

The Private Disputations of James Arminius, D.D.

**On the Principal Articles of the Christian
Religion
Commenced by the Author Chiefly for the
Purpose of Forming a System of Divinity**

1610*

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*These Disputations, prepared by Arminius as a kind of syllabus to his Private Lectures, are incomplete. In the preface to the first edition, published in 1610, it is said, that it is believed that upwards of twenty Theses are wanting to crown the undertaking.

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1 Disputation I

ON THEOLOGY

I. As we are about again to commence our course of Theological Disputations under the *auspices* of our gracious God, we will previously treat a little on Theology itself.

II. By the word ‘Theology’ we do not understand *a conception* or *a discourse of God himself*, of which meaning it would properly admit; but we understand by it, ‘a conception’ or ‘a discourse about God and things divine,’ according to its common use.

III. It may be defined, The doctrine or science of the truth which is according to godliness, and which God has revealed to man that he may know God and divine things, may believe on Him and may through faith perform to Him the acts of love, fear, honour, worship and obedience, and obtain blessedness from Him through union with Him, to the Divine glory.

IV. The proximate and immediate object of this doctrine or science is, not God himself, but the duty and act of man which he is bound to perform to God. In Theology, therefore, God himself must be considered as the object of this duty.

V. On this account, Theology is not a theoretical science or doctrine, but a practical one, requiring the action of the whole man, according to all and each of its parts — an action of the most transcendent description, answerable to the excellence of the object as far as the human capacity will permit.

VI. From these premises, it follows that this doctrine is not expressed after the example of natural science, by which God knows Himself, but after the example of that notion which God has willingly conceived within Himself from all eternity, about the prescribing of that duty and of all things required for it.

2 Disputation II

ON THE MANNER IN WHICH THEOLOGY MUST BE TAUGHT

I. It has long been a maxim with those Philosophers who are the masters of method and order, that the *theoretical* sciences ought to be delivered in [*compositivo*] a synthetical order, but the *practical* in an analytical order, on which account, and because Theology is a practical science, it follows that it must be treated according to [*resolutiva*] the analytical method.

II. Our discussion of this doctrine must therefore commence with its end, about which we must previously treat, with much brevity, both on [*quod*] its nature or what it is, and [*quid*] its qualities; we must then teach, throughout the entire discourse, the means for attaining the end, to which the obtaining of the end must be subjoined, and, at this, the whole discussion must terminate.

III. For, according to this order, not only the whole doctrine itself, but likewise all its parts, will be treated from its principal end, and each article will obtain that place which belongs to it according to the principal relation which it has to its total and to the end of the whole.

IV. But though we are easily satisfied with all treatises in which the body of Divinity is explained, provided they agree according to the truth, at least in the chief and fundamental things, with the Scripture itself; and though we willingly give to all of them praise and commendation; yet, if on account only of inquiry into the order, and for the sake of treating the subject with greater accuracy, we may be allowed to explain what [*desideremus*] are our views and wishes.

V. In the first place, the order in which the Theology ascribed to God, and to the actions of God, is treated, seems to be inconvenient. Neither are we pleased with the division of Theology into the *pathological*, or that which is descriptive of [spiritual] diseases, and the *therapeutic* or sanative, after a preface of the doctrine about the principles, the end and the efficient; nor with that, how accommodating soever it may be, in appearance, in which, after premising as its principles the word of God, and God himself, as the causes of our salvation, and therefore the works and effects of God, and man who is its subject is placed as a part of it. So neither do we receive satisfaction from the partition of Theological Science into the knowledge of God and of man; nor from that by which Theology is said to exercise itself about God and the church; nor that by which it is

2 How to Teach Theology

previously determined that we must treat about God, the motion of a rational creature to Him, and about Christ; nor does that which prescribes us to a discourse about God, the creatures, and principally about man and his fall, about his reparation through Christ, and about the sacraments and a future life.

3 Disputation III

ON BLESSEDNESS, THE END OF THEOLOGY

- I. The end of Theology is the blessedness of man; and that, not animal or natural, but spiritual and supernatural.
- II. It consists in fruition, the object of which is a perfect, chief, and sufficient Good, which is God.
- III. The foundation of this fruition is life, endowed with understanding and with intellectual [*affectu*] feeling.
- IV. The connective or coherent cause of fruition is union with God, by which that life is so greatly perfected, that they who obtain this union are said to be ‘partakers of the Divine Nature and of life eternal.’
- V. The medium of fruition is understanding and [*affectus*] emotion or feeling:
 - *Understanding*, not by species or image, but by clear vision, which is called that of *face to face*;
 - and *Feeling*, corresponding with this vision.
- VI. The cause of blessedness is God himself, uniting Himself with man; that is, giving Himself to be seen, loved, possessed, and thus to be enjoyed by man.
- VII. The antecedent or only moving cause is the goodness and the remunerative justice of God, which have the wisdom of God as their precursor.
- VIII. The executive cause is the power of God, by which the soul is enlarged after the capacity of God, and the animal body is transformed and transfigured into a spiritual body.
- IX. The end, event, or consequence is two-fold,
 1. a demonstration of the glorious wisdom, goodness, justice, power, and likewise the universal perfection of God; and
 2. his glorification by the beatified.

3 On Blessedness, the End of Theology

X. Its adjunct properties are, that it is eternal, and is known to be so by him who possesses it; and that it at once both satisfies every desire, and is an object of continued desire.

4 Disputation IV

ON RELIGION

I. Omitting all dispute about the question, ‘whether it be possible for God to render man happy by a union with Himself without the intervening act of man,’ we affirm that it has pleased God not to bless man except by some duty performed according to the will of God, which God has determined to reward with eternal blessedness.

II. And this most equitable will of God rests on the foundation of the justice and equity according to which it seems [*fas*] lawful and proper, that the Creator should require from his creature, endowed with reason, an act tending to God, by which, in return, a rational creature is bound to tend towards God, its Author and Beneficent Lord and Master.

III. This act must be one of the entire man, according to each of his parts — according to his soul, and that entirely, and each of his faculties, and according to his body, so far as it is the mute instrument of the soul, yet itself possessing a capacity for happiness by means of the soul. This act must likewise be the most excellent of all those things which can proceed from man, and like a continuous act; so that whatever other acts those may be which are performed by man through some intervention of the will, they ought to be performed according to this act and its rule.

IV. Though this duty, according to its entire essence and all its parts, can scarcely be designated by one name, yet we do not improperly denominate it when we give it the name of RELIGION. This word, in its most enlarged acceptation, embraces three things — the act itself, the obligation of the act, and the obligation with regard to God, on account of whom that act must be performed. Thus, we are bound to honour our parents on account of God.

V. Religion, then, is that act which our Theology places in order; and it is for this reason justly called ‘the Object of Theological Doctrine.’

VI. Its method is defined by the command of God, and not by human choice; for the word of God is its rule and measure. And as in these days we have this word in the Scriptures of the Old and New Testament alone, we say that these Scriptures are the Canon according to which religion is to be conformed. We shall soon treat more fully about the Scriptures how far it is required that we should consider them as the Canon of religion.

VII. The opposites to religion are,

- impiety, that is, the neglect and contempt of God,
- and *εθελοθρησκεια*, will-worship, or superstition, that is, a mode of religion invented by man.

Hypocrisy is not opposed to the whole of religion, but to its integrity or purity; because that in which the entire man ought to be engaged, is performed only by his body.

5 Disputation V

ON THE RULE OF RELIGION, THE WORD OF GOD, AND THE SCRIPTURES IN PARTICULAR

I. As RELIGION is the duty of man towards God, it is necessary that it should be so prescribed by God in his sure word as to render it evident to man that he is bound by this prescript as it proceeds from God; or, at least, it may and ought to be evident to man.

II. This word is either ενδιαθετον, [an inward or mental reasoning,] or προφορικον, [a spoken or delivered discourse] *the former* of them being engrafted in the mind of man by an internal inscription, whether it be an increation or a superinfusion; *the latter* being openly pronounced.

III. By the engrafted word, God has prescribed religion to man, First by inwardly persuading him that God ought, and that it was his will, to be worshipped by man; Then, by universally disclosing to the mind of man the worship that is pleasing to Himself, and that consists of the love of God and of one's neighbour; And, lastly, by writing or sealing a remuneration on his heart. This inward manifestation is the foundation of all external revelation.

IV. God has employed the outward word, FIRST, that He might repeat what had been engrafted, might recall it to remembrance, and might urge its exercise. SECONDLY, that He might prescribe to him other things besides, which seem to be placed in a four-fold difference.

1. For they are either such things as are homogeneous to the law of nature, which might easily be raised up on the things engrafted, or which man could not with equal ease deduce from them.
2. Or they may appear to be such things as these, yet such as it has pleased God to circumscribe, lest, from the things engrafted, conclusions should be drawn that were universally, or at least for that time, repugnant to the will of God.
3. Or they are merely positive, having no communion with these engrafted things, although they rest on the general [*debito*] duty of religion.
4. Or, lastly, according, to some state of man, they are suitable to Him, particularly for that into which man was brought by the fall from his primeval condition.

V. God communicates this external word to man, either orally, or by writing. For, neither with respect to the whole of religion, nor with respect to its parts, is God confined to either of these modes of communication; but He sometimes uses one and sometimes another, and at other times both of them, according to his own choice and pleasure. He first employed *oral enunciation* in its delivery, and afterwards, *writing*, as a more certain means against corruption and oblivion. He has also completed it in *writing*; so that we now have the infallible word of God in no other place than in the Scriptures, which are therefore appropriately denominated ‘the instrument of religion.’

VI. These Scriptures are contained in those books of the Old and the New Testament which are called ‘canonical.’ They consist of the five books of Moses; the books of Joshua, Judges, and of Ruth; the First and Second of Samuel; the First and Second of Kings; the First and Second of Chronicles; the books of Ezra and of Nehemiah, and the first ten chapters of that of Esther; fifteen books of the prophets, that is, the three Major and the twelve Minor Prophets; the books of Job, the Psalms, Proverbs, Ecclesiastes, the Canticles, Daniel, and of the Lamentations of Jeremiah: All these books are contained in the Old Testament. Those of the New Testament are the following: The four Evangelists; one book of the Acts of the Apostles; thirteen of St Paul’s Epistles; the Epistle to the Hebrews; that of St James; the two of St Peter; the three of St John; that of St Jude; and the Apocalypse by St John. Some of these are without hesitation accounted authentic; but about others of them doubts have been occasionally entertained. Yet the number is quite sufficient of those about which no doubts were ever indulged.

VII. The Primary Cause of these books is God, in His Son, through the Holy Spirit. The Instrumental Causes are holy men of God, who, not at their own will and pleasure, but as they were actuated and inspired by the Holy Spirit, wrote these books, whether the words were inspired into them, dictated to them, or administered by them under the divine direction.

VIII. The matter or object of the Scriptures is religion, as has already been mentioned. The essential and internal form is the true intimation or signification of the will of God respecting religion. The external is the form or character of the word, which is attuned to the dignity of the speaker, and accommodated to the nature of things and to the capacity of men.

IX. The End is the instruction of man, to his own salvation and the glory of God. The parts of the whole instruction are doctrine, reproof, institution or instruction, correction, consolation, and threatening.

6 Disputation VI

ON THE AUTHORITY AND CERTAINTY OF THE HOLY SCRIPTURES

I. The authority of the word of God, which is comprised in the Scriptures of the Old and New Testament, lies both in the veracity of the whole narration, and of all the declarations, whether they be those about things past, about things present, or about those which are to come, and in the power of the commands and prohibitions, which are contained in the Divine word.

II. Both of these kinds of authority can depend on no other than on God, who is the principal Author of this word, both because He is Truth without suspicion of falsehood, and because He is of Power invincible.

III. On this account, the knowledge alone that this word is Divine, is obligatory on our belief and obedience; and so strongly is it binding, that this obligation can be augmented by no external authority.

IV. In what manner or respect soever the church may be contemplated, she can do nothing to confirm this authority; for she, also, is indebted to this word for all her own authority; and she is not a church unless she have previously exercised faith in this word as being divine, and have engaged to obey it. Wherefore, in any way to suspend the authority of the Scriptures on the church, is to deny that God is of sufficient veracity and supreme power, and that the church herself is a church.

V. But it is proved by various methods, that this word has a divine origin, either by signs employed for the enunciation or declaration of the word, such as miracles, predictions and divine [*apparitiones*] appearances — by arguments engrafted on the word itself, such as the matters which it contains, the style and character of the discourse, the agreements between all the parts and each of them, and the efficacy of the word itself; and by the inward testification or witness of God himself by his Holy Spirit. To all these, we add a secondary proof — the testimony of those persons who have received this word as divine.

VI. The force and efficacy of this last testimony is entirely human, and [*tanti momenti quanti*] is of importance equal to the *quantum* of wisdom, probity and constancy possessed by the witnesses. And on this account the authority of the church can make no other kind of faith than that which is human, but which may be preparatory to the production of

faith divine. The testimony of the church, therefore, is not the only thing by which the certainty of the Scriptures is confirmed to us; indeed it is not the principle thing; nay, it is the weakest of all those which are adduced in confirmation.

VII. No arguments can be invented for establishing the Divinity of any word, which do not belong by most equitable reason to this word; and, on the other hand, it is impossible any arguments can be devised which may conduce even by a probable reason to destroy the divinity of this word.

VIII. Though it be not absolutely necessary to salvation to believe that this or that book is the work of the author whose title it bears; yet this fact may be established by surer arguments than are those which claim the authorship of any other work for the writer.

IX. The Scriptures are canonical in the same way as they are divine; because they contain the rule of faith, charity, hope, and of all our inward and outward actions. They do not, therefore, require human authority in order to their being received into the canon, or considered as canonical. Nay, the relation between God and his creatures, requires that his word should be the rule of life to his creatures.

X. We assert that, for the establishment of the Divinity of the Scriptures of the Old and New Testament, this disjunctive proposition is of irrefutable validity: Either the Scriptures are divine, or (far be blasphemy from the expression!) they are the most foolish of all writings, whether they be said to have proceeded from man, or from the evil spirit.

COROLLARIES

1. To affirm 'that the authority of the Scriptures depends upon the church, because the church is more ancient than the Scriptures,' is a falsehood, a foolish speech, an implication of manifold contradictions and blasphemy.
2. The authority of the Roman Pontiff to bear witness to the Divinity of the Scriptures, is less than that of any bishop who is wiser and better than he, and possessed of greater constancy.

7 Disputation VII

ON THE PERFECTION OF THE SCRIPTURES

I. We denominate [*comprehensionem*] that which comprehends all things necessary for the church to know, to believe, to do and to hope, in order to salvation, ‘THE PERFECTION of the Sacred Scriptures.’

II. As we are about to engage in the defense of this perfection, against inspirations, visions, dreams and other novel enthusiastic things, we assert, that, since the time when Christ and his Apostles sojourned on earth, no inspiration of any thing necessary for the salvation of any individual man, or of the church, has been given to any single person or to any congregation of men whatsoever, which thing is not in a full and most perfect manner comprised in the sacred Scriptures.

III. We likewise affirm, that in the latter ages no doctrine necessary to salvation has been deduced from these Scriptures which was not explicitly known and believed from the very commencement of the Christian Church. For, from the time of Christ’s ascent into heaven, the church of God was in an adult state, being capable indeed of increasing in the knowledge and belief of things necessary to salvation, but not capable of receiving accessions of new articles; that is, she was capable of increase in that faith by which the articles of religion are believed, but not in that faith which [*creditur*] is the subject of belief.

IV. Whatever additions have since been made, they obtain only the rank of interpretations and proofs, which ought themselves not to be at variance with the Scriptures, but to be deduced from them; otherwise, no authority is due to them, but they should rather be considered as allied to error; for the perfection, not only of the propositions, but likewise of the explanations and proofs which are comprised in the Scriptures, is very great.

V. But the most compendious way of forming a judgment about any enunciation or proposition, is, to discern whether its subject and predicate be either expressly or with equal force contained in them, that proposition may be rejected at least as not necessary to salvation, without any detriment to one’s salvation. But the predicate may be of such a kind, that, when ascribed to this subject, it cannot be received without detriment to the salvation. For instance, ‘The Roman Pontiff is the head of the church.’ ‘The Virgin Mary is the Mediatrix of grace.’

8 Disputation VIII

ON THE PERSPICUITY OF THE SCRIPTURES

I. The perspicuity of the Scriptures is a quality agreeing with them as with a sign, according to which quality they are adapted clearly to reveal the conceptions, whose signs are the words comprised in the Scriptures, to those persons to whom the Scriptures are administered according to the benevolent providence of God.

II. That perspicuity is a quality which agrees with the Scriptures, is proved from its Cause and its End.

1. In the *Cause*, we consider the wisdom and goodness of the Author, who, according to his wisdom knew, and according to his goodness willed, clearly and well to enunciate or declare the meanings of his own mind.
2. In the *End* is [*necessitas*] the duty of those to whom the Scriptures are directed, and who, through the decree of God, cannot attain to salvation without this knowledge.

III. This perspicuity comes distinctly to be considered both with regard to its object and its subject. For all things [in the Scriptures] are not equally perspicuous, nor is every thing alike perspicuous to all persons; but in the Epistles of St Paul, some things occur which 'are hard to be understood;' and 'the gospel is hid, or concealed, to them who are lost, in whom the god of this world hath blinded the minds of them who believe not'

IV. But those senses or meanings, the knowledge and belief of which are simply necessary to salvation, are revealed in the Scriptures with such plainness, that they can be perceived even by the most simple of mankind, provided [*usu polleant*] they be able duly to exercise their reason.

V. But they are perspicuous to those alone who, being illuminated by the light of the Holy Spirit, have eyes to see, and a mind to understand and discern. For any colour whatever, though sufficiently illuminated by the light, is not seen except by the eye which is endued with the power of seeing, as with an inward light.

VI. But even in those things which are necessary to be known and believed in order to salvation, the Law must be distinguished from the Gospel, especially in that part which relates to Jesus Christ crucified and raised up again. For even the Gentiles, who are aliens from Christ, have ‘the work of the law written in their hearts,’ though this is not saving, except by the addition of the internal illumination and inspiration of God; but [*sermo*] ‘the doctrine of the cross, which is foolishness and a stumbling block to [*animali*] the natural man,’ is not perceived without the revelation of the Spirit.

VII. In the Scriptures, some things may be found so difficult to be understood, that men of the quickest and most perspicacious genius may, in attaining to an understanding of those things, have a subject on which to bestow their labours during the whole course of their lives. But God has so finely attempered the Scripture, that they can neither be read without profit, nor, after having been perused and reperused innumerable times, can they be put aside through aversion or disgust.

9 Disputation IX

ON THE MEANINGS AND INTERPRETATION OF THE HOLY SCRIPTURES

I. The legitimate and genuine sense of the Holy Scriptures is, that which the Holy Ghost, the Author of them, intended, and which is collected from the words themselves, whether they be received in their proper or in their figurative signification; that is, it is the grammatical sense, as it is called.

II. From this sense, alone, efficacious arguments may be sought for the proof of doctrines.

III. But, on account of the analogical similitude of corporeal, carnal, [*animalium*] natural, and earthly things, and those belonging to the present life, to things spiritual, heavenly, future and eternal, it happens that a double meaning, each of them certain and intended by the author, lies under the very same words in the Scriptures, of which the one is called ‘the typical,’ the other ‘the meaning prefigured in the type’ or ‘the allegorical.’ To this allegorical meaning, we also refer the analogical, as [*collatum*] opposed in a similar manner to that which is typical.

IV. From these meanings, that which is called ‘the ethiological’ and ‘the tropological’ do not differ, since the former of them renders the cause of the grammatical sense, and the latter contains an accommodation of it to the circumstances of persons, place, time, etc.

V. The interpretation of Scripture has respect both to its words and to its sense or meaning.

VI.

1. The interpretation of its words is either that of single words, or of many words combined; and both of these methods constitute either a translation of the words into another language, or an explanation [or paraphrase] through other words of the same language.

VII. Let translation be so restricted, that, if the original word has any ambiguity, the word into which it is translated may retain it: or, if that cannot be done, [*compensetur*] let it have something equivalent by being noted in the margin.

VIII. In the explanation [or paraphrase] which shall be made by other words, endeavours must be used that explanatory words be sought from the Scriptures themselves. For this purpose, [*observatio*] attention to the synonymy and phraseology will be exceedingly useful.

2. **IX.** In the interpretation of the meanings of the words, it must be sedulously attempted both to make the sense agree with the rule or ‘form of sound words,’ and to accommodate it to the scope or intention of the author in that passage. To this end, in addition to a clear conception of the words, a comparison of other passages of Scripture, whether they be similar, is conducive, as is likewise a diligent search or institution into its context. In this labour, the occasion [of the words] and their end, the connection of those things which precede and which follow, and the circumstances, also, of persons, times and places, will be principally observed.

X. As ‘the Scriptures are not of private or peculiar explanation,’ an interpreter of them will strive to ‘have his senses exercised’ in them; that the interpretation of the Scriptures, which, in those sacred writings, comes under the denomination of ‘prophecy,’ may proceed from the same Spirit as that which primarily inspired the prophecy of the Scriptures.

XI. But the authority of no one is so great, whether it be that of an individual or of a church, as to be able to obtrude his own interpretation on the people as the authentic one. From this affirmation however, by way of eminence, we except the Prophets and the Apostles. For such interpretation is always subjected to the judgment of him to whom it is proposed, to this extent — that he is bound to receive it, only so far as it is confirmed by strength of arguments.

XII. For this reason, neither the agreement of the Fathers, which can, with difficulty, be demonstrated, nor the authority of the Roman Pontiff, ought to be received as the rule of interpretation.

XIII. We do not wish to introduce unbounded license, by which it may be allowable to any person, whether [*prophetae*] a public interpreter of Scripture or a private individual, to reject, without cause, any interpretations whatsoever, whether made by one prophet, or by more; but we desire the liberty of prophesying [or public expounding] to be preserved entire and unimpaired in the church. This liberty, itself, however, we subject to the judgment of God, as possessing the power of life and death, and to that of the church, or of her prelates who are endowed with the power of binding and loosing.

10 Disputation X

ON THE EFFICACY OF THE SCRIPTURES

- I. When we treat on the force and efficacy of the word of God, whether spoken or written, we always append to it the principal and concurrent efficacy of the Holy Spirit.
- II. The Object of this efficacy is man, but he must be considered either as the Subject in whom the efficacy operates, or as the Object about whom this efficacy exercises itself.
- III.
 1. The Subject of this efficacy in whom it operates, is man according to his understanding and his [*affectum*] passions, and as being endowed with a capacity, either active or passive.
 - a) According to his *understanding*, by which he is able to understand the meanings of the word, and to apprehend them as true and good for himself:
 - b) According to his *passions*, by which he is capable of being carried by his appetites to something true and good which is pointed out, to embrace it, and [*acquiescere*] to repose in it.
 - IV. This efficacy is not only preparatory, by which the understanding and the passions are prepared to apprehend something else that is yet more true and good, and that is not comprised in the external word; but it is likewise [*consummatoria*] perfective, by which the human understanding and affections are so perfected, that man cannot attain to an ulterior perfection in the present life. Therefore, we reject [the doctrine of] those who affirm that the Scriptures are a dead letter, and serve only to prepare a man, and to render him capable of receiving another inward word.
 - V. This efficacy is beautifully circumscribed in the Scriptures by three acts, each of which is two-fold.
 - a) That of teaching what is true, and of confuting what is false.
 - b) That of exhorting to what is good, dissuading from what is evil, and of reproofing if any thing has been done beyond or contrary to one's duty.
 - c) That of administering consolation to a contrite spirit, and of denouncing threats against a lofty spirit.
 2. VI. The Object of this efficacy, about which it exercises itself, is the same man, placed before the tribunal of Divine Justice, that, according to this word, he [*reportet*] may bear away from it a sentence either of justification or of condemnation.

11 Disputation XI

ON RELIGION IN A STRICTER SENSE

We have treated on Religion generally, and on its principles as they are comprehended in the Scriptures of the Old and New Testament. We must now treat upon it in a stricter signification.

I. AS RELIGION contains the duty of man towards God, it must necessarily be founded in the mutual relation which subsists between God and man. If it happen that this relation is varied, the mode of religion must also be varied, the acts pertaining to the substance of every religion always remaining, which are knowledge, faith, love, fear, trust, dread and obedience.

II. The first relation between God and man is that which flows from the creation of man in the divine image, according to which religion was prescribed to him by the comprehensive law that has been impressed on the minds of men, and that was afterwards repeated by Moses in the Ten Commandments. For the sake of proving man's obedience, God added to this a symbolical law, about not eating the fruit of the tree of the knowledge of good and evil.

III. Through the sin of man, another relation was introduced between him and God, according to which, man, being liable to the condemnation of God, needs the grace of restoration. If God bestow this grace on man, the religion which is to be prescribed to man must now be also founded on that act, in addition to creation. Since this act [on the part of God] requires from man an acknowledgment of sin and thanksgiving for deliverance, it is apparent that, [*hic*] in this new relation, the mode of religion ought likewise to be varied, as, through the appointment of God, it has in reality been varied.

IV. It was the pleasure of God so to administer this variation, that it should not immediately exhibit this grace in a complete manner, but that it should retain man for a season under [*obsignatione*] the sealed dominion of guilt, yet with the addition of a promise of grace to be exhibited in his own time. Hence, arises the difference of the religion which was prescribed by Moses to the children of Israel, and that which was delivered by Christ to his followers — of which the former is called 'the religion of the Old Testament and of the Promise,' and the latter, 'that of the New Testament and of the Gospel;' the former is also called *the Jewish religion*; the latter, *the Christian*.

V. The use of the ceremonial law under Moses, and its abrogation under Christ, teach most clearly that this religion or mode of religion differs in many acts. But as the Christian Religion prevails at this time, and as [its obligations are] to be performed by us, we will treat further about it, yet so as to intersperse, in their proper places, some mention, both of the primitive religion and of that of the Jews, so far as they are capable, and ought to serve to explain the Christian Religion.

VI. But it is not our wish for this difference to be extended so far as to have the attainment of salvation, without the intervention of Christ, ascribed to those who served God under the pedagogy of the Old Testament and by faith in the promise; for the subjoined affirmation has always obtained from the time when the first promise was promulgated: 'There is none other name under heaven, given among men, than that of our LORD JESUS CHRIST, by which men must be saved.'

VII. It appears, from this, that the following assertion, which was used by one of the Ancients, is false and untheological: 'Men were saved at first by the law of nature, afterwards, by that of Moses, and at length, by that of grace.' This, also, is further apparent, that such a confusion of the Jewish and Christian Religions as was introduced by it, is completely opposed to the dispensation or economy of God.

12 Disputation XII

ON THE CHRISTIAN RELIGION, ITS NAME AND RELATION

I. Beginning now to treat further on the Christian Religion, we will first declare what is the meaning of this term, and we will afterwards consider the matter of this religion, each in its order.

II. The Christian Religion, which the Jews called ‘the heresy of the Nazarenes,’ obtained its name from Jesus of Nazareth, whom God hath appointed as our only Master, and hath made Him both Christ and Lord.

III. But this name agrees with Him in two ways — from the Cause and from the Object.

1. *From the Cause*; because Jesus Christ, as ‘the Teacher sent from God,’ prescribed this religion, both by his own voice, when he dwelt on earth, and by his Apostles, whom he sent forth into all the world.
2. *From the Object*; because the same Jesus Christ, the object of this religion, according to godliness, is now exhibited, and fully or perfectly manifested; whereas, he was formerly promised and foretold by Moses and the Prophets, only as being about to come.

IV. He was, indeed, a Teacher far transcending all other teachers — Moses, the Prophets, and even the Angels themselves — both in the mode of his perception, and in the excellence of his doctrine.

1. *In the mode of his perception*; because, existing in the bosom of the Father, admitted intimately to behold all the secrets of the Father, and endued with the plenitude of the Spirit, he saw and heard those things which he speaks and testifies. But other teachers, being endued, according to a certain [*modum*] measure with the Spirit, have perceived either by a vision, by dreams, by conversing ‘face to face,’ or by the intervention of an angel, those things which it was their duty to declare to others; and this Spirit itself is called ‘the Spirit of Christ.’
2. **V.** *In the excellence of his doctrine*, also, Christ was superior to all other teachers, because he revealed to mankind, together and at once, the fullness of the very Godhead, and the complete and latest will of his Father respecting the salvation of men; so that, either as it regards the matter or the dearness of the exposition, no addition can be made to it, nor is it necessary that it should.

VI. From their belief in this religion, and their profession of it, the professors were called Christians (Acts xi. 26; 1 Pet. iv. 16). That the excellence of this name may really belong to a person, it is not sufficient for him to acknowledge Christ as a Teacher and Prophet divinely called. But he must likewise religiously own and worship Him as the object of this doctrine, though the former knowledge and faith precede this, and though from it, alone, certain persons are sometimes said to have believed in Christ.

13 Disputation XIII

ON THE CHRISTIAN RELIGION, WITH REGARD TO THE MATTER GENERALLY

I. Since God is the object of all religion, in its various modifications, He must likewise be the object of this religion. But Christ, in reference to God, is also an object of it, as having been appointed by God the Father, KING AND LORD of the universe, and the HEAD of his church.

II. For this reason, in a treatise on the Christian Religion, the following subjects come, in due order, under our consideration:

1. The Object itself, towards which faith and religious worship ought to tend.
2. The Cause, on account of which, faith and worship may and ought to be performed to the object.
3. The very Act of faith and worship, and the method of each, according to the command of God and Christ.
4. Salvation itself, which, as being promised and desired, has the power of an impelling cause, which, when obtained, is the reward of the observance of religion, and from which arises the everlasting glory of God in Christ.

III. But man, by whom [the duties of] this religion must be executed, is a sinner, yet one for whom remission of sins and reconciliation have now been obtained. By this mark, it is intended to be distinguished from the religion of the Jews, which God also prescribed to sinners; but it was at a time when remission of sins had not been obtained, on which account, the mode of religion was likewise different, particularly with regard to ceremonies.

IV. This religion, with regard to all those things which we have mentioned as coming under consideration in it, is, of all religions, the most excellent; or, rather, it is the most excellent mode of religion. Because, in it, the object is proposed in a manner the most excellent; so that there is nothing about this object which the human mind is capable of perceiving, that is not exhibited in the doctrine of the Christian Religion. For God has with it disclosed all his own [*bonum*] goodness, and has given it to be viewed in Christ.

V. The Cause, on account of which, religion may and ought to be performed to this object, is, in every way, the most efficacious; so that nothing can be imagined, why religion may and ought to be performed to any other deity. that is not comprehended in the efficacy of this cause, in a pre-eminent manner.

VI. The very Act of faith and worship is required, and must be performed, in a manner the most signal and particular; and the Salvation which arises from this act, is the greatest and most glorious,

- both because God will afford a fuller and more perfect sight of Himself, than if salvation had been obtained through another form of religion,
- and because those who will become partakers of this salvation, will have Christ eternally as their Head, who is the Brother of men, and they will always behold Him.

On this account, in the attainment and possession of salvation, we shall hereafter become, in some measure, superior to the angels themselves.

14 Disputation XIV

ON THE OBJECT OF THE CHRISTIAN RELIGION: AND, FIRST, ABOUT GOD, ITS PRIMARY OBJECT, AND WHAT GOD IS

I. The object of the Christian Religion is that towards which the faith and worship of a religious man ought to tend. This object is God and his Christ: God principally, Christ subordinately under God: God *per se*, Christ as God has constituted Him the object of this religion.

II. In God, who is the primary object of the Christian Religion, three things come in order under our consideration:

1. The Nature of God, of which the excellence and goodness is such that religion can honourably and usefully be performed to it.
2. The Acts of God, on account of which religion ought to be performed to Him.
3. The Will of God, by which He wills religion to be performed to Himself, and that he who performs it be rewarded; and, on the contrary, that the neglecter of it be punished.

III. To every treatise on the nature of God, must be prefixed this primary and chief axiom of all religion: ‘There is a God.’ Without this, vain is every inquiry into the nature of God; for, if the Divine Nature had no existence, religion would be a mere phantasm of man’s conception.

IV. Though [*Deum esse*] the existence of God has been intimated to every rational creature that perceives his voice, and though this truth is known to every one who reflects on such an intimation; yet, ‘that there is a God,’ may be demonstrated by various arguments. First, by certain theoretical axioms; and because when the terms in which these are expressed have been once understood, they are known to be true, they deserve to receive the name [*notionum insitarum*] of ‘implanted ideas.’

V. The First axiom is, ‘Nothing is or can be from itself? For thus it would at one and the same time, be and not be, it would be both prior and posterior to itself, and would be both the cause and effect of itself. Therefore, some one being must necessarily be pre-existent, from whom, as from the Primary and Supreme Cause, all other things derive their origin. But this Being is God.

VI. The Second axiom is, ‘Every efficient primary cause is better or more excellent than its effect.’ From this, it follows that, as all created minds are in the order of effects, some one mind is supreme and most wise, from which the rest have their origin. But this Mind is God.

VII. The Third axiom is, ‘No finite force can make something out of nothing; and the First Nature has been made out of nothing.’ For, if it were otherwise, it neither could nor ought to be changed by an efficient or a former; and thus, nothing could be made from it. From this, it follows, either that all things which exist have been from eternity and are primary being, or that there is One Primary Being. But this Being is God.

VIII. The same truth is proved by the practical axiom, or the conscience, which has its seat in all rational creatures. It excuses and exhilarates a man in good actions; and, in these which are evil, it accuses and torments — even in those things [of both kinds] which have not come, and which never will come, to the knowledge of any creature. This stands as a manifest indication that there is some Supreme Judge, who will institute a strict inquiry, and will pass judgment. But this Judge is God.

