfulness is not unfeeling hilarity, but, while groaning under the burden, waits patiently for the Lord.

9C. A description of this conflict. Opposed to the vanity of the Stoics. Illustrated by the authority and example of Christ.

10C. Proved by the testimony and uniform experience of the elect. Also by the special example of the Apostle Peter. The nature of the patience required of us.

11C. Distinction between the patience of Christians and philosophers. The latter pretend a necessity which cannot be resisted. The former hold forth the justice of God and his care of our safety. A full exposition of this difference.

9B. Of Meditating on the Future Life.

The three divisions of this chapter,—I. The principal use of the cross is, that it in various ways accustoms us to despise the present, and excites us to aspire to the future life, sec. 1, 2. II. In withdrawing from the present life we must neither shun it nor feel hatred for it; but desiring the future life, gladly quit the present at the command of our sovereign Master, sec. 3, 4. III. Our infirmity in dreading death described. The correction and safe remedy, sec. 6.

- 1C. The design of God in afflicting his people. 1. To accustom us to despise the present life. Our infatuated love of it. Afflictions employed as the cure. 2. To lead us to aspire to heaven.
- 2C. Excessive love of the present life prevents us from duly aspiring to the other. Hence the disadvantages of prosperity. Blindness of the human judgment. Our philosophizing on the vanity of life only of momentary influence. The necessity of the cross.
- 3C. The present life an evidence of the divine favor to his people; and therefore, not to be detested. On the contrary, should call forth thanksgiving. The crown of victory in heaven after the contest on earth.
- 4C. Weariness of the present life how to be tempered. The believer's estimate of life. Comparison of the present and the future life. How far the present life should be hated.
- 5C. Christians should not tremble at the fear of death. Two reasons. Objection. Answer. Other reasons. 6. Reasons continued. Conclusion.

10B. How to use the Present Life, and the comforts of it.

The divisions of this chapter are, I. The necessity and usefulness of this doctrine. Extremes to be avoided, if we would rightly use the present life and its comforts, sec. 1, 2. II. One of these extremes—viz. the intemperance of the flesh—to be carefully avoided. Four methods of doing so described in order, sec. 3-6.

- 1C. Necessity of this doctrine. Use of the goods of the present life. Extremes to be avoided. 1. Excessive austerity. 2. Carnal intemperance and lasciviousness.
- 2C. God, by creating so many mercies, consulted not only for our necessities, but also for our comfort and delight. Confirmation from a passage in the Psalms, and from experience.
- 3C. Excessive austerity, therefore, to be avoided. So also must the wantonness of the flesh. 1. The creatures invite us to know, love, and honor the Creator. 2. This not done by the wicked, who only abuse these temporal mercies.
- 4C. All earthly blessings to be despised in comparison of the heavenly life. Aspiration after this life destroyed by an excessive love of created objects. First, Intemperance.
- 5C. Second, Impatience and immoderate desire. Remedy of these evils. The creatures assigned to our use. Man still accountable for the use he makes of them.
- 6C. God requires us in all our actions to look to his calling. Use of this doctrine. It is full of comfort.

11B. Of Justification by Faith. Both the name and the reality defined.

In this chapter and the seven which follow, the doctrine of Justification by Faith is expounded, and opposite errors refuted. The following may be regarded as the arrangement of these chapters:—Chapter 11 states the doctrine, and the four subsequent chapters, by destroying the righteousness of works, confirm the righteousness of faith, each in the order which appears in the respective titles of these

chapters. In Chapter 12 the doctrine of Justification is confirmed by a description of perfect righteousness; in Chapter 13 by calling attention to two precautions; in Chapter 14 by a consideration of the commencement and progress of regeneration in the regenerate; and in Chapter 15 by two very pernicious effects which constantly accompany the righteousness of works. The three other chapters are devoted to refutation; Chapter 16 disposes of the objections of opponents; Chapter 17 replies to the arguments drawn from the promises of the Law or the Gospel; Chapter 18 refutes what is said in support of the righteousness of faith from the promise of reward.

There are three principal divisions in the Eleventh Chapter. I. The terms used in this discussion are explained, sec. 1-4. II. Osiander's dream as to essential righteousness impugned, sec. 5-13. III. The righteousness of faith established in opposition to the righteousness of works.

- 1C. Connection between the doctrine of Justification and that of Regeneration. The knowledge of this doctrine very necessary for two reasons.
- 2C. For the purpose of facilitating the exposition of it, the terms are explained. 1. What it is to be justified in the sight of God. 2. To be justified by works. 3. To be justified by faith. Definition.
- 3C. Various meanings of the term Justification. 1. To give praise to God and truth. 2. To make a vain display of righteousness. 3. To impute righteousness by faith, by and on account of Christ. Confirmation from an expression of Paul, and another of our Lord.
- 4C. Another confirmation from a comparison with other expressions, in which justification means free righteousness before God through faith in Jesus Christ. 1. Acceptance. 2. Imputation of righteousness. 3. Remission of sins. 4. Blessedness. 5. Reconciliation with God. 6. Righteousness by the obedience of Christ.
- 5C. The second part of the chapter. Osiander's dream as to essential righteousness refuted. 1. Osiander's argument: Answer. 2. Osiander's second argument: Answer. Third argument: Answer.
- 6C. necessity of this refutation. Fourth argument: Answer. Confirmation: Another answer. Fifth and sixth arguments and answers.
- 7C. Seventh and eighth arguments.
- 8C. Ninth argument: Answer.
- 9C. Tenth argument: Answer.
- 10C. In what sense Christ is said to be our righteousness. Eleventh and twelfth arguments and answers.
- 11C. Thirteenth and fourteenth arguments: Answers. An exception by Osiander. Imputed and begun righteousness to be distinguished. Osiander confounds them. Fifteenth argument: Answer.
- 12C. Sixteenth argument, a dream of Osiander: Answer. Other four arguments and answers. Conclusion of the refutation of Osiander's errors.

- 13C. Last part of the chapter. Refutation of the Sophists pretending a righteousness compounded partly of faith and partly of works.
- 14C. Sophistical evasion by giving the same name to different things: Two answers.
- 15C. Second evasion: Two answers. First answer. Pernicious consequences resulting from this evasion.
- 16C. Second answer, showing wherein, according to Scripture, Justification consists.
- 17C. In explanation of this doctrine of Justification, two passages of Scripture produced.
- 18C. Another passage of Scripture.
- 19C. Third evasion. Papistical objection to the doctrine of Justification by Faith alone: Three answers. Fourth evasion: Three answers.
- 20C. Fifth evasion, founded on the application of the term Righteousness to good works, and also on their reward: Answer, confirmed by the invincible argument of Paul. Sixth evasion: Answer.
- 21C. Osiander and the Sophists being thus refuted, the accuracy of the definition of Justification by Faith established.
- 22C. Definition confirmed. 1. By passages of Scripture. 2. By the writings of the ancient Fathers.
- 23C. Man justified by faith, not because by it he obtains the Spirit, and is thus made righteous, but because by faith he lays hold of the righteousness of Christ. An objection removed. An example of the doctrine of Justification by Faith from the works of Ambrose.
- 12B. Necessity of contemplating the Judgment-seat of God, in order to be seriously convinced of the Doctrine of Gratuitous Justification.

The divisions of this chapter are,—I. A consideration of the righteousness of God overturns the righteousness of works, as is plain from passages of Scripture, and the confession and example of the saints, sec. 1-3. II. The same effect produced by a serious examination of the conscience, and a constant citation to the divine tribunal, sec. 4 and 5. III. Hence arises, in the hearts of the godly, not hypocrisy, or a vain opinion of merit, but true humility. This illustrated by the authority of Scripture and the example of the Publican, sec. 6, 7. IV. Conclusion—arrogance and security must be discarded, every man throwing an impediment in the way of the divine goodness in proportion as he trusts to himself.

- 1C. Source of error on the subject of Justification. Sophists speak as if the question were to be discussed before some human tribunal. It relates to the majesty and justice of God. Hence nothing accepted without absolute perfection. Passages confirming this doctrine. If we descend to the righteousness of the Law, the curse immediately appears.
- 2C. Source of hypocritical confidence. Illustrated by a simile. Exhortation. Testimony of Job, David, and Paul.
- 3C. Confession of Augustine and Bernard.

- 4C. Another engine overthrowing the righteousness of works—viz. A serious examination of the conscience, and a comparison between the perfection of God and the imperfection of man.
- 5C. How it is that we so indulge this imaginary opinion of our own works. The proper remedy to be found in a consideration of the majesty of God and our own misery. A description of this misery.
- 6C. Christian humility consists in laying aside the imaginary idea of our own righteousness, and trusting entirely to the mercy of God, apprehended by faith in Christ. This humility described. Proved by passages of Scripture.
- 7C. The parable of the Publican explained.
- 8C. Arrogance, security, and self-confidence, must be renounced. General rule, or summary of the above doctrine.

13B. Two things to be observed in Gratuitous Justification.

The divisions of this chapter are,—I. The glory of God, and peace of conscience, both secured by gratuitous justification. An insult to the glory of God to glory in ourselves and seek justification out of Christ, whose righteousness, apprehended by faith, is imputed to all the elect for reconciliation and eternal salvation, sec. 1, 2. II. Peace of conscience cannot be obtained in any other way than by gratuitous justification. This fully proved, sec. 3-5.

Sections.

- 1C. The glory of God remains untarnished, when he alone is acknowledged to be just. This proved from Scripture.
- 2C. Those who glory in themselves glory against God. Objection. Answer, confirmed by the authority of Paul and Peter.
- 3C. Peace of conscience obtained by free justification only. Testimony of Solomon, of conscience itself, and the Apostle Paul, who contends that faith is made vain if righteousness come by the law.
- 4C. The promise confirmed by faith in the mercy of Christ. This is confirmed by Augustine and Bernard, is in accordance with what has been above stated, and is illustrated by clear predictions of the prophets. 5. Farther demonstration by an Apostle. Refutation of a sophism.

14B. The beginning of Justification. In what sense progressive.

To illustrate what has been already said, and show what kind of righteousness man can have during the whole course of his life, mankind are divided into four classes. I. First class considered, sec. 1-6. II. Second and third classes considered together, sec. 7, 8. III. Fourth class considered, sec. 9 to end.

- 1C. Men either idolatrous, profane, hypocritical, or regenerate. 1. Idolaters void of righteousness, full of unrighteousness, and hence in the sight of God altogether wretched and undone.
- 2C. Still a great difference in the characters of men. This difference manifested. 1. In the gifts of God. 2. In the distinction between honorable and base. 3. In the blessings of the present life.

- 3C. All human virtue, how praiseworthy soever it may appear, is corrupted. 1. By impurity of heart. 2. By the absence of a proper nature.
- 4C. By the want of Christ, without whom there is no life.
- 5C. Natural condition of man as described by Scripture. All men dead in sins before regeneration.
- 6C. Passages of Scripture to this effect. Vulgar error confounding the righteousness of works with the redemption purchased by Christ.
- 7C. The second and third classes of men, comprehending hypocrites and Christians in name only. Every action of theirs deserves condemnation. Passage from Haggai. Objection. Answer.
- 8C. Other passages. Quotations from Augustine and Gregory.
- 9C. The fourth class—viz. the regenerate. Though guided by the Spirit, corruption adheres to all they do, especially when brought to the bar of God.
- 10C. One fault sufficient to efface all former righteousness. Hence they cannot possibly be justified by works.
- 11C. In addition to the two former arguments, a third adduced against the Sophists, to show that whatever be the works of the regenerate, they are justified solely by faith and the free imputation of Christ's righteousness.
- 12C. Sophism of the Schoolmen in opposition to the above doctrine. Answer.
- 13C. Answer explained. Refutation of the fiction of partial righteousness, and compensation by works of supererogation. This fiction necessarily falls with that of satisfaction.
- 14C. Statement of our Savior, namely that after we have done all, we are still unprofitable servants.
- 15C. Objection founded on Paul's boasting. Answer, showing the Apostle's meaning. Other answers, stating the general doctrine out of Chrysostom. Third answer, showing that supererogation is the merest vanity.
- 16C. Fourth answer, showing how Scripture dissuades us from all confidence in works. Fifth answer, showing that we have no ground of boasting.
- 17C. Sixth answer, showing, in regard to four different classes, that works have no part in procuring our salvation. 1. The efficient cause is the free love of the Father. 2. The material cause is Christ acquiring righteousness for us. 3. The instrumental cause is faith. 4. The final cause the display of the divine justice and praise of the divine goodness.
- 18C. A second objection, founded on the glorying of saints. An answer, explaining these modes of expression. How the saints feel in regard to the certainty of salvation. The opinion they have of their own works as in the sight of God.

- 19C. Another answer, namely that the elect, by this kind of glorying, refer only to their adoption by the Father as proved by the fruits of their calling. The order of this glorying. Its foundation, structure, and parts.
- 20C. Conclusion. The saints neither attribute anything to the merits of works, nor derogate in any degree from the righteousness which they obtain in Christ. Confirmation from a passage of Augustine, in which he gives two reasons why no believer will presume to boast before God of his works.
- 21C. A third objection—viz. that the good works of believers are the causes of divine blessings. Answer. There are inferior causes, but these depend on free justification, which is the only true cause why God blesses us. These modes of expression designate the order of sequence rather than the cause.
- 15B. The boasted merit of Works subversive both of the Glory of God, in bestowing Righteousness, and of the certainty of Salvation.

The divisions of this chapter are,—I. To the doctrine of free justification is opposed the question, Whether or not works merit favor with God, sec. 1. This question answered, sec. 2 and 3. II. An exposition of certain passages of Scripture produced in support of the erroneous doctrine of merit, sec. 4 and 5. III. Sophisms of Semipelagian Schoolmen refuted, sec. 6 and 7. IV. Conclusion, proving the sufficiency of the orthodox doctrine, sec. 8.