IX. The magnitude, the perfection, the multitude, the variety, and the agreement, of all things that exist, supply us with the Fifth argument, which loudly proclaims that all these things proceed from one and the same Being and not from many beings. But this Being is God.

X. The Sixth argument is from the order perceptible in things, and from the [*ordinatâ*] orderly disposition and direction of all of them to an end, even of those things which, devoid of reason, themselves, cannot act on account of an end, or at least, cannot intend an end. But all order is from One Being, and direction to an end is from a Wise and Good Being. But this Being is God.

XI. The preservation of political, ecclesiastical and economical society among mankind, furnishes our Seventh argument. Amidst such great perversity and madness of Satan and of evil men, human society could never attain to any stability or firmness, except it were preserved safe and unimpaired by ONE who is Supremely Powerful. But this is God.

XII. We take our Eighth argument from the miracles which we believe to have been done, and which we perceive to be done, the magnitude of which is so great as to cause them far to exceed the entire force and power of the created universe. Therefore, a cause must exist which transcends the universe and its power or capability. But this Cause is God.

XIII. The predictions of future and contingent things, and their accurate and strict completion, supply the Ninth argument as being things which could proceed from no one except from God.

XIV. In the last place, is added, the perpetual and universal [*consensus*] agreement of all nations, which general consent must be accounted as equivalent to a law, nay to a Divine Oracle.

COROLLARY

On account of the dissensions of very learned men, we allow this question to be discussed, 'from the motion which is apparent in the world, and from the fact, that whatever is moved is moved by another, can it be concluded that *there is a God?*

15 Disputation XV

ON THE NATURE OF GOD

- I. Concerning God, the primary Object of Theology, two things must be known,
 1. His nature, or [*quid*] what God is, or rather [*qualis*] what qualities does He possess?
 2. Who God is, or to whom this nature must be attributed.

These must be known, lest any thing foolish or unbecoming be ascribed to God, or lest another, or a strange one, be considered as the true God. On the First of these we will now treat in a few Disputations.

II. As we are not able to know the nature of God, in itself, we can, in a measure, attain to some knowledge from the analogy of the nature which is in created things, and principally that which is in ourselves, who are created after the image of God; while we always add a mode of eminence to this analogy, according to which mode God is understood to exceed, infinitely, the perfections of things created.

III. As in the whole nature of things, and in man, who is the compendium or abridgment of it, only two things can be considered as essential, whether they be disparted in their subjects, or, in a certain order, connected with each other and subordinate in the same subject, which two things are ESSENCE and LIFE; we will also contemplate the nature of God according to these two [*momenta*] impulses of his nature. For the four degrees, which are proposed by several divines — *to be, to live, to feel, and to understand* — are restricted to these two causes of motion; because the word ‘to live,’ embraces within itself both *feeling* and *understanding*.

IV. We say the Essence of God is the first impulse of the Divine Nature, by which God is purely and simply understood to be.

V. As the whole nature of things is distributed according to their essence, into body and spirit, we affirm that the Divine Essence is spiritual, and from this, that God is a Spirit, because it could not possibly come to pass that the First and Chief Being should be corporeal. From this, one cannot do otherwise than justly admire the transcendent force and plenitude of God, by which He is capable of creating even things corporeal that have nothing analogous to Himself.

VI. To the Essence of God no attribute can be added, whether distinguished from it in reality, [*ratione*] by relation, or by a mere conception of the mind; but only a mode of pre-eminence can be attributed to it, according to which it is understood to comprise within itself and to exceed all the perfections of all things. This mode may be declared in this one expression: ‘The Divine Essence is uncaused and without commencement.’

VII. Hence, it follows that this Essence is simple and infinite; from this, that it is eternal and [*immensam*] immeasurable; and, lastly, that it is unchangeable, impassable and incorruptible, in the manner in which it has been proved by us in our public Theses on this subject.

VIII. And since [*unum et bonum*] unity and goodness reciprocate with being, and as the affections or passions of every being are general, we also affirm that the essence of God is one, and that God is one according to it, and is, therefore, good — nay, the Chief Good, from the participation of which all things have both [*quod sint*] their being, and [*quod bona sint*] their well being.

IX. As this Essence is itself pure from all composition, so it cannot enter into the composition of any thing. We permit it to become a subject of discussion, whether this be designated in the Scriptures by the name of ‘holiness,’ which denotes *separation* or a *being separated*.

X. These modes of pre-eminence are not communicable to any thing, from the very circumstance of their being such. And when these modes are contemplated in the life of God, and in the faculties of his life, they are of infinite usefulness in Theology, and are not among the smallest foundations of true religion.

16 Disputation XVI

ON THE LIFE OF GOD

I. Life is that which comes under our consideration, in the Second [*momento*] impulse of the Divine Nature; and that it belongs to God, is not only evident from its own nature, but is likewise known, *per se*, to all those who have any conception of God. For it is much more incredible that God is something senseless and dead, than that there is no God. And the life of God is easily proved [*a posteriori*] from experience. For, as whatever is beside God is from Him, we must also attribute life to Him, because among his creatures are many things which have life; and we affirm that God is a living substance, and that life belongs to Him, not only eminently but also formally, since life is simply perfection.

II. But, as life is taken, either in the second act, and is called ‘operation,’ or in the first, principal and radical act, and thus is the very nature and form of a living thing, we attribute this, of itself, primarily and adequately to God; so that He is the life of Himself, not having it from His union with another thing; (for that is the part of imperfection), but existing the same as it does — He being life itself, and living by the first act, but bestowing life by the second act.

III. The Life of God, therefore, is most simple, so that it is not, in reality, distinguished from his essence; and according to the confined capacity of our conception, by which it is distinguished from his essence, it may, in some degree, be described as being ‘an act that flows from the essence of God,’ by which is intimated that it is active in itself; first, by a reflex act on God himself, and then on other objects, on account of the most abundant copiousness, and the most perfect activity of life in God.

IV. The Life of God is the foundation and the proximate and adequate principle not only of *ad intra et ad extra*, an inward and an outward act, but likewise of all fruition by which God is said to be blessed in Himself. This seems to be the cause why God wished Himself, principally in reference to Life, to be distinguished from false gods and dead idols, and why He wished men to swear by his name, in a form composed thus: ‘The Lord liveth.’

V. As the Essence of God is infinite and most simple, eternal, impassable, unchangeable and incorruptible, we ought likewise to consider His life with these modes of being and life; on which account we attribute to Him *per se* immortality, and a most prompt, powerful, indefatigable and insatiable desire, strength and delight to act and to enjoy, and in action and enjoyment, if it be lawful, thus to express ourselves.

VI. By two faculties, the Understanding and the Will, this Life is active towards God himself; but towards other things it is active by three faculties, Power, or Capability, being added to the two preceding. But the faculties of the Understanding and the Will are accommodated to fruition, and this chiefly as they tend towards God himself; secondarily, and because it thus pleases Him of his abundant goodness, as they tend towards the creatures.

17 Disputation XVII

ON THE UNDERSTANDING OF GOD

I. The understanding of God is that faculty of his life which is first in nature and order, and by which the living God distinctly understands all things and every one, which, in what manner soever, either have, will have, have had, can have, or might hypothetically have, a being of any kind, by which He also distinctly understands the order, connection, and relation of all and each of them between each other, and the entities of reason, those beings which exist, or which can exist, in the mind, imagination, and enunciation.

II. God knows all things, neither by intelligible [*species*] representations, nor by similitude, but by his own and sole essence; with the exception of evil things, which He knows indirectly by the good things opposed to them, as privation is known [*mediante habitu*] by means of our having been accustomed to it.

III. The mode by which God understands, is, not by composition and division, not by [discursum] gradual argumentation, but by simple and infinite intuition, according to the succession of order and not of time.

IV. The succession of order, in the objects of the Divine Knowledge, is in this manner: **FIRST.** God knows himself entirely and adequately, and this understanding is his own [*esse*] essence or being. **SECONDLY.** He knows all possible things, in the perfection of his own essence, and, therefore, all things impossible. In the understanding of possible things, this is the order:

1. He knows what things can exist by his own primary and sole act.
2. He knows what things, from the creatures, whether they will come into existence or will not, can exist by his conservation, motion, assistance, concurrence, and permission.
3. He knows what things He can do about the acts of the creatures [*convenienter*] consistently with Himself or with these acts.

THIRDLY. He knows all entities, even according to the same order as that which we have just shown in his knowledge of things possible.

V. The understanding of God is certain and infallible; so that He sees certainly and infallibly, even, things future and contingent, whether He sees them in their causes, or in themselves. But this infallibility depends on the infinity of the essence of God, and not on his unchangeable will.

VI. The act of understanding of God [*causatur*] is occasioned by no external cause, not even by its object; though if there be not afterwards an object, neither will there be any act of God's understanding about it.

VII. How certain soever the acts of God's understanding may themselves be, this does not impose any necessity on things, but rather establishes contingency in them. For, as He knows the thing itself and its mode, if the mode of the thing be contingent, He must know it as such, and, therefore, it remains contingent with respect to the Divine knowledge.

VIII. The knowledge of God may be distinguished according to its objects. And, FIRST, into the *theoretical*, by which He understands things under the relation of entity and truth; and into the *practical*, by which He considers things under the relation of good, and as objects of his will and power.

IX. SECONDLY. One [quality of the] knowledge of God is that of *simple intelligence*, by which He understands, Himself, all possible things, and the nature and essence of all entities; another is that of *vision*, by which He beholds his own existence and that of all other entities or beings.

X. The knowledge by which God knows his own essence and existence, all things possible, and the nature and essence of all entities, is *simply* necessary, as pertaining to the perfection of his own knowledge. But that by which He knows the existence of other entities, is *hypothetically* necessary, that is, if they now have, have already had, or shall afterwards have, any existence. For when any object, whatsoever, is laid down, it must, of necessity, fall within the knowledge of God. The former of these precedes every free act of the Divine will; the latter follows every free act. The Schoolmen; therefore, denominate the First '*natural*,' and the Second '*free* knowledge.'

XI. The knowledge by which God knows any thing [*si hoc sit*] if it be or exist, is [*media*] intermediate between the two [kinds] described in Theses IX & X; In fact it precedes the free act of the will with regard to *intelligence*. But it knows something future according to *vision*, only through its hypothesis.

XII. Free knowledge, or that of vision, which is also called 'Prescience,' is not the cause of things; but the knowledge which is practical and of simple intelligence, and which is denominated '*natural*,' or '*necessary*,' is the cause of all things by the mode of prescribing and directing to which is added the action of the will and of the capability. The middle or intermediate [kind of] knowledge ought to intervene in things which depend on the liberty of created [*arbitrii*] choice or pleasure.

XIII. From the variety and multitude of objects, and from the means and mode of intelligence and vision, it is apparent that infinite knowledge and omniscience are justly attributed to God; and that they are so proper or peculiar to God according to their objects, means and mode, as not to be capable of appertaining to any created thing.

18 Disputation XVIII

ON THE WILL OF GOD

I. The will of God is spoken of in three ways: **FIRST**, the faculty itself of willing. **SECONDLY**, the act of willing. **THIRDLY**, the object willed. The first signification is the principal and proper one, the two others are secondary and figurative.

II. It may be thus described: It is the second faculty of the life of God, flowing through the understanding from the life [*ulterius tendente*] that has an ulterior tendency; by which faculty God is borne towards a known good.

- *Towards a good*, because this is an adequate object of every will.
- *Towards a known good*, not only with regard to it as a being, but likewise as a good, whether in reality or only in the act of the divine understanding.

Both, however, are shown by the understanding. But the evil which is called [*culpae*] that of culpability, God does not simply and absolutely will.

III. The good is two-fold. The Chief Good, and that which is from the Chief. The first of these is the primary, immediate, principal, direct, peculiar and adequate object of the divine will; the latter is secondary and indirect, towards which the divine will does not tend, except by means of the Chief Good.

IV. The will of God is borne towards its objects in the following order:

1. He wills Himself.
2. He wills all those things which, out of infinite things possible to Himself He has, by the last judgment of his wisdom, [*judicavit*] determined to be made. And *first*, He wills to make them to be; *then* He is affected towards them by his will, according as they possess some likeness with his nature, or some vestige of it.
3. The third object of the will of God is those things which He judges fit and equitable to be done by creatures who are endowed with understanding and with free will, in which is included a prohibition of that which He wills not to be done.
4. The fourth object of the divine will is his permission, that chiefly by which He permits a rational creature to do what He has prohibited, and to omit what He has commanded.
5. He wills those things which, according to his own wisdom, He judges to be done concerning the acts of his rational creatures.

V. There is [*extra*] out of God no inwardly moving cause of his will; nor out of Him is there any end. But the creature, and its action or passion, may be the outwardly moving cause, without which God would supersede or omit that volition or act of willing.

VI. But the cause of all other things is God, by His understanding and will, by means of His power or capability; yet so, that when He acts either through his creatures, with them or in them, He does not take away the peculiar mode of acting, or of suffering, which He has divinely placed within them; and that He suffers them, according to their peculiar mode, to produce their own effects, and to receive in themselves the acts of God, either necessarily, contingently, or freely. As this contingency and liberty do not make the prescience of God to be uncertain, so they are destroyed by the volition of God, and by the certain futurition of events with regard to the understanding of God.

19 Disputation XIX

ON THE VARIOUS DISTINCTIONS OF THE WILL OF GOD

I. Though the will of God be one and simple, yet it may be variously distinguished, from its objects, in reference to the mode and order according to which it is borne towards its objects. Of these distinctions the use is important in the whole of the Scriptures, and in explaining many passages in them.

1. II. The will of God is borne towards its object either according to the mode of nature, or that of liberty. In reference to the former, God tends towards his own primary, proper and adequate object, that is, towards Himself. But, according to the mode of Liberty, He tends towards other things — and towards *all* other things by the liberty of exercise, and towards *many* by the liberty of specification; because He cannot hate things, so far as they have some likeness of God, that is, so far as they are good; though He is not necessarily bound to love them, since He might reduce them to nothing whenever it seemed good to Himself.
2. III. The will of God is distinguished into that by which He absolutely wills to do any thing or to prevent it; and into that by which He wills something to be done or omitted by his rational creatures. The former of these is called ‘the will of his good pleasure,’ or rather ‘of his pleasure;’ and the latter, ‘that [*signi*] of his open intimation.’ The latter is revealed, for this is required by the use to which it is applied. The former is partly revealed, partly secret, or hidden. The former employs a power that is either irresistible, or that is so accommodated to the object and subject as to obtain or insure its success, though it was possible for it to happen otherwise. To these two kinds of the Divine Will, is opposed the remission of the will, that is, a two-fold permission, the one opposed to the will of open intimation, the other to that of good pleasure. The former is that by which God permits something to the power of a rational creature by not circumscribing some act by a law; the latter is that by which God permits something to the will and [*potentia*] capability of the creature, by not placing an impediment in its way, by which the act may in reality be hindered.

IV. Whatever things God wills to do, He wills them

- a) either from Himself, not on account of any other cause placed beyond Him, (whether that be without the consideration of any act perpetrated by the creature, or solely from the occasion of the act of the creature),
- b) or on account of a preceding cause afforded by the creature. In reference to this distinction, some work is said to be ‘proper to God,’ some other ‘extraneous, strange and foreign.’

But there is a two-fold difference in those things which He wills to be done; for they are pleasing and acceptable to God, either in themselves, as in the case of moral works; or they please accidentally and on account of some other thing, as in the case of things ceremonial.

3. **V.** The will of God is either peremptory, or with a condition.
 - a) His peremptory will is that which strictly and rigidly obtains, such as the words of the Gospel which contain the last revelation of God: ‘The wrath of God abides on him who does not believe;’ ‘He that believes shall be saved;’ also the words of Samuel to Saul: ‘The Lord hath rejected thee from being king over Israel.’
 - b) His will, with a condition, is that which has a condition annexed, whether it be a tacit one, such as, ‘Yet forty days, and Nineveh shall be overthrown.’ ‘Cursed is every one that continueth not in all things which are written in the book of the law to do them,’ that is, unless he be delivered from this curse as it is expressed in Gal. iii. 13. See also Jer. xviii. 7–10.
4. **VI.** One will of God is absolute, another respective. His *absolute* will is that by which He wills any thing simply, without regard to the volition or act of the creature, such as is that about the salvation of believers. His *respective* will is that by which He wills something with respect to the volition or the act of the creature. It is also either antecedent or consequent.
 - a) The *antecedent* is that by which He wills something with respect to the subsequent will or act of the creature, as, ‘God wills all men to be saved if they believe.’
 - b) The *consequent* is that by which He wills something with respect to the antecedent volition or act of the creature, as, ‘Woe to that man by whom the Son of man is betrayed! Better would it have been for that man if he had never been born!’

Both depend on the absolute will, and according to it each of them is regulated.

5. **VII.** God wills some things, so far as they are good, when absolutely considered according to their nature. Thus He wills alms-giving, and to do good to man so far as he is his creature. He also wills some other things, so far as, all circumstances considered, they are understood to be good. According to this will, He says to the wicked man, ‘What hast thou to do, that thou shouldst take my covenant in thy mouth?’ And He speaks thus to Eli: ‘Be it far from me that thy house, and the house of thy father, should walk before me for ever; for them that honour me I will honour, and they that despise me shall be lightly esteemed.’ This distinction does not differ greatly from the *antecedent* will of God, which has been already mentioned.
6. **VIII.** God wills some things *per se* or *per accidens*.
 - *Of themselves*, He wills those things which are simply relatively good. Thus He wills salvation to that man who is obedient.

- *Accidentally*, those things which, in some respect are evil, but have a good joined with them, which God wills more than the respective good things that are opposed to those evil.

Thus He wills the evils of punishment, because He chooses that the order of justice be preserved in punishment, rather than that a sinning creature should escape punishment, though this impunity might be for the good of the creature.

7. **IX.** God wills some things *in their antecedent causes*, that is, He wills their causes [*secundum quod*] relatively, and [*sic ordinat*] places them in such order that effects may follow from them; and if they do follow, He wills that they, of themselves, be pleasing to Him. God wills other things *in themselves*. This distinction does not substantially differ from that by which the divine will is distinguished into *absolute* and *selective*.

COROLLARIES

1. Is it possible for two affirmatively contrary volitions of God to tend towards one object which is the same and uniform? We answer in the negative.
2. Can one volition of God, that is, one formally, tend towards contrary objects? We reply, It can tend towards objects physically contrary, but not towards objects [*ethice*] morally contrary.
3. Does God will, as an end, something which is [*extra*] beyond Himself, and which does not proceed from his free will? We reply in the negative.

20 Disputation XX

ON THE ATTRIBUTES OF GOD WHICH COME TO BE CONSIDERED UNDER HIS WILL AND,
FIRST, ON THOSE WHICH HAVE AN ANALOGY TO THE AFFECTIONS OR PASSIONS IN
RATIONAL CREATURES

I. Those attributes of God ought to be considered, which are either properly or figuratively attributed to Him in the Scriptures, according to a certain analogy of the affections and virtues in rational creatures.

II. Those divine attributes which have the analogy of affections, may be referred to two principal kinds, so that the first class may contain those affections which are simply conversant about good or evil, and which may be denominated *primitive* affections; and the second may comprehend those which are exercised about good and evil in reference to their absence or presence, and which may be called affections *derived* from the primitive.

III. The primitive affections are Love, (the opposite to which is Hatred), and Goodness; and with these are connected Grace, Benignity and Mercy. Love is prior to Goodness towards the object, which is God himself; Goodness is prior to Love towards that object which is some other than God.

IV. Love is an affection of union in God, whose objects are not only God himself and the good of justice, but also the creature, [*referens Deum*] imitating or related to God either according to [*imaginem*] likeness, or only according to [*vestigium*] impress, and the felicity of the creature. But this affection is borne onwards either to enjoy and to have, or to do good; the former is called ‘the love of complacency;’ the latter, ‘the love of friendship,’ which falls into goodness, God [*complacet sibi*] loves Himself with complacency in the perfection of His own nature, wherefore He likewise enjoys Himself. He also loves Himself with the love of complacency in his effects produced [*ad extra*] externally; both in acts and works, which are specimens and evident, infallible indications of that perfection. Wherefore He may be said, in some degree, likewise to enjoy these acts and works. Even the justice or righteousness performed by the creature, is pleasing to Him; wherefore His affection is extended to secure it.

V. Hatred is an affection of separation in God, whose *primary* object is injustice or unrighteousness; and the *secondary*, the misery of the creature. The former is from ‘the love of complacency;’ the latter, from ‘the love of friendship.’ But since God properly loves Himself and the good of justice, and by the same impulse holds iniquity in detestation;

and since He secondarily loves the creature and his blessedness, and in that impulse hates the misery of the creature, that is, He wills it to be taken away from the creature; hence, it comes to pass, that He hates the creature who perseveres in unrighteousness, and He loves his misery.

VI. Hatred, however, is not collateral to Love, but necessarily flowing from it; since Love neither does nor can tend towards all those things which [*objiciuntur*] become objects to the understanding of God. It belongs to Him, therefore, in the first act, and must be placed in Him prior to any existence of a thing worthy of hatred, which existence being laid down, the act of hatred arises from it by a natural necessity, not by liberty of the will.

VII. But since Love does not perfectly fill the whole will of God, it has Goodness united with it; which also is an affection in God of communicating his good.

- Its First object [*ad extra*] externally is nothing; and this is so necessarily first, that, when it is removed, no communication can be made externally. Its act is creation.
- Its Second object is the creature as a creature; and its act is called Conservation, or Sustentation, as if it was a continuance of creation.
- Its Third object is the creature performing his duty according to the command of God; and its act is the elevation to a more worthy and felicitous condition, that is, the communication of a greater good than that which the creature obtained by creation. Both these [*progressus*] advances of Goodness may also be appropriately denominated 'Benignity,' in Hebrew **רַחֲמִים**, or 'Kindness.'
- Its Fourth object is the creature not performing his duty, or sinful, and on this account liable to misery according to the just judgment of God; and its act is a deliverance from sin through the remission and the mortification of sin. And this progress of Goodness is denominated Mercy, which is an affection for giving succour to a man in misery, sin [*nihil obstante*] presenting no obstacle.

VIII. Grace is a certain adjunct of Goodness and Love, by which is signified that God is affected to communicate his own good and to love the creatures, not through merit or of debt, not by any cause impelling from without, nor that something may be added to God himself, but that it may be well with him on whom the good is bestowed and who is beloved, which may also receive the name of 'Liberality.' According to this, God is said to be 'rich in Goodness, Mercy,' etc.

IX. The affections which spring from these, and which are exercised about good or evil as each is present or absent, are considered as having an analogy either in those things which are in the concupiscible part of our souls, or in that which is irascible.

X. *In the Concupiscible* part are, First, Desire and that which is opposed to it; Secondly, Joy and Grief.

1. Desire is an affection of obtaining the works of righteousness from rational creatures, and of bestowing a remunerative reward, as well as of inflicting punishment if they be contumacious. To this is opposed the affection according to which God execrates the works of unrighteousness, and the omission of a remuneration.
2. Joy is an affection from the presence of a thing that is [*convenientis*] suitable or agreeable — such as the fruition of himself, the obedience of the creature, the communication of his own goodness, and the destruction of His rebels and enemies. Grief, which is opposed to it, arises from the disobedience and the misery of the creature, and in the occasion thus given by his people for blaspheming the name of God among the Gentiles. To this, Repentance has some affinity; which is nothing more than a change of the thing willed or done, on account of the act of a rational creature, or, rather, a desire for such change.

XI. *In the Irascible* part are Hope and its opposite, Despair, Confidence and Anger, also Fear, which is affirmatively opposed to Hope.

1. Hope is an [*attenta*] earnest expectation of a good, due from the creature, and performable by the grace of God. It cannot easily be reconciled with the certain foreknowledge of God.
2. Despair arises from the pertinacious [*malitia*] wickedness of the creature, opposing himself to the grace of God, and resisting the Holy Spirit.
3. Confidence is that by which God with great [*spiritu*] animation prosecutes a desired good, and repels an evil that is hated.
4. Anger is an affection of depulsion in God, through the punishment of the creature that has transgressed his law, by which He inflicts on the creature the evil of misery for his unrighteousness, and takes the vengeance which is due to Him, as an indication of his love towards justice, and of his hatred to sin. When this affection is vehement, it is called ‘Fury.’
5. Fear is from an impending evil to which God is averse.

XII. Of the second class of these derivative affections (see Thesis XI), some belong to God *per se*, as they simply contain in themselves perfection; others, which seem to have something of imperfection, are attributed to Him after the manner of the feelings of men, on account of some effects [*ipsius*] which He produces analogous to the effects of the creatures, yet without any passion, as He is simple and immutable and without any disorder and repugnance to right reason. But we subject the use and exercise of the first class of those affections (see Thesis X) to the infinite Wisdom of God, whose property it is to prefix to each of them its object, means, end and circumstances, and to decree to which, in preference to the rest, is to be conceded the province of acting.

21 Disputation XXI

ON THOSE ATTRIBUTES OF GOD WHICH HAVE SOME ANALOGY TO THE MORAL VIRTUES, AND WHICH ACT LIKE MODERATORS OF THE AFFECTIONS, CONSIDERED IN THE PRECEDING DISPUTATION

I. But these Attributes preside generally over all the affections, or specially relate to some of them. The *General* is Justice, or Righteousness, which is called ‘universal’ or ‘legal,’ and concerning which it was said by the ancients, that it contains, in itself, all the virtues. The *Special* are, Particular Justice, Patience, and those which are the moderators of anger, and of chastisements and punishments.

II.

1. The Justice of God, considered universally, is a virtue of God, according to which He administers all things correctly and [*decenter*] in a suitable manner, according to that which his Wisdom dictates as befitting Himself. In conjunction with Wisdom, it presides over all his acts, decrees and deeds; and according to it, God is said to be ‘just and right,’ his way ‘equal,’ and Himself to be ‘just in all his ways.’
2. III. The particular Justice of God is that by which He consistently renders to every one his own — to God himself that which is His, and to the creature that which belongs to itself. We consider it both in the words of God and in his deeds. In this, the method of the decrees is not different; because, whatever God does or says, He does or says it according to his own eternal decree. This Justice likewise contains a moderator partly of his love for the good of obedience, and partly of His love for the creature, and of his goodness.

IV. *Justice in Deeds* may be considered in the following order: That the *First* may be in the communication of good, either according to the first creation, or according to regeneration. The *Second* is in the prescribing of duty, or in legislation, which consists in the requisition of a deed, and in the promise of a reward, and the threat of a punishment. The *Third* is in the judging about deeds, which is retributive, being both communicative of a reward and vindicative. In all these, the magnanimity of God is to be considered. In communication, in promise, and in remuneration, His Liberality and Magnificence are also to come under consideration; and they may be appropriately referred partly to distributive, and partly to commutative Justice.

V. *Justice in Words* is also three-fold.

1. Truth, by which He always enunciates or declares exactly as the thing is, to which is opposed falsehood.
2. Sincerity and Simplicity, by which He always declares as He inwardly conceives, according to [*sensum et propositum*] the meaning and purpose of his mind, to which are opposed hypocrisy and duplicity of heart. And
3. Fidelity, by which He is constant in keeping promises and in [*communicationibus*] communicating privileges, to which are opposed inconstancy and perfidy.

VI. Patience is that by which [*toleranter suffert*] He patiently endures the *absence* of that Good, that is, of the prescribed obedience which He loves, desires, and for which He hopes, and the presence of that evil which He forbids, sparing sinners, not only that He may execute [*judicia*] the judicial acts of His mercy and severity through them, but that He may also lead them to repentance, or that He may punish the contumacious with greater equity and severity. And this attribute seems to attemper the love [which God entertains] for the good of justice.

VII. Long-suffering, Gentleness or Lenity, Clemency and [*facilitas*] Readiness to pardon, are the moderators of anger, chastisements and punishments.

VIII. Long-suffering is a virtue by which God suspends his anger, lest it should instantly hasten to the depulsion of the evil, as soon as the creature has by his sins deserved it.

IX. Gentleness or Lenity is a virtue, by which God preserves [*mediocritatem*] moderation concerning anger in taking vengeance, lest it should be too vehement — lest the severity of the anger should certainly correspond with the magnitude of the wickedness perpetrated.

X. Clemency is a virtue by which God so attempers the chastisements and punishments of the creature, even at the very time when He inflicts them, that, by their weight and continuance, they may not equal the magnitude of the sins committed; indeed, that they may not exceed the strength of the creature.

XI. Readiness to forgive is a virtue by which God shows Himself to be exorable to his creature, and which fixes a measure to the limits of anger, lest it should endure for ever, agreeably to the demerit of the sins committed.

COROLLARIES

1. Does the Justice of God permit Him to destine to death eternal, a rational creature who has never sinned? We reply in the negative.
2. Does the Justice of God allow that a creature should be saved who perseveres in his sins? We reply in the negative.
3. Cannot Justice and Mercy, in some accommodated sense, be considered, as, in a certain respect, opposed? We reply in the affirmative.

22 Disputation XXII

ON THE POWER OR CAPABILITY OF GOD

I. When entering on the consideration of the Power or Capability of God, as we deny the passive power which cannot [*cadere*] belong to God who is a pure act, so we likewise omit that which is occupied with internal acts through necessity of nature; and at present we exhibit for examination that power alone which consists in [*vi*] the capacity of external actions, and by which God not only is capable of operating beyond Himself, but actually does operate whenever it is his own good pleasure.

II. And it is a faculty of the Divine Life, by which, (subsequently to the understanding of God that shows and directs, and to his will that commands), He is capable of operating externally what things soever He can freely will, and by which He does operate whatever He freely wills.

III. The measure of the Divine [*Potentiae*] Capability is the free will of God, and that is truly an adequate measure; so that the object of the capability may be, and, indeed, ought to be, circumscribed and limited most appropriately from the object of the free will of God. For, whatever cannot fall under his Will, cannot fall under his Capability; and whatever is subject to the former, is likewise subject to the latter.

IV. But the Will of God can only will that which is not opposed to the Divine Essence, (which is the foundation both of His understanding and of his will), that is, it can will nothing but that which exists, is true and good. Hence, neither can his Capability do any other. Again, since, under the phrase ‘what is not opposed to the Divine Essence,’ is comprehended whatsoever is simply and absolutely possible, and since God can will the whole of this, it follows that God [*posse*] is capable of every thing which is possible.

V. Those things are impossible to God which involve a contradiction, as, to make another God, to be mutable, to sin, to lie, to cause some thing at once to be and not to be, to have been and not to have been, etc., that this thing should be and not be, that it and its contrary should be, that an accident should be without its subject, that a substance should be changed into a pre-existing substance, bread into the body of Christ, that a body should possess ubiquity, etc. These things partly belong [*impotentiae*] to a *want of power* to be capable of doing them, and partly to a *want of will* to do them.

VI. But [*potentia*] the Capability of God is infinite; and this not only *because it can do all things possible*, which, indeed, are innumerable, so that as many cannot be enumerated as it is capable of doing, [or after all that can be numbered, it is capable of doing still more]; nor can such great things [*ponderari*] be calculated without its being able to produce far greater, but likewise *because nothing can resist it*. For all created things depend upon Him, as upon the efficient principle, both in their being and in their preservation. Hence, omnipotence is justly ascribed to Him.

VII. This can be communicated to no creature.

23 Disputation XXIII

ON THE PERFECTION, BLESSEDNESS AND GLORY OF GOD

I. Next in order, follows the Perfection of God, resulting from the simple and infinite [*complexu*] circuit of all those things which we have already attributed to God, and considered with the mode of pre-eminence — not that perfection by which He has every individual thing most perfectly, (for this [*praestiterunt*] is the office of Simplicity and Infinity), but that by which He has all things simply denoting some perfection in the most perfect manner. And it may be appropriately described thus: It is the interminable, and, at the same time, the entire and perfect possession of essence and life.

II. And this perfection of God infinitely transcends every created perfection, in three several ways:

1. Because it has all things.
2. It has them in a manner the most perfect. And
3. It does not derive them from any other source.

But as the creatures have, through participation, a perfection from God, faintly shadowed forth after its archetype, so, of consequence, they neither have every perfection, nor in a manner the most perfect; yet some creatures have a greater perfection than others; and the more of it they possess, the nearer are they to God, and the more like Him.

III. From this perfection of God, by means of some internal act, his Blessedness has its existence; and by means of some [*respectu*] relation of it *ad extra*, His Glory exists.

IV. Blessedness is an act of God, by which He enjoys his own perfection, that is fully known by His understanding, and supremely loved by His will, with [*acquiescentiâ*] a delightful satisfaction in it. It is, therefore, through the act of the understanding, and of the will; of the understanding, indeed, [*attingentis*] reaching to the essence of the object, but the act of which would not be an act of felicity, unless it had this, *its being an act of felicity*, from the will which perpetually desires [*intuitum*] to behold the beatified object, and is delightfully satisfied in it.

V. But this Blessedness is so peculiar to God that it cannot be communicated to any creature. Yet He is, Himself, with respect to the object, the beatified Good of creatures endowed with understanding, and the Effector of the act which tends to the effect, and which is delightfully satisfied in it. Of these, consists the blessedness of the creature.

VI. Glory is the Divine Excellence above all things, which He makes manifest by external acts, in various ways.

VII. But the modes of manifestation, which are declared to us in the Scriptures, are principally two:

- The One, by an effulgence of unusual light and splendour, or by the opposite to it, a dense darkness and obscurity;
- The Other, by the production of works which agree with his Perfection and Excellence.

VIII. This description of the Divine Nature is the first foundation of all religion. For it is concluded, from this Perfection and Blessedness of God, that the act of religion can be worthily and usefully exhibited to God, to the knowledge of which matter, we are brought, through the manifestation of the Divine Glory.

The candid reader will be able, in this place, to supply from the Public Disputations, the Theses on the Father and the Son, and those on the Holy Spirit, the Holy and undivided Trinity.

24 Disputation XXIV

ON CREATION

I. We have treated on GOD, who is the first object of the Christian Religion. And we would now treat on CHRIST, who, next to God, is another object of the same religion; but we must premise some things, without which, Christ would neither be an object of religion, nor would the necessity of the Christian Religion be understood. Indeed, the cause must be FIRST explained, on account of which God has a right to require any religion from man; THEN the religion, also, that is prescribed in virtue of this cause and right, and, LASTLY, the event ensuing, from which has arisen the necessity of constituting Christ our saviour, and the Christian Religion, employed by God, through his own will, who hath not, by the sin of man, lost His right which He obtains over Him by creation, nor has He entirely laid aside his affection for man, though a sinner, and miserable.

II. And since God is the object of the Christian Religion, not only as the Creator, but likewise as the Creator anew, (in which latter respect, Christ, also, as constituted by God to be the saviour, is the object of the Christian Religion), it is necessary for us first to treat about the primitive creation, and those things which are joined to it according to nature, and, after that, about those which resulted from [*facto*] the conduct of man, before we begin to treat on the new creation, in which the primary consideration is that of Christ as Mediator.

III. Creation is an external act of God, by which He produced all things out of nothing, [*propter*] for Himself, by his Word and Spirit.

IV. The Primary Efficient Cause is God the Father, by his Word and Spirit. The Impelling Cause, which we have indicated in the definition by the particle '*for*,' is the Goodness of God, according to which He is inclined to communicate his good. The Ordainer is the Divine Wisdom; and the Executrix, or Performer, is the Divine Power, which the Will of God employs through [*affectu*] an inclination of goodness, according to the most equitable prescript of his Wisdom.

V. The Matter from which God created all things, must be considered in three forms:

1. The First of all is that from which all things in general were produced, into which, also, they may all, on this account, relapse and be reduced; it is NOTHING ITSELF, that our mind, by the removal of all entity, considers as the first matter; for, that,

alone, is capable of the first communication of God *ad extra*; because, God would neither have the right to introduce his own form into matter coeval [with Himself], nor would He be capable of acting, as it would then be eternal matter, and, therefore, obnoxious to no change.

2. The Second matter is that from which all things corporeal are now distinguished, according to their own separate forms; and this is the rude chaos and undigested mass created [*ab*] at the beginning.
3. The Third consists both of these simple and secret elements, and of certain compound bodies, from which all the rest have been produced, as
 - from the waters have proceeded creeping and flying things, and fishes
 - from the earth, all other living things, trees, herbs and shrubs
 - from the rib of Adam, the woman, and
 - from seeds, the perpetuation of the species.

VI. The Form is the production itself of all things out of nothing, which form pre existed ready framed, according to the archetype in the mind of God, without any proper entity, lest any one should feign an ideal world.

VII. From an inspection of the Matter and Form, it is evident, **FIRST**, that creation is the immediate act of God, alone, both because a creature, who is of a finite [*virtutis*] power is incapable of operating on nothing, and because such a creature cannot shape matter in substantial forms. **SECONDLY**. The creation was freely produced, not necessarily, because God was neither bound to nothing, nor destitute of forms.

VIII. The End — not that which moved God to create, for God is not moved by any thing external, but that which incessantly and immediately results from the very act of creation, and which is, in fact, contained in the essence of this act — this End is the demonstration of the Divine Wisdom, Goodness and Power. For those divine properties which concur to act, shine forth and show themselves in their own nature action

- Goodness, in the very communication
- Wisdom, in the mode, order and variety and
- Power, in this circumstance, that so many and such great things are produced out of nothing.

IX. The End, which is called [*cui*] ‘to what purpose,’ is the good of the Creatures themselves, and especially of man, to whom are referred most other creatures, as being useful to Him, according to the institution of the divine creation.

X. The Effect of creation is this universal world, which, in the Scriptures, obtains the names of *the heaven* and *the earth*, sometimes, also, of *the sea*, as being the extremities within which all things are embraced. This world is an entire something, which is perfect and [*absolutum*] complete, having no defect of any form, that can bear relation to the whole or to its parts; nor is redundant in any form which has no relation to the whole and its parts. It is, also, [*unum quid*] a single, or a united something, not by an indivisible unity, but according to connection and co-ordination, and the affection of mutual relation, consisting of parts distinguished, not only according to place and situation, but likewise according to nature, essence and peculiar existence. This was necessary, not only to adumbrate, in some measure, the perfection of God in variety and multitude, but also to demonstrate that the Lord Omnipotent did not create the world by a natural necessity, but by the freedom of his will.

XI. But this entire universe is, according to the Scriptures, distributed in the best manner possible into three classes of objects,

1. Into creatures purely spiritual and invisible; of this class are the Angels.
2. Into creatures merely corporeal. And
3. Into natures that are, in one part of them, corporeal and visible, and in another part, spiritual and invisible: Men are of this last class.

XII. We think this was the order observed in creation: Spiritual creatures, that is, the Angels, were first created. Corporeal creatures were next created, according to the series of six days, not together and in a single moment. Lastly, man was created, consisting both of body and spirit; his body was, indeed, first formed; and afterwards his soul was inspired by creating, and created by inspiring; that as God commenced the creation in a spirit, so He might finish it on a spirit, being Himself [*immensus*] the immeasurable and eternal Spirit.

XIII. This creation is the foundation of that right by which God can require religion from man, which is a matter that will be more certainly and fully understood, when we come more specially to treat on the primeval creation of man; for he who is not the creator of all things, and who, therefore, has not all things under his command, cannot be believed, neither can any sure hope and confidence be placed in him, nor can he alone be feared. Yet all these are acts which belong to religion.

COROLLARIES

1. The world was neither created from all eternity, nor could it be so created;
 - though God was, from eternity, furnished with that [*potentia*] capability by which He could create the world, and afterwards did create it;
 - and though no moment of time can be conceived by us, in which the world could not have been created.

2. He who forms an accurate conception, in his mind, of creation, must, in addition to the plenitude of Divine Wisdom, Goodness and Power, or capability, conceive that there was a two-fold privation or vacuity — The FIRST, *according to essence or form*, which will bear some resemblance to an infinite nothing that is capable of infinite forms. The SECOND, *according to place*, which will be like an infinite vacuum that is capable of being the receptacle of numerous worlds.
3. Hence, this, also, follows, that time and place are not Separate Creatures, but are created with things themselves, or, rather, that they exist together at the creation of things, not by an absolute but a relative entity, without which no created thing can be thought upon or conceived.
4. This creation is the first of all the Divine external acts, both in the intention of the Creator, and actually or in reality; and it is an act perfect in itself, not serving another [*principaliori*] more primary one, as its medium; though God has made some creatures, which, in addition to the fact of their having been made by the act of creation, are fitted to be advanced still further, and to be elevated to a condition yet more excellent.
5. If any thing be represented as the object of creation, it seems that nothing can be laid down more suitably than those things which, out of all things possible, have, by the act of creation, been produced from non-existence into existence.

25 Disputation XXV

ON ANGELS IN GENERAL AND IN PARTICULAR

I. Angels are [*substantiae*] substances merely spiritual, created after the image of God, not only that they might acknowledge, love and worship their Creator, and might live in a state of happiness with Him, but that they might likewise perform certain duties concerning the rest of the creatures according to the command of God.

II. We call them ‘substances,’ against the Sadducees and others, who contend that Angels are nothing more than the good or the evil motions of spirits, or else exercises of power to aid or to injure. But this is completely at variance with the whole Scripture, as the actions, (which are those of supposititious beings), the appearances, and the names which they ascribe to them, more than sufficiently demonstrate.

III. We add that they are ‘merely spiritual,’ that we may separate them from men, the species opposite to them, and may intimate their nature. And though composition out of matter and form [*non cadit*, is not an accident, or] does not belong to Angels, yet, we affirm that they are absolutely compound substances, and that they are composed,

1. Of being and essence.
2. Of act and power, or capability.
3. Lastly, Of subject and inhering accident.

IV. But because they are creatures, they are finite, and we measure them by place, time, and number.

1. By PLACE, not that they are in it corporeally, that is, not that they occupy and fill up a certain local space, commensurate with their substance; but they are in it intellectually, that is, they exist in a place without the occupying and repletion of any local space, which the Schoolmen denominate [*definitive*] by way of definition, ‘to be in a place.’ But, as they cannot be in several places at once, but are sometimes in one place, and sometimes in another, so they are not moved without time, though it is scarcely perceptible.
2. We measure them by TIME, or by Duration or Age, because they have a commencement of being, and the whole age in which [*durent*] they continue they have in succession, by parts of past, present and future; but the whole of it is not present to them at the same moment and [*indistanter*] without any distance.

3. Lastly. We measure them by NUMBER, though this number is not defined in the pages of the sacred volume, and, therefore, is unknown to us, but known to God; yet it is very great, for it is neither diminished nor increased, because the angels [*generuntur*] are neither begotten nor die.

V. We say that they were ‘created after the image of God;’ for they are denominated ‘the sons of God.’ This image, we say, consists partly in those things which belong to their natures, and partly in those things which are of supernatural endowment.

1. *To their nature*, belong both their spiritual essence, and the faculty of understanding, of willing, and of powerfully acting.
2. *To supernatural endowment*, belong the light of knowledge in the understanding, and, following it, the rectitude or holiness of the will.

Immortality itself, is of supernatural endowment; but it is that which God has determined to preserve to them, in what manner soever they may conduct themselves towards Him.

VI. The end subjoined is two-fold — that, standing around the throne of God as his apparitors or messengers, for the glory of the Divine Majesty, the Angels may perpetually laud and celebrate [the praises of] God, and that they may, with the utmost swiftness, execute, at the beck of God, the offices of ministration which He enjoins upon them.

VII. We are informed in the Scriptures themselves, that there is a certain order among angels; for they mention Angels and Archangels, — and attribute even to the Devil his Angels. But we are willingly ignorant of that distinction into orders and various degrees, and what it is which constitutes such distinction. We also think that if [the existence of] certain orders of angels be granted, it is more probable that God employs Angels of different orders for the same [*iministeria*] duties, than that He appoints distinct orders to each separate ministry; though we allow that those who hold other sentiments, think so with some reason.

VIII. For the performance of the ministries enjoined on them, Angels have frequently appeared clothed in bodies, which bodies they have not formed and assumed to themselves out of nothing, but out of pre-existing matter, by a union neither essential nor personal, but local, (because they were not then beyond those bodies), and, according to an instrumental [*rationem*] purpose, that they might use them for the due performance of the acts enjoined.

IX. These bodies, therefore, have neither been alive, nor have the Angels, through them, seen, heard, tasted, smelled, touched, conceived phantasms or imaginations, etc. through the organs of these bodies, they produced only such acts as could be performed by an Angel inhabiting them, or, rather, existing in them, as the mover according to place. On this account, perhaps, it is not improperly affirmed, that bodies, truly human, which are inhabited by a living and [*informans*, shaping, or] directing spirit, can be discerned, by human judgment, from these assumed bodies.

X. God likewise prescribed a certain law to Angels, by which they might order their life according to God, and not according to themselves, and by the observance of which they might be blessed, or, by transgressing it, might be eternally miserable, without any hope of pardon. For it was the good pleasure of God to act towards Angels according to strict justice, and not [*explicare*] to display all his goodness in bringing them to salvation.

XI. But we do not decide whether a single act of obedience was [*impetratorius*] sufficient to obtain eternal blessedness, as one act of disobedience was deserving of eternal destruction.

XII. Some of the Angels transgressed the law under which they were placed; and this they did by their own fault, because by that grace with which they were furnished, and by which God assisted them, and was prepared to assist them, they were enabled to obey the law, and to remain in their integrity.

XIII. Hence, is the division made of Angels into the good and the evil. The former are so denominated, because they continued steadfast in the truth, and preserved ‘their own habitation.’ But the latter are called ‘evil Angels,’ because they did not continue in the truth, and ‘deserted their own habitation.’

XIV. But the former are called ‘good Angels,’ not only according to an infused habit, but likewise according to the act which they performed, and according to their confirmation in habitual goodness, the cause of which we place in the increase of grace, and in their holy purpose, which they conceived partly through [*intuitu*] beholding the punishment which was inflicted on the apostate angels, and partly through [*sensu*] the perception of increased grace. [If it be asked,] Did they not also do this, through perfect blessedness, to which nothing could be added?, we do not deny it, on account of the agreement of learned men, though it seems possible to produce reasons to the contrary.

XV. The latter [Thesis XIII] are called ‘evil Angels,’ FIRST, by actual [*malitia*] wickedness, and THEN by habitual wickedness and pertinacious obstinacy in it; hence, they take a delight in doing whatever they suppose can tend to the reproach of God and the destruction of their neighbour. But this fixed obstinacy in evil seems to derive its origin partly from an intuition of the wrath of God and from an evil conscience which springs out of that, and partly from their own wickedness.

XVI. But, concerning the species of sin which the Angels perpetrated, we dare not assert what it was. Yet we say, it may with some probability be affirmed, that it was the crime of pride, from that argument which solicited man to sin through the desire of excellence.

XVII. When it is the will of God to employ [*opera*] the assistance of good Angels, He may be said to employ not only those powers and faculties which He has conferred on them, but likewise those which are augmented by Himself. But we think it is contradictory to truth, if God be said to furnish the Devils, whose service He uses, with greater knowledge and power than they have through creation and their own experience.

COROLLARIES

1. We allow this to become a subject of discussion: Can good angels be said sometimes to contend among themselves, with [*salvâ*] a reservation of that charity which they owe to God, to each other, and to men?
2. Do Angels need a Mediator? and is Christ the Mediator of Angels? We reply in the negative.
3. Are all Angels of one species? We think this to be more probable than its contrary.

26 Disputation XXVI

ON THE CREATION OF MAN AFTER THE IMAGE OF GOD

I. Man is a creature of God; consisting of a body and a soul, rational, good, and created after the Divine image

- according to his body, created from pre-existing matter, that is, earth [*perfusa*] mixed and besprinkled with aqueous and ethereal moisture,
- according to his soul, created out of nothing, by the breathing [*spiritus*] of breath into his nostrils.

II. But that body would have been incorruptible, and, by the grace of God, would not have been liable to death, if men had not sinned, and had not, by that deed, procured for Himself the necessity of dying. And because it was to be the future receptacle of the soul, it was furnished by the wise Creator with various and excellent organs.

III. But the soul is entirely of an admirable nature, if you consider its origin, substance, faculties, and habits.

1. *Its Origin*; for it is from nothing, created by infusion, and infused by creation, a body being duly prepared for its reception, that it [*informaret*] might fashion matter as with form, and, being united to the body by a native bond, might, with it, compose one *υφισταμενον*, production. Created, I say, by God in time, as He still daily creates a new soul in each body.
2. **IV.** *Its Substance*, which is simple, immaterial, and immortal. Simple, I say, *not with respect to God*; for it consists of act and power or capability, of being and essence, of subject and accidents; but it is simple *with respect to material and compound things*. It is immaterial, because it can subsist by itself, and, when separated from the body, can operate alone. It is immortal, not indeed from itself, but by the sustaining grace of God.
3. **V.** *Its Faculties*, which are two, the Understanding and the Will, as in fact the object of the soul is two-fold. For the Understanding apprehends eternity and truth both universal and particular, by a natural and necessary, and therefore by a uniform act. But the Will [*propendet*] has an inclination to good. Yet this is either, according to the mode of its nature, to universal good and to that which is the Chief Good; or, according to the mode of liberty, to all other [kinds of] good.

4. **VI.** Lastly. In *its Habits*, which are, **FIRST**, Wisdom, by which the intellect clearly and sufficiently understood the supernatural truth and goodness both of felicity and of righteousness. **SECONDLY**. Righteousness and the Holiness of Truth, by which the will [*apta*] was fitted and ready to follow what this Wisdom commanded to be done, and what it showed to be desired. This Righteousness and Wisdom are called ‘original,’ both because man had them from his very origin, and because, if man had continued in his integrity, they would also have been communicated to his posterity.

VII. In all these things, the image of God most wonderfully shone forth. We say that this is [*similitudo*] the likeness by which man resembled his Creator, and expressed it according to the mode of his capacity:

- In his *soul*, according to its substance, faculties and habits.
- in this *body*, though this cannot be properly said to have been created after the image of God who is pure spirit, yet it is something divine,
 - both from the circumstance that, if man had not sinned, his body would never have died,
 - and
 - * because it is capable of special incorruptibility and glory, of which the apostle treats in 1 Corinthians 15,
 - * because it displays some excellence and majesty beyond the bodies of other living creatures,
 - * and, lastly, because it is an instrument well fitted for admirable actions and operations.
- In his *whole person*, according to the excellence, integrity, and the dominion over the rest of the creatures, which were conferred upon him.

VIII. The parts of this image may be thus distinguished: Some of them may be called natural to man, and others supernatural; some, essential to him, and others accidental. It is natural and essential to the soul to be a spirit, and to be endowed with the power of understanding and of willing, both according to nature and the mode of liberty. But the knowledge of God, and of things pertaining to eternal salvation, is supernatural and accidental, as are likewise the rectitude and holiness of the will, according to that knowledge. Immortality is so far *essential* to the soul, that it cannot die unless it cease to be; but it is on this account *supernatural* and *accidental*, because it is through grace and the aid of preservation, which God is not bound to bestow on the soul.

IX. But the immortality of the body is entirely supernatural and accidental; for it can be taken away from the body, and the body can return to the dust, from which it was taken. Its excellence above other living creatures, and its peculiar fitness to produce various effects, are natural to it, and essential. Its dominion over the creatures which belongs to the whole man as consisting of body and soul, may he partly considered as

belonging to it according to the excellence of nature, and partly as conferred upon it by gracious gift, of which dominion this seems to be [*signum*] an evidence, that it is never taken wholly away from the soul, although it be varied, and be augmented and diminished according to degrees and parts.

X. Thus was man created, that he might know, love and worship his Creator, and might live with Him for ever in a state of blessedness. By this act of creation, God most manifestly displayed the glory of his wisdom, goodness and power.

XI. From this description of man, it appears, that he is both fitted to perform the act of religion to God, since such an act is required from him — that he is capable of the *reward* which may [*decenter obbtingere*] be properly adjudged to those who perform [acts of] religion to God, and of the *punishment* which may be justly inflicted on those who neglect religion; and therefore that religion may, by a deserved right, be required from man according to this relation; and this is the principal [*respectus*] relation, according to which we must, in sacred Theology, treat about the creation of man after the image of God.

XII. In addition to this image of God, and this reference to supernatural and spiritual things, comes under our consideration the state [*vitae animalis*] of the natural life, in which the first man was created and constituted, according to the apostle Paul, ‘that which is natural was first, and afterwards, that which is spiritual’ (1 Cor. xv. 46). This state is founded in the natural union of body and soul, and in the life which the soul naturally lives in the body; from which union and life it is that the soul procures for its body, things which are good for it; and, on the other hand, the body is ready for offices which are congruous to its nature and desires. According to this state or condition, there is a mutual relation between man and the good things of this world, the effect of which is, that man can desire them, and, in procuring them for himself, can bestow that labour which he deems to be necessary and convenient.

27 Disputation XXVII

ON THE LORDSHIP OR DOMINION OF GOD

I. Through creation, dominion over all things which have been created by Himself, belongs to the Creator. It is, therefore, primary, being dependent on no other dominion or on that of no other person; and it is, on this account, chief because there is none greater; and it is absolute, because it is over the entire creature, according to the whole, and according to all and each of its parts, and to all the relations which subsist between the Creator and the creature. It is, consequently, perpetual, that is, so long as the creature itself exists.

II. But the dominion of God is the right of the Creator, and his power over the creatures; according to which He has them [*proprias sibi*] as his own property, and can command and use them, and do about them, whatever the relation of creation and the equity which rests upon it, permit.

III. For the right cannot extend further than is allowed by that cause from which the whole of it arises, and on which it is dependent. For this reason, it is not agreeable to this right of God,

- either that [*addicat*] He delivers up his creature to another who may domineer over such creature, at his arbitrary pleasure, so that he be not compelled to render to God an account of the exercise of his sovereignty, and be able, without any demerit on the part of the creature, to inflict every evil on a creature capable of injury, or, at least, not for any good of this creature;
- or that He [God] command an act to be done by the creature, for the performance of which he neither has, nor can have, sufficient and necessary powers;
- or that He employ the creature to introduce sin into the world, that He may, by punishing or by forgiving it, [*evadat gloriosus*] promote his own glory;
- or, lastly, to do concerning the creature whatever He is able, according to his absolute power, to do concerning him, that is eternally to punish or to afflict him, without [his having committed] sin.

IV. As this is a power over rational creatures, (in reference to whom chiefly we treat on the dominion and power of God), it may be considered in two views, either as despotic, or as kingly, or patriarchal. The former is that which He employs without any intention of good which may be useful or saving to the creature; that latter is that which He employs

when He also intends the good of the creature itself. And this last is used by God through the abundance of his own goodness and sufficiency, until He considers the creature to be unworthy, on account of his perverseness, to have God presiding over him in his kingly and paternal authority.

V. Hence, it is, that, when God is about to command some thing to his rational creature, He does not exact every thing which He [*jure*] justly might do, and He employs persuasions through arguments which have regard to the utility and necessity of those persuasions.

VI. In addition to this, God enters into a contract or covenant with his creature; and He does this for the purpose that the creature may serve Him, not so much 'of debt,' as from a spontaneous, free and liberal obedience, according to the nature of confederations which consist of stipulations and promises. On this account, God frequently distinguishes his law by the title of a COVENANT.

VII. Yet this condition is always annexed to the confederation, that if man be unmindful of the covenant and a contemner of its pleasant rule, he may always [*urgetur*] be impelled or governed by that domination which is really lordly, strict and rigid, and into which, he who refuses to obey the other [species of rule], justly falls.

VIII. Hence, arises a two-fold right of God over his rational creature. The FIRST, which belongs to Him through creation; The SECOND, through contract. The former rests on the good which the creature has received from his Creator; the latter rests on the still greater benefit which the creature will receive from God, his Preserver, Promoter and Glorifier.

IX. If the creature happen to sin against this two-fold right, by that very act, he gives to God, his Lord, King and Father, the right of treating him as a sinning creature, and of inflicting on him due punishment; and this is a THIRD right, which rests on the wicked act of the creature against God.

28 Disputation XXVIII

ON THE PROVIDENCE OF GOD

I. Not only does the very nature of God, and of things themselves, but likewise the Scriptures and experience do, evidently, show that Providence belongs to God.

II. But Providence denotes some property of God, not a quality, or [*potentia*] a capability, or a habit; but it is an act, which is not *ad intra* nor internal, but which is *ad extra* and external, and which is about an object [*aliud*] different from God, and that is not united to Him from all eternity, in his understanding, but as separate and really existing.

III. And it is an act of the practical understanding, or of the will employing the understanding, not [*peractus*] completed in a single moment, but continued through the moments of the duration of things.

IV. And it may be defined the solicitous, everywhere powerful, and continued [*intuitus*] inspection and oversight of God, according to which He exercises a general care over the whole world, and over each of the creatures and their actions and passions, in a manner that is befitting Himself, and suitable for his creatures, for their benefit, especially for that of pious men, and for a declaration of the divine perfection.

V. We have represented the object of it to be

- both *the whole world* as it is [*unum quid*] a single thing consisting of many parts which have a certain relation among themselves, and possessing order between each other,
- and *each of the creatures, with its actions and passions.*

We preserve the distinction of the goodness which is in them,

1. According to their nature, through creation;
2. According to grace, through the communication of supernatural gifts, and elevation to dignities;
3. According to the right use both of nature and grace; yet we ascribe the last two, also, to the act of providence.

VI. The rule of providence, according to which it produces its acts, is the Wisdom of God, demonstrating what [*deceat*] is worthy of God, according to his goodness, His severity, or his love for justice or for the creature, but always according to equity.

VII. The acts of providence which belong to its execution, are

- *Preservation*, which appears to be occupied about essences, qualities and quantities
- and *Government*, which presides over actions and passions, and of which the principal acts are motion, assistance, concurrence and permission. The three former of these acts extend themselves to good, whether natural or moral; and the last of them appertains to evil alone.

VIII. The power of God serves universally, and at all times, to execute these acts, with the exception of permission; specially, and sometimes, these acts are executed by the creatures themselves. Hence, an act of providence is called either *immediate* or *mediate*. When it employs [the agency of] the creatures, then it permits them [*agere*] to conduct their motions agreeably to their own nature, unless it be his pleasure to do any thing [*praeter ordinem*] out of the ordinary way.

IX. Then, those acts which are performed according to some certain [*tenorem*] course of nature or of grace, are called *ordinary*; those which are employed either beyond, above, or also contrary to this order, are styled *extraordinary*. Yet they are always concluded by the terms [*decentiae et convenientiae*] *due fitness and suitableness*, of which we have treated in the definition [Thesis IV].

X. Degrees are laid down in providence, not according to intuition or oversight itself, neither according to presence or continuity, but according to solicitude and care, which yet are [*secura*] free from anxiety, but which are greater concerning a man than concerning bullocks, also greater concerning believers and pious persons, than concerning those who are impious.

XI. The end of providence and of all its acts, is

- *the declaration* of the divine perfections, of Wisdom, Goodness, Justice, Severity and Power,
- and *the good of the whole*, especially of those men who are chosen or elected.

XII. But since God does nothing, or permits it to be done in time, which He has not decreed from all eternity, either to do or to permit that decree, therefore, is placed before providence and its acts as an internal act is before one that is external.

XIII. The effect, or, rather, the consequence, which belongs to God himself, is his prescience; and it is partly called *natural* and *necessary*, and partly *free*

- FREE, because it follows the act of the divine free will, without which it would not be the object of it
- NATURAL and NECESSARY, so far as, (when this object is laid down by the act of the divine will), it cannot be unknown by the divine understanding.

XIV. Prediction sometimes follows this Prescience, when it pleases God to give intimations to his creatures of the issues of things, before they come to pass. But neither Prediction nor any Prescience induces a necessity of any thing [*futurae*] that is afterwards to be, since they are [in the divine mind.] posterior in nature and order to the thing that is future. For a thing does not come to pass because it has been foreknown or foretold; but it is foreknown and foretold because it is yet [*futura*] to come to pass.

XV. Neither does the decree itself, by which the Lord administers providence and its acts, induce any necessity on things future; for, since it, [the decree § XII], is an internal act of God, it lays down nothing in the thing itself. But things come to pass and happen either necessarily or contingently, according to the mode of power, which it has pleased God. to employ in the administration of affairs.

29 Disputation XXIX

ON THE COVENANT INTO WHICH GOD ENTERED WITH OUR FIRST PARENTS

I. Though, according to His right and power over man, whom He had created after his own image, God could prescribe obedience to Him in all things for the performance of which he possessed suitable powers, or would, by the grace of God, have them in that state; yet, that He might elicit from man voluntary and free obedience, which, alone, is grateful to Him, it was his will to enter into a contract and covenant with him, by which God required obedience, and, on the other hand, promised a reward, to which He added the denunciation of a punishment, that the transaction might not seem to be entirely one between equals, and as if man was not completely bound to God.

II. On this account, the law of God is very often called a COVENANT, because it consists of those two parts, that is, a work commanded, and a reward promised, to which is subjoined the denunciation of a punishment, to signify the right which God had over man and which He has not altogether [*remisit*] surrendered, and to incite man to greater obedience.

III. God prescribed this obedience, First, by a law placed in and imprinted on the mind of man, in which is contained his natural duty towards God and his neighbour, and, therefore, towards himself also; and it is that of love, with fear, honour and worship towards a superior. For, as true virtue consists [*ordinatione*] in the government or right ordering of the affections, (of which the first, the chief, and that on which the rest depend, is LOVE), the whole law is contained in the right ordering of Love. And, as no obedience seems to be yielded in the case of a man who executes the whole of his own will without any, even the least resistance, therefore, to try his obedience, that thing was to be prescribed, to which, by a certain [*affectu*] feeling, man had an abhorrence; and that was to be forbidden, towards which he was drawn by a certain inclination. Therefore the love of ourselves was to be regulated or rightly ordered, which is the first and proximate cause that man should live [*secundum hominem*] in society with his species, or according to humanity.

IV. To this law, it was the pleasure of God to add another, which was a symbolical one. A symbolical law is one that prescribes or forbids some act, which, in itself, is neither agreeable nor disagreeable to God, that is, one that is indifferent; and it serves for this purpose that God may try whether man is willing to yield obedience to Him, solely on this account, because it has been the pleasure of God to require such obedience, and though it were impossible to devise any other reason why God imposed that law.

V. That symbolical law was, in this instance, prohibitive of some act, to which man was inclined by some natural propensity, (that is, to eat of the tree of the knowledge of good and of evil), though 'it was pleasant to the eyes and good for food.' By the commanding of an indifferent act, it does not seem to have been possible to try the obedience of man with equal advantage.

VI. This seems to be the difference between each [of these kinds of] obedience, that the first [Thesis I] is true obedience and, in itself, pleasing to God; and the man who performs it is said truly to live according to godliness; but that the latter [Theses IV & V] is not so much *obedience, itself, as the external profession of willingly yielding obedience*; and it is therefore an acknowledgment, or the token of an acknowledgment, by which man professes himself to be subject to God, and declares that he is willingly subject. Exactly in the same manner, a vassal yields obedience to his lord, for having fought against his enemies, which obedience he confesses that he cheerfully performs to him, by presenting him annually with a gift of small value.

VII. From this comparison, it appears that the obedience which is yielded to a symbolical law is far inferior to that which is yielded to a natural law, but that the disobedience manifested to a symbolical law is not the less serious, or that it is even more grievous; because, by this very act, man professes that he is unwilling to submit himself, and indeed not to yield obedience in other matters, and those of greater importance, and of more difficult labour.

VIII. The reward that corresponds with obedience to this chief law, the performance of which is, of itself, pleasing to God, (the analogy and difference which exist between God and man being faithfully observed), is life eternal, [*impletio*] the complete satisfying of the whole of our will and desire. But the reward which answers to the observance of the symbolical law, is the free [*fruitio*] enjoyment of the fruits of Paradise, and the power to eat of the tree of life, by the eating of which man was always restored to his pristine [*rigorem*] strength. But this tree of life was a symbol of eternal life, which man would have enjoyed, if, by abstaining from eating the fruit, he had professed obedience, and had truly performed such obedience to the moral law.

IX. We are of opinion that, if our first parents had remained in their integrity by obedience performed to both these laws, God would have acted with their posterity by the same compact, that is, by their yielding obedience to the moral law inscribed on their hearts, and to some symbolical or ceremonial law; though we dare not specially make a similar affirmation, respecting the tree of the knowledge of good and evil.

X. So, likewise, if they had persisted in their obedience to both laws, we think it very probable that, at certain periods, men would have been translated from this [*animali*] natural life, by the intermediate change of the natural, mortal and corruptible body, into a body spiritual, immortal, and incorruptible, to pass a life of immortality and bliss in heaven.

COROLLARY

We allow this to be made a subject of discussion: Did Eve receive this symbolical command about the tree of the knowledge of good and evil, immediately from God, or through Adam?

30 Disputation XXX

THE MANNER IN WHICH MAN CONDUCTED HIMSELF FOR FULFILLING THE FIRST COVENANT, OR ON THE SIN OF OUR FIRST PARENTS

I. When God had entered into this covenant with men, it was the part of man perpetually to form and direct his life according to the conditions and laws prescribed by this covenant, because he would then have obtained the rewards promised through the performance of both those conditions, and would not have incurred the punishment due and denounced to disobedience. We are ignorant of the length of time in which man fulfilled his part; but the Holy Scriptures testify that he did not persevere in this obedience.

II. But we say the violation of this covenant was a transgression of the symbolical law imposed concerning his not eating the fruit of the tree of the knowledge of good and evil.

III. The Efficient cause of that transgression was man, determining his will to that forbidden object, and applying his power or capability to do it. But the external, moving, *per se*, and principal cause was the Devil, who, having accosted the woman, (whom he considered weaker than the man, and who when persuaded herself, would easily persuade him), employed false arguments for persuasion. One of his arguments was deduced from the usefulness of the good which would ensue from this act; another was deduced from [*prohibentis*] the setting aside of Him who had prohibited it, that is, by a denial of the punishment which would follow. The Instrumental cause was the serpent, whose tongue the Devil abused to propose what arguments he chose. The Accidental cause was the fruit itself, which seemed good for food, pleasant in its flavor, and desirable to the eyes. The Occasional cause was the law of God, that circumscribed by its interdict an act which was indifferent in its nature, and for which man possessed inclination and powers, that it might be impossible for this offence to be perpetrated without sin.

IV. The Inly-moving or Antecedent cause was a two-fold inclination in man,

- a superior one for the likeness of God,
- and an inferior one for the desirable fruit, ‘pleasant to the sight, and good for food.’

Both of them were implanted by God through creation; but they were to be used in a certain method, order and time. The Immediate and Proximate cause was the will of man, which applied itself to the act, the understanding preceding and showing the way; and these are the causes which concurred to effect this sin, and all of which, as, through the image of God, he was able to resist, so was it his duty, through the imposing of that law,

to have resisted. Not one of these, therefore, nor others, if such be granted in the genus of causes, imposed any necessity on man [to commit that sin]. It was not an external cause, whether you consider God, or something from God, the Devil, or man.

V.