- 1C. After a brief recapitulation, the question, Whether or not good works merit favor with God, considered.
- 2C. First answer, fixing the meaning of the term Merit. This term improperly applied to works, but used in a good sense, as by Augustine, Chrysostom, Bernard.
- 3C. A second answer to the question. First by a negative, then by a concession. In the rewarding of works what to be attributed to God, and what to man. Why good works please God, and are advantageous to those who do them. The ingratitude of seeking righteousness by works. This shown by a double similitude.
- 4C. First objection taken from Ecclesiasticus. Second objection from the Epistle to the Hebrews. Two answers to both objections. A weak distinction refuted.
- 5C. A third and most complete answer, calling us back to Christ as the only foundation of salvation. How Christ is our righteousness. Whence it is manifest that we have all things in Christ and he nothing in us.
- 6C. We must abhor the sophistry which destroys the merit of Christ, in order to establish that of man. This impiety refuted by clear passages of Scripture.
- 7C. Errors, of the younger Sophists extracted from Lombard. Refuted by Augustine. Also by Scripture.

8C. Conclusion, showing that the foundation which has been laid is sufficient for doctrine, exhortation, and comfort. Summary of the orthodox doctrine of Justification.

16B. Refutation of the Calumnies by which it is attempted to throw odium on this doctrine.

The divisions of this chapter are,—I. The calumnies of the Papists against the orthodox doctrine of Justification by Faith are reduced to two classes. The first class, with its consequences, refuted, sec. 1-3. II. The second class, which is dependent on the first, refuted in the last section.

1C. Calumnies of the Papists. 1. That we destroy good works, and give encouragement to sin. Refutation of the first calumny. 1. Character of those who censure us. 2. Justification by faith establishes the necessity of good works.

2C. Refutation of a consequent of the former calumny—viz. that men are dissuaded from well-doing when we destroy merit. Two modes of refutation. First mode confirmed by many invincible arguments.

3C. The Apostles make no mention of merit, when they exhort us to good works. On the contrary, excluding merit, they refer us entirely to the mercy of God. Another mode of refutation.

4C. Refutation of the second calumny and of an inference from it,—viz. that the obtaining righteousness is made too easy, when it is made to consist in the free remission of sins.

17B. The Promises of the Law and the Gospel reconciled.

In the following chapter, the arguments of Sophists, who would destroy or impair the doctrine of Justification by Faith, are reduced to two classes. The former is general, the latter special, and contains some arguments peculiar to itself. I. The first class, which is general, and in a manner contains the foundation of all the arguments, draws an argument from the promises of the law. This is considered from sec. 1-3. II. The second class following from the former, and containing special proofs. An argument drawn from the history of Cornelius explained, sec. 4, 5. III. A full exposition of those passages of Scripture which represent God as showing mercy and favor to the cultivators of righteousness, sec. 6. IV. A third argument from the passages which distinguish good works by the name of righteousness, and declare that men are justified by them, sec. 7, 8. V. The adversaries of justification by faith placed in a dilemma. Their partial righteousness refuted, sec. 9, 10. VI. A fourth argument, setting the Apostle James in opposition to Paul, considered, sec. 11, 12. VII. Answer to a fifth argument, that, according to Paul, not the hearers but the doers of the law are justified, sec. 13. VIII. Consideration of a sixth argument, drawn from those passages in which believers boldly submit their righteousness to the judgment of God, and ask him to decide according to it, sec. 14. IX. Examination of the last argument, drawn from passages which ascribe righteousness and life to the ways of believers, sec. 15.

1C. Brief summary of Chapters 15 and 16. Why justification is denied to works. Argument of opponents founded on the promises of the law. The substance of this argument. Answer. Those who would be justified before God must be exempted from the power of the law. How this is done.

- 2C. Confirmation of the answer ab impossibili, and from the testimony of an Apostle and of David.
- 3C. Answer to the objection, by showing why these promises were given. Refutation of the sophistical distinction between the intrinsic value of works, and their value ex parte.
- 4C. Argument from the history of Cornelius. Answer, by distinguishing between two kinds of acceptance. Former kind. Sophistical objection refuted.
- 5C. Latter kind. Plain from this distinction that Cornelius was accepted freely before his good works could be accepted. Similar explanations to be given of the passage in which God is represented as merciful and propitious to the cultivators of righteousness.
- 6C. Exposition of these passages. Necessary to observe whether the promise is legal or evangelical. The legal promise always made under the condition that we “do,” the evangelical under the condition that we “believe.”
- 7C. Argument from the passages which distinguish good works by the name of righteousness, and declare that man is justified by them. Answer to the former part of the argument respecting the name. Why the works of the saints called works of righteousness. Distinction to be observed.
- 8C. Answer to the second part of the argument—viz. that man is justified by works. Works of no avail by themselves; we are justified by faith only. This kind of righteousness defined. Whence the value set on good works.
- 9C. Answer confirmed and fortified by a dilemma.
- 10C. In what sense the partial imperfect righteousness of believers accepted. Conclusion of the refutation.
- 11C. Argument founded on the Epistle of James. First answer. One Apostle cannot be opposed to another. Second answer. Third answer, from the scope of James. A double paralogism in the term Faith. In James the faith said not to justify is a mere empty opinion; in Paul it is the instrument by which we apprehend Christ our righteousness.
- 12C. Another paralogism on the word justify. Paul speaks of the cause, James of the effects, of justification. Sum of the discussion.
- 13C. Argument founded on Romans 2:13. Answer, explaining the Apostles meaning. Another argument, containing a reduction ad impossibili. Why Paul used the argument.
- 14C. An argument founded on the passages in which believers confidently appeal to their righteousness. Answer, founded on a consideration of two circumstances. 1. They refer only to a special cause. 2. They claim righteousness in comparison with the wicked.

15C. Last argument from those passages which ascribe righteousness and life to the ways of believers. Answer. This proceeds from the paternal kindness of God. What meant by the perfection of saints.

18B. The Righteousness of Works improperly inferred from Rewards.

There are three divisions in this chapter,—I. A solution of two general objections which are urged in support of justification by works. First, That God will render to every one according to his works, sec. 1. Second, That the reward of works is called eternal, sec. 2-6. II. Answer to other special objections derived from the former, and a perversion of passages of Scripture, sec. 6-9. III. Refutation of the sophism that faith itself is called a work, and, therefore, justification by it is by works, sec. 10.

1C. Two general objections. The former solved and explained. What meant by the term working.

2C. Solution of the second general objection. 1. Works not the cause of salvation. This shown from the name and nature of inheritance. 2. A striking example that the Lord rewards the works of believers with blessings which he had promised before the works were thought of.

3C. First reason why eternal life said to be the reward of works. This confirmed by passages of Scripture. The concurrence of Ambrose. A rule to be observed. Declarations of Christ and an Apostle.

4C. Other four reasons. Holiness the way to the kingdom, not the cause of obtaining it. Proposition of the Sophists.

5C. Objection that God crowns the works of his people. Three answers from Augustine. A fourth from Scripture.

6C. First special objection, namely that we are ordered to lay up treasure in heaven. Answer, showing in what way this can be done.

7C. Second objection, namely that the righteous enduring affliction are said to be worthy of the kingdom of heaven. Answer. What meant by righteousness.

8C. A third objection founded on three passages of Paul. Answer.

9C. Fourth objection founded on our Savior's words, "If ye would enter into life, keep the commandments." Answer, giving an exposition of the passage.

10. Last objection, namely that faith itself is called a work. Answer —it is not as a work that faith justifies.

19B. Of Christian Liberty.

The three divisions of this chapter are,—I. Necessity of the doctrine of Christian Liberty, sec. 1. The principal parts of this liberty explained, sec. 2-8. II. The nature and efficacy of this liberty against the Epicureans and others who take no account whatever of the weak, sec. 9 and 10. III. Of offense given and received. A lengthened and not unnecessary discussion of this subject, sec. 11-16.

1C. Connection of this chapter with the previous one on Justification. A true knowledge of Christian liberty useful and necessary. 1. It purifies the conscience. 2. It checks licentiousness. 3. It maintains the merits of Christ, the truth of the Gospel, and the peace of the soul.

- 2C. This liberty consists of three parts. First, Believers renouncing the righteousness of the law, look only to Christ. Objection. Answer, distinguishing between Legal and Evangelical righteousness.
- 3C. This first part clearly established by the whole Epistle to the Galatians.
- 4C. The second part of Christian liberty—viz. that the conscience, freed from the yoke of the law, voluntarily obeys the will of God. This cannot be done so long as we are under the law. Reason.
- 5C. When freed from the rigorous exactions of the law, we can cheerfully and with much alacrity answer the call of God.
- 6C. Proof of this second part from an Apostle. The end of this liberty.
- 7C. Third part of liberty—viz. the free rise of things indifferent. The knowledge of this part necessary to remove despair and superstition. Superstition described.
- 8C. Proof of this third part from the Epistle to the Romans. Those who observe it not only use evasion. 1. Despisers of God. 2. The desperate. 3. The ungrateful. The end and scope of this third part.
- 9C. Second part of the chapter, showing the nature and efficacy of Christian liberty, in opposition to the Epicureans. Their character described. Pretext and allegation. Use of things indifferent. Abuse detected. Mode of correcting it.
- 10C. This liberty maintained in opposition to those who pay no regard to the weak. Error of this class of men refuted. A most pernicious error. Objection. Reply.
- 11C. Application of the doctrine of Christian liberty to the subject of offenses. These of two kinds. Offense given. Offense received. Of offense given, a subject comprehended by few. Of Pharisaical offense, or offense received.
- 12C. Who are to be regarded as weak and Pharisaical. Proved by examples and the doctrine of Paul. The just moderation of Christian liberty. necessity of vindicating it. No regard to be paid to hypocrites. Duty of edifying our weak neighbors.
- 13C. Application of the doctrine to things indifferent. Things necessary not to be omitted from any fear of offense.
- 14C. Refutation of errors in regard to Christian liberty. The consciences of the godly not to be fettered by human traditions in matters of indifference.
- 15C. Distinction to be made between Spiritual and Civil government. These must not be confounded. How far conscience can be bound by human constitutions. Definition of conscience. Definition explained by passages from the Apostolic writings.
- 16C. The relation which conscience bears to external obedience; first, in things good and evil; secondly, in things indifferent
- 20B. Of Prayer—a perpetual exercise of Faith. The daily benefits derived from it.

The principal divisions of this chapter are,—I. Connection of the subject of prayer with the previous chapters. The nature of prayer, and its necessity as a Christian exercise, sec. 1, 2. II. To whom prayer is to be offered. Refutation of an objection which is too apt to present itself to the mind, sec. 3. III. Rules to be observed in prayer, sec. 4-16. IV. Through whom prayer is to be made, sec. 17-19. V. Refutation of an error as to the doctrine of our Mediator and Intercessor, with answers to the leading arguments urged in support of the intercession of saints, sec. 20-27. VI. The nature of prayer, and some of its accidents, sec. 28-33. VII. A perfect form of invocation, or an exposition of the Lord's Prayer, sec. 34-50. VIII. Some rules to be observed with regard to prayer, as time, perseverance, the feeling of the mind, and the assurance of faith, sec. 50-52.

- 1C. A general summary of what is contained in the previous part of the work. A transition to the doctrine of prayer. Its connection with the subject of faith.
- 2C. Prayer defined. Its necessity and use.
- 3C. Objection, that prayer seems useless, because God already knows our wants. Answer, from the institution and end of prayer. Confirmation by example. Its necessity and propriety. Perpetually reminds us of our duty, and leads to meditation on divine providence. Conclusion. Prayer a most useful exercise. This proved by three passages of Scripture.
- 4C. Rules to be observed in prayer. First, reverence to God. How the mind ought to be composed.
- 5C. All giddiness of mind must be excluded, and all our feelings seriously engaged. This confirmed by the form of lifting the hand in prayer. We must ask only in so far as God permits. To help our weakness, God gives the Spirit to be our guide in prayer. What the office of the Spirit in this respect. We must still pray both with the heart and the lips.
- 6C. Second rule of prayer, a sense of our want. This rule violated, 1. By perfunctory and formal prayer 2. By hypocrites who have no sense of their sins. 3. By giddiness in prayer. Remedies.
- 7C. Objection, that we are not always under the same necessity of praying. Answer, we must pray always. This answer confirmed by an examination of the dangers by which both our life and our salvation are every moment threatened. Confirmed farther by the command and permission of God, by the nature of true repentance, and a consideration of impenitence. Conclusion.
- 8C. Third rule, the suppression of all pride. Examples. Daniel, David, Isaiah, Jeremiah, Baruch.
- 9C. Advantage of thus suppressing pride. It leads to earnest entreaty for pardon, accompanied with humble confession and sure confidence in the Divine mercy. This may not always be expressed in words. It is peculiar to pious penitents. A general introduction to procure favor to our prayers never to be omitted.
- 10C. Objection to the third rule of prayer. Of the glorying of the saints. Answer. Confirmation of the answer.

- 11C. Fourth rule of prayer,—a sure confidence of being heard animating us to prayer. The kind of confidence required—viz. a serious conviction of our misery, joined with sure hope. From these true prayer springs. How diffidence impairs prayer. In general, faith is required.
- 12C. This faith and sure hope regarded by our opponents as most absurd. Their error described and refuted by various passages of Scripture, which show that acceptable prayer is accompanied with these qualities. No repugnance between this certainty and an acknowledgment of our destitution.
- 13C. To our unworthiness we oppose, 1. The command of God. 2. The promise. Rebels and hypocrites completely condemned. Passages of Scripture confirming the command to pray.
- 14C. Other passages respecting the promises which belong to the pious when they invoke God. These realized though we are not possessed of the same holiness as other distinguished servants of God, provided we indulge no vain confidence, and sincerely betake ourselves to the mercy of God. Those who do not invoke God under urgent necessity are no better than idolaters. This concurrence of fear and confidence reconciles the different passages of Scripture, as to humbling ourselves in prayer, and causing our prayers to ascend.
- 15C. Objection founded on some examples—viz. that prayers have proved effectual, though not according to the form prescribed. Answer. Such examples, though not given for our imitation, are of the greatest use. Objection, the prayers of the faithful sometimes not effectual. Answer confirmed by a noble passage of Augustine. Rule for right prayer.
- 16C. The above four rules of prayer not so rigidly exacted, as that every prayer deficient in them in any respect is rejected by God. This shown by examples. Conclusion, or summary of this section.
- 17C. Through whom God is to be invoked—viz. Jesus Christ. This founded on a consideration of the divine majesty, and the precept and promise of God himself. God therefore to be invoked only in the name of Christ.
- 18C. From the first all believers were heard through him only: yet this specially restricted to the period subsequent to his ascension. The ground of this restriction.
- 19C. The wrath of God lies on those who reject Christ as a Mediator. This excludes not the mutual intercession of saints on the earth.
- 20C. Refutation of errors interfering with the intercession of Christ. 1. Christ the Mediator of redemption; the saints mediators of intercession. Answer confirmed by the clear testimony of Scripture, and by a passage from Augustine. The nature of Christ's intercession.

- 21C. Of the intercession of saints living with Christ in heaven. Fiction of the Papists in regard to it. Refuted. 1. Its absurdity. 2. It is nowhere mentioned by Scripture. 3. Appeal to the conscience of the superstitious. 4. Its blasphemy. Exception. Answers.
- 22C. Monstrous errors resulting from this fiction. Refutation. Exception by the advocates of this fiction. Answer.
- 23C. Arguments of the Papists for the intercession of saints. 1. From the duty and office of angels. Answer. 2. From an expression of Jeremiah respecting Moses and Samuel. Answer, retorting the argument. 3. The meaning of the prophet confirmed by a similar passage in Ezekiel, and the testimony of an apostle.
- 24C. 4. Fourth Papistical argument from the nature of charity, which is more perfect in the saints in glory. Answer.
- 25C. Argument founded on a passage in Moses. Answer.
- 26C. Argument from its being said that the prayers of saints are heard. Answer, confirmed by Scripture, and illustrated by examples.
- 27C. Conclusion, that the saints cannot be invoked without impiety. 1. It robs God of his glory. 2. Destroys the intercession of Christ. 3. Is repugnant to the word of God. 4. Is opposed to the due method of prayer. 5. Is without approved example. 6. Springs from distrust. Last objection. Answer.
- 28C. Kinds of prayer. Vows. Supplications. Petitions. Thanksgiving. Connection of these, their constant use and necessity. Particular explanation confirmed by reason, Scripture, and example. Rule as to supplication and thanksgiving.
- 29C. The accidents of prayer, namely private and public, constant, at stated seasons, &c. Exception in time of necessity. Prayer without ceasing. Its nature. Garrulity of Papists and hypocrites refuted. The scope and parts of prayer. Secret prayer. Prayer at all places. Private and public prayer.
- 30C. Of public places or churches in which common prayers are offered up. Right use of churches. Abuse.
- 31C. Of utterance and singing. These of no avail if not from the heart. The use of the voice refers more to public than private prayer.
- 32C. Singing of the greatest antiquity, but not universal. How to be performed.
- 33C. Public prayers should be in the vulgar, not in a foreign tongue. Reason, 1. The nature of the Church. 2. Authority of an apostle. Sincere affection always necessary. The tongue not always necessary. Bending of the knee, and uncovering of the head.
- 34C. The form of prayer delivered by Christ displays the boundless goodness of our heavenly Father. The great comfort thereby afforded.
- 35C. Lord's Prayer divided into six petitions. Subdivision into two principal parts, the former referring to the glory of God, the latter to our salvation.

- 36C. The use of the term Father implies, 1. That we pray to God in the name of Christ alone. 2. That we lay aside all distrust. 3. That we expect everything that is for our good.
- 37C. Objection, that our sins exclude us from the presence of him whom we have made a Judge, not a Father. Answer, from the nature of God, as described by an apostle, the parable of the prodigal son, and from the expression, Our Father. Christ the earnest, the Holy Spirit the witness, of our adoption.
- 38C. Why God is called generally, Our Father.
- 39C. We may pray specially for ourselves and certain others, provided we have in our mind a general reference to all.
- 40C. In what sense God is said to be in heaven. A threefold use of this doctrine for our consolation. Three cautions. Summary of the preface to the Lord's Prayer.
- 41C. The necessity of the first petition a proof of our unrighteousness. What meant by the name of God. How it is hallowed. Parts of this hallowing. A deprecation of the sins by which the name of God is profaned.
- 42C. Distinction between the first and second petitions. The kingdom of God, what. How said to come. Special exposition of this petition. It reminds us of three things. Advent of the kingdom of God in the world.
- 43C. Distinction between the second and third petitions. The will here meant not the secret will or good pleasure of God, but that manifested in the word. Conclusion of the three first petitions.
- 44C. A summary of the second part of the Lord's Prayer. Three petitions. What contained in the first. Declares the exceeding kindness of God, and our distrust. What meant by bread. Why the petition for bread precedes that for the forgiveness of sins. Why it is called ours. Why to be sought this day, or daily. The doctrine resulting from this petition, illustrated by an example. Two classes of men sin in regard to this petition. In what sense it is called, our bread. Why we ask God to give it to us.
- 45C. Close connection between this and the subsequent petition. Why our sins are called debts. This petition violated, 1. By those who think they can satisfy God by their own merits, or those of others. 2. By those who dream of a perfection which makes pardon unnecessary. Why the elect cannot attain perfection in this life. Refutation of the libertine dreamers of perfection. Objection refuted. In what sense we are said to forgive those who have sinned against us. How the condition is to be understood.
- 46C. The sixth petition reduced to three heads. 1. The various forms of temptation. The depraved conceptions of our minds. The wiles of Satan, on the right hand and on the left. 2. What it is to be led into temptation. We do not ask not to be tempted of God. What meant by evil, or the evil one. Summary of this petition. How necessary it

is. Condemns the pride of the superstitious. Includes many excellent properties. In what sense God may be said to lead us into temptation.

- 47C. The three last petitions show that the prayers of Christians ought to be public. The conclusion of the Lord's Prayer. Why the word Amen is added.
- 48C. The Lord's Prayer contains every thing that we can or ought to ask of God. Those who go beyond it sin in three ways.
- 49C. We may, after the example of the saints, frame our prayers in different words, provided there is no difference in meaning.
- 50C. Some circumstances to be observed. Of appointing special hours of prayer. What to be aimed at, what avoided. The will of God, the rule of our prayers.
- 51C. Perseverance in prayer especially recommended, both by precept and example. Condemnatory of those who assign to God a time and mode of hearing.
- 52C. Of the dignity of faith, through which we always obtain, in answer to prayer, whatever is most expedient for us. The knowledge of this most necessary.
- 21B. Of the Eternal Election, by which God has predestinated some to Salvation and others to Destruction.

The divisions of this chapter are,—I. The necessity and utility of the doctrine of eternal Election explained. Excessive curiosity restrained, sec. 1, 2. II. Explanation to those who through false modesty shun the doctrine of Predestination, sec. 3, 4. III. The orthodox doctrine expounded.

- 1C. The doctrine of Election and Predestination. It is useful, necessary, and most sweet. Ignorance of it impairs the glory of God, plucks up humility by the roots, begets and fosters pride. The doctrine establishes the certainty of salvation, peace of conscience, and the true origin of the Church. Answer to two classes of men: 1. The curious.
- 2C. A sentiment of Augustine confirmed by an admonition of our Savior and a passage of Solomon.
- 3C. An answer to a second class, namely those who are unwilling that the doctrine should be adverted to. An objection founded on a passage of Solomon, solved by the words of Moses.
- 4C. A second objection, namely that this doctrine is a stumbling-block to the profane. Answer 1. The same may be said of many other heads of doctrine. 2. The truth of God will always defend itself. Third objection, namely that this doctrine is dangerous even to believers. Answer 1. The same objection made to Augustine. 2. We must not despise anything that God has revealed. Arrogance and blasphemy of such objections.
- 5C. Certain cavils against the doctrine. 1. Prescience regarded as the cause of predestination. Prescience and predestination explained. Not prescience, but the good pleasure of God the cause of

predestination. This apparent from the gratuitous election of the posterity of Abraham and the rejection of all others.

6C. Even of the posterity of Abraham some elected and others rejected by special grace.

7C. The Apostle shows that the same thing has been done in regard to individuals under the Christian dispensation.

22B. This Doctrine confirmed by Proofs from Scripture.

The divisions of this chapter are,—I. A confirmation of the orthodox doctrine in opposition to two classes of individuals. This confirmation founded on a careful exposition of our Savior's words, and passages in the writings of Paul, sec. 1-7. II. A refutation of some objections taken from ancient writers, Thomas Aquinas, and more modern writers, sec. 8-10. III. Of reprobation, which is founded entirely on the righteous will of God, sec. 11.

1C. Some imagine that God elects or reprobates according to a foreknowledge of merit. Others make it a charge against God that he elects some and passes by others. Both refuted, 1. By invincible arguments; 2. By the testimony of Augustine.

2C. Who are elected, when, in whom, to what, for what reason.

3C. The reason is the good pleasure of God, which so reigns in election that no works, either past or future, are taken into consideration. This proved by notable declarations of one Savior and passages of Paul.

4C. Proved by a striking discussion in the Epistle to the Romans. Its scope and method explained. The advocates of foreknowledge refuted by the Apostle, when he maintains that election is special and wholly of grace.

5C. Evasion refuted. A summary and analysis of the Apostle's discussion.

6C. An exception, with three answers to it. The efficacy of gratuitous election extends only to believers, who are said to be elected according to foreknowledge. This foreknowledge or prescience is not speculative but active.

7C. This proved from the words of Christ. Conclusion of the answer, and solution of the objection with regard to Judas.

8C. An objection taken from the ancient fathers. Answer from Augustine, from Ambrose, as quoted by Augustine, and an invincible argument by an Apostle. Summary of this argument.

9C. Objection from Thomas Aquinas. Answer.

10C. Objection of more modern writers. Answers. Passages in which there is a semblance of contradiction reconciled. Why many called and few chosen. An objection founded on mutual consent between the word and faith. Solution confirmed by the words of Paul, Augustine, and Bernard. A clear declaration by our Savior.

11C. The view to be taken of reprobation. It is founded on the righteous will of God.

24B. Refutation of the Calumnies by which this Doctrine is always unjustly assailed.

This chapter consists of four parts, which refute the principal objections to this doctrine, and the various pleas and exceptions founded on these objections. These are preceded by a refutation of those who hold election but deny reprobation, sec. 1. Then follows, I. A refutation of the first objection to the doctrine of reprobation and election, sec. 2-5. II. An answer to the second objection, sec. 6-9. III. A refutation of the third objection. IV. A refutation of the fourth objection; to which is added a useful and necessary caution, sec. 12-14.

- 1C. Error of those who deny reprobation. 1. Election opposed to reprobation. 2. Those who deny reprobation presumptuously plead with God, whose counsels even angels adore. 3. They murmur against God when disclosing his counsels by the Apostle. Exception and answer. Passage of Augustine.
- 2C. First objection—viz. that God is unjustly offended with those whom he dooms to destruction without their own desert. First answer, from the consideration of the divine will. The nature of this will, and how to be considered.
- 3C. Second answer. God owes nothing to man. His hatred against those who are corrupted by sin is most just. The reprobate convinced in their own consciences of the just judgment of God.
- 4C. Exception, namely that the reprobate seem to have been preordained to sin. Answer. Passage of the Apostle vindicated from calumny.
- 5C. Answer, confirmed by the authority of Augustine. Illustration. Passage of Augustine.
- 6C. Objection, that God ought not to impute the sins rendered necessary by his predestination. First answer, by ancient writers. This not valid. Second answer also defective. Third answer, proposed by Valla, well founded.
- 7C. Objection, that God did not decree that Adam should perish by his fall, refuted by a variety of reasons. A noble passage of Augustine.
- 8C. Objection, that the wicked perish by the permission, not by the will of God. Answer. A pious exhortation.
- 9C. Objection and answer.
- 10C. Objection, that, according to the doctrine of predestination, God is a respecter of persons. Answer.
- 11C. Objection, that sinners are to be punished equally, or the justice of God is unequal. Answer. Confirmed by passages of Augustine.
- 12C. Objection, that the doctrine of predestination produces overweening confidence and impiety. Different answers.
- 13C. Another objection, depending on the former. Answer. The doctrine of predestination to be preached, not passed over in silence.
- 14C. How it is to be preached and delivered to the people. Summary of the orthodox doctrine of predestination, from Augustine.

25B. Election confirmed by the Calling of God. The Reprobate bring upon themselves the righteous destruction to which they are doomed.

The title of this chapter shows that it consists of two parts,—I. The case of the Elect, from sec. 1-11. II. The case of the Reprobate, from sec. 12-17.