1. It was not God; for since He is the Chief Good, He does nothing but what is good; and, therefore, He can be called neither the Efficient cause of sin, nor the Deficient cause, since He has employed whatever things were sufficient and necessary to avoid this sin.
2. Neither was it something in God; it was neither His understanding nor his will, which commands those things which are just, performs those which are good, and permits those which are evil; and this permission is only a cessation from such an act as would in reality have hindered the act of man, by effecting nothing [*extra*] beyond itself, but by suspending some efficiency. This, therefore, cannot be the cause.
3. Nor was the Devil the cause; for he only infused counsel; he did not impel, or force by necessity.
4. Eve was not the cause; for she was only able to precede by her example, and to entice by some argument, but not to compel.

VI. It was not an Internal cause

- whether you consider the common or general nature of man, which [*ferebatur*] was inclined only to one good,
- or his particular nature, which exactly corresponded with that which is general;
- nor was it any thing in his particular nature, for this would have been the understanding; but it could act by persuasion and advice, not by necessity.

Man, therefore, sinned by his free will, his own proper motion being allowed by God, and himself persuaded by the Devil.

VII. The Matter of that sin was the eating of the fruit of the tree — an act indifferent, indeed, in its nature, but forbidden by the imposing of a law, and withdrawn from the power of man. He could also have easily abstained from it without any loss of pleasure. In this, is apparent the admirable goodness of God, who tries whether man be willing to submit to the divine command in a matter which could so easily be avoided.

VIII. The Form was the transgression of the law imposed, or the act of eating as having been forbidden; for as it had been forbidden, it [*excesserat*] had gone beyond the order of lawful and good acts, and had been taken away from the [allowable] power of man, that it might not be exercised without sin.

IX. There was no End for this sin; for it always assumed [*rationem*] the shape or habit of good. An end, however, was proposed by man, (but it was not obtained), that he might satisfy both his superior [*affectu*] propensity towards the image of God, and his inferior one towards the fruit of the tree. But the end of the Devil was the aversion of man from his God, and, through this, his [*pertractio*] further seduction into exile, and the society of the evil one. But the permission of God had respect to the antecedent condition of creation, which had made men possessed of free will, and for [the performance of] acts glorious to God, which might arise from it.

X. The serious enormity of that sin is principally manifest from the following particulars:

1. Because it was a transgression of such a law as had been imposed to try whether man was willing to be [*sublex*] subject to the law of God, and it carried with it numbers of other grievous sins.
2. Because, after God had loaded man with such signal gifts, he [*ausus*] had the audacity to perpetrate this sin.
3. Because, when there was such great facility to abstain from sin, he suffered himself to be so easily induced, and did not satisfy his [*affectui*] inclination in such a copious abundance of things.
4. Because he committed that sin in a sanctified place which was a type of the heavenly Paradise, almost under the eyes of God himself, who conversed with him in a familiar manner.

31 Disputation XXXI

ON THE EFFECTS OF THE SIN OF OUR FIRST PARENTS

I. The first and immediate effect of the sin which Adam and Eve committed in eating of the forbidden fruit, was the offending of the Deity, and guilt

- *Offence*, which arose from the prohibition imposed
- *Guilt*, from the sanction added to it, through the denunciation of punishment, if they neglected the prohibition.

II. From the offending of the Deity, arose his wrath on account of the violated commandment. In this violation, occur three causes of just anger:

1. The [*derogatio*] disparagement of his power or right.
2. A denial of that towards which God [*afficiebatur*] had an inclination.
3. A contempt of the Divine Will intimated by the command.

III. Punishment was consequent on guilt and the Divine wrath; the equity of this punishment is from guilt, the infliction of it is by wrath. But it is preceded both by [*offensa*] the wounding of the conscience, and by the fear of an angry God and the dread of punishment. Of these, man gave a token by his subsequent flight, and by 'hiding himself from the presence of the Lord God, when he heard Him walking in the garden in the cool of the day and calling unto Adam.'

IV. The assistant cause of this flight and hiding [of our first parents] was a consciousness of their own nakedness, and shame on account of that of which they had not been previously ashamed. This seems to have served for racking the conscience, and for exciting or augmenting that fear and dread.

V. The Spirit of grace, whose abode was within man, could not consist with a consciousness of having offended God; and, therefore, on the perpetration of sin and the condemnation of their own hearts, the Holy Spirit departed. Wherefore, the Good Spirit of God likewise ceased to lead and direct man, and to bear inward testimony to his heart of the favour of God. This circumstance must be considered in the place of a heavy punishment, when the Law, with a depraved conscience, accused, bore its testimony [against them], convicted and condemned them.

VI. Beside this punishment, which was instantly inflicted, they rendered themselves liable to two other punishments; that is, to temporal death, which is the separation of the soul from the body; and to death eternal, which is the separation of the entire man from God, his Chief Good.

VII. The indication of both these punishments was the ejection of our first parents out of Paradise. It was a token of *death temporal*; because Paradise was a type and figure of the celestial abode, in which consummate and perfect bliss ever flourishes, with the translucent splendour of the Divine Majesty. It was also a token of *death eternal*, because, in that garden was planted the tree of life, the fruit of which, when eaten, was suitable for continuing natural life to man without the intervention of death. This tree was both a symbol of the heavenly life of which man was bereft, and of death eternal, which was to follow.

VIII. To these may be added the punishment peculiarly inflicted on the man and the woman:

- *On the former*, that he must eat bread through ‘the sweat of his face,’ and that ‘the ground, cursed for his sake, should bring forth to him thorns and thistles;’
- *On the latter*, that she should be liable to various pains in conception and child-bearing.

The punishment inflicted on the man had regard to [*studium*] his care to preserve the individuals of the species, and that on the woman, to the perpetuation of the species.

IX. But because the condition of the covenant into which God entered with our first parents was this, — that, if they continued in the favour and grace of God by an observance of this command and of others, the gifts conferred on them should be transmitted to their posterity, by the same divine grace which they had, themselves, received; but that, if by disobedience they rendered themselves unworthy of those blessings, their posterity, likewise, [*carerent*] should not possess them, and should be [*obnoxii*] liable to the contrary evils. [*Hinc accidit ut*] This was the reason why all men, who were to be propagated from them in a natural way, became obnoxious to death temporal and death eternal, and [*vacui*] devoid of this gift of the Holy Spirit or original righteousness. This punishment usually receives the appellation of ‘a privation of the image of God,’ and ‘original sin.’

X. But we permit this question to be made a subject of discussion: Must some contrary quality, beside [*carentiam*] the absence of original righteousness, be constituted as another part of original sin? though we think it much more probable, that this *absence of original righteousness*, only, is *original sin itself*, as being that which alone is sufficient to commit and produce any actual sins whatsoever.

XI. The discussion, whether original sin be propagated by the soul or by the body, appears to us to be useless; and therefore the other, whether or not the soul be through traduction, seems also scarcely to be necessary to this matter.

32 Disputation XXXII

ON THE NECESSITY OF THE CHRISTIAN RELIGION

I. Without religion, man can have no union with God; and without the command and institution of God, no religion can subsist, which, since it appertains to Himself, either by the right of creation, or by the additional right [*restitutionis*] of restoration, He can vary it according to his own pleasure; so that, in whatever manner He may appoint religion, He always obligates man to observe it, and through this obligation, imposes on him the necessity of observing it.

II. But the mode of religion is not changed, except with a change of the relation between God and man, who must be united to Him; and when this relation is changed, religion is varied, that is, on the previous supposition that man is yet to be united to God; for, as to its substance, (which consists in the knowledge of God, faith, love, etc.), religion is always the same, except it seem to be referred to the substance, that Christ enters into the Christian Religion as its object.

III. The first relation, and that which was the first foundation of the primitive religion, was the relation between God and man — between God as the Creator, and man as created after the image and [*integer*] in a state of innocency; wherefore the religion built upon that relation was that of rigid and strict [*justitiae*] righteousness and legal obedience. But that relation was changed, through the sin of man, who [*non jam*] after this was no longer innocent and acceptable to God, but a transgressor and [*damnabilis*] doomed to damnation. Therefore, after [the commission of] sin, either man could have had no hope of access to God and to a union with Him, since he had violated and abrogated the divine worship; or a new relation of man to his Creator was to be founded by God, through his gracious restoration of man, and a new religion was to be instituted on that relation. This is that which God has done, to the praise of his own glorious grace.

IV. But, as God is not the restorer of a sinner, except in a Mediator, who expiates sins, appeases God, and sanctifies the sinner, I repeat it, except in that ‘one Mediator between God and men, the man Christ Jesus,’ it was not the will of our most glorious and most gracious God, alone and without this Mediator, either that there should be any foundation between Him and the sinner restored by Him, or that there should be an object to the *religion*, which, to the honour of the Restorer and to the eternal felicity of the restored, he would construct upon that relation. For it pleased the Father, through Christ, to reconcile all things to Himself, and by him to restore both those things which

are in heaven, and those on earth. It also pleased the Father 'that all men should honour the Son, even as they honour the Father;' so that whosoever does not honour the Son, does not honour the Father.

V. Wherefore, after the entrance of sin, there has been no salvation of men by God, except through Christ, and no saving worship of God, except in the name of Christ, and with regard to Him who is [*Christus*] the Anointed One for sinners, but the saviour of them who believe on Him; so that whosoever is without God is without Christ; and he that is without Christ, is without the faith, the worship and the religion of Christ; and without the faith and hope of this Christ, either promised and shadowed forth in types, or exhibited and clearly announced, neither [*antiquitas*] were the ancient Patriarchs saved, nor can we be saved.

VI. On this account, as the transgression of the first covenant contains the necessity of constituting another religion, and as this would not have occurred if that first covenant had not been made, it appears that. those things upon which the Scriptures treat, concerning the first covenant, and its transgression on the part of the first human beings, contain the occasion of the restoration which God was to make through Christ, and that they were, therefore, to be thus treated in the Christian Religion. This conclusion is easily drawn from the very form of the narration given by Moses.

VII. God is also the object of the Christian Religion, both as Creator, and as Restorer in Christ, the Son of his love; and these titles contain the reason why God can demand religion from man, who has been formed by his CREATOR *a creature*, and by his RESTORER *a new creature*. In this object, also, must be considered what [*velit esse*] is the will of the GLORIFIER of man, who leads him out from the demerit of sin, and from misery, to eternal felicity. These three names, CREATOR, RESTORER, and GLORIFIER, contain the most powerful arguments by which man is persuaded to religion.

VIII. But because it was the good pleasure of God to make this restoration through his Son, Jesus Christ, the Mediator, therefore, the Son of God, as constituted by the Father CHRIST and LORD, is likewise an object of the Christian Religion subordinate to God; though he on earth, as the Word of his Father, both may be and ought to be considered as existing in the Father from all eternity.

33 Disputation XXXIII

ON THE RESTORATION OF MAN

I. Since God is the object of the Christian Religion, not only as the Creator, but also and properly as the Restorer, of the human race, and as we have finished our treatise on the creation, we will now proceed to treat on the restoration of mankind, because it is that which contains, in itself, another cause why God by deserved right can require religion from a man and a sinner.

II. This restoration is the restitution, and the new or the second creation, of sinful man, obnoxious through sin to death temporal and eternal, and to the dominion of sin.

III. The Antecedent or Inly-moving cause is the gracious mercy of God, by which [*voluit*] it was his pleasure to pardon sin and to succour the misery of his creature.

IV. The Matter about which [it is exercised] is man, a sinner, and, on account of sin, obnoxious to the wrath of God and the servitude of sin. This matter contains in itself the outwardly moving cause of his gracious mercy, but accidentally, through this circumstance, that God delights in mercy; for [*alioquin*] in every other respect sin is *per se* and properly the external and meritorious cause of wrath and damnation.

V. We may indeed conceive the Form, under the general notion of restitution, reparation, or redemption; but we do not venture to give an explanation of it, except under two particular acts, the first of which is the remission of sins, or the being received into favour; the other is the renewal or sanctification of sinful man after the image of God, in which is contained his adoption into a son of God.

VI. The first End is the praise of the glorious grace of God, which springs from, and exists at the same time with, the very act of restitution or redemption; the other End is, that, after men have been thus repaired, they 'should live soberly, righteously and godly, in this present world,' and should attain to a blissful felicity in the world to come.

VII. But it has pleased God not to exercise this mercy in restoring man, without the declaration of his justice, by which He loves righteousness and hates sin; and He has, therefore, appointed that the mode of transacting this restoration should be through a Mediator intervening between Him and sinful man, and that this restoration should be so performed as to make it certain and evident that God hates sin and loves righteousness, and that it is his will to remit nothing of his own right, except after his justice had been satisfied.

VIII. For the fulfilling of this mediation, God has constituted his only begotten Son the Mediator between Him and men, and indeed a Mediator through his own blood and death; for it was not the will of God that, without the shedding of blood and the intervention of the death of the Testator himself, there should be any remission, or a confirmation of the New Testament, which promises remission and the inscribing of the law of God in the hearts [of believers].

IX. This is the reason why the second object of the Christian Religion, in subordination to God, is Jesus Christ, the Mediator of this restoration, after the Father had made Him Christ [the Anointed One] and had constituted Him the Lord and the Head of the church, so that we must, through Him, approach to God for the purpose of performing [acts of] religion to Him; and the duty of religion must be rendered to Him, with God the Father, from which duty we by no means exclude the Spirit of the Father and the Son.

34 Disputation XXXIV

ON THE PERSON OF OUR LORD JESUS CHRIST

I. Because our Lord Jesus Christ is the secondary object of the Christian Religion, we must further treat on Him, as such, in a few Disputations. But we account it necessary, in the first place, to consider the person, [*qualis*] of what kind he is, in Himself.

II. We say that this person is the Son of God and the Son of man, consisting of two natures, the divine and the human, inseparably united without mixture or confusion, not only according to habitude or [*inhabitatio*] indwelling, but likewise by that union which the ancients have correctly denominated *hypostatical*.

III. He has the same nature with the Father, by internal and external communication.

IV. He has his human nature from the Virgin Mary through the operation of the Holy Spirit, who [*supervenit*] came upon her and overshadowed her by fecundating her seed, so that from it the promised Messiah should, in a supernatural manner, be born.

V. But, according to his human nature, he consists of a body truly organic, and of a soul truly human which [*vivificavit*] quickened or animated his body. In this, he is similar to other persons or human beings, as well as in all the essential and natural properties both of body and soul.

VI. From this personal union arises a communication [*idiomatum*] of forms or properties; such communication, however, was *not real*, as though some things which are proper to the Divine nature were effused into the human nature; but it was *verbal*, yet it rested on the truth of this union, and intimated the closest conjunction of both the natures.

COROLLARY

The word $\alpha\upsilon\tau\omicron\theta\epsilon\omicron\varsigma$ ‘very God,’ so far as it signifies that the Son of God has the Divine Essence from Himself, cannot be ascribed to the Son of God, according to the Scriptures and the sentiments of the Greek and Latin churches.

35 Disputation XXXV

ON THE PRIESTLY OFFICE OF CHRIST

I. Though the person of Christ is, on account of its excellence, most worthy to be honoured and worshipped, yet, that he might be, according to God, the object of the Christian Religion, two other things, through the will of God, were necessary:

1. That he should undertake some offices for the sake of men, to obtain eternal salvation for them.
2. That God should bestow on Him dominion or lordship over all things, and full power to save and to damn, with an express command, ‘that all men should honour the Son even as they honour the Father,’ and that ‘every knee should bow to him, to the glory of God the Father.’

II. Both these things are comprehended together under the title of saviour and Mediator. He is a saviour, so far as that comprises the end of both, and a Mediator, as it denotes the method of performing the end of both. For the act of saving, so far as it is ascribed to Christ, denotes the acquisition and communication of salvation. But Christ is the Mediator of men before God in soliciting and obtaining salvation, and the Mediator of God with men in imparting it. We will now treat on the former of these.

III. The Mediator of men before God, and their Saviour through [*impetrationem*] the soliciting and the acquisition of salvation, (which is also called, by the orthodox, ‘through the mode of merit’), has been constituted a Priest, by God, not according to the order of Levi, but according to that of Melchisedec, who was ‘priest of the Most High God,’ and at the same time ‘King of Salem.’

IV. Through the nature of a true and not of a typical Priest was at once both Priest and Victim in one person, which [duty], therefore, He could not perform except through true and [*solidam*] substantial obedience towards God who imposed the office on Him.

V. In the Priesthood of Christ, must be considered the preparation for the office, and the discharge of it.

1. The PREPARATION is that of the priest and of the victim; *The Priest* was prepared by vocation or the imposition of the office, by the sanctification and consecration of his person through the Holy Spirit, and through his obedience and sufferings,

and even in some respect by his resuscitation from the dead. *The victim* was also prepared by separation, by obedience, (for it was necessary that the victim should likewise be holy), and by being slain.

2. **VI.** The DISCHARGE of this office consists in the offering or presentation of the sacrifice of his body and blood, and in his intercession before God. Benediction or blessing, which, also, belonged to the sacerdotal office in the Old Testament, will, in this case, be more appropriately referred to the very communication of salvation, as we read in the Old Testament that kings, also, dispensed benedictions.

VII. The [*apotelesmata*] results of the fulfillment of the sacerdotal office are, reconciliation with God, the obtaining of eternal redemption, the remission of sins, the Spirit of grace, and life eternal.

VIII. Indeed, in this respect, the Priesthood of Christ was propitiatory. But, because we, also, by his beneficence have been constituted Priests to offer thanksgivings to God through Christ, therefore, he is also a eucharistical Priest, so far as he offers our sacrifices to God the Father, that, when they are offered by his hands, the Father may receive them with acceptance.

IX. It is evident, from those things which have been now advanced, that Christ, in his sacerdotal office, has neither any successor, vicar, nor associate,

- whether we consider the oblation, both of his propitiatory sacrifice which he offered of those things which were his own, and of his eucharistical sacrifice which he offered of those also, which belonged to us,
- or whether we consider his intercession.

COROLLARIES

1. We deny that the comparison between the Priesthood of Christ and that of Melchisedec, consisted either principally or in any manner in this, that Melchisedec offered bread and wine when he met Abraham returning from the slaughter of the kings.
2. That the propitiatory sacrifice of Christ is bloodless, implies a contradiction, according to the Scriptures.
3. The living Christ [*repraesentatur*] is presented to the Father in no other place than in Heaven. Therefore, He is not offered in the Mass.

36 Disputation XXXVI

ON THE PROPHETICAL OFFICE OF CHRIST

- I. The prophetical office of Christ comes under consideration in two views
 - either as He executed it in His own person [*conversatus*] while He was a sojourner on earth,
 - or as He administered it when seated in heaven, at the right hand of the Father.

In the present Disputation, we shall treat upon it according to the former of these relations.

II. The proper object of the prophetical office of Christ was not the Law, though [*explicuerit*, he explained or] fulfilled that, and freed it from depraved corruptions; neither was it *επαγγελια*, the Promise, though He confirmed that which had been made to the Fathers; but it was the Gospel and the New Testament itself, or ‘the kingdom of heaven and its righteousness.

III. In this prophetical office of Christ are to be considered both the Imposition of the office, and the Discharge of it.

1. The *Imposition* has Sanctification, Instruction or Furnishing, Inauguration, and the Promise of assistance.

a) **IV.** Sanctification is that by which the Father sanctified Him to his office, from the very moment of his conception by the Holy Spirit, (whence, he says, ‘To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth’), and, indeed, in a manner far more excellent than that by which Jeremiah and John are said to have been sanctified.

b) **V.** Instruction, or Furnishing, is a conferring of those gifts which are necessary for discharging the duties of the prophetical office; and it consists in a most copious effusion of the Holy Spirit upon Him, and in its [*mansionem*] abiding in Him — ‘the Spirit of wisdom and understanding, of counsel and might, of knowledge and of the fear of the Lord;’ by which Spirit [*factum ut*] it came to pass that it was his will to teach according to godliness all those things which were to be taught, and that [*auderet*] He had the courage to teach them — his mind and affections, both concupiscible and irascible, having been sufficiently and abundantly instructed or furnished against all impediments.

VI. But the Instruction in things necessary to be known is said, in the Scriptures, to be imparted by vision and hearing, by a familiar [*intuitionem*] knowledge of the secrets of the Father, which is intimated in the phrase in which He is said to be in the bosom of the Father, and in heaven.

- c) **VII.** His Inauguration was made by the baptism which John conferred on Him, when a voice came from the Father in heaven, and the Spirit, ‘in a bodily shape, like a dove, descended upon him.’ These were like [*literae fiduciariae*] credential letters, by which the power of teaching was asserted and claimed for Him as the Ambassador of the Father.
 - d) **VIII.** To this, must be subjoined the promised perpetual Assistance of the Holy Spirit, resting and remaining upon Him in this very [*signo*] token of a Dove, that He might administer [*animose*] with spirit an office so arduous.
2. **IX.** In the DISCHARGE of this office, are to be considered the Propounding of the doctrine, its Confirmation and the Result.
- a) **X.** The Propounding of the doctrine was made in a manner suitable, both to the things themselves, and to persons — to his own person, and to the persons of those whom He taught with grace and authority, by accepting the person of no man, of whatsoever state or condition he might be.
 - b) **XI.** The Confirmation was given both by the holiness which exactly answers to the doctrine, and by miracles, predictions of future things, the revealing of the thoughts of men and of other secrets, and by His most bitter and contumelious death.
 - c) **XII.** The Result was two-fold: The FIRST was one that agreed with the nature of the doctrine itself — the conversion of a few men to him, but without such a knowledge of him as the doctrine required; for their thoughts were engaged with the notion of restoring the external kingdom. The SECOND, which arose from the depraved wickedness of his auditors, was the rejection of the doctrine, and of him who taught it, his crucifixion and murder. Wherefore, he complains concerning himself, in Isa. xlix. 4 ‘I have laboured in vain, I have spent my strength for nought.’

XIII. As God foreknew that this would happen, it is certain that He willed this prophetic office to serve, for the consecration of Christ, through sufferings, to undertake and administer the sacerdotal and regal office. And thus the prophetic office of Christ, so far as it was administered by Him through his apostles and others of his servants, was the means by which His church was brought to the faith, and was saved.

COROLLARY

We allow this question to become a subject of discussion: Did the soul of Christ receive any knowledge immediately from the *Logos* operating on it, without the intervention of the Holy Spirit, which is called *the knowledge of union*?

37 Disputation XXXVII

ON THE REGAL OFFICE OF CHRIST

I. As Christ, when consecrated by his sufferings, was made the Author of salvation to all who obey him; and as for this end, not only the solicitation and the obtaining of blessings were required, (to which the sacerdotal office was devoted), but also the communication of them, it was necessary for Him to be invested with the regal dignity, and to be constituted Lord over all things, with full power to bestow salvation, and whatever things are necessary for that purpose.

II. The kingly office of Christ is a mediatorial function, by which, the Father having constituted Him Lord over all things which are in heaven and in earth, and peculiarly the King and the head of his church, He governs all things and the church, to her salvation and the glory of God. We will view this office in accommodation to the church, because we are principally concerned in this consideration.

III. The functions belonging to this office seem to be the following: Vocation to a participation in the kingdom of Christ, Legislation, the Conferring of the blessings in this life necessary to salvation, the Averting of the evils opposed to them, and the Last Judgment and the circumstances connected with it.

IV. Vocation is the first function of the regal office of Christ, by which He calls sinful men to repent and believe the Gospel — a reward being proposed concerning a participation of the kingdom, and a threatening added of eternal destruction from the presence of the Lord.

V. Legislation is the second function of the regal office of Christ, by which He prescribes to believers their duty, that, as His subjects, they are bound to perform to Him, as their Head and Prince — a sanction being added through rewards and punishments, which properly agree with the state of this spiritual kingdom.

VI. Among the blessings which the third function of the regal office of Christ serves to communicate, we number not only the Remission of sins and the Spirit of grace inwardly witnessing with our hearts that we are the children of God, but likewise all those blessings which are necessary for the discharge of the office; as Illumination, the Inspiring of good thoughts and desires, [*corroboratio*] Strength against temptations, and, in brief, the

Inscribing of the law of God in our hearts, In addition to these, as many of the blessings of this [*animalis*] natural life, as Christ knows will contribute to the salvation of those who believe in Him. But the evils over the averting of which this function presides, must be understood as being contrary to these blessings.

VII. Judgment is the last act of the regal office of Christ, by which, justly, and without respect of persons, He pronounces sentence concerning all the thoughts, words, deeds and omissions of all men, who have been previously summoned and placed before His tribunal; and by which He irresistibly executes that sentence through a just and gracious [*retributionem*] rendering of rewards, and through the due retribution of punishments, which consist in the bestowing of life eternal, and in the infliction of death eternal.

VIII. The results or consequences which correspond with these functions, are,

1. The Collection or gathering together of the church, or the building of the temple of Jehovah; this gathering together consists of the calling of the Gentiles, and the bringing back or the restoration of the Jews, through the faith which answers to the divine vocation.
2. Obedience performed to the commands of Christ by those who have believed in the Lord, and who have, through faith, been made citizens of the kingdom of heaven.
3. The Obtaining of the remission of sins, and of the Holy Spirit, and of other blessings which conduce to salvation, as well as a deliverance from the evils which molest [believers] in the present life.
4. Lastly. The resurrection from the dead, and a participation of life eternal.

IX. The means by which Christ administers his kingdom, and which principally come under our observation in considering the church, are the word, and the Holy Spirit, which ought never to be separated from each other. For this Spirit ordinarily employs the word, or the meaning of the word, in its external preaching; and the word alone, without the illumination and the inspiration of the Holy Spirit, is insufficient. But Christ never separates these two things, except through the fault of those who reject the word and resist the Holy Spirit.

X. The opposite results to these consequences are, the Casting away of the yoke [of Christ], the Imputation of sin, the Denial or the Withdrawing of the Holy Spirit, and the Delivering over to the power of Satan to a reprobate mind, and to hardness of heart, with other temporal evils, and, lastly, Death eternal.

XI. From these things, it appears that the prophetic office, by which a church is collected through the word, ought to be [*succenturiatum*] a reserve or accessory to the regal office; and, therefore, that the administrators of it are rightly denominated 'the apostles and the servants of Christ,' as of Him who sends them forth into the whole world, over which He has the power, and who puts words into their mouths, whose continued assistance is likewise necessary, that the word may produce such fruit as agrees with its nature.

XII. This regal office is so peculiar to Christ, under God the Father, that He admits no man, even subordinately, into a participation of it, as if he would employ such an one for a ministerial head. For this reason, we say, that the Roman Pontiff, who calls himself the head and spouse, though under Christ, is Antichrist.

38 Disputation XXXVIII

ON THE STATES OF CHRIST'S HUMILIATION AND EXALTATION

I. Respecting the imposition and the execution of the offices which belong to Christ, two states of his usually come under consideration, both of them being required for this purpose — that he may be able to bear the name of Saviour according to the will of God, and, in reality, to perform the thing signified under this name. One of these states is that of his humiliation, and is, according to the flesh, [*animalis*] natural; the other is that of glory, according to the Spirit, and is spiritual.

II. To the First State, that of his humiliation, belong the following articles of our belief: 'He suffered under Pontius Pilate, was crucified, dead and buried; he descended into hell.' To the Latter State, that of his exaltation, belong these articles: 'He arose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.'

III. The Sufferings of Christ contain every kind of reproaches and torments, both of soul and body, which were inflicted on Him partly by the fury of his enemies, and partly by the immediate chastisement of his Father. We say that these last are not contrary to the good of the natural life, but to that of the spiritual life. But we deduce the commencement of these sufferings [*a captivitate*] from the time when he was taken into custody; for we consider those things which previously befell Him, rather to have been προπαθειας, forerunners of his sufferings, by which [*exploraretur*] it might be put to the test, whether, with the prescience of those things which were to be endured, and, indeed, through an experimental knowledge, he would still be ready by voluntary obedience to endure other sufferings.

IV. The Crucifixion has the mode of murder, by which mode we are taught, that Christ was made a curse for us, that we, through his cross, might be delivered from the curse of the law; for this seems to have been the entire reason why God pronounced him accursed who hung on a tree or cross, that we might understand that Christ, having been crucified rather by Divine [*dispensatione*] appointment, than by human means, [*censeri*] was reckoned accursed for our sake, by God himself.

V. The Death of Christ was a true separation of his soul from the body, both according to its effects and according to place. It would indeed have ensued from crucifixion, and especially from the breaking of his legs; on which account, he is justly said to have been

killed by the Jews; but death [*praeoccupata est*] was anticipated, or previously undertaken, by Christ himself, that He might declare Himself to have received power from God the Father to lay down his soul and life, and that He died a voluntary death. The former of these seems to relate to the confirmation of the truth which had been announced by Him as a Prophet, and the latter, to the circumstances of His Priestly Office.

VI. The Burial of Christ has relation to his certain death; and His remaining in the grave signifies, that He was under the dominion of death till the hour of his resurrection. This state, we think, was denoted by the existence of Christ [*apud inferos*] among the dead, of which his descent into Hell [or *Hades*] was the commencement, as his interment was that of his remaining in the tomb. This interpretation is confirmed, both by the Second chapter of the Acts of the Apostles, and by the consent of the ancient church, who, in the Symbol of her Belief, had only the one or the other of these expressions,

- either ‘He descended into hell,’
- or ‘He was buried.’

Yet if any man thinks the meaning of this article — ‘He descended into hell’ — to be different from that which we have given, we will not contradict his opinion, provided it be agreeable to the Scriptures and to the analogy of faith.

VII. This state [of humiliation] was necessary, both that He might yield obedience to his Father, and that, having been tempted in all things without sin, He might be able [*compati*] to sympathize with those who are tempted, and, lastly, that He might, by suffering, be consecrated as Priest and King, and might enter into his own glory.

VIII. But this state of glory and exhaltation contains three degrees — His Resurrection, Ascension into heaven, and Sitting at the right hand of the Father.

IX. The commencement of his glory was his deliverance from the bonds [*inferni*] of the grave, and his rising again from the dead, by which his body, that was dead and had been laid in the sepulcher, after the effects of death had been destroyed in it, was reunited to his soul, and brought back again to life, not to this *natural*, but to a *spiritual* life; though, [*abundante*] from the overflowing force of natural life, he was able to perform its functions as long as it was necessary for Him to remain with his disciples in the present life, after having ‘arisen again from the dead,’ [*ad fidem resurrectioni adhibendum*] to impart credibility to his resurrection. We ascribe this resurrection, not only to the Father through the Holy Spirit, but likewise to Christ himself, who had the power of taking up his life again.

X. The assumption of Christ into heaven contains the progress of his exaltation. For, as he had finished, on earth, the office enjoined, and had received a body,

- not a natural, earthly, corruptible, fleshly and ignominious body,
- but one spiritual, heavenly, incorruptible and glorious,

and as other [*munia*] duties, necessary for procuring the salvation of men, were to be performed in and concerning heaven, it was [*fas*] right and proper that he should rise and be exalted to heaven, and should remain there until he comes to judgment.

From these premises, the dogma of the Papists concerning Transubstantiation, and that of the Ubiquitarians concerning Consubstantiation, or the bodily presence of Christ in, with and, under the bread, are refuted.

XI. The Exaltation of Christ to the right hand of the Father is the supreme degree of his exaltation; for it contains the consummate glory and power which have been communicated to Christ himself by the Father. Glory, in his being seated with the Father in the throne of majesty,

- both because the regal office has been conferred on Him, with full command, and on earth above all and over all created things,
- and because the dignity was conferred on Him of further discharging [the duties of] the sacerdotal office, in that action which was to be performed in heaven by a more sublime High Priest [facto] constituted in heaven itself.

XII. In relation to the Priesthood, the state of humiliation was necessary; because it was the part of Christ to appear in Heaven before the face of his Father, sprinkled with his own blood, and to intercede for believers. It was also necessary, in relation to his *Regal Office*; (and in this behold the administration of the Prophetical Office placed in subordination to the Regal!), because (*debutit*) it was his duty to send the Word and the Spirit from heaven, and to administer from the throne of his majesty all things in the name of his Father, and especially his church, by conferring on those who obey him, the blessings promised in his word and sealed by his Spirit, and by inflicting evils on the disobedient after they have abused the patience of God as long as his justice could bear it. Of this administration, the last act will be the universal judgment, for which we are now waiting. ‘Come, Lord Jesus!’

39 Disputation XXXIX

ON THE WILL, AND COMMAND OF GOD THE FATHER AND OF CHRIST, BY WHICH THEY
WILL AND COMMAND THAT RELIGION BE PERFORMED TO THEM BY SINFUL MAN

I. In addition to the things that God has done in Christ, and Christ has done through the command of the Father, for the redemption of mankind, who were lost through sin, by which both of them have merited that [*religionem*] religious homage should be performed to them by sinful man — and in addition to the fact that the Father has constituted Christ the Saviour and Head, with full power and capability of saving through the administration of his Priestly and Regal offices, on account of which power, Christ is worthy to be worshipped with religious honours, and able to reward his worshipers, that He may not be worshipped in vain, — it was requisite that the will of God the Father and of Christ should be subjoined, by which they willed and commanded that religious worship should be offered to them, lest the performance of religion should be ‘will-worship,’ or superstition.

II. It was the will of God that this command should be proposed through the mode of a covenant, that is, through the mutual stipulation and promise of the contracting parties — of a covenant, indeed, which is never to be disannulled or to perish, which is, therefore, denominated ‘the new covenant,’ and is ratified by the blood of Jesus Christ as Mediator.

III. On this account, and because Christ has been constituted by the Father, a Prince and Lord, with the full possession of all the blessings necessary to salvation, it is also called ‘a Testament’ or ‘Will;’ therefore, he, also, as the Testator, is dead, and by his death, has confirmed the testamentary promise which had previously been made, concerning the obtaining of the eternal inheritance by the remission of sins.