- 1C. The election of God is secret, but is manifested by effectual calling. The nature of this effectual calling. How election and effectual calling are founded on the free mercy of God. A cavil of certain expositors refuted by the words of Augustine. An exception disposed of.
- 2C. Calling proved to be free, 1. By its nature and the mode in which it is dispensed. 2. By the word of God. 3. By the calling of Abraham, the father of the faithful. 4. By the testimony of John. 5. By the example of those who have been called.
- 3C. The pure doctrine of the calling of the elect misunderstood, 1. By those who attribute too much to the human will. 2. By those who make election dependent on faith. This error amply refuted.
- 4C. In this and the five following sections the certainty of election vindicated from the assaults of Satan. The leading arguments are: 1. Effectual calling. 2. Christ apprehended by faith. 3. The protection of Christ, the guardian of the elect. We must not attempt to penetrate to the hidden recesses of the divine wisdom, in order to learn what is decreed with regard to us at the judgment-seat. We must begin and end with the call of God. This confirmed by an apposite saying of Bernard.
- 5C. Christ the foundation of this calling and election. He who does not lean on him alone cannot be certain of his election. He is the faithful interpreter of the eternal counsel in regard to our salvation.
- 6C. Another security of our election is the protection of Christ our Shepherd. How it is manifested to us. Objection 1. As to the future state. 2. As to perseverance. Both objections refuted.
- 7C. Objection, that those who seem elected sometimes fall away. Answer. A passage of Paul dissuading us from security explained. The kind of fear required in the elect.
- 8C. Explanation of the saying, that many are called, but few chosen. A twofold call.
- 9C. Explanation of the passage, that none is lost but the son of perdition. Refutation of an objection to the certainty of election.
- 10C. Explanation of the passages urged against the certainty of election. Examples by which some attempt to prove that the seed of election is sown in the hearts of the elect from their very birth. Answer. 1. One or two examples do not make the rule. 2. This view opposed to Scripture. 3. Is expressly opposed by an apostle.
- 11C. An explanation and confirmation of the third answer.
- 12C. Second part of the chapter, which treats of the reprobate. Some of them God deprives of the opportunity of hearing his word. Others he blinds and stupefies the more by the preaching of it.

- 13C. Of this no other account can be given than that the reprobate are vessels fitted for destruction. This confirmed by the case of the elect; of Pharaoh and of the Jewish people both before and after the manifestation of Christ.
- 14C. Question, Why does God blind the reprobate? Two answers. These confirmed by different passages of Scripture. Objection of the reprobate. Answer.
- 15C. Objection to this doctrine of the righteous rejection of the reprobate. The first founded on a passage in Ezekiel. The passage explained.
- 16C. A second objection founded on a passage in Paul. The apostle's meaning explained. A third objection and fourth objection answered.
- 17C. A fifth objection—viz. that there seems to be a twofold will in God. Answer. Other objections and answers. Conclusion.

25B. Of the Last Resurrection.

There are four principal heads in this chapter,—I. The utility, necessity, truth, and irrefragable evidence of the orthodox doctrine of a final resurrection—a doctrine unknown to philosophers, sec. 1-4. II. Refutation of the objections to this doctrine by Atheists, Sadducees, Chiliasts, and other fanatics, sec. 5-7. III. The nature of the final resurrection explained, sec. 8, 9. IV. Of the eternal felicity of the elect, and the everlasting misery of the reprobate.

- 1C. For invincible perseverance in our calling, it is necessary to be animated with the blessed hope of our Savior's final advent.
- 2C. The perfect happiness reserved for the elect at the final resurrection unknown to philosophers.
- 3C. The truth and necessity of this doctrine of a final resurrection. To confirm our belief in it we have, 1. The example of Christ; and, 2. The omnipotence of God. There is an inseparable connection between us and our risen Savior. The bodies of the elect must be conformed to the body of their Head. It is now in heaven. Therefore, our bodies also must rise, and, reanimated by their souls, reign with Christ in heaven. The resurrection of Christ a pledge of ours.
- 4C. As God is omnipotent, he can raise the dead. Resurrection explained by a natural process. The vision of dry bones.
- 5C. Second part of the chapter, refuting objections to the doctrine of resurrection. 1. Atheists. 2. Sadducees. 3. Chiliasts. Their evasion. Various answers. 4. Universalists. Answer.
- 6C. Objections continued. 5. Some speculators who imagine that death destroys the whole man. Refutation. The condition and abode of souls from death till the last day. What meant by the bosom of Abraham.
- 7C. Refutation of some weak men and Manichees, pretending that new bodies are to be given. Refutation confirmed by various arguments and passages of Scripture.

- 8C. Refutation of the fiction of new bodies continued.
- 9C. Shall the wicked rise again? Answer in the affirmative. Why the wicked shall rise again. Why resurrection promised to the elect only.
- 10C. The last part of the chapter, treating of eternal felicity; 1 Its excellence transcends our capacity. Rules to be observed. The glory of all the saints will not be equal.
- 11C. Without rewarding questions which merely puzzle, an answer given to some which are not without use.
- 12C. As the happiness of the elect, so the misery of the reprobate, will be without measure, and without end.

4A. FOURTH BOOK - OF THE EXTERNAL MEANS OR HELPS BY WHICH GOD ALLURES US INTO FELLOWSHIP WITH CHRIST, AND KEEPS US IN IT.

THE ARGUMENT⁶⁹

In the former books, an exposition of the three parts of the Apostles' Creed concerning God the Creator, the Redeemer, and the Sanctifier has been given. It now remains to treat, in this last Book, of the Church and the Communion of Saints or the external means or helps by which God invites us to fellowship with Christ and keeps us in it.

The twenty chapters it consists of may be conveniently reduced to three particular heads, viz. I. Of the Church. II. Of the Sacraments. III. Of Civil Government.

The first head occupies the first thirteen chapters, but these may all be reduced to four—viz. I. Of the marks of the Church, or how the Church may be discerned since it is necessary to cultivate unity with the Church. This is considered in Chapters 1 and 2—II. Of the rule or government of the Church. The order of government, Chap. 3. The form in use in the primitive Church, Chap. 4. The form at present existing in the Papacy, Chap. 5. The primacy of the Pope, Chap. 6. The gradual rise of his usurpation, Chap. 7—III. Of the power of the Church. The power in relation to doctrine is possessed either by individuals or Chap. 8; or universally as in Councils, Chap. 9. The power of enacting laws, Chap. 10. The extent of ecclesiastical jurisdiction, Chap. 11—IV. Of the discipline of the Church. The chief use of discipline, Chap. 12. The abuse of it, Chap. 13.

The second general head Of the Sacraments comprehends three particulars,—I. Of the Sacraments in general, Chap. 14—II. Of the two Sacraments in particular. Of Baptism, Chap. 15. Of Paedobaptism, Chap. 16. Of the Lord's Supper, Chap. 17. Of profaning the Lord's Supper, Chap. 18. Of the five Sacraments falsely so called, Chap. 19.

The third general head Of Civil Government is considered first generally and then under the separate heads of Magistrates, Laws, and People.

⁶⁹ Edited from Henry Beveridge translation of the Institutes of the Christian Religion. Public Domain - www.ccel.org

Summery Aphorisms⁷⁰ BOOK 4

66. God keeps us united in the fellowship of Christ by means of Ecclesiastical and Civil government.

67. In Ecclesiastical government Three things are considered.

- What is the Church?
- How is it governed?
- What is its power?

68. The Church is regarded in two points of view; as Invisible and Universal, which is the communion of saints; and as Visible and Particular. The Church is discerned by the pure preaching of the word, and by the lawful administration of the sacraments.

69. As to the government of the Church, there are Five points of inquiry.

- Who rule?
- What are they?
- What is their calling?
- What is their office?
- What was the condition of the ancient Church?

70. They that rule are not Angels, but Men. In this respect, God declares his condescension towards us: we have a most excellent training to humility and obedience, and it is singularly fitted to bind us to mutual charity.

71. These are Prophets, Apostles, Evangelists, whose office was temporary; Pastors and Teachers, whose office is of perpetual duration.

72. Their calling is twofold; internal and external. The internal is from the Spirit of God. In the external there are Four things to be considered.

- What sort of persons ought to be chosen? Men of sound doctrine and holy lives.
- In what manner? With fasting and prayer.
- By whom? Immediately, by God, as Prophets and Apostles. Medately, with the direction of the word, by Bishops, by Elders, and by the people.
- With what rite of ordination? By the laying on of hands, the use of which is threefold.
 - That the dignity of the ministry may be commended.
 - That he who is called may know that he is devoted to God.
 - That he may believe that the Holy Spirit will not desert this holy ministry.

73. The duty of Pastors in the Church is, to preach the Word, to administer the Sacraments, to exercise Discipline.

74. The condition of the ancient Church was distributed into Presbyters, Elders, Deacons, who dispensed the funds of the Church to the Bishops, the Clergy, the poor, and for repairing churches.

75. The power of the Church is viewed in relation to Doctrine, Legislation, and Jurisdiction.

⁷⁰ The One Hundred Aphorisms, with the various Tables and Indices, which must greatly facilitate reference, and enhance the utility and value of the present translation of The Institutes of the Christian Religion, have been kindly furnished by the Rev. William Pringle of Auchterarder.

76. Doctrine respects the articles of faith, none of which must be laid down without the authority of the word of God, but all must be directed to the glory of God and the edification of the Church. It respects also the application of the articles, which must agree with the analogy of faith.

77. Ecclesiastical laws, in precepts necessary to be observed, must be in accordance with the written word of God. In things indifferent, regard must be had to places, persons, times, with a due attention to order and decorum. Those constitutions ought to be avoided which have been laid down by pretended pastors instead of the pure worship of God, which bind the consciences by rigid necessity, which make void a commandment of God, which are useless and trifling, which oppress the consciences by their number, which lead to theatrical display, which are considered to be propitiatory sacrifices, and which are turned to the purposes of gain.

78. Jurisdiction is twofold.

- That which belongs to the Clergy, which was treated of under the head of Provincial and General Synods.
- That which is common to the Clergy and the people, the design of which is twofold, that scandals may be prevented, and that scandal which has arisen may be removed. The exercise of it consists in private and public admonitions, and likewise in excommunication, the object of which is threefold.
 - That the Church may not be blamed
 - That the good may not be corrupted by intercourse with the bad
 - That they who are excommunicated may be ashamed, and may begin to repent.

79. With regard to Times, Fasts are appointed, and Vows are made. The design of Fasts is, that the flesh may be mortified, that we may be better prepared for prayer, and that they may be evidences of humility and obedience. They consist of Three things, the time, the quality, and the quantity of food. But here we must beware lest we rend our garments only, and not our hearts, as hypocrites do, lest those actions be regarded as a meritorious performance, and lest they be too rigorously demanded as necessary to salvation.

80. In Vows we must consider:

- To whom the vow is made namely, to God. Hence it follows that nothing must be attempted but what is approved by his word, which teaches us what is pleasing and what is displeasing to God.
- Who it is that vows namely, a man. We must, therefore, beware lest we disregard our liberty, or promise what is beyond our strength or inconsistent with our calling.
- What is vowed. Here regard must be had to time; to the past, such as a vow of thanksgiving and repentance; to the future, that we may afterwards be more cautious, and may be stimulated by them to the performance of duty. Hence it is evident what opinion we ought to form respecting Popish vows.

81. In explaining the Sacraments, there are Three things to be considered.

- What a sacrament is; namely, an external sign, by which God seals on our consciences the promises of his good-will towards us, in order to sustain the weakness of our faith. We in our turn testify our piety towards him.
- What things are necessary; namely, the Sign, the Thing signified, the Promise, and the general Participation.
- What is the number of them; namely, Baptism and the Lord's Supper.

82. The Sign in Baptism is water; the Thing Signified is the blood of Christ; the Promise is eternal life; the Communicants or Partakers are, adults, after making a confession of their faith, and likewise infants; for Baptism came in the place of Circumcision, and in both the mystery, promise, use, and efficacy, are the same. Forgiveness of sins also belongs to infants, and therefore it is likewise a sign of this forgiveness.

83. The end of Baptism is twofold.

- To promote our faith towards God. For it is a sign of our washing by the blood of Christ, and of the mortification of our flesh, and the renewal of our souls in Christ. Besides, being united to Christ, we believe that we shall be partakers of all his blessings, and that we shall never fall under condemnation.
- To serve as our confession before our neighbor; for it is a mark that we choose to be regarded as the people of God, and we testify that we profess the Christian religion, and that our desire is, that all the members of our body may proclaim the praise of God.

84. The Lord's Supper is a spiritual feast, by which we are preserved in that life into which God hath begotten us by his word.

85. The design of the Lord's Supper is threefold.

- To aid in confirming our faith towards God.
- To serve as a confession before men.
- To be an exhortation to charity.

86. We must beware lest, by undervaluing the signs, we separate them too much from their mysteries, with which they are in some measure connected; and lest, on the other hand, by immoderately extolling them, we appear to obscure the mysteries themselves.

87. The parts are two:

- The spiritual truth in which the meaning is beheld, consists in the promises; the matter, or substance, is Christ dead and risen; and the effect is our redemption and justification.
- The visible signs are, bread and wine.

88. With the Lord's Supper is contrasted the Popish Mass.

- It offers insult and blasphemy to Christ.
- It buries the cross of Christ.
- It obliterates his death.
- It robs us of the benefits which we obtain in Christ.
- It destroys the Sacraments in which the memorial of his death was left.

89. The Sacraments, falsely so called, are enumerated, which are, Confirmation, Penitence, Extreme Unction, Orders [which gave rise to the (seven) less and the (three) greater], and Marriage.

90. Next comes Civil government, which belongs to the external regulation of manners.

91. Under this head are considered Magistrates, Laws, and the People.

92. The Magistrate is God's vicegerent, the father of his country, the guardian of the laws, the administrator of justice, the defender of the Church.

93. By these names he is excited to the performance of duty.

- That he may walk in holiness before God, and before men may maintain uprightness, prudence, temperance, harmlessness, and righteousness.
- That by wonderful consolation it may smooth the difficulties of his office.

94. The kinds of Magistracy or Civil Government are, Monarchy, Aristocracy, Democracy.

95. As to Laws, we must see what is their constitution in regard to God and to men: and what is their equity in regard to times, places, and nations.

96. The People owe to the Magistrate,

- Reverence heartily rendered to him as God's ambassador.
- Obedience, or compliance with edicts, or paying taxes, or undertaking public offices and burdens.
- That love which will lead us to pray to God for his prosperity.

97. We are enjoined to obey not only good magistrates, but all who possess authority, though they may exercise tyranny; for it was not without the authority of God that they were appointed to be princes.

98. When tyrants reign, let us first remember our faults, which are chastised by such scourges; and, therefore, humility will restrain our impatience. Besides, it is not in our power to remedy these evils, and all that remains for us is to implore the assistance of the Lord, in whose hand are the hearts of men and the revolutions of kingdoms.

99. In Two ways God restrains the fury of tyrants; either by raising up from among their own subjects open avengers, who rid the people of their tyranny, or by employing for that purpose the rage of men whose thoughts and contrivances are totally different, thus overturning one tyranny by means of another.

100. The obedience enjoined on subjects does not prevent the interference of any popular Magistrates whose office it is to restrain tyrants and to protect the liberty of the people. Our obedience to Magistrates ought to be such, that the obedience which we owe to the King of kings shall remain entire and unimpaired.

1B. Of the True Church. Duty of cultivating Unity with her, as the mother of all the godly.

The three divisions of this chapter are,—I. The article of the Creed concerning the Holy Catholic Church and the Communion of Saints briefly expounded. The grounds on which the Church claims our reverence, sec. 1-6. II. Of the marks of the Church, sec. 7-9. III. The necessity of cleaving to the Holy Catholic Church and the Communion of Saints. Refutation of the errors of the Novatians, Anabaptists, and other schismatics, in regard to this matter, sec. 10-29.

- 1C. The church now to be considered. With her God has deposited whatever is necessary to faith and good order. A summary of what is contained in this Book. Why it begins with the Church.
- 2C. In what sense the article of the Creed concerning the Church is to be understood. Why we should say, "I believe the Church," not "I believe in the Church." The purport of this article. Why the Church is called Catholic or Universal.
- 3C. What meant by the Communion of Saints. Whether it is inconsistent with various gifts in the saints, or with civil order. Uses of this article concerning the Church and the Communion of Saints. Must the Church be visible in order to our maintaining unity with her?
- 4C. The name of Mother given to the Church shows how necessary it is to know her. No salvation out of the Church.

- 5C. The Church is our mother, inasmuch as God has committed to her the kind office of bringing us up in the faith until we attain full age. This method of education not to be despised. Useful to us in two ways. This utility destroyed by those who despise the pastors and teachers of the Church. The petulance of such despisers repressed by reason and Scripture. For this education of the Church her children enjoined to meet in the sanctuary. The abuse of churches both before and since the advent of Christ. Their proper use.
- 6C. Her ministry effectual, but not without the Spirit of God. Passages in proof of this.
- 7C. Second part of the Chapter. Concerning the marks of the Church. In what respect the Church is invisible. In what respect she is visible.
- 8C. God alone knows them that are his. Still he has given marks to discern his children.
- 9C. These marks are the ministry of the word, and administration of the sacraments instituted by Christ. The same rule not to be followed in judging of individuals and of churches.
- 10C. We must on no account forsake the Church distinguished by such marks. Those who act otherwise are apostates, deserters of the truth and of the household of God, deniers of God and Christ, violators of the mystical marriage.
- 11C. These marks to be the more carefully observed, because Satan strives to efface them, or to make us revolt from the Church. The twofold error of despising the true, and submitting to a false Church.
- 12C. Though the common profession should contain some corruption, this is not a sufficient reason for forsaking the visible Church. Some of these corruptions specified. Caution necessary. The duty of the members.
- 13C. The immoral lives of certain professors no ground for abandoning the Church. Error on this head of the ancient and modern Cathari. Their first objection. Answer to it from three of our Saviors parables.
- 14C. Second objection. Answer from a consideration of the state of the Corinthian Church, and the Churches of Galatia.
- 15C. Third objection and answer.
- 16C. The origin of these objections. A description of Schismatics. Their portraiture by Augustine. A pious counsel respecting these scandals, and a safe remedy against them.
- 17C. Fourth objection and answer. Answer confirmed by the divine promises.
- 18C. Another confirmation from the example of Christ and of the faithful servants of God. The appearance of the Church in the days of the prophets.

- 19C. Appearance of the Church in the days of Christ and the apostles, and their immediate followers.
- 20C. Fifth objection. Answer to the ancient and modern Cathari, and to the Novatians, concerning the forgiveness of sins
- 21C. Answer to the fifth objection continued. By the forgiveness of sins believers are enabled to remain perpetually in the Church.
- 22C. The keys of the Church given for the express purpose of securing this benefit. A summary of the answer to the fifth objection.
- 23C. Sixth objection, formerly advanced by the Novatians, and renewed by the Anabaptists. This error confuted by the Lord's Prayer.
- 24C. A second answer, founded on some examples under the Old Testament.
- 25C. A third answer, confirmed by passages from Jeremiah, Ezekiel, and Solomon. A fourth answer, derived from sacrifices.
- 26C. A fifth answer, from the New Testament. Some special examples.
- 27C. General examples. A celebrated passage. The arrangement of the Creed.
- 28C. Objection, that voluntary transgression excludes from the Church.
- 29C. Last objection of the Novatians, founded on the solemn renewal of repentance required by the Church for more heinous offenses.

Answer.

2B. Comparison between the False Church and the True.

The divisions of the chapter are,—I. Description of a spurious Church, resembling the Papacy vaunting of personal succession, of which a refutation is subjoined. sec. 1-4. II. An answer, in name of the orthodox Churches, to the Popish accusations of heresy and schism. A description of the Churches existing at present under the Papacy.

- 1C. Recapitulation of the matters treated in the previous chapter. Substance of the present chapter, namely where lying and falsehood prevail, no Church exists. There is falsehood wherever the pure doctrine of Christ is not in vigor.
- 2C. This falsehood prevails under the Papacy. Hence the Papacy is not a Church. Still the Papists extol their own Church, and charge those who dissent from it with heresy and schism. They attempt to defend their vaunting by the name of personal succession. A succession which abandons the truth of Christ proved to be of no importance.
- 3C. This proof confirmed, 1. By examples and passages of Scripture; 2. By reason and the authority of Augustine.
- 4C. Whatever the Papists may pretend, there is no Church where the word of God appears not.
- 5C. The objection of personal succession, and the charge of heresy and schism, refuted, both from Scripture and Augustine.
- 6C. The same thing confirmed by the authority of Cyprian. The anathemas of the Papists of no consequence.

- 7C. The churches of the Papists in the same situation as those of the Israelites, which revolted to superstition and idolatry under Jeroboam.
- 8C. The character of those Israelite churches.
- 9C. Hence the Papists act unjustly when they would compel us to communion with their Church. Their two demands. Answer to the first.
Sum of the question. Why we cannot take part in the external worship of the Papists.
- 10C. Second demand of the Papists answered.
- 11C. Although the Papacy cannot properly be called a Church, still, against the will of Antichrist himself, there is some vestige of a Church in the Papacy, as Baptism and some other remnants.
- 12C. The name of Church not conceded to the Papacy, though under its domination there have been some kind of churches. Herein is a fulfillment of Paul's prophecy, that Antichrist would sit in the temple of God. Deplorable condition of such churches. Summary of the chapter.

3B. Of the Teachers and Ministers of the Church. Their Election and Office.

The three heads of this chapter are,—I. A few preliminary remarks on Church order, on the end, utility, necessity, and dignity of the Christian ministry, sec. 1-3. II. A separate consideration of the persons performing Ecclesiastical functions, sec. 4-10. III. Of the Ordination or calling of the ministers of the Church, sec. 10-16.

- 1C. Summary of the chapter. Reasons why God, in governing the Church, uses the ministry of men. 1. To declare his condescension. 2. To train us to humility and obedience. 3. To bind us to each other in mutual charity. These reasons confirmed by Scripture.
- 2C. This ministry of men most useful to the whole Church. Its advantages enumerated.
- 3C. The honorable terms in which the ministry is spoken of. Its necessity established by numerous examples.
- 4C. Second part of the chapter, treating of Ecclesiastical office-bearers in particular. Some of them, as Apostles, Prophets, and Evangelists, temporary. Others, as Pastors and Teachers, perpetual and indispensable.
- 5C. Considering the office of Evangelist and Apostle as one, we have Pastors corresponding with Apostles, and Teachers with Prophets. Why the name of Apostles specially conferred on the twelve.
- 6C. As to the Apostles so also to Pastors the preaching of the Word and the administration of the sacraments has been committed. How the Word should be preached.
- 7C. Regularly every Pastor should have a separate church assigned to him. This, however, admits of modification, when duly and regularly made by public authority.
- 8C. Bishops, Presbyters, Pastors, and Ministers, are used by the Apostles as one and the same. Some functions, as being

temporary, are omitted. Two namely, those of Elders and Deacons — as pertaining to the ministry of the Word, are retained.

- 9C. Distinction between Deacons. Some employed in distributing alms, others in taking care of the poor.
- 10C. Third part of the chapter, treating of the Ordination or calling of the ministers of the Church.
- 11C. A twofold calling — viz. an external and an internal. Mode in which both are to be viewed.
- 12C. 1. Who are to be appointed ministers? 2. Mode of appointment.
- 13C. 3. By whom the appointment is to be made. Why the Apostles were elected by Christ alone. Of the calling and election of St Paul.
- 14C. Ordinary Pastors are designated by other Pastors. Why certain of the Apostles also were designated by men.
- 15C. The election of Pastors does not belong to one individual. Other Pastors should preside, and the people consent and approve.
- 16C. Form in which the ministers of the Church are to be ordained. No express precept but one. Laying on of hands.
- 4B. Of the State of the Primitive Church, and the Mode of Government in use before the Papacy.

The divisions of this chapter are, — I. The mode of government in the primitive Church, sec 1-10. II. The formal ordination of Bishops and Ministers in the primitive Church, sec. 10-15.

- 1C. The method of government in the primitive Church. Not in every respect conformable to the rule of the word of God. Three distinct orders of Ministers.
- 2C. First, the Bishop, for the sake of preserving order, presided over the Presbyters or Pastors. The office of Bishop. Presbyter and Bishop the same. The institution of this order ancient.
- 3C. The office of Bishop and Presbyters. Strictly preserved in the primitive Church.
- 4C. Of Archbishops and Patriarchs. Very seldom used. For what end instituted. Hierarchy an improper name, and not used in Scripture.
- 5C. Deacons, the second order of Ministers in the primitive Church. Their proper office. The Bishop their inspector. Subdeacons, their assistants. Archdeacons, their presidents. The reading of the Gospel, an adventitious office conferred in honor on the Deacons.
- 6C. Mode in which the goods of the Church were anciently dispensed. 1. The support of the poor. 2. Due provision for the ministers of the Church.
- 7C. The administration at first free and voluntary. The revenues of the Church afterwards classed under four heads.
- 8C. A third part of the revenues devoted to the fabric of churches. To this, however, when necessary, the claim of the poor was preferred. Sayings, testimonies, and examples to this effect, from Cyril, Acatius, Jerome, Exuperius, Ambrose.

- 9C. The Clerici, among whom were the Doorkeepers and Acolytes, were the names given to exercises used as a kind of training for tyros.
- 10C. Second part of the chapter, treating of the calling of Ministers. Some error introduced in course of time in respect to celibacy from excessive strictness. In regard to the ordination of Ministers, full regard not always paid to the consent of the people. Why the people less anxious to maintain their right. Ordinations took place at stated times.
- 11C. In the ordination of Bishops the liberty of the people maintained.
- 12C. Certain limits afterwards introduced to restrain the inconsiderate license of the multitude.
- 13C. This mode of election long prevailed. Testimony of Gregory. Nothing repugnant to this in the decretals of Gratian.
- 14C. The form of ordination in the ancient Church.
- 15C. This form gradually changed.
- 5B. The Ancient Form of Government utterly corrupted by the tyranny of the Papacy.

This chapter consists of two parts,—I. Who are called to the ministry under the Papacy, their character, and the ground of their appointment, sec. 1-7. II. How far they fulfill their office, sec. 8-19.

- 1C. Who and what kind of persons are uniformly appointed bishops in the Papacy. 1. No inquiry into doctrine. 2. In regard to character, the unlearned and dissolute, boys, or men of wicked lives, chosen.
- 2C. The right of the people taken away, though maintained by Leo, Cyprian, and Councils. It follows that there is no Canonical election in the Papacy. Two objections answered. Papal elections, what. Kind of persons elected.
- 3C. A fuller explanation of the answer to the second objection, unfolding the errors of people, bishops, and princes.
- 4C. No election of presbyters and deacons in the Papacy. 1. Because they are ordained for a different end. 2. Contrary to the command of Scripture and the Council of Chalcedon, no station is assigned them. 3. Both the name and thing adulterated by a thousand frauds.
- 5C. Refutation of those corruptions. Proper end of ordination. Of trial, and other necessary things. For these, wicked and sanguinary men have substituted vain show and deplorable blindness.
- 6C. Second corruption relating to the assignation of benefices which they call collation. Manifold abuses here exposed. Why the offices of priests are in the Papacy called benefices.
- 7C. One individual appointed over five or six churches. This most shameful corruption severely condemned by many Councils.
- 8C. Second part of the chapter—viz. how the office is discharged. Monks who have no place among Presbyters. Objection answered.