IV. The stipulation on the part of God and Christ is, that God shall be God and Father in Christ [to a believer] if in the name, and by the command of God, he acknowledges Christ as his Lord and Saviour, that is, if he believe in God through Christ, and in Christ, and if he yield to both of them love, worship, honour, fear, and complete obedience as prescribed.

V. The promise, on the part of God the Father, and of Christ, is, that God will be the God and Father, and that Christ will be the saviour, (through the administration of His Sacerdotal and Regal Offices), of those who have faith in God the Father, and in Christ, and who, through faith, yield obedience to them; that is, God the Father, and Christ, will account the performance of religious duty to be grateful, and will crown it with a reward.

VI. On the other hand, the promise of sinful man is that he will believe in God and in Christ, and through faith will yield compliance or render obedience. But the stipulation is that God be willing to be mindful of his compact and holy [*testimonii*] declaration.

VII. Christ intervenes between the two parties; on the part of God, He proposes the stipulation, and confirms the promise with His blood; He likewise works a persuasion in the hearts of believers, and [*obsignat*] affixes to it His attesting seal, that the promise will be ratified. But, on the part of sinful man, He promises [to the Father] that, by the efficacy of his Spirit [*effecturum ut homo praestat*] He will cause man to perform the things which he has promised to his God; and, on the other hand, He requires of the Father, that, mindful of his own promise, He will deign to bestow on [*talibus*] those who answer this description, or believers, the forgiveness of all their sins, and life eternal. He likewise intervenes, by presenting to God the service performed by man, and by rendering it grateful and acceptable to God through the odour of his own fragrance.

VIII. External [*signacula*] seals or tokens are also employed to which the ancient Latin Fathers have given the appellation of 'Sacraments,' and which, on the part of God, seal the promise that has been made by Himself; but, on the part of men, they are 'the handwriting,' or bond of that obligation by which they had bound themselves that nothing may in any respect be wanting which seems to be at all capable of contributing to the nature and relation of the covenant and compact into which the parties have mutually entered.

IX. From all these things, are apparent the most sufficient perfection of the Christian Religion and its unparalleled excellence above all other religions, though they also be supposed to be true. Its Sufficiency consists in this

- both that it demonstrates the necessity of that duty which is to be performed by sinful man, to be completely absolute, and on no account to be remissible, by which the way is closed against *carnal security*
- and that it most strongly fortifies against *despair*, not only sinners, that they may be led to repentance, but also those who perform the duty, that they may, through the certain hope of future blessings, persevere in the course of faith and of good works upon which they have entered.

These two [despair and carnal security] are the greatest evils which are to be avoided in the whole of religion.

X. This is the Excellence of the Christian Religion above every other, that all these things are transacted by the intervention of Christ our Mediator, Priest and King, in which, numerous arguments are proposed to us, both for the establishment of the necessity of its performance, and for the confirmation of hope, and for the removal of despair, that cannot be shown in any other religion. On this account, therefore, it is not wonderful that Christ is said to be the Wisdom of God and the Power of God, manifested in the Gospel for the salvation of believers.

COROLLARY

No prayers and no duty, performed by a sinner, are grateful to God, except with reference to Christ; and yet, people have acted properly in desiring and in beseeching God, that he would be pleased to bless King Messiah and the progress of his kingdom.

40 Disputation XL

ON THE PREDESTINATION OF BELIEVERS

I. As we have hitherto treated on the object of the Christian Religion, that is, on Christ and God, and on the formal reasons why religion may be usefully performed to them, and ought to be, — among which reasons, the last is the will of God and His command that prescribes religion by [*pactionem*] the conditions of a covenant; — and as it will be necessary now to subjoin to this a discourse *on the vocation of men to a participation in that covenant*, it will not be improper for us, in this place, to insert one *on the Predestination*, by which God determined to treat with men according to that prescript, and by which He decreed to administer that Vocation, and the means to it. First, concerning the former of these.

II. That predestination is the decree of the good pleasure of God, in Christ, by which he determined, within Himself, from all eternity, to justify believers, to adopt them, and to endow them with eternal life, ‘to the praise of the glory of his grace,’ and even for the declaration of his justice.

III. This predestination is evangelical, and, therefore, per-emptory and irrevocable; and, as the Gospel is purely gracious, this predestination is also gracious, according to the benevolent [*affectum*] inclination of God in Christ. But that grace excludes every cause which can possibly be imagined to be capable of having proceeded from man, and by which God may be moved to make this decree.

IV. But we place Christ as the foundation of this predestination, and as the meritorious cause of those blessings which have been destined to believers by that decree. For the love with which God loves men absolutely to salvation, and according to which he absolutely intends to bestow on them eternal life, this love [*non est*] has no existence except in Jesus Christ, the Son of his love, who, both by his efficacious communication, and by his most worthy merits, is the cause of salvation, and not only the Dispenser of recovered salvation, but likewise the solicitor, obtainer, and restorer of that salvation which was lost. Therefore, sufficient is not attributed to Christ, when He is called *executor of the decree* which had been previously made, and without the consideration of Him as [the person] on whom that decree is founded.

V. We lay down a two-fold Matter for this predestination — divine things, and the persons to whom the communication of them has been predestinated.

1. Those divine things are the spiritual blessings which usually receive the appellations of *grace* and *glory*.
2. The persons are the faithful, or believers; that is, they believe in God who justifies the ungodly, and in Christ raised from the dead. But faith, that is, the faith which is on Christ, the Mediator between God and men, presupposes sin, and likewise the knowledge or acknowledgment of it.

VI. We place the Form of this predestination in the internal act itself of God, who fore-ordains to believers this union with Christ their Head, and [*communione*] a participation in His benefits. But we place the End in ‘the praise of the glory of the grace of God;’ and as this grace is the cause of that decree, it is equitable that it should be celebrated by [*illa*] glory, though God, by using it, has rendered it illustrious and glorious. In this place, too, occurs the mention of justice itself, as that by the intervention of which Christ was given as Mediator, and faith in Him was required; because, without this Mediator, God has neither willed to shew mercy, nor to save men without faith in Him.

VII. But, as this decree of predestination is according to election, which necessarily includes reprobation, we must likewise advert to it. As opposed to election, therefore, we define reprobation to be the decree of God’s anger or of his severe will, by which, from all eternity, He determined to condemn to eternal death all unbelievers and impenitent persons, for the declaration of his power and anger; yet so, that unbelievers are visited with this punishment, not only on account of unbelief, but likewise on account of other sins from which they might have been delivered through faith in Christ.

VIII. To both these is severally subjoined the execution of each; the acts of which are performed in that order in which they have been ordained by God in the decree itself; and the objects, both of the decree and of its execution, are completely the same and uniform, or they are invested with the same formal reason, though they are considered *in the decree*, as in the mind of God, through the understanding, but, *in the execution of it*, as such, actually in existence.

IX. This predestination is the foundation of Christianity, of salvation, and of the certainty of salvation; and St Paul treats upon it in his epistle to the Romans (viii. 28–30), in the ninth and following chapters of the same epistle, and in the first chapter of that to the Ephesians.

41 Disputation XLI

ON THE PREDESTINATION OF THE MEANS TO THE END

I. After we have finished our discussion on the predestination by which God has determined the necessity of faith in Himself and in Christ, for the obtaining of salvation, according to which faith is prescribed to be performed as the bounden duty of man to God and Christ; it follows, that we treat on the predestination by which God determines to administer the means to faith.

II. For, as that act of faith is not in the power of a natural, carnal, [*animalis*] sensual, and sinful man, and as no one can perform this act except through the grace of God, but as all the grace of God is administered according to the will of God — that will which He has had within Himself from all eternity — for it is an internal act, therefore, some certain predestination must be preconceived in the mind and will of God, according to which He dispenses that grace, or the means to it.

III. But we can define this predestination, that it is the eternal decree of God, by which [*constituit*] He has wisely and justly resolved, within Himself, to administer those means which are necessary and sufficient to produce faith in [the hearts of] sinful men, in such a manner as He knows to be comfortable with His mercy and with His severity, to the glory of His name and to the salvation of believers.

IV. The Object of this predestination is, both the means of producing this faith, and the sinful men to whom He has decreed either to give or not to give this faith, as the object of the predestination discussed in the preceding Disputation was faith itself, existing in the preconception of the mind of God.

V. The Antecedent, or Inly-moving Cause, impelling to make the decree, is not only the Mercy of God, but also His Severity. But His wisdom prescribes the mode which His Justice administers, that what is justly due to Mercy may be attributed to it, and that, in the mean time, regard may be had to Severity, according to which God threatens that He will send a famine of the word on the earth.

VI. The Matter is the conceded or the denied dispensation of the means. The Form is the ordained dispensation itself, according to which it is granted to some men and denied to others, or it is granted or denied on *this* and not on *that condition*.

VII. The End for the sake of which, and the end which, are conjoined to the administration itself at the very same moment, and are the declaration of the mercy of God, and of His severity, wisdom and justice. The end [*cui*] for which it was intended, and which follows from the administration, is the salvation of believers. The Results are, the condemnation of unbelievers, and the still more grievous condemnation of some men.

VIII. But the proper and peculiar Means destined, are the word and Spirit; to which, also, may be joined the good and the evil things of this natural life, which God employs for the same end, and of the nature and efficacy of which we shall treat in the Disputation *On Vocation*, where they are used.

IX. To these Means, we attribute two epithets, ‘necessity’ and ‘sufficiency’ [§ III], which belong to them according to the will and nature of God, and which we also join together.

1. Necessity is in them; because, without them, a sinner cannot conceive faith.
2. Sufficiency also is in them; because they are employed in vain, if they be not sufficient; yet we do not account it necessary to place this sufficiency in the first moment in which they begin to be used, but in the entire progress and completion.

X. God destines these means to no persons on account of, or according to, their own merits, but through mere grace alone; and He denies them to no one, except justly, on account of previous transgressions.

42 Disputation XLII

ON THE VOCATION OF SINFUL MEN TO CHRIST, AND TO A PARTICIPATION OF SALVATION IN HIM

I. The vocation or calling to the communion of Christ and its benefits, is the gracious act of God, by which, through the word and His Spirit, he calls forth [*reos*] sinful men, subject to condemnation and placed under the dominion of sin, from the condition [*animalis*] of natural life, and out of the defilements and corruptions of this world, to obtain a supernatural life in Christ through repentance and faith, that they may be united in Him, as their head destined and ordained by God, and may enjoy [*communione*] the participation of his benefits, to the glory of God and to their own salvation.

II. The Efficient Cause of this vocation is God and the Father in the Son; the Son, also, Himself, as constituted Mediator and King by God the Father, calls men by the Holy Spirit, as He is the Spirit of God given to the mediator, and the Spirit of Christ, the King and the Head of His church, by whom the Father and the Son both ‘work hitherto.’ But this vocation is so administered by the Spirit, that He also, is properly denominated the author of it. For He appoints Bishops in the church, He sends teachers, He furnishes them with gifts, He grants them divine aid, and imparts force and authority to the word.

III. The Antecedent or Inly-moving Cause is the grace, mercy and philanthropy of God, by which He is inclined to succour the misery of sinful men, and to bestow blessedness upon him. But the Disposing Cause is, the wisdom and the justice of God, by which He knows the method by which it is proper for this vocation to be administered, and by which He wills to dispense it as it is proper and fit. From this, arises the decree of His will concerning its administration and mode.

IV. The Instrumental Cause of vocation is the word of God administered by the aid of man, either by preaching or by writing; and this is the *ordinary* instrument; or it is the divine word immediately proposed by God, inwardly to the mind and will, without human [*operam*] aid or endeavour; and this is *extraordinary*. The word employed, in both these cases, is that both of the Law and of the Gospel, subordinate to each other in their separate services.

V. The Matter of vocation is men constituted in their sensual life, as worldly, natural, sensual, and sinful.

VI. *The Boundary from which* they are called, is, both the state of sensual or natural life, and that of sin and of misery on account of sin; that is, from condemnation and guilt, and afterwards from the bondage and dominion of sin.

VII. *The Boundary to which* they are called, is, the communication of grace, or of supernatural good, and of every spiritual blessing, the plenitude of which resides in Christ — also their power and force, as well as the inclination to communicate them.

VIII. The Proximate End of vocation is, that men may love, fear, honour and worship God and Christ — may in righteousness and true holiness, according to the command of the word of God, render obedience to God who calls them, and may, by this means, make their calling and election sure.

IX. The Remote End is the salvation of those who are called, and the glory of God and of Christ who calls; both of which are placed in the union of God and man. For as God unites Himself to man, and declares Himself to be prepared to unite Himself to him, he makes his own glory illustrious; and, as man is united to God, he obtains salvation.

X. This vocation is both external and internal. The External vocation is by the ministry of men propounding the word. The Internal vocation is through the operation of the Holy Spirit illuminating and affecting the heart, that attention may be paid to those things which are spoken, and that [*fides*] credence may be given to the word. From the concurrence of both these, arises the efficacy of vocation.

XI. But that distribution is not of a genus into its species, but of a whole into its parts; that is, the distribution of the whole vocation into partial acts concurring together to one result, which is obedience yielded to the vocation. Hence, the company of those who are called and who answer to the call, is denominated ‘a Church.’

XII. The accidental [*per accidens*] issue of vocation is, the rejection of the doctrine of grace, contempt of the divine counsel, and resistance manifested against the Holy Spirit, of which the proper and *per se* cause is, the wickedness and hardness of the human heart; and to this not unfrequently is added the just judgment of God, avenging the contempt shown to his word, from which arise blindness of mind, hardening of the heart, and a delivering up to a reprobate [*sensum*] mind, and to the power of Satan.

43 Disputation XLIII

ON THE REPENTANCE BY WHICH MEN ANSWER TO THE DIVINE VOCATION

I. As, in the matter of salvation, it has pleased God to treat with man by [*rationem*] the method of a covenant, that is, by a stipulation, or a demand and a promise, and as even vocation has regard to a participation in the covenant; it is instituted on both sides and separately, that man may perform the requisition or command of God, by which he may obtain [the fulfillment of] his promise. But this is the mutual relation between these two — the promise is tantamount to an argument, which God employs, that He may obtain from man that which He demands; and the compliance with the demand, on the other hand, is the condition, without which man cannot obtain what has been promised by God, and through [the performance of] which he most assuredly obtains the promise.

II. Hence, it is apparent that the first of all which accepts this vocation is the faith, by which a man believes that, if he complies with the requisition, he will enjoy the promise, but that if he does not comply with it, [*cariturum*] he will not be put in possession of the things promised, nay, that the contrary evils will be inflicted on him, according to the nature of the divine covenant, in which there is no promise without a punishment opposed to it. This faith is the foundation on which rests the obedience that is to be yielded to God; and it is, therefore, the foundation of religion.

III. But divines generally place three parts in this obedience. The First is Repentance, for it is the calling of sinners to righteousness. The Second is Faith in Christ, and in God through Christ; for vocation is made through the Gospel, which is the word of faith. The Third is the Observance of God's commands, in which consists holiness of life, to which believers are called, and without which no man shall see God.

IV. Repentance is [*dolor*] grief or sorrow on account of sins known and acknowledged, the debt of death contracted by sin, and on account of the slavery of sin, with a desire to be delivered. Hence, it is evident, that three things concur in penitence — the First as an antecedent, the Second as a consequence, and the Third as properly and most fully comprising its nature.

V. That which is tantamount to an Antecedent is the Knowledge or Acknowledgment of sin. This consists of a two-fold knowledge:

1. A general knowledge by which is known what is sin universally and according to the prescript of the law.

2. A particular knowledge, by which it is acknowledged that sin had been committed, both from a recollection of the bad deeds perpetrated and of the good omitted, and from the examination of them according to the law.

This acknowledgment, has, united with it, a consciousness of a two-fold demerit, of damnation or death, and of the slavery of sin; 'for the wages of sin is death;' and 'he who sins is the slave of sin.' This acknowledgment is either internal, and made in the mind, or it is external, and receives the appellation of 'confession.'

VI. That which intimately comprises the nature of repentance is, sorrow on account of sin committed, and of its demerit, which is so much the deeper, as the acknowledgment of sin is clearer, and more copious. It is also produced from this acknowledgment by means of a two-fold fear of punishment:

1. A fear not only of bodily and temporal punishment, but likewise of that which is spiritual and eternal.
2. The fear of God, by which men are afraid of the judgment of such a good and just Being, whom they have offended by their sins. This fear may be correctly called 'initial;' and we believe that it has some hope annexed to it.

VII. That which follows as a Consequence, is the desire of deliverance from sin, that is, from the condemnation of sin and from its dominion, which desire is so much the more intense, by how much the greater is the acknowledgment of misery and sorrow on account of sin.

VIII. The Cause of this repentance is, God by his word and Spirit in Christ. For it is a repentance tending not to despair, but to salvation; but such it cannot be, except with respect to Christ, in whom, alone, the sinner can obtain deliverance from the condemnation and dominion of sin. But the word which he uses at the beginning is the word of the law, yet not under the legal condition peculiar to the law, but under that which is annexed to the preaching of the Gospel, of which the first word is, that deliverance is declared to penitents. The Spirit of God may, not improperly, be denominated 'the Spirit of Christ,' as he is Mediator; and it first urges a man by the word of the law, and then shows him the grace of the Gospel. The connection of the word of the law and that of the Gospel, which is thus skillfully made, removes all self-security, and forbids despair, which are the two pests of religion and of souls.

IX. We do not acknowledge satisfaction, which the Papists make to be the third part of repentance, though we do not deny that the man who is a real penitent will endeavour to make satisfaction to his neighbour against whom he owns that he has sinned, and to the church that he has injured [*scandalo*] by the offence. But satisfaction can by no means be rendered to God, on the part of man, by repentance, sorrow, contrition, almsgiving, or by the voluntary susception and infliction of punishments. If such a course were prescribed by God, the consciences of men must necessarily be tormented with the continual anguish of a threatening hell, not less than if no promise of grace had been made to sinners. But

God considers this repentance, which we have described, if it be true, to be worthy of a gracious deliverance from sin and misery; and it has faith as a consequence, on which we will treat in the subsequent disputation.

COROLLARY

Repentance is not a sacrament, either with regard to itself, or with regard to its external tokens.

44 Disputation XLIV

ON FAITH IN GOD AND CHRIST

I. In the preceding Disputation, we have treated on the first part of that obedience which is yielded to the vocation of God. The second part now follows, which is called ‘the obedience of faith.’

II. Faith, generally, is the assent given to truth; and divine faith is that which is given to truth divinely revealed. The foundation on which Divine faith rests is two-fold

- the one external and out of or beyond the mind
 - the other internal and in the mind.
1. The external foundation of faith is the very veracity of God [*enunciantis*] who makes the declaration, and who can declare nothing that is false.
 2. The internal foundation of faith is two-fold
 - both the general [*notio*] idea by which we know that God is true
 - and [*notitia*] the knowledge by which we know that it is the word of God.

Faith is also two-fold, according to the mode of revelation, being both legal and evangelical, of which the latter comes under our present consideration, and tends to God and Christ.

III. Evangelical faith is an assent of the mind, produced by the Holy Spirit, through the Gospel, in sinners, who, through the law, know and acknowledge their sins, and are penitent on account of them, by which they are not only fully persuaded within themselves that Jesus Christ has been constituted by God the author of salvation to those who obey Him, and that he is their own saviour if they have believed in Him, and by which they also believe in Him as such, and through Him on God as the Benevolent Father in Him, to the salvation of believers and to the glory of Christ and God.

IV. The Object of faith is not only the God and Father of our Lord Jesus Christ, but likewise Christ himself who is here constituted by God the author of salvation to those that obey Him.

V. The Form is the assent that is given to an object of this description; which assent is not acquired by [*discursum*] a course of reasoning from principles known by nature; but it is an assent infused above the order of nature, which, yet, is confirmed and increased by the daily exercises of prayers and mortification of the flesh, and by the practice of good works. Knowledge is antecedent to faith; for the Son of God is beheld before a sinner believes on Him. But [*fiducia*] trust or confidence is consequent to it; for, through faith, confidence is placed in Christ, and through Him in God.

VI. The Author of faith is the Holy Spirit, whom the Son sends from the Father, as his Advocate and [*Vicarium*] Substitute, who may manage his cause in the world and against it. The Instrument is the Gospel, or the word of faith, containing [*sensum*] the meaning concerning God and Christ which the Spirit proposes to the understanding, and of which [*persuadet*] He there works a persuasion.

VII. The Subject [*in quo*] in which it resides, is the mind, not only as it acknowledges this object to be true, but likewise to be good, which the word of the Gospel declares. Wherefore, it belongs not only to the theoretical understanding, but likewise to [*affectivum*] that of the affections, which is practical.

VIII. The Subject [*cui*] to which [it is directed], or the object about which [it is occupied], is sinful man, acknowledging his sins, and penitent on account of them. For this faith is necessary for salvation to him who believes; but it is unnecessary to one who is not a sinner; and, therefore, no one except a sinner, can know or acknowledge Christ for his saviour, for he is the saviour of sinners. The End, which we intend for our own benefit, is salvation in its nature. But the Chief End is the glory of God through Jesus Christ.

COROLLARY

‘Was the faith of the Patriarchs under the covenants of promise, the same as ours under the New Testament, with regard to its substance?’ We answer in the affirmative.

45 Disputation XLV

ON THE UNION OF BELIEVERS WITH CHRIST

I. As Christ is constituted by the Father the saviour of those that believe, who, being exalted. in heaven to the right hand of the Father, communicates to believers all those blessings which he has solicited from the Father, and which He has obtained by his obedience and [*actu*] pleading, but as [*communicatio*] the participation of blessings cannot be through communication, unless where there has previously been [*ordinatu*] an orderly and suitable union between him who communicates and those to whom such communications are made, it is, therefore, necessary for us to treat, in the first place, upon the union of Christ with us, on account of its being the primary and immediate effect of that faith by which men believe in Him as the only saviour.

II. The truth of this thing, and the necessity of this union, are intimated by the names with which Christ is signally distinguished in a certain relation to believers. Such are the appellations of *Head, Spouse, Foundation, Vine*, and others of a similar kind; from which, on the other hand, believers are called members in his body, which is the entire church of believers, the *spouse of Christ, lively stones built on him*, and *young shoots or branches*. By these epithets, is signified the closest and most intimate union between Christ and believers.

III. We may define or describe it to be that spiritual and most strict and therefore mystically essential conjunction, by which believers, being immediately connected, by God the Father and Jesus Christ through the Spirit of Christ and of God, with Christ himself, and through Christ with God, become one with Him and with the Father, and are made partakers of all his blessings, to their own salvation and the glory of Christ and of God.

IV. The author of this union is not only God the Father, who has constituted his Son the Head of the church, endued Him with the Spirit without measure, and unites believers to his Son; but also Christ, who communicates to believers that Spirit whom he obtained from the Father, that, [*adhaerentes*] cleaving to Him by faith, they may be one Spirit. The administrators are Prophets, Apostles and other dispensers of the mysteries of God, who lay Christ as the foundation, and bring his spouse to Him.

V. The parties to be united are,

1. Christ, whom God the Father has constituted the Head, the Spouse, the Foundation, the Vine, etc, and to whom he has given all perfection, with a plenary power and command to communicate it;
2. And sinful man, and therefore destitute of the glory of God, yet a believer, and owning Christ for his saviour.

VI. The bond of union must be considered both on the part of believers, and on the part of God and Christ.

1. On the part of believers, it is faith in Christ and God, by which Christ is given to dwell in our hearts.
2. On the part of God and Christ, it is the Spirit of both, who flows from Christ as the constituted Head, into believers, that He may unite them to Him as members.

VII. The Form of union is a compacting and joining together, which is orderly, harmonious, and in every part agreeing with itself by joints fitly [*subministratas*] supplied, according to the measure of the gifts of Christ. This conjunction receives various appellations, according to the various similitudes which we have already adduced. With respect to a foundation and a house built upon it, it is [*inaedificatio*] a being built up into [a spiritual house]. With respect to a husband and wife, it is a participation of flesh and bones; or, it is flesh of the flesh of Christ, and bone of his bones. With respect to a vine and its branches, or to an olive tree and its boughs, it is an engrafting and implanting.

VIII. The proximate and immediate End is the communion of the parts united among themselves; this, also, is an effect consequent upon that union, but actively understood, as it flows from Christ, and positively, as it flows into believers, and is received by them. The cause of this is, that the relation is that of disquiparency, where the foundation is Christ, who possesses all things, and stands in need of nothing; the Term, or Boundary, is the believer in want of all things. The Remote End is the external salvation of believers, and the glory of God and Christ.

IX. But not only does Christ communicate his blessings to the believers, who are united to Him, but He likewise considers, on account of this most intimate and close union, that the good things bestowed, and the evils inflicted on believers, are also done to Himself. Hence, arise commiseration for his children, and certain succour, but anger against those who afflict, which abides upon them unless they repent, and beneficence towards those who have given even a draught of cold water, in the name of Christ, to one of his followers.

46 Disputation XLVI

ON THE COMMUNION OF BELIEVERS WITH CHRIST, AND PARTICULARLY WITH HIS DEATH

I. The union of believers with Christ tends to communion with Him, which contains, in itself, every end and fruit of union, and flows immediately from the union itself.

II. Communion with Christ is that by which believers, when united to Him, have, in common with Himself all those things which belong to Him; yet the distinction is preserved, which exists between the head and the members, between Him who communicates, and them who are made partakers, between Him who sanctifieth, and those who are sanctified.

III. This communion must, according to the Scriptures, be considered in two views, for it is either a communion of his death, or of his life; because Christ must be thus considered in two relations,

- either according to the state in the body of his flesh, which was crucified, dead, and buried,
- or, according to his glorious state and the new life to which He was raised up again.

IV. The communion of his death is that by which, being planted together in the likeness of his death, we participate of his power, and of all the benefits which flow from his death.

V. This planting together is the crucifixion, [*mortificatio*] the death and the burial of 'our old man,' or of 'the body of sin,' in and with the body of the flesh of Christ. These are the degrees by which the body of the flesh of Christ is abolished; that may also in its own measure, be called 'the body of sin,' so far as God has made Christ to be sin for us, and has given Him to bear our sins, in his own body, on the tree.

VI. The strength and efficacy of the death of Christ consist in the abolishing of sin and death, and of the law, which is 'the hand-writing that is against us;' and the strength or force of sin is that by which sin kills us.

VII. The efficacious benefits of the death of Christ which believers enjoy through communion with it, are principally the following: The FIRST is *the Removal of the curse*, which we had [*meriti*] deserved through sin. This includes, or has connected with it, our reconciliation with God, perpetual redemption, remission of sins, and justification.

VIII. The SECOND is *Deliverance from the dominion and slavery of sin*, that sin may no longer exercise its power in our crucified, dead and buried body of sin, to obtain its desires by the obedience which we have usually yielded to it in our body of sin, according to the old man.

IX. The THIRD is *Deliverance from the law*, both as it is ‘the hand-writing which was against us,’ consisting of ceremonial institutions, and as it is the rigid exactor of what is due from us, and useless and inefficacious as it is on account of our flesh, and the body of sin, according to which we were carnal, though it was spiritual, and as sin, by its wickedness and perversity, abused the law itself to seduce and kill us.

47 Disputation XLVII

THE COMMUNION OF BELIEVERS WITH CHRIST IN REGARD TO HIS LIFE

I. Communion with the life of Christ is that by which, being engrafted into Him by a conformity to his life, we become partakers of the whole [*vim*] power of his life, and of all the benefits which flow from it.

II. Our conformity to the life of Christ, is either that of the present life, or of that which is future.

1. That of the present life is the raising of us up into a new life, and our [*in caelestibus collocatio*] being seated, with regard to the Spirit, ‘in heavenly places’ in Christ our Head.
2. That of the life to come is our resurrection into a new life according to the body, and our being elevated to heavenly places with regard to the entire man.

III. Hence, our conformity to Christ is according to the same two-fold relation: in this life, it is our resurrection to newness of spiritual life, and our conversation in heaven according to the Spirit; after the present life, it is the resurrection of our, bodies, their conformity to the glorious body of Christ, and the fruition of celestial blessedness.

IV. The blessings which flow from the life of Christ, fall partly within [*spatia*] the limits of this life, and partly within [*tempora*] the continued duration of the life to come.

V.

1. Those which fall within the limits of the present life are, adoption into sons of God, and the communication of the Holy Spirit. This communication composes within itself three particular benefits:
 - **FIRST.** Our regeneration, through the illumination of the mind and the [*renovationem*] renewal of the heart.
 - **SECONDLY.** The perpetual aid of the Holy Spirit to excite and co-operate.
 - **THIRDLY.** The testimony of the same Spirit with our hearts, that we are the children of God, on which account He is called ‘the Spirit of adoption.’
2. **VI.** Those which fall within the boundless duration of the life to come, are our preservation from future wrath, and the bestowing of life eternal;’ though this preservation from wrath may seem to be a continued act, begun and carried on in this world, but consummated at the period of the last judgment.

VII. Under the preservation from wrath, also, is not unsuitably comprehended continued justification from sins through the intercession of Christ, who, in his own blood, is the propitiation for our sins, and our Advocate before God.

48 Disputation XLVIII

ON JUSTIFICATION

I.

The spiritual benefits which believers enjoy in the present life, from their union with Christ through communion with his death and life, may be properly referred to that of Justification and Sanctification, as in those two is comprehended the whole promise of the New Covenant, in which God promises that he will pardon sins, and will write his laws in the hearts of believers, who have entered into covenant with Him.

II. Justification is a just and gracious act of God as a Judge, by which, from the throne of his grace and mercy, he absolves from his sins, man, a sinner, but who is a believer, on account of Christ, and the obedience and righteousness of Christ, and considers Him [*justum*] righteous, to the salvation of the justified person, and to the glory of divine righteousness and grace.

III. We say that ‘it is the act of God as a Judge,’ who though as the Supreme Legislator he could have [*dispensare de*] issued regulations concerning his law, and actually did issue them, yet has not administered this [*dispensationem*] direction through the absolute plenitude of infinite power, but contained himself within the bounds of justice which he demonstrated by two methods, **FIRST**, because God would not justify, except as justification was preceded by reconciliation and satisfaction made through Christ in his blood; **SECONDLY**, because He would not justify any except those who acknowledged their sins and believed in Christ.

IV. We say that ‘it is a gracious and merciful act;

- ‘*not with respect to Christ*, as if the Father, through grace as distinguished from strict and rigid justice, had accepted the obedience of Christ for righteousness,
- *but with respect to us*, both because God, through his gracious mercy towards us, has made Christ to be sin for us, and righteousness to us, that we might be the righteousness of God in him, and because He has placed communion with Christ in the faith of the Gospel, and has set forth Christ as a propitiation through faith.

V. The Meritorious Cause of justification is Christ through his obedience and righteousness, who may, therefore, be justly called the principal or outwardly moving cause. In his obedience and righteousness, Christ is also the Material Cause of our justification, so far

as God bestows Christ on us for righteousness, and imputes his righteousness and obedience to us. In regard to this two-fold cause, that is, the Meritorious and the Material, we are said to be constituted righteous through the obedience of Christ.

VI. The Object of justification is man, a sinner, acknowledging himself, with sorrow, to be such an one, and a believer, that is, believing in God who justifies the ungodly, and in Christ as having been delivered for our offences, and raised again for our justification. As a sinner, man needs justification through grace, and, as a believer, he obtains justification through grace.

VII. Faith is the Instrumental Cause, or act, by which we apprehend Christ proposed to us by God for a propitiation and for righteousness, according to the command and promise of the Gospel, in which it is said, ‘He who believes shall be justified and saved, and he who believeth not shall be damned.’

VIII. The Form is the gracious [*aestimatio*] reckoning of God, by which He imputes to us the righteousness of Christ, and imputes faith to us for righteousness; that is, he remits our sins to us who are believers, on account of Christ apprehended by faith, and [*censet*] accounts us righteous in Him. This estimation or reckoning, has, joined with it, adoption into sons, and the conferring of a right to the inheritance of life eternal.

IX. *The End, for the sake of which* is the salvation of the justified person; for that act [*peragitur*] is performed for the good of the man himself who is justified. *The End which* [*existit*] flows from justification without any advantage to God who justifies, is the glorious demonstration of divine justice and grace.

X. The most excellent Effects of this justification are peace with God and tranquillity of conscience, [*gloriatio*] rejoicing under afflictions in hope of the glory of God and in God himself, and an assured expectation of life eternal.

XI. The External Seal of justification is baptism; the Internal Seal is the Holy Spirit, testifying together with our [*corde*] spirits that we are the children of God, and crying in our hearts, *Abba, Father!*

XII. But we have yet to consider justification,

- both about the beginning of conversion, when all preceding sins are for, given,
- and through the whole life, because God has promised remission of sins to believers, those who have entered into covenant with Him, as often as they repent and flee by true faith to Christ their Propitiator and Expiator.

But the end and completion of justification will be [*sub*] near the close of life, when God will grant to those who end their days in the faith of Christ, to find His mercy, absolving them from all the sins which had been perpetrated through the whole of their lives. The declaration and manifestation of justification will be in the future general judgment.

XIII. The opposite to justification is condemnation, and this by an immediate contrariety, so that between these two no medium can be imagined.

COROLLARIES

1. That faith and works concur together to justification, is a thing impossible.
2. Faith is not correctly denominated *the Formal Cause* of justification; and when it receives that appellation from some divines of our profession, it is then [*abusive*] improperly so called.
3. Christ has not [*promeritum*] obtained by his merits that we should be justified by the worthiness and merit of faith, and much less that we should be justified by the merit of works: But the merit of Christ is opposed to justification by works; and, in the Scriptures, Faith and Merit are placed in opposition to each other.

49 Disputation XLIX

ON THE SANCTIFICATION OF MAN

I. The word ‘sanctification’ denotes an act, by which any thing is separated from common use, and is consecrated to divine use.

II. *Common Use*, about the sanctification of which [to divine purposes] we are now treating, is either according to nature itself, by which man lives [*animalem*] a natural life; or it is according to the corruption of sin, by which he lives to sin and obeys it in its [*concupiscentiis*] lusts or desires. *Divine Use* is when a man lives according to godliness, in a conformity to the holiness and righteousness in which he was created.

III. Therefore, this sanctification, with respect to [*termini a quo*] the boundary from which it proceeds, is either from the natural use, or from the use of sin; the boundary [*ad quem*] to which it tends, is the supernatural and divine use.

IV. But when we treat about man, as a sinner, then sanctification is thus defined: It is a gracious act of God, by which [*repurgat*] He purifies man who is a sinner, and yet a believer, from the darkness of ignorance, from indwelling sin and from its lusts or desires, and imbues him with the Spirit of knowledge, righteousness and holiness, that, being separated from the life of the world and made conformable to God, man may live the life of God, to the praise of the righteousness and of the glorious grace of God, and to his own salvation.

V. Therefore, this sanctification consists in these two things: In [*mortificatione*] the death of: the old man’ who is corrupt according to the deceitful lusts,’ and in [*vivificatione*] the quickening or enlivening of ‘the new man, who, after God, is created in righteousness and the holiness of truth.’

VI. The Author of sanctification is God, the Holy Father himself, in his Son who is the Holy of holies, through the Spirit [*sanctificationis*] of holiness. The External Instrument is the word of God; the Internal one is faith yielded to the word preached. For the word does not sanctify, only as it is preached, unless the faith be added by which the hearts of men are purified.

VII. The Object of sanctification is man, a sinner, and yet a believer

- *A sinner*, because, being contaminated through sin and addicted to a life of sin, he is [*ineptus*] unfit to serve the living God
- *A believer*, because he is united to Christ through faith in him, on whom our holiness is founded; and he is planted together with Christ and joined to Him in a conformity with His death and resurrection.

Hence, he dies to sin, and is excited or raised up to a new life.

VIII. The Subject is, properly, the soul of man. And, First, the Mind, which is illuminated, the dark clouds of ignorance being driven away. Next, [*affectus*] the inclination or the will, by which it is delivered from the dominion of indwelling sin, and [*perfunditur*] is filled with the Spirit of holiness. The body is not changed, either as to its essence or its inward qualities; but as it is a part of the man, who is consecrated to God, and is an instrument united to the soul, having been removed by the sanctified soul which inhabits it from the [*usibus*] purposes of sin, it is admitted to and employed in the service of God, ‘that our whole spirit and soul and body may be preserved blameless unto the day of our Lord Jesus Christ.’

IX. The Form lies in the purification from sin, and in a conformity with God in the body of Christ through his Spirit.

X. The End is, that a believing man, being consecrated to God as a priest and king, should serve him in newness of life, to the glory of his divine name, and to the salvation of man.

XI. As, under the Old Testament, the priests, when approaching to render worship to God, were accustomed to be sprinkled with blood, so, likewise, the blood of Jesus Christ, which is the blood of the New Testament, serves for this purpose — to sprinkle us, who are constituted by Him as Priests, to serve the living God. In this respect, the sprinkling of the blood of Christ, which principally serves for the expiation of sins, and which is the cause of justification, belongs also to sanctification; for [*illic*] in justification, this sprinkling serves to wash away sins that have been committed; but in sanctification, it serves to sanctify men who have obtained remission of their sins, that they may further be enabled to offer worship and sacrifices to God, through Christ.

XII. This sanctification is not completed in a single moment; but sin, from whose dominion we have been delivered through the cross and the death of Christ, is weakened more and more by daily [*detrimenta*] losses, and the inner man is day by day renewed more and more, while we carry about with us in our bodies, the death of Christ, and the outward man [*corrumpitur*] is perishing.

COROLLARY

We permit this question to be made the subject of discussion: Does the death of the body bring the perfection and completion of sanctification — and how is this effect produced?

50 Disputation L

ON THE CHURCH OF GOD AND OF CHRIST: OR ON THE CHURCH IN GENERAL AFTER
THE FALL

I. As, through faith, which is the first part of our duty towards God and Christ, we have obtained the blessings of justification and sanctification from our union and communion with Christ, by which benefits we are, from children of wrath and the slaves of sin, not only constituted the children of God and the servants of righteousness, (on which account it is fit that we should render obedience and worship to our Parent and our Lord), and as we have likewise obtained power and [*fiduciam*] confidence for the performance of such obedience and worship, it would follow that we should now treat on obedience and worship as on another part of our duty.

II. But as there are multitudes of those who have, through these benefits, been made the sons and the servants of God, and who have been united, among themselves, by the same faith and the Spirit of Christ, as members in one body, which is called the church, and of which the Scriptures make frequent mention, it appears to be the most proper course to treat, **FIRST**, upon this church, because, as she derives her origin from this faith, she comprehends within her embraces all those to whom the performance of worship to God and Christ is to be prescribed.

III. And as it has pleased God to institute certain signs by which may be sealed or testified,

- both the communion of believers with Christ and among themselves,
- and a participation of these benefits, and, on the other hand, their service of gratitude towards God and Christ,

we shall deem it proper, **NEXT**, to treat upon these signs or tokens, before we proceed to the worship, itself, which is due to God and Christ. **FIRST**, then, let us consider the church.

IV. This word, in its general acceptance, denotes [*coetum*] a company or congregation of men who are called out, and not only the act and the command of him who calls them out, but likewise the obedient compliance of those who answer the call; so that the result or effect of that act is included in the word ‘church.’

V. But it is thus defined: A company of persons called out from a state [*animalis*] of natural life and of sin, by God and Christ, through the Spirit of both, to a supernatural life to be spent according to God and Christ in the knowledge and worship of both, that by a participation with both, they may be eternally blessed, to the glory of God through Christ, and of Christ in God.

VI. The Efficient Cause of this evocation, or calling out, is God the Father, in his Son Jesus Christ, and Christ himself, through the Spirit, both of the Father and of the Son as he is Mediator and the Head of the church, sanctifying and regenerating her to a new life. The Impulsive cause is the gracious good pleasure of God the Father, in Christ, and the love of Christ towards those whom he has acquired for himself by his own blood.

VII. The Executive Cause of this gracious good pleasure of God in Christ, which may also, in this respect, according to [*dispensationem*] its distribution, be called ‘the Administrative Cause,’ is the Spirit of God and of Christ by the word of both; by which He requires *outwardly* a life according to God and Christ, with the addition of the promise of a reward and the threatening of a punishment; and He *inwardly* illuminates the mind to a knowledge of this life, [*afficit*] imparts to us the feelings of love and desire for this life, and bestows on the whole man strength and power to live such a life.

VIII. *The Matter about which* [it is occupied], or the Object of the vocations, are [*animales*] natural and sinful men, who, indeed, according to nature, are capable of receiving instruction from the Spirit through the word, but who are, according to the life of the present world and the state of sin, darkened in their minds and alienated from the life of God. This state requires that the beginning of preaching be made from preaching the law as it [*arguit*] reproves sin and convinces of sin, and thus that progress be made to the preaching of the Gospel of grace.

IX. The Form of the church resides in the mutual relation of God and Christ who calls, and of the church who obeys that call, according to which, God in Christ, by the Spirit of both, [*influit*] infuses into her supernatural life, [*sensum*] feeling or sensation, and motion; and she, on the other hand, being quickened and under the influence of feeling and motion, begins to live and to walk according to godliness, and in expectation of the blessings promised.

X. The End of this evocation, which also contains the chief good of the church, is blessedness perfected and consummated through a union with God in Christ. From this, results the glory of God, who unites the church to himself and beatifies her, which glory is declared in the very act of union and beatification — also the glory of the same blessed God, when the church [*canitur*] in her triumphant songs ascribes to him praise, honour and glory forever and ever.

XI. From the act of this evocation and from the form of the church arising out of it, it appears that a distinction must be made among the men or congregation,

- *as they are men,*
- and *as they are called out and obey the call;*

and they must be so distinguished that the company to whom the name of ‘the church’ [*aliquando*] at any time belonged, may so decline from that obedience as to lose the name of ‘the church,’ God ‘removing their candlestick out of its place,’ and sending a bill of divorce to his disobedient and adulterous wife. Hence it is evident that the glorying of the Papists is vain on this point — that the Church of Rome cannot err and fall away.

51 Disputation LI

ON THE CHURCH OF THE OLD TESTAMENT, OR UNDER THE PROMISE

- I. As Jesus Christ is the same yesterday, to-day, and ever
- as he is [*imus*] the chief or deepest corner-stone, upon which the superstructure of the church is raised, being built up both by prophets and apostles,
 - and as he is the head of all those who will be partaken of salvation,

the whole church, therefore, may, in this sense, be called ‘Christian,’ though under this appellation, peculiarly, comes the church as she began to be collected together after the actual ascent of Christ into heaven.

II. But though the church be one with respect to its foundation, and of those things which concern the substance itself yet, because it has pleased God [*administrare*] to govern it according to different methods, in reference to this the church may, in the most suitable manner, be distinguished into *the church which existed in the times of the Old Testament before Christ*, and into *that which flourished in the times of the New Testament and after* [*exhibitum*] *Christ appeared on earth*.

III. ‘The church, prior to the advent of Christ, under the dispensation of the Old Testament,’ is that which was called out, (by *the word of promise* concerning the seed of the woman and the seed of Abraham, and concerning the Messiah who was subsequently to come), from the state of sin and misery, to a participation of the righteousness of faith and salvation, and to the faith placed in that promise; and by *the word of the law*, to render worship to God in confidence of obtaining mercy in this Blessed Seed and the promised Messiah, [*convenienter*] in a manner suitable to the infantile age of the church herself.

IV. The word of promise was propounded, in the beginning, in a very general manner and with much obscurity, but in succeeding ages, more specially and with greater distinctness, and still more so, as the times of the advent of the Messiah in the flesh drew nearer.

V. The law which [*serviit*] contributed to this calling, was both *the moral and the ceremonial*; (for, in this place, *the forensic* does not come under consideration); and both of them as delivered [*viva voce*] orally, and as comprised and proposed in writing by Moses, in which last respect, the law is principally treated upon in the Scriptures of the Old and the New Testament.

VI. The moral law serves this office in a two-fold manner:

- **FIRST**, by demonstrating the necessity of the gracious promise, which it does by convincing [men] of sins against the law, and of the weakness [of man] to perform the law. To this purpose it has been rigidly and strictly propounded; and it is considered as so proposed, according to these passages: ‘The man that doeth them shall live in them,’ and ‘Cursed is every one that continueth not in all things which are written in the book of the law to do them.’
- **SECONDLY**, by *επιεικως* moderately, or with clemency, requiring the observance of it from those who were parties to the covenant of promise.

VII. Though the observance of the ceremonial law be not, of itself, and on account of itself, pleasing to God, yet the observance of it was prescribed for two purposes:

1. That it might convince of the guilt of sins and of the curse, and might thus declare the necessity of the gracious promise.
2. And that [*contineret*] it might sustain believers by the hope of the promise, which hope was confirmed by the typical presignification of future things.

In the former of these two respects, the ceremonial law was [*signaculum*] the seal of sins; but in the latter, it was the seal of grace and remission.

VIII. The church of those times must, therefore, be considered, both as it is called *the heir*, and as called *the infant*, either according to its substance, or according to [*dispositionem*] the dispensation and economy suitable to those times. According to the former of these respects, the church was under the promise or the covenant of promise; and according to the latter respect, she was under the law and under the Old Testament, in regard to which, that people is called *servile*, or *in bondage*, and *the infant heir* ‘differing in nothing from a servant,’ as, in regard to the promise, the same people are denominated *free*, *born of a free woman*, and according to Isaac ‘counted for the seed’ to whom the promise was made.

IX. According to the promise, the church was a willing people — according to the Old Testament, a carnal people; according to the former relation, the heir of spiritual and heavenly blessings; according to the latter, the heir of spiritual and earthly blessings, especially of the land of Canaan and of its benefits. According to the former relation, the church was endowed with the Spirit of adoption; according to the latter, she had this Spirit intermixed with that of bondage [*durante*] as long as the promise continued.

X. The open consideration of these relations, and a suitable comparison and opposition between the covenant of promise, and the law or the Old Testament, contributes much to the [correct] interpretation of several passages of Scripture, which, otherwise, can scarcely be at all explained, or at least with great difficulty

COROLLARIES

1. Because the Old Testament [*debut*] was forced to be abrogated, therefore it was to be confirmed, not by the blood of a Testator or Mediator, but of brute animals.
2. 'The Old Testament' is never used in the Scriptures for *the covenant of grace*.
3. The confounding of the promise and of the Old Testament is productive of much obscurity in Christian theology, and is the cause of more than a single error.

52 Disputation LII

ON THE CHURCH OF THE NEW TESTAMENT, OR UNDER THE GOSPEL

I. The Church of the New Testament is that which, from the time when that Testament was confirmed by the blood of Christ the Mediator of the New Testament, or from the period of His ascension into heaven, began to be called out from a state of sin which was plainly manifested by the word of the Gospel, and by the Spirit that was suited to the heirs who had attained to the age of adults — to a participation of the righteousness of faith and of salvation, through faith placed in the Gospel, and to render worship to God and Christ in the unity of the same Spirit; and this church will continue to be called out in the same manner to the end of the world, to the praise of the glory of the grace of God and of Christ.

II. The Efficient Cause is the God and Father of our Lord Jesus Christ, who has now most plainly manifested himself to be Jehovah and the Father of our Lord Jesus Christ; and it is Christ himself, elevated to the right hand of the Father, invested with full power in heaven and on earth, and endowed with the word of the Gospel and with the Spirit beyond measure. The Antecedent or Inly-moving cause is the grace and mercy of God the Father and of Christ, and even the justice of God, to which, through the good pleasure of the Father, the fullest satisfaction has now been made in Jesus Christ, and which is clearly manifested in the Gospel.

III. The Spirit of Christ is the Administering Cause, according to the economy, as He is [*Vicarius*] the Substitute of Christ and receives of that which is Christ's, to glorify Christ by this calling forth in his church, with only a full power to administer all things [*prout vult*] according to his own pleasure. The Spirit uses *the word of the Gospel* placed in the mouth of his servants, which immediately executes this vocation, and *the word of the law*, whether written or implanted in the mind; the Gospel serves both *antecedently* that a place may be made for this vocation, and *consequently* when it has been received by faith.

IV. The Object of this evocation is, not only Jews, but also Gentiles, the middle wall of partition which formerly separated the Gentiles from the Jews being taken away by the flesh and blood of Christ; that is, the object is all men generally and promiscuously without any difference, but it is all men actually sinners, whether they be those who acknowledge themselves as such and to whom the preaching of the Gospel is [*statim*] constantly exhibited, or those who are yet to be brought to the acknowledgment of their sins.

V. Because this church is of adult age, and because she no longer requires a tutor and governor, she is free from the economical [*servitute*] bondage of the law, and is governed by the spirit of full liberty, which is, by no means, intermixed with the spirit of bondage; and, therefore, she is free from the use of the ceremonial law, so far as it served [*obsignandis*] for testifying of sins, and as it was ‘the hand-writing which was against us.’

VI. This church, also, with unveiled or open face, beholds the glory of the Lord as in a glass, and has the very express image of heavenly things, and Christ, the image of the invisible God, the express image of the Father’s person, and the brightness of his glory, and the very body of things to come which is of Christ. She, therefore, does not need the law, which has the shadow of good things to come; on which account, she is free from the same ceremonial law, by which it typically prefigured Christ and good things to come.

VII. The church of the New Testament [*sensit*] has not experienced, does not now experience, and will not, to the end of the world, experience, in the whole of its course, any change whatever with regard to the word itself or the spirit; For, in these last times, God has spoken to us in his Son, and by those who have heard him.

VIII. This same church is called ‘Catholic,’ in a peculiar and distinct sense in opposition to the church which was under the Old Testament, so far as she has been diffused through the whole world, and has embraced within her boundary all nations, tribes, people and tongues. This universality is not hinder, by the rejection of the greater part of the Jews, as they will also be added to the church, some time hence, in a great multitude, and like an army formed into columns.

IX. We may denominate, not unaptly or inappropriately, the state of the church, as she existed from the time of John until the ascent of Christ into heaven, [*inconsistentem*] ‘a temporary or intermediate one’ between the state of the Promise and of the Gospel, or that of the Old Testament and of the New.

X. On which account, we place the ministry of John between the ministry of the Prophets and that of the Apostles, and plainly, and in every respect, conformable to neither of them. Hence, also, John is called ‘a greater prophet,’ and is said to be ‘less than the least in the kingdom of heaven.’

COROLLARY

The baptism of John was so far the same with that of Christ, that there was afterwards no need for it to be restored.

53 Disputation LIII

ON THE HEAD AND THE MARKS OF THE CHURCH

I. Though the head and the body be of one nature, and though, according to nature, they properly constitute one subsistence, yet He who, according to nature, is the Head of the church, cannot have communion of nature with her, for she is his creature.

II. But it has been the good pleasure of God, who is both the Head of the church according to nature, and her Creator, to bestow on his church his Son Jesus Christ, made man, as her head, by whom, likewise, it has been his will to create his church — that is, a new creature, that the union between the church and her Head might be closer, and the communication more free and confiding.

III. But a three-fold relation exists between the church and her Head:

1. That the Head contains in himself, in a manner the most perfect, all things which are necessary and sufficient for salvation.
2. That He is fitly united to the church, his body, by ‘the joints and bands’ of the Spirit and of faith.
3. That the Head can [*influere*] infuse the virtue of his own perfection into her, and she can receive it from him according to the order of preordination and subordination fitly corresponding with it according to the difference of both.

IV. But these three things belong to Christ alone; nay, not one of the three agrees with any person or thing except with Christ. Wherefore, He, only, is the Head of the church, to whom she immediately coheres according to her internal and real essence.

V. But no one can, according to this relation, be vicar or substitute to Him; neither the apostle Peter, nor any Roman Pontiff; nay, Christ can have no one among men as his vicar, according to the external administration of the church; and, what is still more, He cannot have a Universal Minister, which term is less than that of Vicar.

VI. Yet we do not deny that those persons who are constituted by this Head as his Ministers, perform such functions as belong to the Head; because it has been his pleasure to gather his church to himself, and to govern it by human means.

VII. But, according to her internal essence, this church is known to no one except to her Head. She is likewise made known to others by signs and indications which have their origin from her true internal essence itself, if they be real, and not counterfeit and deceptive in their appearance.

VIII. These signs are, the profession of the true faith, and the institution or conducting of the life according to [*praescriptum*] the direction and the [*instinctum*] instigation of the Spirit — a matter that belongs to external acts, about which, alone, a judgment can be formed by mankind.

IX. We say that these are the marks of a church which outwardly [*bene habentis*] conducts herself with propriety. But it may come to pass, that a mere profession of faith may obtain in this church through the public preaching and hearing of the word, through the administration and use of the sacraments, and through prayers and Thanksgivings; and yet in her whole life she may degenerate from the profession; and, lastly, she may in her deeds deny Christ, whom she professes to know in word, in which case, she does not cease to be a church as long as it is the pleasure of God and Christ to bear with her ill manners, and not to send her a bill of divorcement.

X. But it has happened that in her profession itself, she begins to intermix falsehoods with truth, and to worship, at the same time, Jehovah and Baal. Then, indeed, her condition is very bad, and ‘nigh to destruction,’ and all those who adhere to her are commanded to desert her, so far, at least, as not to become partakers of her abominations, and to contaminate themselves with the pollutions of her idolatry; nay, they are commanded to accuse their mother of being a harlot, and of having violated the marriage compact with her husband.

XI. In such a defection as this, those who desert her are not the cause of the dissension, but she who is justly deserted, because she first declined from God and Christ, to whom all believers, and each of them in particular, must adhere by [*individuo*] an inseparable connection.

XII. The Roman Pontiff is not the head of the church; and because he boasts himself of being that head, the name of ‘Antichrist’ on this account most deservedly belongs to him.

XIII. The marks of the church of which the Papists boast — Antiquity, Universality, Duration, Amplitude, the uninterrupted Succession of teachers, and Agreement in doctrine — have been invented beyond those which we have laid down, because they are accommodated to the present state of the church of Rome.

54 Disputation LIV

ON THE CATHOLIC CHURCH, HER PARTS AND RELATIONS

I. The Catholic Church is the company of all believers, called out from every language, tribe, people, nation and calling, who have been, are now, and will be, called by the saving vocation of God from a state of corruption to the dignity of the children of God, through the word [*gratuiti*] of the covenant of grace, and engrafted into Christ, as living members to their head through true faith, to the praise of the glory of the grace of God. From this, it appears that the Catholic Church differs from particular churches in nothing which appertains to the substance of a church, but solely in her amplitude.

II. But as she is called ‘the Catholic Church’ in reference to her *Matter*, which embraces all those who have ever been, are now, and will yet be, made partakers of this vocation, and received into the family of God, so, likewise, is she denominated ‘the one and holy church,’ from her *Form*, which consists in the mutual relation of the church, who by faith, embraces Christ as her Head and Spouse, and of Christ, who so closely unites the church to himself, as his body and spouse, by his Spirit, that the church lives by the life of Christ himself, and is made a partaker of him and of all his benefits.

III. The Catholic Church is ‘ONE,’ because, under one God and Father, who is above all persons, and through all things, and in all of us, she has been united as one body to one Head, Christ the Lord, through one Spirit, and through one faith placed in the same word, through a similar hope of the same inheritance, and through mutual charity, she has been ‘fitly framed and built for a holy temple, and a habitation of God through the Spirit.’ Wherefore, the whole of this unity is spiritual, though those who have been thus united together consist partly of body, and partly of spirit.

IV. She is ‘HOLY;’ because, [*beneficio*] by the blessing of the Holy of holies, she has been separated from the unclean world, washed from her sins by His blood, [*decorata*] beautified with the presence and gracious indwelling of God, and adorned with true holiness by the sanctification of the Holy Spirit.

V. But though this church is one, yet she is distinguished according to the acts of God towards her, so far as [*percipit*] she has become the recipient of either of all of those acts, or of some of them. The church that has received only the act of her creation and preservation, is said to be *in the way*, and is called ‘the church militant,’ as being she that must yet contend with sin, the flesh, the world, and Satan. The church that, in addition to

this, is made partaker of the consummation, is said to be in her native land, and is called ‘the church triumphant;’ for, after having conquered all her enemies, she rests from her labours, and reigns with Christ in heaven. To that part which is still militant on earth, the title of ‘Catholic’ is likewise ascribed, so far as she embraces within her boundaries all particular militant churches.

VI. But the Catholic Church is distributed, according to her parts, into many particular churches, since she consists of many congregations far distant from each other, with respect to place, and quite distinct. But as these particular churches have severally the name of ‘a church,’ so they have likewise the thing signified by the name and the entire definition like similar parts which participate in the name and definition of the whole; and the catholic church differs from each particular one solely in her universality, and in no other thing whatever which belongs to the essence of a church. Hence, is easily [*intelligitur*] learned in what manner it may be understood that, as single, particular churches may err, yet the church universal cannot err; that is, in this sense, that there never will be a future time in which some believers will not exist who do not err in the foundation of religion. But from this interpretation, it is apparent that it cannot be concluded from the circumstance of *the Catholic church, being said to be in this sense, free from error*, that any congregation, however numerous soever it may be, is exempt from error, unless there be in it one person, or more, who are so guided into all truth as to be incapable of erring.

VII. Hence, since the evocation of the church is made inwardly by the Spirit, and outwardly by the word preached, and since they who are called, answer inwardly by faith, and outwardly by the profession of faith, as they who are called have the inward and the outward man, therefore, the church, in reference to these called persons, is distinguished into *the visible* and *the invisible* church, from the subjoined external accident

- *Invisible*, as she ‘believes with the heart unto righteousness,’ and
- *Visible*, as ‘confession is made with her mouth unto salvation.’

And this visibility or invisibility belongs neither more nor less to the whole Catholic Church, than to each church in particular.

VIII. Then, since the church is collected out of this world, ‘which lieth in the wicked one,’ and often by ministers who, beside the word of God, preach another word, and since this church consists of men liable to be deceived and to fall, nay, of men who have been deceived and are fallen, therefore, the church is distinguished

- with respect to the doctrine of faith, into an *orthodox* and *heretical* church
- with respect to divine worship, into an *idolatrous* church, and into one that is *a right worshiper of God and Christ*,
- and with respect to the morals prescribed in the second table of the law, into a purer church or a more impure one.

In all these, are also to be observed the degrees according to which one church is more heretical, idolatrous and impure than another; about all these things a correct judgment

must be formed according to the Scriptures. Thus, likewise, the word 'Catholic' is used concerning those churches that neither labour under any destructive heresy, nor are idolatrous.

55 Disputation LV

ON THE POWER OF THE CHURCH IN DELIVERING DOCTRINES

I. The power of the church may be variously considered, according to various objects; for it is occupied either about the delivery of doctrines, the enactment of laws, the convening of assemblies, the appointment of ministers, or, lastly, about jurisdiction.

II. In the institution of doctrines, or in the first delivery of them, the power of the church is a mere nullity, whether she be considered generally, or according to her parts; for she is the spouse of Christ, and, therefore, is bound to hear the voice of her husband. She cannot prescribe to herself the rule of willing, believing, doing and hoping.

III. But the whole of her power, concerning doctrines, lies in the dispensation and administration of those which have been delivered by God and Christ — necessarily previous to which is the humble and pious acceptance of the divine doctrines, the consequence of which is, that she justly preserve the name that has once been received.

IV. As the acceptance and [*custodia*] the preservation of doctrines may be considered either according to the words, or according to the right sense, so, likewise [*traditio*] the delivery of the doctrines received and preserved must be distinguished either with respect to the words, or with respect to their correct meaning.

V. The delivery or tradition of doctrines *according to the words*, is when the church declares or publishes the very words which she has received, (after they have been delivered to her by God, either in writing or orally), without any addition, diminution, change or transposition, whether from [*archivis*] the repositories in which she has concealed the divine writings, or from her own memory, in which she had carefully and faithfully preserved those things which had been orally delivered. At the same time, she solemnly testifies that those very things which she has received from above are [when transmitted through her] pure and [*sincera*] unadulterated, (and is prepared even by death itself to confirm this her testimony), as far as [*varietas*] the variations of copies in the original languages permit a translator into other languages [thus to testify]; yet they do not concern the foundation so much as to be able to produce doubts concerning it on account of these variations.

VI. The delivery or tradition *according to the meaning*, is the more ample explanation and application of the doctrines propounded and comprehended in the divine words, in which explanation, the church ought to contain herself within the terms of the very word which has been delivered, publishing no particular interpretation of a doctrine or of a passage, which does not rest on the entire foundation, and which cannot be fully proved from other passages. This she will most sedulously avoid if she adhere as much as possible [*vocibus*] to the expressions of the word delivered, and if she abstain, as far as she is capable, from the use of foreign words or phrases.

VII. To this power, is annexed the right of examining and forming a judgment upon doctrines, as to the kind of spirit by which they have been proposed; in this, also she will employ the rule of the word which [*certo constat*] bears assured evidences that it is divine, and has been received as such; and indeed, they will employ the rule of this word alone, if she be desirous to institute a proper examination, and to form a correct judgment. But if she employ any human writings whatsoever, for a rule or guide, the morning light will not shine on her, and, therefore, she will grope about in darkness.

VIII. But the church ought to be guarded against three things:

1. To hide from no one the words which have been divinely delivered to her, or to interdict any man from reading them or meditating upon them.
2. When, for certain reasons, she declares divine doctrines with her own words, not to compel any one to receive or to approve them, except on this condition, so far as they are. consentaneous with the meaning comprehended in the divine words.
3. And not to prohibit any man who is desirous of examining, in a legitimate manner, the doctrines proposed in the words of the church.

Whichsoever of these things she does, she cannot, in that case, evade the criminal charge of having arrogated a power to herself, and of abusing it beyond all law, right and equity.

Corollary

It is one of the fabulous stories of the Papists that the Holy Spirit assists the church in such a manner, in forming her judgment on the authentic Scriptures, and in the right interpretation of the divine meanings, that she cannot err.

56 Disputation LVI

ON THE POWER OF THE CHURCH IN ENACTING LAWS

I. The laws which may be prescribed to the church, or which may be considered as having been prescribed, are of two kinds, distinguished from each other by a remarkable difference and by a notable doctrine

- according to the matter, that is, the acts which are prescribed
- according to the end for the sake of which they are prescribed,
- and, lastly, according to the force and necessity of obligation.

II.

1. For some laws concern the very essence of ordering the life according to godliness and Christianity, and the necessary acts of faith, hope and charity; and these may be called the necessary and primary or principal laws, and are as the fundamental laws of the kingdom of God itself.
2. But others of them have respect to certain secondary and substituted acts, and the circumstances of the principal acts, all of which conduce to the more commodious and easy observance of those first acts. On this account they deserve to be called positive and [*inserviantes*] attendant laws.

III.

1. The church neither has a right, nor is she bound by any necessity, to enact necessary laws, and those which essentially concern the acts of faith itself, of hope and of charity. For this belongs most properly to God and Christ; and it has been so fully exercised by Christ, that nothing can essentially belong to the acts of faith, hope and charity, which has not been prescribed by Him in a manner the most copious.
2. **IV.** The entire power, therefore, of the church is placed in enacting laws of the second kind; about the making and observing of which we must now make some observations.

V. In prescribing laws of this kind, the church ought to turn her eyes, and to keep them fixed, on the following particulars: **FIRST.** That the acts which she will command or forbid be [*medii*] of a middle or an indifferent kind, and in their own nature neither good nor evil; and yet that they may be useful, for the commodious observance of the acts [*divinely*] prescribed, according to the circumstance of persons, times and places [§ II].

VI. SECONDLY. That laws of this description be not adverse to the word of God, but that they rather be conformable to it,

- whether they be deduced from those things which are, in a general manner, prescribed in the word of God, according to the circumstances already enumerated,
- or whether they be considered as suitable means for executing those things which have been prescribed in the word of God.

VII. THIRDLY. That these laws be principally referred to the good order and the decorous administration of the external polity of the church. For God is not the author of confusion; but He is both the author and the lover of order; and regard is in every place to be paid to decorum, but chiefly in the church, which is ‘the house of God,’ and in which [*minime decet*] it is exceedingly unbecoming to have any thing, or to do any thing, that is either indecorous or out of order.

VIII. FOURTHLY. That she do not assume to herself the authority of binding, by her laws, the consciences of men to acts prescribed by herself; for she will thus invade the right of Christ, in prescribing things necessary, and will infringe Christian liberty, which ought to be free from snares of this description.

IX. FIFTHLY. That, by any deed of her own, by a simple promise or by an oath, either orally or by the subscription of the hand, she do not take away from herself the power of abrogating, enlarging, diminishing or of changing the laws themselves. It would not be a useless labour if the church were to enter her protest, at the end of the laws, about the perpetual duration of this her power, in a subjoined clause, such as the civil magistrate is accustomed to employ in political positive laws.

X. But with regard to the observance of these laws; as they are already enacted, all and every one of those who are in the church are bound by them so far, *that it is not lawful to transgress them through contempt, and to the scandal of others*; and the church herself will not estimate the observance of them at so low a value as to permit them to be violated through contempt and to the scandal of others; but she will mark, admonish, reprove and blame such transgressors, as behaving themselves in a disorderly and indecorous manner, and she will endeavour to bring them back to a better mind.

COROLLARY

Is it not useful, for the purpose of bearing testimony to the power and the liberty of the church, occasionally to make some change in the laws ecclesiastical, lest the observance of them becoming perpetual, and without any change, should produce an opinion of the [absolute] necessity of their being observed?

57 Disputation LVII

ON THE POWER OF THE CHURCH IN ADMINISTERING JUSTICE, OR ON ECCLESIASTICAL DISCIPLINE

I. As no society, however rightly constituted and furnished with good laws, can long keep together unless they who belong to it be restrained within their duty by a certain method of jurisdiction or discipline, or be compelled to the performance of their duty, so, in the church, which is *the house, the city and the kingdom of God*, discipline of the same kind must flourish and be exercised.

II. But it is proper that this discipline be accommodated to the spiritual life, and not to that which is natural; and that it should be serviceable for edifying, confirming, amplifying and adorning the church as such, and for directing consciences, without [employing] any force hurtful in any part to the body or [*rei*] to the substance, and to the condition of the animal life; unless, perhaps, it be the pleasure of the magistrate, in virtue of the power granted to him by God, to force an offender to repentance by some other method. Such a proceeding, however, we do not prejudge.

III. But ecclesiastical discipline is an act of the church, by which, according to the power instituted by God and Christ, and bestowed on her, and to be employed through a consciousness of the office imposed, she reprehends all and every one of those who belong to the church, if they have fallen into open sin, and admonishes them to repent; or, if they pertinaciously persevere in their sins, she excommunicates them, to the benefit of the whole church, the salvation of the sinner himself, to the profit of those who are without, and to the glory of God himself and Christ.

IV. The Object of this discipline is all and each of those who, having been engrafted into the church by baptism, are capable of this discipline for the correction of themselves. The Cause or Formal Condition why discipline must be exercised on them is, the offences committed by them, whether they concern the doctrine of faith, and are pernicious and destructive heresies, or whether they have respect to morals and to the rest of the acts of the Christian life.