- 9C. Presbyters divided into beneficiaries and mercenaries. The beneficiaries are bishops, parsons, canons, chaplains, abbots, priors. The mercenaries condemned by the word of God.
- 10C. The name of beneficiaries given to idle priests who perform no office in the church. Objection answered. What kind of persons the canons should be. Another objection answered. The beneficiaries not true presbyters.
- 11C. The bishops and rectors of parishes, by deserting their churches, glory only in an empty name.
- 12C. The seeds of this evil in the age of Gregory, who inveighs against mercenaries. More sharply rebuked by Bernard.
- 13C. The supreme Popish administration described. Ridiculous allegation of those so-called ministers of the Church. Answer.
- 14C. Their shameful morals. Scarcely one who would not have been excommunicated or deposed by the ancient canons.
- 15C. No true diaconate existing in the Papacy, though they have still the shadow of it. Corruption of the practice of the primitive Church in regard to deacons.
- 16C. Ecclesiastical property, which was formerly administered by true deacons, plundered by bishops and canons, in defraud of the poor.
- 17C. Blasphemous defense of these robbers. Answer. Kings doing homage to Christ. Theodosius. A saying of Ambrose.
- 18C. Another defense with regard to the adorning of churches. Answer.
- 19C. Concluding answer, showing that the diaconate is completely subverted by the Papacy.

6B. Of the Primacy of the Romish See.

The divisions of this chapter are,—I. Question stated, and an argument for the primacy of the Roman Pontiff drawn from the Old Testament refuted, sec. 1, 2. II. Reply to various arguments in support of the Papacy founded on the words, “Thou art Peter,” &c., sec. 3-17.

- 1C. Brief recapitulation. Why the subject of primacy not yet mentioned. Represented by Papists as the bond of ecclesiastical unity. Setting out with this axiom, they begin to debate about their hierarchy.
- 2C. Question stated. An attempted proof from the office of High Priest among the Jews. Two answers.
- 3C. Arguments for primacy from the New Testament. Two answers.
- 4C. Another answer. The keys given to the other apostles as well as to Peter. Other two arguments answered by passages of Cyprian and Augustine.
- 5C. Another argument answered.
- 6C. Answer to the argument that the Church is founded on Peter, from its being said, “Upon this rock I will build my Church.”
- 7C. Answer confirmed by passages of Scripture.
- 8C. Even allowing Peter’s superiority in some respect, this is no proof of the primacy of the Roman Pontiff. Other arguments answered.

- 9C. Distinction between civil and ecclesiastical government. Christ alone the Head of the Church. Argument that there is still a ministerial head answered.
- 10C. Paul, in giving a representation of the Church, makes no mention of this ministerial head.
- 11C. Even though Peter were ministerial head, it does not follow that the Pope is so also. Argument founded on Paul's having lived and died at Rome.
- 12C. On the hypothesis of the Papists, the primacy belongs to the Church of Antioch.
- 13C. Absurdity of the Popish hypothesis.
- 14C. Peter was not the Bishop of Rome.
- 15C. Same subject continued.
- 16C. Argument that the unity of the Church cannot be maintained without a supreme head on earth. Answer, stating three reasons why great respect was paid in early times to the See of Rome.
- 17C. Opinion of early times on the subject of the unity of the Church. No primacy attributed to the Church of Rome. Christ alone regarded as the Head of the Universal Church.
- 7B. Of the Beginning and Rise of the Romish Papacy, till it attained a height by which the Liberty of the Church was destroyed, and all true Rule overthrown.

There are five heads in this chapter. I. The Patriarchate given and confirmed to the Bishop of Rome, first by the Council of Nice, and afterwards by that of Chalcedon though by no means approved of by other bishops, was the commencement of the Papacy, sec. 1-4. II. The Church at Rome, by taking pious exiles under its protection, and also thereby protecting wicked men who fled to her, helped forward the mystery of iniquity, although at that time neither the ordination of bishops, nor admonitions and censures, nor the right of convening Councils, nor the right of receiving appeals, belonged to the Roman Bishop, whose profane meddling with these things was condemned by Gregory, sec. 5-13. III. After the Council of Turin, disputes arose as to the authority of Metropolitans. Disgraceful strife between the Patriarchs of Rome and Constantinople. The vile assassin Phocas put an end to these brawls at the instigation of Boniface, sec. 14-18. IV. To the dishonest arts of Boniface succeeded fouler frauds devised in more modern times, and expressly condemned by Gregory and Bernard. sec. 19-21. V. The Papacy at length appeared complete in all its parts, the seat of Antichrist. Its impiety, execrable tyranny, and wickedness, portrayed, sec. 23-30.

- 1C. First part of the chapter, in which the commencement of the Papacy is assigned to the Council of Nice. In subsequent Councils other bishops presided. No attempt then made to claim the first place.
- 2C. Though the Roman Bishop presided in the Council of Chalcedon, this was owing to special circumstances. The same right not given to his successors in other Councils.
- 3C. The ancient Fathers did not give the title of Primate to the Roman Bishop.

- 4C. Gregory was vehement in opposition to the title when claimed by the Bishop of Constantinople, and did not claim it for himself.
- 5C. Second part of the chapter, explaining the ambitious attempts of the Roman See to obtain the primacy. Their reception of pious exiles. Hearing the appeals and complaints of heretics. Their ambition in this respect offensive to the African Church.
- 6C. The power of the Roman Bishops in ordaining bishops, appointing councils, deciding controversies, &c., confined to their own Patriarchate.
- 7C. If they censured other bishops, they themselves were censured in their turn.
- 8C. They had no right of calling provincial councils except within their own boundaries. The calling of a universal council belonged solely to the Emperor.
- 9C. Appeal to the Roman See not acknowledged by other bishops. Stoutly resisted by the Bishops of France and Africa. The impudence and falsehood of the Roman Pontiff detected.
- 10C. Proof from history that the Roman had no jurisdiction over other churches.
- 11C. The decretal epistles of no avail in support of this usurped jurisdiction.
- 12C. The authority of the Roman Bishop extended in the time of Gregory. Still it only consisted in aiding other bishops with their own consent, or at the command of the Emperor.
- 13C. Even the extent of jurisdiction, thus voluntarily conferred, objected to by Gregory as interfering with better duties.
- 14C. Third part of the chapter, showing the increase of the power of the Papacy in defining the limits of Metropolitans. This gave rise to the decree of the Council of Turin. This decree haughtily annulled by Innocent.
- 15C. Hence the great struggle for precedence between the Sees of Rome and Constantinople. The pride and ambition of the Roman Bishops unfolded.
- 16C. Many attempts of the Bishop of Constantinople to deprive the Bishop of Rome of the primacy.
- 17C. Phocas murders the Emperor, and gives Rome the primacy.
- 18C. The Papal tyranny shortly after established. Bitter complaints by Bernard.
- 19C. Fourth part of the chapter. Altered appearance of the Roman See since the days of Gregory.
- 20C. The present demands of the Romanists not formerly conceded. Fictions of Gregory IX. and Martin.
- 21C. Without mentioning the opposition of Cyprian, of councils, and historical facts, the claims now made were condemned by Gregory himself.

- 22C. The abuses of which Gregory and Bernard complained now increased and sanctioned.
- 23C. The fifth and last part of the chapter, containing the chief answer to the claims of the Papacy—viz. that the Pope is not a bishop in the house of God. This answer confirmed by an enumeration of the essential parts of the episcopal office.
- 24C. A second confirmation by appeal to the institution of Christ. A third confirmation e contrario, namely that in doctrine and morals the Roman Pontiff is altogether different from a true bishop. Conclusion, that Rome is not the Apostolic See, but the Papacy.
- 25C. Proof from Daniel and Paul that the Pope is Antichrist.
- 26C. Rome could not now claim the primacy, even though she had formerly been the first See, especially considering the base trafficking in which she has engaged.
- 27C. Personal character of Popes. Irreligious opinions held by some of them.
- 28C. John XXII. heretical in regard to the immortality of the soul. His name, therefore, ought to be expunged from the catalogue of Popes, or rather, there is no foundation for the claim of perpetuity of faith in the Roman See.
- 29C. Some Roman Pontiffs atheists, or sworn enemies of religion. Their immoral lives. Practice of the Cardinals and Romish clergy.
- 30C. Cardinals were formerly merely presbyters of the Roman Church, and far inferior to bishops. As they now are, they have no true and legitimate office in the Church. Conclusion.
- 8B. Of the Power of the Church in Articles of Faith. The unbridled license of the Papal Church in destroying Purity of Doctrine.

This chapter is divided into two parts,—I. The limits within which the Church ought to confine herself in matters of this kind, sec. 1-9.

II. The Roman Church convicted of having transgressed these limits, sec. 10-16.

- 1C. The marks and government of the Church having been considered in the seven previous chapters, the power of the Church is now considered under three heads, namely Doctrine, Legislation, Jurisdiction.
- 2C. The authority and power given to Church-officers not given to themselves, but their office. This shown in the case of Moses and the Levitical priesthood.
- 3C. The same thing shown in the case of the Prophets.
- 4C. Same thing shown in the case of the Apostles, and of Christ himself.
- 5C. The Church astricted to the written Word of God. Christ the only teacher of the Church. From his lips ministers must derive whatever they teach for the salvation of others. Various modes of divine teaching. 1. Personal revelations.

- 6C. Second mode of teaching—viz. by the Law and the Prophets. The Prophets were in regard to doctrine, the expounders of the Law. To these were added Historical Narratives and the Psalms.
- 7C. Last mode of teaching by our Savior himself manifested in the flesh. Different names given to this dispensation, to show that we are not to dream of anything more perfect than the written word.
- 8C. Nothing can be lawfully taught in the Church, that is not contained in the writings of the Prophets and Apostles, as dictated by the Spirit of Christ.
- 9C. Neither the Apostles, nor apostolic men. nor the whole Church, allowed to overstep these limits. This confirmed by passages of Peter and Paul. Argument a fortiori.
- 10C. The Roman tyrants have taught a different doctrine—viz. that Councils cannot err, and, therefore, may coin new dogmas.
- 11C. Answer to the Papistical arguments for the authority of the Church. Argument, that the Church is to be led into all truth. Answer. This promise made not only to the whole Church, but to every individual believer.
- 12C. Answers continued.
- 13C. Answers continued.
- 14C. Argument, that the Church should supply the deficiency of the written word by traditions. Answer.
- 15C. Argument founded on Mt. 18:17. Answer.
- 16C. Objections founded on Infant Baptism, and the Canon of the Council of Nice, as to the consubstantiality of the Son. Answer.

9B. Of Councils and their Authority.

Since Papists regard their Councils as expressing the sentiment and consent of the Church, particularly as regards the authority of declaring dogmas and the exposition of them, it was necessary to treat of Councils before proceeding to consider that part of ecclesiastical power which relates to doctrine. I. First, the authority of Councils in delivering dogmas is discussed, and it is shown that the Spirit of God is not so bound to the Pastors of the Church as opponents suppose. Their objections refuted, sec. 1-7. II. The errors, contradictions, and weaknesses, of certain Councils exposed. A refutation of the subterfuge, that those set over us are to be obeyed without distinction, sec. 8-12. III. Of the authority of Councils as regards the interpretation of Scripture, sec. 13, 14.

- 1C. The true nature of Councils.
- 2C. Whence the authority of Councils is derived. What meant by assembling in the name of Christ.
- 3C. Objection, that no truth remains in the Church if it be not in Pastors and Councils. Answer, showing by passages from the Old Testament that Pastors were often devoid of the spirit of knowledge and truth.
- 4C. Passages from the New Testament showing that our times were to be subject to the same evil. This confirmed by the example of almost all ages.

- 5C. All not Pastors who pretend to be so.
- 6C. Objection, that General Councils represent the Church. Answer, showing the absurdity of this objection from passages in the Old Testament.
- 7C. Passages to the same effect from the New Testament.
- 8C. Councils have authority only in so far as accordant with Scripture. Testimony of Augustine. Councils of Nice, Constantinople, and Ephesus, Subsequent Councils more impure, and to be received with limitation.
- 9C. Contradictory decisions of Councils. Those agreeing with divine truth to be received. Those at variance with it to be rejected. This confirmed by the example of the Council of Constantinople and the Council of Nice; also of the Council of Chalcedon, and second Council of Ephesus.
- 10C. Errors of purer Councils. Four causes of these errors. An example from the Council of Nice.
- 11C. Another example from the Council of Chalcedon. The same errors in Provincial Councils.
- 12C. Evasion of the Papists. Three answers. Conclusion of the discussion as to the power of the Church in relation to doctrine.
- 13C. Last part of the chapter. Power of the Church in interpreting Scripture. From what source interpretation is to be derived. Means of preserving unity in the Church.
- 14C. Impudent attempt of the Papists to establish their tyranny refuted. Things at variance with Scripture sanctioned by their Councils. Instance in the prohibition of marriage and communion in both kinds.
- 10B. Of the Power of making Laws. The cruelty of the Pope and his adherents, in this respect, in tyrannically oppressing and destroying Souls.

This chapter treats, —I. Of human constitutions in general. Of the distinction between Civil and Ecclesiastical Laws. Of conscience, why and in what sense ministers cannot impose laws on the conscience, sec. 1-8. II. Of traditions or Popish constitutions relating to ceremonies and discipline. The many vices inherent in them, sec. 9-17. Arguments in favor of those traditions refuted, sec. 17-26. III. Of Ecclesiastical constitutions that are good and lawful, sec. 27-32.

- 1C. The power of the Church in enacting laws. This made a source of human traditions. Impiety of these traditions.
- 2C. Many of the Papistical traditions not only difficult, but impossible to be observed.
- 3C. That the question may be more conveniently explained, nature of conscience must be defined.
- 4C. Definition of conscience explained. Examples in illustration of the definition.

- 5C. Paul's doctrine of submission to magistrates for conscience sake, gives no countenance to the Popish doctrine of the obligation of traditions.
- 6C. The question stated. A brief mode of deciding it.
- 7C. A perfect rule of life in the Law. God our only Lawgiver.
- 8C. The traditions of the Papacy contradictory to the Word of God.
- 9C. Ceremonial traditions of the Papists. Their impiety. Substituted for the true worship of God.
- 10C. Through these ceremonies the commandment of God made void.
- 11C. Some of these ceremonies useless and childish. Their endless variety. Introduce Judaism.
- 12C. Absurdity of these ceremonies borrowed from Judaism and Paganism.
- 13C. Their intolerable number condemned by Augustine.
- 14C. Injury thus done to the Church. They cannot be excused.
- 15C. Mislead the superstitious. Used as a kind of show and for incantation. Prostituted to gain.
- 16C. All such traditions liable to similar objections.
- 17C. Arguments in favor of traditions answered.
- 18C. Answer continued.
- 19C. Illustration taken from the simple administration of the Lord's Supper, under the Apostles, and the complicated ceremonies of the Papists.
- 20C. Another illustration from the use of Holy Water.
- 21C. An argument in favor of traditions founded on the decision of the Apostles and elders at Jerusalem. This decision explained.
- 22C. Some things in the Papacy may be admitted for a time for the sake of weak brethren.
- 23C. Observance of the Popish traditions inconsistent with Christian liberty, torturing to the conscience, and insulting to God.
- 24C. All human inventions in religion displeasing to God. Reason. Confirmed by an example.
- 25C. An argument founded on the examples of Samuel and Manoah. Answer.
- 26C. Argument that Christ wished such burdens to be borne. Answer.
- 27C. Third part of the chapter, treating of lawful Ecclesiastical arrangements. Their foundation in the general axiom, that all things be done decently and in order. Two extremes to be avoided.
- 28C. All Ecclesiastical arrangements to be thus tested. What Paul means by things done decently and in order.
- 29C. Nothing decent in the Popish ceremonies. Description of true decency. Examples of Christian decency and order.
- 30C. No arrangement decent and orderly, unless founded on the authority of God, and derived from Scripture. Charity the best guide in these matters.
- 31C. Constitutions thus framed not to be neglected or despised.

32C. Cautions to be observed in regard to such constitutions.

11B. Of the Jurisdiction of the Church and the Abuses of it, as exemplified in the Papacy.

This chapter may be conveniently comprehended under two heads,—I. Ecclesiastical jurisdiction, its necessity, origin, description, and essential parts, namely the sacred ministry of the word, and discipline of excommunication, of which the aim, use, and abuse are explained, sec.

1-8. II. Refutation of the arguments advanced by Papists in defense of the tyranny of Pontiffs, the right of both swords, imperial pomp and dignity, foreign jurisdiction, and immunity from civil jurisdiction, sec. 9-16.

- 1C. The power of the Church in regard to jurisdiction. The necessity, origin, and nature of this jurisdiction. The power of the keys to be considered in two points of view. The first view expounded.
- 2C. Second view expounded. How the Church binds and looses in the way of discipline. Abuse of the keys in the Papacy.
- 3C. The discipline of excommunication of perpetual endurance. Distinction between civil and ecclesiastical power.
- 4C. The perpetual endurance of the discipline of excommunication confirmed. Duly ordered under the Emperors and Christian magistrates.
- 5C. The aim and use of ecclesiastical jurisdiction in the primitive Church. Spiritual power was kept entirely distinct from the power of the sword.
- 6C. Spiritual power was not administered by one individual, but by a lawful consistory. Gradual change. First, the clergy alone interfered in the judicial proceedings of the Church. The bishop afterwards appropriated them to himself.
- 7C. The bishops afterwards transferred the rights thus appropriated to their officials, and converted spiritual jurisdiction into a profane tribunal.
- 8C. Recapitulation. The Papal power confuted. Christ wished to debar the ministers of the word from civil rule and worldly power.
- 9C. Objections of the Papists. 1. By this external splendor the glory of Christ is displayed. 2. It does not interfere with the duties of their calling. Both objections answered.
- 10C. The commencement and gradual progress of the Papistical tyranny. Causes, 1. Curiosity; 2. Ambition; 3. Violence; 4. Hypocrisy; 5. Impiety.
- 11C. Last cause, the mystery of iniquity, and the Satanic fury of Antichrist usurping worldly dominion. The Pope claims both swords.
- 12C. The pretended donation of Constantine. Its futility exposed.
- 13C. When, and by what means, the Roman Pontiffs attained to imperial dignity. Hildebrand its founder.
- 14C. By what acts they seized on Rome and other territories. Disgraceful rapacity.

- 15C. Claim of immunity from civil jurisdiction. Contrast between this pretended immunity and the moderation of the early bishops.
- 16C. What end the early bishops aimed at in steadfastly resisting civil encroachment.
- 12B. Of the Discipline of the Church, and its principal use in Censures and Excommunication.

This chapter consists of two parts:—I. The first part of ecclesiastical discipline, which respects the people, and is called common, consists of two parts, the former depending on the power of the keys, which is considered, sec. 1-14; the latter consisting in the appointment of times for fasting and prayer, sec. 14-21. II. The second part of ecclesiastical discipline relating to the clergy, sec. 22-28.

- 1C. Of the power of the keys, or the common discipline of the Church. Necessity and very great utility of this discipline.
- 2C. Its various degrees. 1. Private admonition. 2. Rebukes before witnesses. 3. Excommunication.
- 3C. Different degrees of delinquency. Modes of procedure in both kinds of chastisement.
- 4C. Delicts to be distinguished from flagitious wickedness. The last to be more severely punished.
- 5C. Ends of this discipline. 1. That the wicked may not, by being admitted to the Lord's Table, put insult on Christ. 2. That they may not corrupt others. 3. That they themselves may repent.
- 6C. In what way sins public as well as secret are to be corrected. Trivial and grave offenses.
- 7C. No person, not even the sovereign, exempted from this discipline. By whom and in what way it ought to be exercised.
- 8C. In what spirit discipline is to be exercised. In what respect some of the ancient Christians exercised it too rigorously. This done more from custom than in accordance with their own sentiments. This shown from Cyprian, Chrysostom, and Augustine.
- 9C. Moderation to be used, not only by the whole Church, but by each individual member.
- 10C. Our Savior's words concerning binding and loosing wrested if otherwise understood. Difference between anathema and excommunication. Anathema rarely if ever to be used.
- 11C. Excessive rigor to be avoided, as well by private individuals as by pastors.
- 12C. In this respect the Donatists erred most grievously, as do also the Anabaptists in the present day. Portraiture by Augustine.
- 13C. Moderation especially to be used when not a few individuals, but the great body of the people, have gone astray.
- 14C. A second part of common discipline relating to fasting, prayer, and other holy exercises. These used by believers under both dispensations. To what purposes applied. Of Fasting.
- 15C. Three ends of fasting. The first refers more especially to private fasting. Second and third ends.

- 16C. Public fasting and prayer appointed by pastors on any great emergency.
- 17C. Examples of this under the Law.
- 18C. Fasting consists chiefly in three things, namely time, the quality, and sparing use of food.
- 19C. To prevent superstition, three things to be inculcated. 1. The heart to be rent, not the garments. 2. Fasting not to be regarded as a meritorious work or kind of divine worship. 3. Abstinence must not be immoderately extolled.
- 20C. Owing to an excess of this kind the observance of Lent was established. This superstitious observance refuted by three arguments. It was indeed used by the ancients, but on different grounds.
- 21C. Laws afterwards made to regulate the choice of food. Various abuses even in the time of Jerome. Practically there is no common ecclesiastical discipline in the Papacy.
- 22C. The second part of discipline having reference to the clergy. What its nature, and how strict it formerly was. How miserably neglected in the present day. An example which may suit the Papists.
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- 28C. The subject of celibacy concluded. This error not favored by all ancient writers.
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 - 1C. Some general principles with regard to the nature of vows. Superstitious errors not only of the heathen, but of Christians, in regard to vows.
 - 2C. Three points to be considered with regard to vows. First, to whom the vow is made, namely to God. Nothing to be vowed to him but what he himself requires.
 - 3C. Second, Who we are that vow. We must measure our strength, and have regard to our calling. Fearful errors of the Popish clergy by not attending to this. Their vow of celibacy.
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- 6C. The doctrine of vows in general. Common vow of Christians in Baptism, &c. This vow sacred and salutary. Particular vows how to be tested.
- 7C. Great prevalence of superstition with regard to vows.
- 8C. Vows of monks. Contrast between ancient and modern monasticism.
- 9C. Portraiture of the ancient monks by Augustine.
- 10C. Degeneracy of modern monks. 1. Inconsiderate rigor. 2. Idleness. 3. False boast of perfection.
- 11C. This idea of monastic perfection refuted.
- 12C. Arguments for monastic perfection. First argument answered.
- 13C. Second argument answered.
- 14C. Absurdity of representing the monastic profession as a second baptism.
- 15C. Corrupt manners of monks.
- 16C. Some defects in ancient monasticism.
- 17C. General refutation of monastic vows.
- 18C. Refutation continued.
- 19C. Refutation continued.
- 20C. Do such vows of celibacy bind the conscience? This question answered.
- 21C. Those who abandon the monastic profession for an honest living, unjustly accused of breaking their faith.

14B. Of the Sacraments.

This chapter consists of two principal parts,—I. Of sacraments in general. The sum of the doctrine stated, sec. 1-6. Two classes of opponents to be guarded against—viz. those who undervalue the power of the sacraments, sec. 7-13; and those who attribute too much to the sacraments, sec. 14-17. II. Of the sacraments in particular, both of the Old and the New Testament. Their scope and meaning. Refutation of those who have either too high or too low ideas of the sacraments.

- 1C. Of the sacraments in general. A sacrament defined.
- 2C. Meaning of the word sacrament.
- 3C. Definition explained. Why God seals his promises to us by sacraments.
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- 5C. Error of those who attempt to separate the word, or promise of God, from the element.
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- 7C. They are such signs, though the wicked should receive them, but are signs of grace only to believers.
- 8C. Objections to this view answered.
- 9C. No secret virtue in the sacraments. Their whole efficacy depends on the inward operation of the Spirit.
- 10C. Objections answered. Illustrated by a simile.

- 11C. Of the increase of faith by the preaching of the word.
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- 15C. Refutation confirmed by a passage from Augustine.
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- 18C. Extensive meaning of the term sacrament.
- 19C. The ordinary sacraments in the Church. How necessary they are.
- 20C. The sacraments of the Old and of the New Testament. The end of both the same, namely to lead us to Christ.
- 21C. This apparent in the sacraments of the Old Testament.
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- 23C. Impious doctrine of the Schoolmen as to the difference between the Old and the New Testaments.
- 24C. Scholastic objection answered.

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- 1C. Baptism defined. Its primary object. This consists of three things.
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- 2C. Passages of Scripture proving the forgiveness of sins.
- 3C. Forgiveness not only of past but also of future sins. This no encouragement to license in sin.
- 4C. Refutation of those who share forgiveness between Baptism and Repentance.
- 5C. Second thing in Baptism, namely to teach that we are ingrafted into Christ for mortification and newness of life.
- 6C. Third thing in Baptism—viz. to teach us that we are united to Christ so as to be partakers of all his blessings. Second and third things conspicuous in the baptism both of John and the apostles.
- 7C. Identity of the baptism of John and the apostles.
- 8C. An objection to this refuted.
- 9C. The benefits of baptism typified to the Israelites by the passage of the Red Sea and the pillar of cloud.
- 10C. Objection of those who imagine that there is some kind of perfect renovation after baptism. Original depravity remains after baptism. Its existence in infants. The elect after baptism are righteous in this life only by imputation.

- 11C. Original corruption trying to the pious during the whole course of their lives. They do not, on this account, seek a license for sin. They rather walk more cautiously and safely in the ways of the Lord.
- 12C. The trouble occasioned by corruption, shown by the example and testimony of the Apostle Paul.
- 13C. Another end of baptism is to serve as our confession to men.
- 14C. Second part of the chapter. Of baptism as a confirmation of our faith.
- 15C. This illustrated by the examples of Cornelius and Paul. Of the use of baptism as a confession of faith.
- 16C. Baptism not affected by the worthiness or unworthiness of the minister. Hence no necessity to rebaptize those who were baptized under the Papacy.
- 17C. Nothing in the argument that those so baptized remained some years blind and unbelieving. The promise of God remains firm. God, in inviting the Jews to repentance, does not enjoin them to be again circumcised.
- 18C. No ground to allege that Paul rebaptized certain of John's disciples. The baptism of John. What it is to be baptized in the name of Christ.
- 19C. The corruptions introduced into baptism. The form of pure Christian baptism. Immersion or sprinkling should be left free.
- 20C. To whom the dispensation of baptism belongs. Not to private individuals or women, but to the ministers of the Church. Origin of the baptism of private individuals and women. An argument in favor of it refuted.
- 21C. Exploded also by Tertullian and Epiphanius.
- 22C. Objection founded on the case of Zipporah. Answer. Children dying before baptism not excluded from heaven, provided the want of it was not caused by negligence or contempt.
- 16B. Paedobaptism. Its accordance with the Institution of Christ, and the nature of the sign.