V. But it is requisite, that these sins be *external* and manifest, that is, known, and correctly known, to those by whom the discipline shall be administered; and that it be evident, that they are sins according to the laws imposed by Christ on the church, and that they have actually been committed. For God, alone, judges concerning *inward* sins.

VI. Let the form of administering the laws be with all kindness and discretion, also with zeal, and occasionally with severity and some degree of rigor, if occasion require it to be employed. But the intention is, the salvation of him who has sinned, and that of the whole body of the church, to the glory of God and of Christ.

VII. The execution of this discipline lies both in admonition and in castigation or punishment, or in censure, which is conveyed only in words, through reprehension, exhortation and communication, or which is given by the privation of some of those things which outwardly belong to the communion of saints, and to the saving edification or building up of every believer in the body of Christ.

VIII. Admonitions are accommodated, **FIRST**, to the persons who have sinned, in which must be observed the difference of age, sex and condition, with all prudence and discretion. **SECONDLY**. They are accommodated to those sins which have been committed; for some are more grievous than others. **THIRDLY**. To the mode in which sins have been perpetrated, which mode comes now under our special consideration.

IX. For some sins are clandestine, others are public, whether they are offences only against God, or whether they have, in union with such offence, injury to a man's neighbour. According to this latter respect, it is called 'a private sin,' that is, an offence committed by one private individual against another — such as is intimated by the word of Christ, in Matt. xviii. 7–18, in which passage is likewise prescribed the mode [*arguendi*] of reproving an offence.

X. A clandestine sin is that which is secretly perpetrated, and with the commission of which very few persons are acquainted; to this belongs a secret reprehension, to be inflicted by those who are acquainted with it. One of the principal ministers of the church, however, will be able to impart authority to the reprehension; yet he can, by no means, refer it to his colleagues; but it will be his duty to deliver this reproof in secret.

XI. A public sin is that which is committed when several people are acquainted with it. We allow it to be made a subject of discussion, whether a sin ought to receive the appellation of *a public one*, when it has been secretly committed but has become known to many persons either through the fault of him who perpetrated it, or through the officiousness of those who divulged it without necessity.

XII. But there is still some difference in public sins; for they are known either to some part of the church, or to the whole, or nearly to the whole of it; according to this difference, the admonition to be given ought to be varied. If the sin be known to *part of the church*, it is sufficient that the sinner be admonished and reprov'd [*senatu ecclesiastico*] before the consistory, or in the presence of more persons to whom it had been known. If it be known to *the whole church*, the sinner must be reprehended before all the members; for this practice conduces both to the shame of him who has sinned, and to deter others from

sinning after his example. Some consideration, however, may be had to the shame of any offender, and a degree of moderation be shown; that is, if [*consuetudine non tenetur*] he is not deeply versed in sinful practices, but if a sin has taken him by surprise, or 'he is overtaken in a fault.'

XIII. As this reproof has the tendency to induce the offender to desist from sinning, if this end is not obtained by the first admonition, it is necessary to repeat it occasionally, until the sinner stands corrected, or makes an open declaration of his contumacy. But some difference of opinion exists on this point among divines: 'Is it useful to bring an offender to punishment, when, after having afforded hopes of amendment, he does not fulfill those hopes according to the judgment and the wishes of the church?' But it does not seem possible to determine this so much by settled rules, as by leaving the matter to the discretion [*praesulum*] of the governors of the church.

XIV. But if the offender despise all admonitions, and contumaciously perseveres in his sins, after the church has exercised the necessary patience towards him, she must proceed to punishment; which is excommunication, that is, the exclusion of the contumacious person from the holy communion and even from the church herself. This public exclusion will be accompanied by the avoidance of all intercourse and familiarity with the person excommunicated, to [the observance of] which, each member of the church must pay attention as far as is permitted by [*necessitas officiorum*] the necessary relative duties which either all the members owe to him according to their general vocation, or some of them owe according to their particular obligation.

For a subject is not freed from his obligation toward his prince, on account of the excommunication of the prince; neither, in such circumstances, is a wife freed from the duty which she is bound to perform to her husband; nor are children freed from their duty to parents; and thus in other similar instances.

XV. Some persons suppose, that this excommunication is solely from [*usu*] the privilege of celebrating the Lord's Supper. Others suppose it to be of two kinds, the less and the greater

- *the less* being a partial exclusion from [*usu*] attendance on some of the sacred offices of the church
- *the greater*, an exclusion from all of them together, and totally from the communion of believers.

But others, rejecting the minor excommunication, acknowledge no other than the major; because it appears to them, that there is no cause why a contumacious sinner ought to be rejected from this communion more than from that, since he has rendered himself unworthy to obtain any place in the church and the assembly of saints. We do not interpose our opinion; but we leave this matter to be discussed by the judgment of learned and pious men, that by common consent it may be concluded from the Scriptures what is most agreeable to them, and best suited to the edification of the church.

COROLLARIES

Excommunication must be avoided, where a manifest fear of a schism exists.

‘Should not this also be done, where a fear exists of persecution being likely to ensue on account of excommunication?’ We think, that, in this case, likewise, excommunication should be avoided.

58 Disputation LVIII

ON COUNCILS

I. An ecclesiastical council is an assembly of men gathered together in the name of God, consulting and defining or settling, according to the word of God, about those things which pertain to religion and the good of the church, for the glory of God and the salvation of the church.

II. The power of appointing an assembly of this kind resides in the church herself. If she is under the sway of [*fidelis*] a Christian magistrate, who makes an open profession of religion, or who publicly tolerates it, then we transfer this power to such a magistrate, without whose convocation, those persons that protested to the church concerning the nullity of the Council of Trent have maintained that a council is illegitimate. But if the magistrate is neither a believer, nor publicly tolerates religion, but is an enemy and a persecutor, then those who preside in the church will discharge that office.

III. An occasion will be afforded for convening an assembly of this kind,

- either by some evil men [*noxam inferunt*] who are an annoyance to the church, whether they be in the church or out of it,
- or even the perpetual constitution of the church so long as she continues on earth.

For as she is liable to error, corruption, and defection from the truth of doctrine, from the purity of divine worship, from moral probity and from Christian concord, to heresies, idolatry, corruption of manners, and schisms, it is useful for assemblies of this kind to be instituted. Yet may they be instituted, not only to correct any corruption if it manifestly appears that it has entered, but likewise to inquire whether something of the kind has not entered; because the enemy sows tares while the men sleep, to whom is entrusted the safe custody of the Lord's field.

IV. We say that this is an assembly of men; for, 'Let a woman keep silence in the church, unless she has an extraordinary and divine call; and we say, these men ought to be distinguished by the following marks: **FIRST.** That they be powerful in the Scriptures, and have their senses exercised in them. **SECONDLY.** That they be pious, grave, prudent, moderate, and lovers of divine truth and of the peace of the church. **THIRDLY.** That they be free, and bound down to no person, church, or confession written by men, but only to God and Christ, and to his word.

V. They are men, whether of the ecclesiastical or of the political class — in the first place, the supreme magistrate himself, and those persons who discharge any public office in the Church and the Republic. Then, also, private individuals, even those persons not being excluded who maintain some other [doctrine] than that which is the current opinion, provided they be furnished with the endowments which I have described [Thesis IV]. And we are of opinion that such persons may deliver not only a deliberative but likewise a decisive sentence.

VI. The object about which the council will be engaged is, the things appertaining to religion and to the good of the church as such. These are comprised under two chief heads

- *the Primary*, comprehending the doctrine, itself, of faith, hope, and charity, and
- *the Secondary*, the order and polity of the church.

VII. The rule, according to which deliberation must be instituted, and decision must be formed, is that single and sole one — the word of God, who holds absolute dominion in the church. But in things which belong to the good order and εὐταξίαν the discipline of the church, it is allowable for the members attentively to consider the present state of the Commonwealth and of the Church, and to exercise deliberation and form decisions according to the circumstances of places, times and persons, provided one thing be guarded against — to determine nothing contrary to the word of God.

VIII. But, because all things in assemblies of this kind ought to be done in order, it is requisite that some one preside over the whole council. If the Chief Magistrate be present, this office belongs to him; but he can devolve this charge on some other person, whether an ecclesiastic or layman; nay, he may commit this matter to the council itself, provided he take care that all and each of the members be restrained within the bounds of their duty, lest their judgments be concluded in a tumultuous manner. But it is useful that some Bishop be appointed, who may perform the offices of prayer and thanksgiving, may propose the business to be transacted, and may inquire and collect [*sententias*] the opinions and votes; indeed, so far, he, as an ecclesiastic, is the more suitable for fulfilling these duties.

IX. A place must be appointed for assemblies of this kind, that they may be most commodious to all those who shall come to the Synod, unless it be the pleasure of the Chief Magistrate to choose that place which will be the most convenient to himself. It ought to be a place secure from ambuscade or hostile surprise; and a safe conduct is necessary for all persons, that they may arrive and depart again, without personal detriment, as far as is allowable by the law of God itself, against which the authority of no council, however great, is of the least avail.

X. The authority of councils is not absolute, but dependent on the authority of God; for this reason, no one is simply bound to assent to those things which have been decreed in a council, unless those persons be present, as members, who cannot err, and who have the

undoubted marks and testimonies of the Holy Spirit to this fact. But every one may, nay, he is bound, to examine, by the word of God, those things which have been concluded in the council; and if he finds them to be agreeable to the Divine word, then he may approve of them; but if they are not, then he may express his disapprobation. Yet he must be cautious not easily to reject that which has been determined by the unanimous consent of so many pious and learned men; but he ought diligently to consider, whether it has the Scriptures pronouncing in favour of it with sufficient clearness; and when this is the case, he may yield his assent, in the Lord, to their unanimous agreement.

XI. The necessity of councils is not absolute, because the church can be instructed respecting necessary things without them. Yet their utility is very great, if, being instituted in the name of the Lord, they examine all things according to his word, and appoint that which, by common consent, according to that rule, the members have thought proper to pronounce as their decision. For, as many eyes see more than one eye, and as the Lord is accustomed to listen to the prayers [*multorum*] of a number who agree together among themselves on earth, it is more probable that the truth will be discovered and confirmed from the Scriptures by some council consisting of many learned and pious men, than by the exertions of a single individual transacting the same business privately by himself. From these premises, we also say that the authority of any council is greater than that of any man who is present at such council, even that of the Roman Pontiff, to whom we ascribe no other right in any council, than that which we give to any Bishop, even at the time when he performed with fidelity the duties of a true Bishop. So far, are we disinclined to believe, that no council can be convened and held without his command, presidency and direction.

XIII. No council can prescribe to its successors, that they may not again deliberate about that which has been transacted and determined in preceding councils; because the matter of religion does not come [*in praejudicatum*] under the denomination of a thing that is prejudged; neither can any council bind itself, by an oath, to the observance of any other word than that of God; much less can it make positive laws, to which it may bind either itself, or any man, by an oath.

XIV. It is also allowable for a later ecumenical or general council to call in doubt that which had been decreed by a preceding general council, because it is possible even for general councils to err; nor yet does it follow from these premises that the Catholic church errs; that is, that all the faithful universally err.

59 Disputation LIX

ON THE ECCLESIASTICAL MINISTRATIONS OF THE NEW TESTAMENT AND ON THE VOCATION TO THEM

I. By the word ‘*ministry*,’ we designate a public auxiliary office or duty, subservient to a superior, who, in this instance, is God and Christ as He is the Lord and Head of the church. It receives the appellation of ‘*ecclesiastical*’ from its object, which is the church; and we distinguish it from a political ministry, which exercises itself in the civil affairs of the Commonwealth.

II. But it is the public duty which God has committed to certain men, to collect a church, [*curandi*] to attend to it when collected, and to bring it to Christ, its Head, and through Him to God, that [the members of] it may attain a life of happiness, to the glory of God and Christ.

III.

But as a church consists of men who live [*animalem*] a natural life, and are called to live [*in illâ*] while in the body, a spiritual life, which is superior and ought to be as the end of the other, there is a two-fold office to be performed in the church according to the exigencies both of the natural and of the spiritual life: The FIRST is that which is properly, *per se*, and immediately occupied about the spiritual life, its commencement, progress and confirmation; the SECOND is that by which the natural life is sustained, and, therefore, it belongs, only by accident and mediately, to the church. The FIRST is always necessary *per se*. The SECOND is not necessary [in the church] except by hypothesis; because there are those who need a maintenance from others, and they do not obtain this through some order established in the community, in which case, it ought always to endure; [*citra illum*] but where any such order is established, it is unnecessary. On the former of these we are now treating; about the latter we have no further remarks to make.

IV. The office accommodated to the spiritual life, consists of these three acts: The FIRST is [*institutio*] the teaching of the truth which is according to godliness; the SECOND is intercession before God; the THIRD is regimen or government accommodated to this institution or teaching.

V.

1. Institution or teaching consists in the proposing, explanation and confirmation of the truth, which contains the things that are to be believed, hoped for, and performed, in the refutation of falsehood, in exhortation, reprehension, consolation, and threatening, all of which is accomplished by the word both of the law and the Gospel. To this function, we add the administration of the sacraments, which serve for the same purpose.
2. **VI.** Intercession consists in prayers and Thanksgivings offered to God for the church and each of its members, through Christ our only Advocate and Intercessor.
3. **VII.** The Government of the church is used for this end, that, in the whole church, all things may be done decently, in order, and to edification; and that each of its members may be kept in their duty, the loiterers may be incited, the weak confirmed, those who have wandered out of the way brought back, the contumacious punished, and the penitents received.

VIII. These offices are not always imposed in the same mode, nor administered by the same [*rationibus*] methods. For, at the commencement of the rising Christian church, they were imposed on some men *immediately* by God and Christ, and they were administered by those on whom they had been imposed, without binding them to certain churches; hence, also, the apostles were called '*ministers*,' as being the ambassadors of Christ to every creature throughout the world. To these were added the Evangelists, as fellow-labourers. Afterwards [the same offices were imposed] *mediately* on those who were called *Pastors* and *Teachers*, *Bishops* and *Priests*, and who were placed over certain churches. The former of these [the Apostles and Evangelists] continued only for a season, and had no successors. The latter [Pastors, etc.] will remain in perpetual succession to the end of the world, though we do not deny that, when a church is first to be collected for any one, a man may traverse the whole [*terram*] earth in teaching.

IX. These offices are so ordered, that one person can discharge all of them at the same time; though, if the utility of the church and the diversity of gifts so require, they can be variously distributed among different men.

X. The vocation to such ecclesiastical offices is either immediate or mediate. *Immediate* vocation we will not now discuss. But that which is *mediate* is a divine act, administered by God and Christ through the church, by which he consecrates to himself a man separated from [*usu*] the occupations of the natural life and from those which are common, and removes him to the duties of the pastoral office, for the salvation of men and his own glory. In this vocation, we ought to consider the vocation itself, its efficient and its object.

XI.

1. The act of vocation consists of previous examination, election, and confirmation.
 - a) Examination is a diligent inquiry and trial, whether the person about whom it is occupied be well suited for fulfilling the duties of the office. This fitness consists in the knowledge and approval of things true and necessary, in probity of life, and a facility of communicating to others those things which he knows himself, (which facility contains language and freedom in speaking), in prudence, moderation of mind, patient endurance of labours, infirmities, injuries, etc.
 - b) **XII.** Election, or choice, is the ordination of a person who is legitimately examined and found [*probae*] good and proper, by which is imposed on him the office to be discharged. To this, it is not unusual to add some public inauguration, by prayers and the laying on of hands, and also by previous fasting and is like an admission to the administration of the office itself, which is commonly denominated '*confirmation*.'
2. **XIII.** The primary efficient is God and Christ, and the Spirit of both as conducting the cause of Christ in the church, on which cause the whole authority of the vocation depends. The administrator is the church itself, in which we number the Christian magistrate, teachers, with the rest of the presbyters, and the people themselves. But in those places in which no magistrate resides who is willing to attend to this matter, there, bishops or presbyters, with the people, can and ought to perform this business.

XIV. The object is the person to be called, in whom is required, for the sake of the church, that aptitude or suitableness about which we have already spoken, and on account of it, the testimony of a good conscience, by which he modestly approves the judgment of the church, and is conscious to himself that he enters on this office in the sincere fear of God, and with an intense desire only to edify the church.

XV. The *essential* form of the vocation is that all things may be done according to the rule prescribed in the word of God. The *accidental* is, that they may all be done decently and suitably, according to the particular relations of persons, places, times, and other circumstances.

XVI. Wheresoever all these conditions are observed, the call is legitimate, and on every part approved; but if some one be deficient, the act of vocation is then imperfect; yet the call is to be considered as ratified and firm, while the vocation of God is united by some outward testimony of it, which, because it is various, we cannot define.

COROLLARY

The vocations or calls in the Papal church have not been null, though contaminated and imperfect; and the first Reformers had an ordinary and mediate call.

60 Disputation LX

ON SACRAMENTS IN GENERAL

We have thus far treated on the church, her Power, and the Ministry of the Word; it follows that we now discuss those signs or marks which God appends to his word, and by which He seals and confirms the faith which has been produced in the minds of his covenant people. For these signs are commonly called 'sacraments' — a term, indeed, which is not employed in the Scriptures, but which, on account of the agreement about it in the church, must not be rejected.

I. But this word, 'Sacrament,' is transferred from military usage to that of sacred things; for, as soldiers were devoted to their general by an oath, as by a solemn attestation, so, likewise, those in covenant are bound to Christ by their reception of these signs, as by a public oath. But because the same word is either taken in a *relative* acceptance, (and this either properly for a sign, or by metonymy for the thing signified), or in an *absolute* acceptance, (and this by synecdoche for both), we will treat about its proper signification.

II. A sacrament, therefore, is a sacred and visible sign or token and seal instituted by God, by which [*obsignat*] He ratifies to his covenant people the gracious promise proposed in his word, and binds them, on the other hand, to the performance of their duty. Therefore, no other promises are proposed to us by these signs than those which are manifested in the word.

III. We call it 'a sign or token, and a seal, both from the usage of Scripture in Gen. xvii. 11, and Rom. iv. 11, and from the nature of the thing itself, because these tokens, beside the external appearance which they present to our senses, [*faciunt aliud*] cause something else to occur to the thoughts. Neither are they only naked significant tokens, but seals and pledges, which affect not only the mind, but likewise the heart itself.

IV. We call it 'sacred' in a two-fold respect:

1. Because it has been given by God; and
2. Because it is given to a sacred use.

We call it 'visible,' because it is of the nature of a sign that it be perceptible to the senses; for that which is not such, cannot be called a sign.

V. The author of these signs is God, who alone, is the Lord and Lawgiver of the church, and whose province it is to prescribe laws, to make promises, and to seal them with those tokens which have seemed good to himself; yet they are so accommodated to the grace to be sealed, as, by a certain analogy, to be significant of it. Therefore, they are not *natural* signs, which, from their own nature, signify all that of which they are significant; but they are *voluntary* signs, the whole signification of which depends on the will or option of Him who institutes them.

VI. The Matter is the external element itself created by God, and, therefore, subject to his power, and made suitable to seal that which, according to his wisdom, God wills to be sealed by it.

VII. As the internal form of the sacrament is *ἐκ τῶν πρὸς τι* of things to their relation, it consists in relation, and is that suitable analogy and similitude between the sign and the thing signified which has regard both to the representation, and to the sealing or witnessing, and the exhibition of the thing signified through the authority and the will of him who institutes it. From this most close analogy of the sign with the thing signified, various figurative expressions are employed in the Scriptures and in the sacraments: as, when the name of the thing signified is ascribed to the sign, thus, ‘And my covenant shall be in your flesh’ (Gen. xvii. 13); and, on the contrary, in 1 Corinthians v. 7, ‘Christ, our passover, is sacrificed for us.’ Or, when the property of the thing is ascribed to the sign, as ‘Whosoever drinketh of the water that I shall give him, shall never thirst’ (John iv. 14). And, on the contrary, ‘Take, eat: this is my body’ (Matt. xxvi. 26).

VIII. The end of sacraments is two-fold, proximate and remote. The *proximate* end is the sealing of the promise made in the covenant. The *remote* end is,

1. the confirmation of the faith of those who are in the covenant, and by consequence the salvation of the church that consists of those covenanted members; and
2. the glory of God.

IX. Those for whom the sacraments have been instituted by God, and by whom they are to be used, are those with whom God has entered into covenant, all of them, and they only. To them the use of the sacraments is to be conceded, as long as they are reckoned by God in the number of those who are in covenant; though by their sins they have deserved to be cast off and divorced.

X. But these sacraments are to be considered according to the varied conditions of men; for they have either been instituted before the fall, and are of the covenant of works; or, after the fall, and are of the covenant of grace. There was only a single sacrament of the covenant of works, and that the tree of life. Those of the covenant of grace are either so far as they have regard to the promised covenant, and belong to the church while yet in her infancy and placed under pedagogy [the law being her schoolmaster] as were those of circumcision and of the passover; or so far as now they have regard to the covenant

confirmed, and belong to the Christian church that is of adult age, as are those of Baptism and the Lord's Supper. The points of agreement and difference between each of these will be the more conveniently perceived in the discussion of each.

COROLLARY

Though in some things, *sacrifices* and *sacraments* agree together, yet they are by no means to be confounded; because in many respects the latter differ from the former.

61 Disputation LXI

ON THE SACRAMENTS OF THE OLD TESTAMENT, — THE TREE OF LIFE, CIRCUMCISION,
AND THE PASCHAL LAMB

I. The tree of life was created and instituted by God for this end, — that man, as long as he remained obedient to the divine law, might eat of its fruit, both for the preservation and continuance of this natural life against every defect which could happen to it through old age, or any other cause, and to designate or point out the promise of a better and more blissful life. It answered the former purpose, as an element created by God; and the latter, as a sacrament instituted by God. It was adapted to accomplish the former purpose by the natural force and capability which was imparted to it; it was fitted for the latter, on account of the similitude and analogy which subsist between natural and spiritual life.

II. Circumcision is the sign of the covenant into which God entered with Abraham to seal or witness the promise about the Blessed Seed that should be born of him, about all nations which were to be blessed in him, and about constituting him the father of many nations, and the heir of the world through the righteousness of faith; and that God was willing to be his God and the God of his seed after him. This sign was to be administered in that member which is the ordained instrument of generation in the male sex, by a suitable analogy between the sign and the thing signified.

III. By that sign all the male descendants from Abraham, were, at the express command of God, to be marked, on the eighth day after their nativity; and a threatening was added, that it should come to pass that the soul of him who was not circumcised on that day should be cut off from his people.

IV. But though females were not circumcised in their bodies, yet they were in the mean time partakers of the same covenant and obligation, because they were reckoned among the men, and were considered by God as circumcised. It, therefore, was not necessary that God should institute any other remedy for taking away from females the native corruption of sin, as the Papists have the audacity to affirm, beyond and contrary to the Scriptures.

V. And this is the first relation of circumcision belonging to the promise. The other is, that the persons circumcised were bound to the observance of the whole law, delivered by God, and especially of the ceremonial law. For it was in the power of God to prescribe, to those who were in covenant with him, a law at his pleasure, and to seal the obligation

of its observance by such a sign of the covenant as had been previously instituted and employed; and in this respect circumcision belongs to the Old Testament.

VI. The Paschal Lamb was a sacrament, instituted by God [*obsignandum*] to point out the deliverance from Egypt, and to renew the remembrance of it at a stated time in each year.

VII. Beside this use, it served typically to adumbrate Christ, the true Lamb, who was to endure and bear away the sins of the world; on which account, also, its use was abrogated by the sufferings and [*immolatio*] the sacrifice of Christ on the cross, as it relates to the right; but it was afterwards, in fact and reality, abrogated with the destruction of the city and the temple.

VIII. The sacrament of the tree of life was a bloodless one; in the other two, there was shedding of blood — both suitable to the diversity of the state of those who were in covenant with God. For the former was instituted before the entrance of sin into the world; but the two latter, after sin had entered, which, according to the decree of God, is not expiated except by blood; because the wages of sin is death, and natural life, according to the Scriptures, has its seat in the blood.

IX. The passage under the cloud and through the sea, Manna, and the water which gushed from the rock, were sacramental signs; but they were extraordinary, and as a sort of prelude to the sacraments of the New Testament, although of a signification and testification the most obscure, since the things signified and witnessed by them were not declared in express words.

COROLLARIES

1. It is probable that the church, from the primitive promise and reparation after the fall, until the times of Abraham, had her sacraments, though no express mention is made of them in the Scriptures.
2. It would be an act of too great boldness to affirm what those sacraments were; yet if any one should say, that the first of them was the offering of the infant recently born before the Lord, on the very day on which the mother was purified from childbearing, and that another was, the eating of sacrifices and the sprinkling of the blood of the victims; his assertion would not be utterly devoid of probability.

62 Disputation LXII

ON THE SACRAMENTS OF THE NEW TESTAMENT IN GENERAL

I. The sacraments of the New Testament are those which have been instituted for giving testimony to the covenant, or the New Testament confirmed by the death and blood of its Mediator and Testator.

II. Wherefore, it was necessary that they should be such as were adapted to give significance and testimony to the confirmation already made; that is, that they should declare and testify that the blood had been shed, and that the death of the Mediator had intervened.

III. There ought, therefore, to be no shedding of blood in the sacraments of the New Testament; neither ought they to consist of any such thing as is or has been partaker of the life which is in the blood; for as sin has now been expiated, and remission fully obtained through the blood and death of the Mediator, no further shedding of blood was necessary.

IV. But they were to be instituted before the confirmation of the new covenant was made by the blood of the Mediator and the death of the Testator himself; both because the institution and the sealing of the testament ought to precede even the death of the Testator; and because the Mediator himself ought to be a partaker of these sacraments, to consecrate them in his own person, and more strongly to seal the covenant which is between us and Him.

V. But as the communion of a sacrifice unto death, offered for sins, is signified and testified by nothing more appropriately than by the sprinkling of the blood and the eating of the sacrifice itself and the drinking of the blood, (if indeed it were allowable to drink blood), hence, likewise, no signs were more appropriate than water, bread and wine, since the sprinkling of his very blood and the eating of his body could not be done, and, besides, the drinking of his blood ought not to be done.

VI. The virtue and efficacy of the sacraments of the New Testament do not go beyond the act of signifying and testifying. There can neither actually be, nor be imagined, any exhibition of the thing signified through them, except such as is completed by these intermediate acts themselves.

VII. And, therefore, the sacraments of the New Testament do not differ from those used in the Old Testament; because the former exhibit grace, but the latter typify or prefigure it.

VIII. The sacraments of the New Testament have not the ratio of sacraments beyond that very use for the sake of which they were instituted, nor do they profit those who use them without faith and repentance; that is, those persons who are of adult age, and of whom faith and repentance are required. Respecting infants, the judgment is different, to whom it is sufficient that they are the offspring of believing parents, that they may be reckoned in the covenant.

IX. The sacraments of the New Testament have been instituted, that they may endure to the end of time; and they will endure till the end of all things.

COROLLARY

The diversity of sects in the Christian Religion does not excuse the omission of the use of the sacraments, though the vehemence of the leaders of any sect may afford a legitimate and sufficient cause to the people to abstain justly and without sin from the use of the sacraments of which such men have to become partakers with them.

63 Disputation LXIII

ON BAPTISM AND PAEDO-BAPTISM

I. Baptism is the initial sacrament of the New Testament, by which the covenant people of God are sprinkled with water, by a minister of the church, in the name of the Father, of the Son, and of the Holy Ghost — to signify and to testify the spiritual ablution which is effected by the blood and Spirit of Christ. By this sacrament, those who are baptized to God the Father, and are consecrated to his Son by the Holy Spirit as a peculiar treasure, may have communion with both of them, and serve God all the days of their life.

II. The Author of the institution is God the Father, in his Son, the Mediator of the New Testament, by the eternal Spirit of both. The first administrator of it was John; but Christ was the confirmer, both by receiving it from John, and by afterwards administering it through his disciples.

III. But as baptism is two-fold with respect to the sign and the thing signified

- one being of water, the other of blood and of the Spirit — the First external, the Second internal;

so the matter and form ought also to be two-fold

- the external and earthy of the external baptism, the internal and heavenly of that which is internal.

IV. The Matter of external baptism is elementary water, suitable, according to nature, to purify that which is unclean. Hence, it is also suitable for the service of God [*significandum*] to typify and witness the blood and the Spirit of Christ; and this blood and the Spirit of Christ is the thing signified in outward baptism, and the matter of that which is inward. But the application both of the blood and the Spirit of Christ, and the effect of both, are the thing signified by the application of this water, and the effect of the application.

V. The Form of external baptism is that ordained administration, according to the institution of God, which consists of these two things:

1. That he who is baptized, be sprinkled with this water.
2. That this sprinkling be made in the name of the Father, of the Son, and of the Holy Ghost.

Analogous to this, is the inward sprinkling and communication both of the blood and the Spirit of Christ, which is done by Christ alone, and which may be called 'the internal form of inward baptism.'

VI. The Primary End of baptism is, that it may be a confirmation and sealing of the communication of grace in Christ, according to the New Covenant, into which God the Father has entered with us in and on account of Christ. The Secondary End is, that it may be the symbol of our initiation into the visible church, and an express mark of the obligation by which we have been bound to God the Father, and to Christ our Lord.

VII. The Object of this baptism is not *real*, but only personal; that is, all the covenanted people of God, whether they be adults or infants, provided the infants be born of parents who are themselves in the covenant, or if one of their parents be among the covenanted people of God, both because ablution in the blood of Christ has been promised to them; and because by the Spirit of Christ they are engrafted into the body of Christ.

VIII. Because this baptism is an initiatory sacrament, it must be frequently repeated; because it is a sacrament of the New Testament, it must not be changed, but will continue to the end of the world; and because it is a sign confirming the promise, and sealing it, it is unwisely asserted that, through it, grace is conferred; that is, by some other act of conferring than that which is done through [*significationem*] typifying and sealing: For grace cannot be immediately conferred by water.

64 Disputation LXIV

ON THE LORD'S SUPPER

I. As in the preceding disputation, we have treated on Baptism, the sacrament of initiation, it follows that we now discuss the Lord's Supper, which is the sacrament of confirmation.

II. We define it thus: The Lord's Supper is a sacrament of the New Testament immediately instituted by Christ for the use of the church to the end of time, in which, by the legitimate external distribution, taking, and enjoyment of bread and wine, the Lord's death is announced, and the inward receiving and enjoyment of the body and blood of Christ are signified; and that most intimate and close union or fellowship, by which we are joined to Christ our Head, is sealed and confirmed on account of the institution of Christ, and the analogical relation of the sign to the thing signified. But by this, believers profess their gratitude and obligation to God, communion among themselves, and a marked difference from all other persons.

III. We constitute Christ the Author of this sacrament; for He alone is constituted, by the Father, the Lord and Head of the church, possessing the right of instituting sacraments, and of efficaciously performing this very thing which is signified and sealed by the sacraments.

IV. The Matter is, bread and wine; which, *with regard to their essence*, are not changed, but remain what they previously were; neither are they, *with regard to place*, joined together with the body or blood, so that the body is either *in, under, or with* the bread, etc.; nor in the use of the Lord's Supper can the bread and wine be separated, that, when the bread is held out to the laity, the cup be not denied to them.

V. We lay down the Form in the relation and the most strict union, which exist between the signs and the thing signified, and the reference of both to those believers who communicate, and by which they are made by analogy and similitude something [*unum*] united. From this conjunction of relation, arises a two-fold use of signs in this sacrament of the Lord's Supper

- the First, that these signs are representative
- the Second, that, while representing, they seal Christ to us with his benefits.

VI. The End is two-fold: The First is, that our faith should be more and more strengthened towards the promise of grace which has been given by God, and concerning the truth and certainty of our being engrafted into Christ. The Second is,

1. that believers may, by the remembrance of the death of Christ, testify their gratitude and obligation to God;
2. that they may cultivate charity among themselves; and
3. that by this mark they may be distinguished from unbelievers.

65 Disputation LXV

ON THE POPISH MASS

I. Omitting the various significations of the word 'MASS' which may be adduced, we consider, on this occasion, that which the Papists declare to be the external and properly called 'expiatory sacrifice,' in which the sacrificers offer Christ to his Father in behalf of the living and the dead, and which they affirm to have been celebrated and instituted by Christ himself when he celebrated and instituted his last supper.

II. FIRST. We say, this sacrifice is falsely ascribed to the institution of the Lord's Supper; for Christ did not institute a sacrifice, but a sacrament, which is apparent from the institution itself, in which we are not commanded to offer any thing to God, at least nothing external. Yet we grant, that in the Lord's Supper, as in all acts, is commanded, or ought to exist, that internal sacrifice by which believers offer to God prayers, praises and thanksgiving. In this view, the Lord's Supper is called '*the Eucharist*.'

III. SECONDLY. To this sacrifice are opposed the nature, truth and excellence of the sacrifice of Christ. For, as the sacrifice of Christ is single, expiatory, perfect, and of infinite value; and as Christ was once offered, and 'hath by that one oblation perfected for ever them who were once sanctified,' as the Scriptures testify, undoubtedly no place has been left either for any other sacrifice, or for a repetition of this sacrifice of Christ.

IV. THIRDLY. Besides, it is wrong to suppose that Christ can be or ought to be offered by men, or by any other person than by himself; for he, alone, is both the Victim and the Priest, as being the Only One who is truly 'holy, harmless, undefiled, and separate from sinners.'

V. From all these particulars it is sufficiently apparent, that it is not necessary, nay, that it is impious, for any expiatory sacrifice now to be offered by men for the living and the dead. Besides, it is a piece of foolish ignorance, to suppose either that the dead require some oblation; or that they can by it obtain remission of sins, who have not obtained pardon before death.