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- 1C. Paedobaptism. The consideration of the question necessary and useful. Paedobaptism of divine origin.
- 2C. This demonstrated from a consideration of the promises. These explain the nature and validity of Paedobaptism.
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- 5C. Hence the baptism of the children of Christian parents as competent as the circumcision of Jewish children. An objection founded on a stated day for circumcision refuted.
- 6C. An argument for Paedobaptism founded on the covenant which God made with Abraham. An objection disposed of. The grace of God not diminished by the advent of Christ.
- 7C. Argument founded on Christ's invitation to children. Objection answered.
- 8C. Objection, that no infants were baptized by the apostles. Answer. Objection, that paedobaptism is a novelty. Answer.
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- 20C. Answer continued.
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- 23C. Argument against paedobaptism, founded on the practice of the apostles. Answer.
- 24C. Answer continued.
- 25C. Argument founded on a saying of our Lord to Nicodemus. Answer.
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- 27C. Argument against paedobaptism, founded on the precept and example of our Savior, in requiring instruction to precede baptism. Answer.
- 28C. Answer continued.
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- 30C. Argument, that there is no stronger reason for giving baptism to children than for giving them the Lord's Supper. Answer.
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17B. Of the Lord's Supper, and the benefits conferred by it.

This chapter is divided into two principal heads. —I. The first part shows what it is that God exhibits in the Holy Supper, sec. 1-4; and then in what way and how far it becomes ours, sec. 5-11. II. The second part is chiefly occupied with a refutation of the errors which superstition has introduced in regard to the Lord's Supper. And, first, Transubstantiation is refuted, sec. 12-15. Next, Consubstantiation and Ubiquity, sec. 16-19. Thirdly, It is shown that the institution itself is opposed to those hyperbolical doctors, sec. 20-25. Fourth, The orthodox view is confirmed by other arguments derived from Scripture, sec. 26-27. Fifth, The authority of the Fathers is shown to support the same view. Sixth, The presence for which opponents contend is overthrown, and another presence established, sec. 29-32. Seventh, What the nature of our communion ought to be, sec. 33, 34. Eighth, The adoration introduced by opponents refuted. For what end the Lord's Supper was instituted, sec. 35-39.

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- 5C. How Christ, the Bread of Life, is to be received by us. Two faults to be avoided. The receiving of it must bear reference both to faith and the effect of faith. What meant by eating Christ. In what sense Christ the bread of life.
- 6C. This mode of eating confirmed by the authority of Augustine and Chrysostom.
- 7C. It is not sufficient, while omitting all mention of flesh and blood, to recognize this communion merely as spiritual. It is impossible fully to comprehend it in the present life.
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- 9C. This confirmed from Cyril, and by a familiar example. How the flesh of Christ gives life, and what the nature of our communion with Christ.
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- 12C. Second part of the chapter, reduced to nine heads. The transubstantiation of the Papists considered and refuted. Its origin and absurdity. Why it should be exploded.
- 13C. Transubstantiation as feigned by the Schoolmen. Refutation. The many superstitions introduced by their error.
- 14C. The fiction of transubstantiation why invented contrary to Scripture, and the consent of antiquity. The term of transubstantiation never used in the early Church. Objection. Answer.
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- 16C. Refutation of consubstantiation; whence the idea of ubiquity.
- 17C. This ubiquity confounds the natures of Christ. Subtleties answered.
- 18C. Absurdities connected with consubstantiation. Candid exposition of the orthodox view.
- 19C. The nature of the true presence of Christ in the Supper. The true and substantial communion of the body and blood of the Lord. This orthodox view assailed by turbulent spirits.
- 20C. This view vindicated from their calumnies. The words of the institution explained in opposition to the glosses of transubstantiators and consubstantiators. Their subterfuges and absurd blasphemies.
- 21C. Why the name of the thing signified is given to the sacramental symbols. This illustrated by passages of Scripture; also by a passage of Augustine.
- 22C. Refutation of an objection founded on the words, This is. Objection answered.
- 23C. Other objections answered.
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- 28C. The authority of Fathers not in favor of these errors as to Christ's presence. Augustine opposed to them.
- 29C. Refutation of the invisible presence maintained by opponents. Refutation from Tertullian, from a saying of Christ after his resurrection, from the definition of a true body, and from different passages of Scripture.
- 30C. Ubiquity refuted by various arguments.
- 31C. The imaginary presence of Transubstantiators, Consubstantiators, and Ubiquitists, contrasted with the orthodox doctrine.
- 32C. The nature of our Savior's true presence explained. The mode of it incomprehensible.
- 33C. Our communion in the blood and flesh of Christ. Spiritual not oral, and yet real. Erroneous view of the Schoolmen.
- 34C. This view not favored by Augustine. How the wicked eat the body of Christ. Cyril's sentiments as to the eating of the body of Christ.
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- 38C. Ends for which the sacrament was instituted.
- 39C. True nature of the sacrament, contrasted with the Popish observance of it.
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- 42C. The nature of Christian examination.
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- 48C. Subterfuges of the Papists refuted.
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- 18B. Of the Popish Mass. How it not only profanes, but annihilates the Lord's Supper.

The principal heads of this chapter are,—I. The abomination of the Mass, sec. 1. Its manifold impiety included under five heads, sec. 2-7. Its origin described. sec. 8, 9. II. Of the name of sacrifice which the ancients gave to the holy Supper, sec. 10-12. An apposite discussion on sacrifice, refuting the arguments of the Papists for the sacrifice

of the Mass, sec. 13-18. III. A summary of the doctrine of the Christian Church respecting sacraments, paving the way for the subsequent discussion of the five sacraments, falsely so called, sec. 19, 20.

- 1C. The chief of all the abominations set up in opposition to the Lord's Supper is the Papal Mass. A description of it.
- 2C. Its impiety is five-fold. 1. Its intolerable blasphemy in substituting priests to him the only Priest. Objections of the Papists answered.
- 3C. Impiety of the Mass continued. 2. It overthrows the cross of Christ by setting up an altar. Objections answered.
- 4C. Other objections answered.
- 5C. Impiety of the Mass continued. 3. It banishes the remembrance of Christ's death. It crucifies Christ afresh. Objections answered.
- 6C. Impiety of the Mass continued. 4. It robs us of the benefit of Christ's death.
- 7C. Impiety of the Mass continued. 5. It abolishes the Lord's Supper. In the Supper the Father offers Christ to us; in the Mass, priestlings offer Christ to the Father. The Supper is a sacrament common to all Christians; the Mass confined to one priest.
- 8C. The origin of the Mass. Private masses an impious profanation of the Supper.
- 9C. This abomination unknown to the purer Church. It has no foundation in the word of God.
- 10C. Second part of the chapter. Some of the ancients call the Supper a sacrifice, but not propitiatory, as the Papists do the Mass. This proved by passages from Augustine.
- 11C. Some of the ancients seem to have declined too much to the shadows of the law.
- 12C. Great distinction to be made between the Mosaic sacrifices and the Lord's Supper, which is called a eucharistic sacrifice. Same rule in this discussion.
- 13C. The terms sacrifice and priest. Different kinds of sacrifices. 1. Propitiatory. 2. Eucharistic. None propitiatory but the death of Christ.
- 14C. The Lord's Supper not properly called a propitiatory sacrifice, still less can the Popish Mass be so called. Those who mutter over the mass cannot be called priests.
- 15C. Their vanity proved even by Plato.
- 16C. To the eucharistic class of sacrifice belong all offices of piety and charity. This species of sacrifice has no connection with the appeasing of God.
- 17C. Prayer, thanksgiving, and other exercises of piety, called sacrifices. In this sense the Lord's Supper called the eucharist. In the same sense all believers are priests.
- 18C. Conclusion. Names given to the Mass.

- 19C. Last part of the chapter, recapitulating the views which ought to be held concerning baptism and the Lord's Supper. Why the Lord's Supper is, and Baptism is not, repeated.
- 20C. Christians should be contented with these two sacraments. They are abolished by the sacraments decreed by men.
- 19B. Of the Five Sacraments, falsely so called. Their spuriousness proved, and their true character explained.

There are two divisions of this chapter,—I. A general discussion of these five sacraments, sec. 1-3. II. A special consideration of each. 1. Of Confirmation, sec. 4-13. 2. Of Penance, sec. 14-17. 3. Of Extreme Unction, sec. 18-21. 4. Of Order, in which the seven so-called sacraments have originated, sec. 22-23. 5. Of Marriage, sec. 34-37.

- 1C. Connection of the present discussion with that concerning Baptism and the Lord's Supper. Impiety of the popish teachers in attributing more to human rites than to the ordinances of God.
- 2C. Men cannot institute sacraments. Necessary to keep up a distinction between sacraments and other ceremonies.
- 3C. Seven sacraments not to be found in ecclesiastical writers. Augustine, who may represent all the others, acknowledged two sacraments only.
- 4C. Nature of confirmation in ancient times. The laying on of hands.
- 5C. This kind of confirmation afterwards introduced. It is falsely called a sacrament.
- 6C. Popish argument for confirmation answered.
- 7C. Argument confirmed by the example of Christ. Absurdity and impiety of Papists in calling their oil the oil of salvation.
- 8C. Papistical argument, that Baptism cannot be complete without Confirmation. Answered.
- 9C. Argument, that without confirmation we cannot be fully Christians. Answer.
- 10C. Argument, that the Unction in confirmation is more excellent than Baptism. Answer.
- 11C. Answer continued. Argument, that confirmation has greater virtue.
- 12C. Argument from the practice of antiquity. Augustine's view of confirmation.
- 13C. The ancient confirmation very praiseworthy. Should be restored in churches in the present day.
- 14C. Of Penitence. Confused and absurd language of the Popish doctors. Imposition of hands in ancient times. This made by the Papists a kind of foundation of the sacrament of Penance.
- 15C. Disagreement among Papists themselves, as to the grounds on which penance is regarded as a sacrament.
- 16C. More plausibility in calling the absolution of the priest, then in calling penance a sacrament.
- 17C. Penance not truly a sacrament. Baptism the sacrament of penitence.

- 18C. Extreme Unction described. No foundation for it in the words of James.
- 19C. No better ground for making this unction a sacrament, than any of the other symbols mentioned in Scripture.
- 20C. Insult offered by this unction to the Holy Spirit. It cannot be a sacrament, as it was not instituted by Christ, and has no promise annexed to it.
- 21C. No correspondence between the unction enjoined by James and the anointing of the Papists.
- 22C. Of ecclesiastical orders. Two points for discussion. Absurdities here introduced. Whether ecclesiastical order is a sacrament. Papists not agreed as to holy orders.
- 23C. Insult to Christ in attempting to make him their colleague.
- 24C. The greater part of these orders empty names implying no certain office. Popish exorcists.
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- 26C. The Judaizing nature of the tonsure. Why Paul shaved his head in consequence of a vow.
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- 28C. Of the higher class of orders called Holy Orders. Insult offered to Christ when ministers are regarded as priests. Holy orders have nothing of the nature of a sacrament.
- 29C. Absurd imitation of our Savior in breathing on his apostles.
- 30C. Absurdity of the anointing employed.
- 31C. Imposition of hands. Absurdity of, in Papistical ordination.
- 32C. Ordination of deacons. Absurd forms of Papists.
- 33C. Of sub-deacons.
- 34C. Marriage not a sacrament.
- 35C. Nothing in Scripture to countenance the idea that marriage is a sacrament.
- 36C. Origin of the notion that marriage is a sacrament.
- 37C. Practical abuses from this erroneous idea of marriage. Conclusion.
- 20B. Of Civil Government

This chapter consists of two principal heads,—I. General discourse on the necessity, dignity, and use of Civil Government, in opposition to the frantic proceedings of the Anabaptists, sec. 1-3. II. A special exposition of the three leading parts of which Civil Government consists, sec. 4-32. The first part treats of the function of Magistrates, whose authority and calling is proved, sec. 4-7. Next, the three Forms of civil government are added, sec. 8. Thirdly, Consideration of the office of the civil magistrate in respect of piety and righteousness. Here, of rewards and punishments—viz. punishing the guilty, protecting the innocent, repressing the seditious, managing the affairs of peace and war, sec. 9-13. The second part treats of Laws, their utility, necessity, form, authority, constitution, and scope, sec. 14-16. The last part relates to the People, and

explains the use of laws, courts, and magistrates, to the common society of Christians, sec. 17-21. Deference which private individuals owe to magistrates, and how far obedience ought to be carried, sec. 22-32.

- 1C. Last part of the whole work, relating to the institution of Civil Government. The consideration of it necessary. 1. To refute the Anabaptists. 2. To refute the flatterers of princes. 3. To excite our gratitude to God. Civil government not opposed to Christian liberty. Civil government to be distinguished from the spiritual kingdom of Christ.
- 2C. Objections of the Anabaptists. 1. That civil government is unworthy of a Christian man. 2. That it is diametrically repugnant to the Christian profession. Answer.
- 3C. The answer confirmed. Discourse reduced to three heads, 1. Of Laws. 2. Of Magistrates. 3. Of the People.
- 4C. The office of Magistrates approved by God. 1. They are called Gods. 2. They are ordained by the wisdom of God. Examples of pious Magistrates.
- 5C. Civil government appointed by God for Jews, not Christians. This objection answered.
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- 9C. Of the duty of Magistrates. Their first care the preservation of the Christian religion and true piety. This proved.
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- 11C. Lawfulness of War.
- 12C. Objection, that the lawfulness of war is not taught in Scripture. Answer.
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- 15C. Sum and scope of the Moral Law. Of the Ceremonial and Judicial Law. Conclusion.
- 16C. All Laws should be just. Civil Law of Moses; how far in force, and how far abrogated.
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- 20C. Objection, that Christ forbids us to resist evil. Answer.
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- 30C. Considerations considered.
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