VI. In addition to these three enormous errors committed in the Mass, with respect to the sacrifice, to the priest, and to those for whom the sacrifice is offered, there is a Fourth, which is one of the greatest turpitude of all, and is committed in conjunction with

idolatry — that this very sacrifice is adored by him who offers it, and by those for whom it is offered, and is carried about in solemn pomp.

COROLLARY

In these words, 'the Mass is an expiatory, representative and commemorative sacrifice,' there is an opposition in the apposition and a manifest contradiction,

66 Disputation LXVI

ON THE FIVE FALSE SACRAMENTS

I. As three things are necessarily required to constitute the essence of a sacrament — that is, divine institution, an outward and visible sign, and a promise of the invisible grace which belongs to eternal salvation — it follows that the thing which is deficient in one of these requisites, or in which one of them is wanting, cannot come under the denomination of a sacrament.

II. Therefore *Popish Confirmation* is not a sacrament, though the external signing of the cross in the forehead of the Christian, and the unction of the chrism, are employed; for these signs have not been instituted by Christ; neither have they been sanctified [*ad significandum*] to typify or to seal any thing of saving grace; nor is promised grace annexed to the use or to the reception of these signs.

III. *Penitence*, indeed, is an act prescribed, by the Lord, to all who have fallen into sin, and has the promise of remission of sins. But because there does not exist in it, through the Divine command, any external sign, by which grace is intimated and sealed, it cannot, on this account, receive the appellation of ‘a sacrament.’ For the act of a Priest, absolving a penitent, belongs to the announcement of the Gospel; as does likewise the injunction of those works which are inaccurately styled by the Papists *satisfactory*, that is, fasting, prayers, alms, afflicting the soul, etc.

IV. That is called *Extreme Unction*, by the Papists, which is bestowed on none except on those who are in their last moments; but it has then not the least power or virtue; nor was it ever instituted by Christ to signify the promise of spiritual grace. It cannot, therefore, obtain the appellation of ‘a sacrament.’

V. Neither can the Order or Institution, Confirmation or Inauguration of any person to the official discharge of some ecclesiastical duties, come under the denomination of a sacrament — both because it belongs to the particular and public vocation of some persons in the church, and not to the general vocation of all; and because, though it may have been instituted by Christ, yet, whatever external signs may be employed in it, they do not belong to the sealing of that grace which makes a man [*gratum*] agreeable [to God] or which is saving, but only to that which is freely given, as they say by way of distinction.

VI. Though *Matrimony* between a husband and wife agree by a certain similitude with the spiritual espousals subsisting between Christ and the church; yet it was neither instituted by the Lord for signifying this, nor has it any promise of spiritual grace annexed to it.

67 Disputation LXVII

ON THE WORSHIP OF GOD IN GENERAL

I. The First Part of our duty to God and Christ was, the true [*sensus*] meaning concerning God and Christ, or true faith in God and Christ; the Second Part is, the right worship to be rendered to both of them.

II. This Part receives various appellations. Among the Hebrews, it is called צְבוּרָה and כְּבוֹד אֱלֹהִים, the honour or worship, and the fear of God. Among the Greek, it is called Ευσεβεια piety; Θεσεβεια godliness, or a worshipping of God; Θρησκεια religion; Λατρευια service rendered to God; Δουλεια religious homage; Θεραπεια divine worship; Τιμη honour; Φοβος fear; Αγαπη του Θεου the love of God. Among the Romans it is called, *Pietas*, *Cultus* or *Cultura Dei*, *Veneratio*, *Honos*, *Observantia*.

III. It may be generally defined to be an observance which must be yielded to God and Christ from a true faith, a good conscience, and from charity unfeigned, according to the will of God which has been manifested and made known to us, to the glory of both of them, to the salvation of the worshiper, and the edification of others.

IV. We express the *Genus* by the word ‘observance,’ because it contains the express intention of our mind and of our will to God and to His Will, which intention partly inspires life into this portion of our duty towards God.

V. The Object is the same as that of the whole of religion, and of the First Part of it, which is Faith; and this object is God and Christ, in which the same formal reasons come under consideration, as those which we explained when treating generally on religion.

VI. In the Efficient or the worshiper, whom we declare to be a Christian man, we require true faith in God and Christ, a good conscience, as having been sanctified and purified through faith by the blood and Spirit of Christ, and a sincere charity; for, without these, no worship which is rendered to God can be grateful and acceptable to Him.

VII. The Matter is, those particular acts in which the worship of God consists; but the very will and command of God [*informat*] gives form to it; for it is not the will of God to be worshipped at the option of a creature, but according to the pleasure and prescript of his own will.

VIII. The principal End is, the glory of God and Christ. The less principal is the salvation of the worshiper, and the edification of others, both that they may be won over to Christ, and that, having been brought to Christ, they may the more increase and grow in devotedness.

IX. The Form is the observance itself, which is framed

- from the suitable agreement of all these things to the dignity, excellence and merits of the object that is to be worshipped
- from such a disposition of the worshiper according to such prescript,
- and from the intention of this end.

If one of these be wanting the observance is vitiated, and is, therefore, displeasing to God.

X. Yet the worship which is prescribed by God must not, on this account, be omitted, though the man, to whom it is prescribed, cannot yet perform it, from such a mind, [§ IV & VI] to this end.

68 Disputation LXVIII

ON THE PRECEPTS OF DIVINE WORSHIP IN GENERAL

I. To those who are about to treat on the Worship of God, the most commodious way and method seems to be this — to follow the order of the commands of God in which this worship is prescribed, and to consider all and each of them. For they instruct and inform the worshiper, and they prescribe the matter, form and end of the worship.

II. In the precepts which prescribe the worship of God, three things come generally under consideration:

1. Their Foundation, on which rest the right and authority of Him who commands, and the equity of his command.
2. The Command itself.
3. The Sanction, through promises and threatenings.

The First of these may be called ‘the Preface to the command;’ the Third, ‘the Appendix to it;’ and the Second is the very essence of the precept.

III. The foundation or preface, containing the authority of Him who commands, and, through this, the equity of the precept, is the common foundation of all religion, and, on this account, also, it is the foundation of faith; for instance, ‘I am the Lord thy God,’ etc. ‘I, the God omnipotent or all sufficient, will be thy very great reward.’ ‘I am thy God, and the God of thy seed.’ From these expressions, not only may this conclusion be drawn — ‘Therefore shalt thou love the Lord thy God,’ ‘Therefore walk before me, and be thou perfect’ — but likewise the following: ‘Therefore believe thou in me.’ But we must not treat on this subject on this occasion, as it has been discussed in the preceding pages.

IV. I say that the other two are, the Precept, and the Sanction or Appendix of the Precept. For we must suppose that there are two parts of a precept, the First of which requires the performance or the omission of an act, and the Second demands punishment. But we must consider that the latter part, which is called ‘the Appendix,’ serves for this purpose, that, in the former, God enjoys the thing which He desired, dispensing blessings if He obtain his desire, and inflicting punishments if He does not obtain it.

V. With regard to the precepts, before we come to each of them, we must first look generally at that which comes under consideration in every precept.

VI. In the first place, the object of every precept is two-fold, the one *formal*, the other *material*; or the First formally required, the Second materially. Of these, the Former is uniform in all circumstances and in every precept, but the Latter is different or distinguishable.

VII. The Formal Object, or that which is formally required, is pure obedience itself without respect of the particular thing or act in which, or about which, obedience must be performed. And we may be allowed to call such obedience 'blind,' with this exception, that it is preceded solely by the knowledge by which a man knows that this very thing had been prescribed by God.

VIII. The Material Object, or that which is materially required, is the special or particular act itself, in the performance or omission of which obedience lies.

IX. From the Formal Object, it is deduced that the act in which it is the will of God that obedience be yielded to him by its performance, is of such a nature that there is something in man which is abhorrent from its performance; and that the act, the omission of which is commanded by God, is of such a nature that there is something in man which is inclined to perform it. If it were otherwise, neither the performance of the former, nor the omission of the latter, could be called 'obedience.'

X. From these premises, it further follows that the performance and the omission of this act proceed from a Cause which overcomes and restrains the nature of man, that is inclined towards the forbidden act, and is abhorrent from that which is prescribed.

69 Disputation LXIX

ON OBEDIENCE, THE FORMAL OBJECT OF ALL THE DIVINE PRECEPTS

I. The obedience which is the formal object of all the divine precepts, and which is prescribed in all of them, is properly and adequately prescribed to the will conducting itself according to the mode of liberty; that is, as it is free, that [*moderetur*] it may regulate the will conducting itself according to the mode of nature, that is, that it may regulate the inclination according to the prescribed obedience.

II. This liberty is either that of contradiction or exercise, or that of contrariety or specification. According to the liberty of exercise, the will regulates the inclination, that it may perform some act rather than abstain from it, or the contrary. According to the liberty of specification, the will regulates the inclination, that, by such an act, it may tend towards *this* rather than towards *that* object.

III. From this formal object of all precepts, and its relation thus considered, arises the first distribution and that a formal one, of all the precepts, into those which command, and those which forbid; that is, those in which the commission or the omission [of an act] is prescribed.

IV. A precept which forbids is so binding, as not to allow a man to commit what is forbidden. For we must not perpetrate wickedness that good may come; yet this is the only reason why we might occasionally be allowed to perform what has been forbidden.

V. A precept which commands is not equally rigidly binding, so as to require [*quoque vel momento*] in every single moment of time the performance of what is commanded; for this cannot be done, though the period when man will or will not perform it, is not left to his option; but performance of it must be administered according to the occasions and exigencies which offer. Thus it was not lawful for Daniel to abstain for three days from calling upon his God.

VI. When a precept which forbids, and one which commands, are directly contrary

- whether it be according to the act, ‘Thou shalt love God, and not hate him,’ ‘Thou shalt hate the world and not love it;’
- or, whether it be according to the object, ‘Thou shalt love God, and not love the world;’ ‘Thou shalt hate the world, but shalt not hate God;’

then the transgression of the law which forbids, is more grievous than that which commands, because it recedes further from obedience, and because the commission of an evil which has been forbidden includes in it the omission of a good which has been commanded.

70 Disputation LXX

ON OBEDIENCE TO THE COMMANDS OF GOD IN GENERAL

I. Because the yielding of obedience is the duty of an inferior, therefore, for the performance of it, humility is requisite. This, generally considered, is a quality by which any one [*natus est*] becomes ready to submit himself to another, to undertake his commands and to execute them; and, in this instance, to submit himself to God.

II. Obedience has respect partly to an internal act, and partly to one that is external. The performance of both these is required for entire, true, and sincere obedience. For God is a Spirit, and the inspector of hearts, who demands the obedience of the whole man, both of the inward and the outward man — obedience from the affections of the heart and from the members of the body. The external act without the internal is hypocrisy; the internal, without the external, is incomplete, unless man be hindered from the performance of the external act without his own [*praesente*] immediate fault.

III. With this, nearly coincides the expression of the Scholastic Divines ‘to perform a command either according to the substance of the act only, or also according to the required quality and mode,’ in which sense, likewise, Luther seems to have uttered that expression, ‘The Adverbs save and damn.’

IV. The grace and special concurrence of God are required for the performance of entire, true, and sincere obedience, even for that of the inner man, of the affections of the heart, and of a lawful mode. But we allow it to be made a subject of discussion, whether revelation, and that assistance of God which is called ‘general,’ and which is opposed to this special aid, and is distinguished from it, be sufficient only to perform the external act of the body and the substance of the act.

V. Though that special grace which moves, excites, impels and urges to obey, physically moves the understanding and [*affectum*] the inclination of man, so that he cannot be otherwise than affected [*sensu*] with the perception of it, yet it does not effect or elicit the consent except morally, that is, by the mode of suasion, and by the intervention of the free volition of man, which free volition not only excludes coercion, but likewise all antecedent necessity and determination.

VI. But that special concurrence or assistance of grace, which is also called 'co-operating and accompanying grace' differs neither in kind nor efficacy from that exciting and moving grace which is called *preventing* and *operating*, but it is the same grace continued. It is styled 'co-operating' or 'concomitant,' only on account of the concurrence of the human will which operating and preventing grace has elicited from the will of man. This concurrence is not denied to him to whom exciting grace is applied, unless the man offers resistance to the grace exciting.

VII. From these premises, we conclude that a regenerated man is capable of performing more good than he actually performs, and can omit more evil than he omits; and, therefore, that neither in the sense in which it is received by St Augustine, nor in that in which some of our divines understand it, is efficacious grace necessary for the performance of obedience — a circumstance which is highly agreeable with the doctrine of St Augustine.

COROLLARY

Coaction only circumscribes the liberty of an agent, it does not destroy or take it away; and such circumscription is not made, except through the medium or intervention of the natural inclination; the natural inclination, therefore, is more opposed to liberty than coaction is.

71 Disputation LXXI

ON THE MATERIAL OBJECT OF THE PRECEPTS OF THE LAW IN GENERAL

I. As mere obedience, considered in the abstract, is the formal object of all the precepts of the divine law, so the acts in which the obedience that must be performed is prescribed, are the material objects of the same precepts.

II. For this reason, these acts will at length be said to be conformable to law, and performed according to law, when obedience [*informaverit*] has given form to them; that when they have been performed from obedience, or through the intention and desire of obeying. This desire to obey is necessarily preceded by a certain knowledge that those acts have been prescribed by God, according to this expression of the Apostle: ‘Whatsoever is not of faith, is sin.’

III. Hence, it is apparent that a good intention does not suffice to justify an act, unless it be preceded by a command of God and a knowledge of such command; though, without a good intention, no act, even when commanded by God, can of itself be pleasing to him. But it is our wish that, under the term ‘actions,’ omission is also understood to be comprehended.

IV. A good work, therefore, universally requires these conditions:

1. That it be prescribed by God.
2. That man certainly knows it to have been commanded by God.
3. That it be performed with the intention and desire of obeying God, which cannot be done without faith in God.

To these ought to be added a special condition, which belongs to Christ and to his Gospel

- that it be done through faith in Christ, because no work is agreeable to God after the commission of sin in a state of grace, except in Christ, and through faith in Him.

V. But the acts which are prescribed in the law, are either of themselves and in their own nature indifferent; or they have in them something why they are pleasing or displeasing to God — why they are prescribed by him or forbidden. The law, which prescribes the former of these, [the indifferent acts,] is called ‘positive,’ ‘symbolical,’ and ‘ceremonial.’ That which prescribes the latter is styled ‘the moral law’ and ‘the Decalogue;’ it is also called ‘the law of nature.’ On these last, we shall afterwards treat at greater length.

VI. The material acts, in which obedience is prescribed to be performed by the moral law, are either general, and belonging to the observance of the whole law and of all and each of its precepts; or they are special, and peculiarly prescribed in each of the precepts of the Decalogue.

VII. The general acts are the Love, Honour and Fear of God, and Trust in him. The special acts will be treated in the particular explanation of each of the precepts.

72 Disputation LXXII

THE LOVE, FEAR, TRUST, AND HONOUR WHICH ARE DUE FROM MAN TO GOD

I. These general acts may be considered either in the First act or in the Second. In the First, they come under the denomination of *Affections*; in the Second, they retain to themselves the appropriate name of *Acts*. But in consequence of the close union and agreement of nature between an affection and a second act, Love, Fear, Trust and Honour, receive the same denomination of ‘an affection,’ and ‘an act.’

II. The Love of God is a dutiful act of man, by which he knowingly and willingly prefers, before all other things, the union of himself with God and obedience to the divine law, to which is subjoined a hatred of separation and of disobedience.

III. The Fear of God is a dutiful act of man, by which he knowingly and willingly dreads before all things and avoids the displeasing of God, (which is placed in the transgression of his commands), his wrath and reprehension and any [*sinister*] inauspicious estimation of him, — lest he be separated from God.

IV. Trust in God is a dutiful act of man, by which he knowingly and willingly reposes on God alone, assuredly hoping for and expecting from Him all things which are salutary or saving to himself; in which we also comprehend the removal of evils.

V. The Honour of God is a dutiful act of man, by which he knowingly and willingly repays to God the reward due for his excellent virtues and acts.

VI. The primary Object of all these acts, as they are prescribed by law and are man’s duty, is God himself; because, for whatever other things these acts are to be performed, they must be performed on account of God and through his command, otherwise no one can truly call them ‘*good*.’

VII. The Formal Reason of the Object, that is, why these acts may and ought to be performed to God, is, the Wisdom, Goodness, Justice, and Power of God, and the acts performed by him according to and through them. But we permit this to be made the subject of a pious discussion, Which of these, in requiring simple acts, obtain the precedence, and which of them follow?

VIII. The immediate Cause of these acts is man, according to his understanding and inclination, and the freedom of his will, not as man is, [*animalis*] natural, but as he is spiritual, and formed again after the life of God.

IX. The principal Cause is the Holy Spirit, who infuses into man, by the act of regeneration, the affections of Love, Fear, Trust, and Honour; by exciting grace, excites, moves and incites him to second acts, and by co-operating grace, concurs with man himself to produce such second acts.

X. The Form of these acts is that they be done through faith, and according to the law of God. Their End is, that they be performed to the salvation of the workers themselves, to the glory of God, and to the benefit and confirmation of others.

73 Disputation LXXIII

ON PARTICULAR ACTS OF OBEDIENCE, OR THOSE WHICH ARE PRESCRIBED IN EACH PRECEPT, OR CONCERNING THE DECALOGUE IN GENERAL

I. The special acts of obedience are prescribed in the Decalogue, and in each of the Commandments. The Decalogue, therefore, itself, must be considered by us in order.

II. A convenient distribution of the Decalogue is that into a Preface and Precepts. The Preface is contained in these words: 'I am the Lord thy God, who have brought thee up from the land of Egypt, out of the house of bondage.' For we are of opinion that this Preface belongs to the entire Decalogue, rather than to the First Commandment; though we do not consider it advisable to contend about a matter so small and unimportant.

III. The Preface contains a general argument of suasion, why the children of Israel ought to yield obedience to Jehovah — and this two-fold

- the First drawn from the right of confederation or covenant
- the Second, from a particular and signal benefit recently conferred on him.

The former of these is contained in the words, 'the Lord *thy* God;' the latter, in the expression, 'who have brought thee out of the land of Egypt,' of which benefit a high commendation is given in the description which is added — that Egypt was to the Israelites 'the house of bondage' that by amplifying the misery of that servitude, they might be able to call to mind those things which had happened to them.

IV. Though this argument, 'thy God,' may likewise have respect to creation, and may comprise that benefit, yet it is more probable that it has a special reference to the concluding of a covenant with this people.

V. From this Preface, may conveniently be deduced those general acts about which we have treated in the preceding disputation — the Love, Fear, Trust, and Honour of God; for, as Jehovah is their God, who delivered them out of Egypt, therefore, most justly, as well as profitably, must He be loved, feared and honoured, and trust must be reposed in Him.

VI. But some things generally must be observed for the correct performance of all the precepts together. Such are,

VII. The law of God requires the entire obedience of the mouth, heart and work, that is, inward and outward obedience — for God is the God of the whole man, of the soul and body, and looks principally upon the heart.

VIII. The explanation of the Precepts of the Decalogue must be sought from Moses and the Prophets, from Christ and his Apostles; and it may be procured in sufficient abundance, so that nothing necessary can be imagined, which may not be drawn from the writings of the Old and the New Testament.

IX. The meaning of each precept must be taken from *the end on account of which* it was given; and all those things must be considered as included in it, without which the precept cannot be performed. Therefore, one and the same work may be referred to different precepts, so far as it has respect to different ends.

X. In affirmation, its opposite negative seems to be comprised; and, in a negative, the affirmation which is opposed to it; because God not only requires a refraining from evil, but likewise a performance of good, though a reason may be given why God declared some things negatively, and others affirmatively.

XI. Homogeneous and cognate acts are commanded or are forbidden in the same precept; and a genus comprehends its species; and a species comprises, in the same command, other species allied to it, unless a just law exists why it must be otherwise determined.

XII. An effect in its cause, or a cause in its effect, (if the conversion be necessary and according to nature), is not commanded and prohibited through accident.

XIII. When of those things which have a relation to each other, one is prescribed or forbidden, the other is also commanded or forbidden, because they mutually lay themselves down and remove themselves.

XIV. If it happen that the observance of two precepts cannot be paid at the same time to both of them, regard must be had to that which is of the greater moment, and for the performance of which more and juster causes exist.

74 Disputation LXXIV

ON THE FIRST COMMAND IN THE DECALOGUE

I. The ten precepts of the Decalogue are conveniently distributed into those of the First and those of the Second Table. To the First Table are attributed those precepts which immediately prescribe our duty towards God himself; of this kind, there are four. The Second Table claims those precepts which contain the duties of men towards their fellow-men; and to it are attributed the last six.

II. This is the relation which subsists between the commands of each table — that, from love to God and in reference to him, we manifest love, and the offices of love towards our neighbour; and if it should happen that we must of necessity relinquish either our duty to God or our neighbour, God should be preferred to our neighbour. Let this relation, however, be understood as concerning those precepts only which are not of the ceremonial worship; otherwise, [respecting ceremonies] this declaration holds good: ‘I will have mercy, and not sacrifice.’

III. The First Commandment is, ‘Thou shalt have no other god before my face,’ or ‘against my face.’

IV. It is very certain that, in this negative precept, the subjoined affirmative one is included or presupposed as something preceding and prerequisite: ‘Thou shalt have me, who am Jehovah, for thy God.’ This is likewise immediately consequent upon the preface, ‘I am the Lord thy God;’ therefore, ‘Let me be the Lord thy God;’ or, which is the same, ‘Therefore, have thou me, the Lord, for thy God.’

V. But ‘to have the Lord for our God, is the part both of the understanding and of [*affectus*] the inclination or the will; and, lastly, of an effect proceeding from both or from each of them.

VI. ‘Another god’ is whatever the human mind invents, to which it attributes the divinity that is suitable and appropriate to the true God alone — whether such divinity be essence and life, or properties, works, or glory.

VII. Or whether the thing to which man attributes divinity be something existing or created, or whether it be something non-existent and merely imaginary and a figment of the brain, it is [*perinde*] equally ‘another god’ for the entire divinity of that other God lies radically, essentially and virtually in human ascription, and by no means in that to which such divinity is ascribed. Hence is the origin of this phrase, in Scripture, ‘To go a whoring after their own heart.’

VIII. But this ‘other God’ may be conceived under a three-fold difference, according to the Scriptures. For those who have him, have

1. either themselves been the first inventors of him,
2. have received him from their parents, or
3. from other nations, when neither they nor their fathers knew him;

and this last is done either by force, by persuasion, or by the free and spontaneous choice of the will.

IX. For this reason, that ‘other god’ is truly called ‘an idol;’ and the act by which he is accounted another god, is idolatry; whether this be committed in the mind, by estimation, acknowledgment, and belief, or by the affections, love, fear, trust and hope, or by some external effect of honour, worship, adoration and invocation.

X. The enormity of this sin is apparent from the fact of its being called ‘a defection from God,’ ‘a forsaking of the living fountain,’ and ‘a digging of broken cisterns that hold no water,’ ‘a perfidious desertion of holy matrimony,’ and ‘a violation of the connubial compact.’ Nay, the Gentiles are said to sacrifice to devils whatsoever they suppose that they offer to God, in this ignorance of God and alienation from the life of God.

XI. The cause why men are said to do service unto devils, although they have themselves other thoughts, is this: because Satan is the fountain head, and origin of all idolatry; and is the author, persuader, impeller, approver and defender of all the worship which is expended on another god. Hence, likewise, it is the highest degree of idolatry when any one accounts divine or ascribes Divinity to Satan as Satan, displaying himself as Satan and vaunting himself for God.

XII. But though the Gentiles worshipped angels or devils, not as the supreme God, but as minor deities and his ministers, by whose intervention they might have communication with the Supreme God; yet the worship which they paid to them was idolatry, because this worship was due to no one except to the true God. But it does not belong to the definition of idolatry, that any one should pay to another, as to God, that worship which is due to the true God alone; for it is sufficient if he account him as God, by ascribing divine worship to him, though, in his mind, he may account him not to be the Supreme God. It is no palliation of the crime, but an aggravation, if any one knowingly performs divine worship to him whom he knows not to be God.

XIII. And since Christ must be honoured as the Father is, because he has been constituted by his Father KING and LORD, and has received all judgment, since every knee must bow to him, and since he is to be invoked as Mediator and the Head of his church, so that the church can pay this honour to no one except him, without incurring the crime of idolatry; therefore, the Papists, who adore Mary, the angels, or holy men, and who invoke them as the donors and administrators of gifts, or as intercessors through their own merits, are guilty of the crime of idolatry.

XIV. Besides, when they adore the bread in the Lord's Supper, and receive and account the Pope for that personage whom he boasts himself to be, they commit the sin of idolatry.

75 Disputation LXXV

ON THE SECOND COMMAND IN THE DECALOGUE

I. The Second Precept consists of a command and its sanction, from a description of God, who is prompt and powerful to punish the transgressor, and who is greatly inclined to bless him that is obedient. In this are consequently included a threat of punishment and a promise of reward.

II. This command is negative: A deed which is displeasing to God is forbidden in these words: ‘Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them.’

III. The sum of the precept is, that no one should adore or offer divine worship to any sculptured, molten or painted image, or one made in any other way,

- whether it has for its archetype a thing really existing or something fictitious, God or a creature,
- or whether it resemble its archetype according to some real conformity, or only by institution and opinion:

Or, which is the same thing, that he do not in or to any image adore or worship that which he considers in the place of a Deity and worships as such, whether this be truly or falsely.

IV. As, from a comparison of this precept, with other passages of Scripture in which God commands certain images to be made, it appears that the mere formation of every kind of image whatsoever is not forbidden, provided that they be not prostituted to worship; so, from a comparison of this same precept with others which are analogous to it or collateral, it is evident that no image ought to be made to represent God, because this very act is nothing else but a changing of the glory of the incorruptible God into the image or likeness of a corruptible thing. For whatever can be fashioned or framed is visible, therefore corruptible. We are not afraid of making this general affirmation under the sanction of the Scriptures, though with them and from them we know, that now, according to the body, Christ is incorruptible.

V. A double distinction is here employed by the Papists, of an archetype and its image; and also of an image itself *as it is formed of such materials*, and *as it is an image*, that is, calculated and fitted to represent the archetype. From these, they further deduce the distinction of *the intention* in worshipping; by which the worshiper looks upon either the archetype alone, not its image; or, if he even looks on the image, does not behold it *as it is made of such materials*, neither on it *principally*, but in reference to its archetype. We do not attempt to deny that the mind of man can frame a distinction of this kind.

VI. But when those who fall down before an image attempt, by such a distinction, to excuse themselves from the transgression of this precept, they accuse God himself of a falsehood, and deride his command.

1. They charge him with falsehood; because, when God declares that he who falls down before an image, says to the wood and to the stone, 'Thou art my Father!' they assert, that the prostrated person does not say this to the wood and the stone, but to their archetype, that is, to God.
2. They mock God and his command; because by this distinction it comes to pass, that no man at any time, though paying adoration to any kind of images, can be brought in guilty of having violated this precept, unless, according to his own opinion, he has judged that wood really to be God, and therefore that he has himself truly and in reality formed a god, — which cannot possibly enter into the conception of one who uses his reason.

VII. But they partly annihilate their own excuse which rests on this distinction, when they say that the same honour and worship (whether it be that of *latria*, of *dulia*, or of *hyperdulia*), must be given to an image as to its archetype. Neither does this prolong its existence by such distinction, when they represent God himself by an image, because that is simply forbidden to be done.

VIII. We assert, therefore, that, according to the judgment of God, and express passages of Scripture, the Papists are correctly charged with [*effigiant*] giving a portraiture of the essence of God, when they represent Him in the form of an old man, graced with an ample gray beard, and seated on a throne — though in express words they say, that they know God has not a body, and though they protest that they had fashioned this form, not for the purpose of representing his essence, but that they had instituted this similitude to represent the appearance which He occasionally made to his prophets, and to signify his presence. For the protestation is contrary to facts; since facts are, by nature, not what we feign them to be, but what God, the legislator, declares them to be. But He says those facts are, that He has been assimilated, that a [supposed] likeness of Himself has been formed, and that He has been [falsely] set up in a gold or silver graven image.

IX. We assert that all those images of which we have spoken, — both those of God, placed only for representation, and those of other things (whether true or fictitious), exposed for adoration, — are correctly called 'idols,' not only according to the etymology of the word, but likewise according to the usage of the Scriptures, and that the distinction

which is employed by the Papists between *idols* and *resemblances* or images has been produced from the dark cave of horrid idolatry.

X. In the same precept in which it is forbidden to fashion or make any images for divine worship, it is likewise commanded to remove others, if they have been previously made and exposed for worship, these two cautions being always observed,

1. That it be done, when preceded by a suitable and sufficient teaching.
2. That it be the work of those who are in possession of the supreme authority in the Commonwealth and the Church.

XI. Though the honour exhibited to such images, or to the Deity through such images, be reproachful to the true God himself; yet he, also, who pours contumely on the images which he considers to be correctly formed, and lawfully proposed for worship, pours contumely on the Deity himself, whom he presumes to worship, and declares himself to be an atheist.

XII. The affirmation seems here to be strictly and directly opposed to the whole negative precept, that we may worship God, because He is a Spirit, with a pure cogitation of mind and abstracted from every imagination.

XIII. The sanction of the precept, which includes the threatening, is this: 'For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me;' that is, unless you obey this, my precept, you shall feel that I am jealous of mine honour, and that I will not, with impunity, suffer it to be given to another, or my glory to be communicated to graven images.

XIV. The other part of the sanction contains a promise in these words: 'I am the Lord thy God, showing mercy unto thousands of them that love me and keep my commandments;' [That is, if you obey this my precept, you shall feel that I will display mercy towards you, and towards your children to the thousandth generation, provided that they also love me.]

XV. But mention is made of posterity, that men may be thus the more incited to obedience, since their future compliance with the precept will prove beneficial, not only to themselves, but to their posterity, or their future transgression will be injurious to them and their offspring.

XVI. From a comparison of the preceding command with this, it appears that there is a two-fold idolatry, — One, by which a false and fictitious deity is worshipped; Another, by which a true or false Deity is worshipped in an image, by an image, or at an image. Yet this very image is sometimes called 'a false and another god,' which the Lord God

also seems to intimate in this place, when he endeavours to deter men from a violation of this precept by an argument drawn from his jealousy.

COROLLARY

Without any exaggeration, the idolatry of the Papists may be placed on an equality with that of the Jews and Gentiles. If it be urged as an exception, that they have neither made their children pass through the fire, nor have offered living men in sacrifice: We reply, The horrid tyranny which the Papists have exercised in the murder of so many thousand martyrs, with the design of confirming the idolatry that flourishes among them, may be equitably compared to making their children pass through the fire, and the oblation of living men in sacrifice, if not according to *the appearance* of the deed, at least according to *the grievous nature* of the crime.

76 Disputation LXXVI

ON THE THIRD PRECEPT OF THE DECALOGUE

I. This precept, as well as its predecessor, consists of a command, and of its sanction through the threatening of a punishment. The precept is a negative one, and prohibits a deed which is displeasing to God, in these words: 'Thou shalt not take the name of the Lord thy God in vain.'

II. The reason, and end of the precept is this: Because God is entirely holy, and because his name is full of majesty, we must use it in a holy and reverend manner, and must, by no means, account it common or contaminate it.

III. 'The name of God' is here received in its most general notion, for every word which, according to the purpose God, is used to signify God and divine things.

IV. 'To assume' or 'to take the name of God,' properly, to take that word into our mouth and pronounce it with our tongue. If, under this phrase, any one, by a synecdoche, is desirous, likewise, of comprehending the deeds, in which God and divine things are less religiously treated, he has our full permission; and, we think, he does not depart from the sense of the precept. But we still continue in the explanation of the proper acceptation.

V. The particle, '*in vain,*' is variously received

- for that which is done rashly and without just cause
- for what is done in vain and with no useful end
- for what is done with mendacity, dissimulation, falsely, inadvertently, etc.

Hence, this prohibition likewise diffuses itself extensively in every direction.

VI. But, perhaps with some propriety, every 'taking of the name of the Lord in vain' may be reduced to two principal heads or kinds: The FIRST genus comprehends the use of the name of God when no mention of it, whatever, should be made; that is, in a word or deed, in which, it has been the will of God that the mention of his name shall not intervene, either because the word or deed is not lawful, or because it is of minor moment.

VII. But the SECOND genus comprises the incorrect use of the name of God; that is, when it is not truly used in any of our duties in which it may be lawfully used, or in which it ought also to be dutifully used according to the divine direction.

VIII. The duties of this class are, the Adoration and Invocation of God, the Narration and Preaching of his Word or of divine things, oaths, etc. in these, the name of God is taken in vain, in three ways:

1. Hypocritically, when it is not used sincerely from the whole heart.
2. With a doubting conscience, when it is used with an uncertain belief that it is lawful to be used in that duty.
3. Against conscience, as when it is employed to bear testimony to a falsehood.

IX. The threatening is expressed in these words: 'For the Lord will not leave him unpunished that taketh his name in vain.' By this He endeavours to persuade men, that no one should dare to use His name; of which persuasion there is so much the greater necessity, as the heinousness of this offence is not sufficiently considered among men.

77 Disputation LXXVII

ON THE FOURTH COMMAND IN THE DECALOGUE

I. This precept contains two parts, a command and a reason for it. But the command is first proposed in few words; it is afterwards more amply explained. The proposition is in these words: ‘Remember the Sabbath day, to keep it holy.’ The explanation is thus expressed: ‘Six days shalt thou labour, and do all thy work,’ etc. But the reason is comprehended in the following words: ‘For in six days the Lord made heaven and earth, the seas,’ etc.

II. In the Proposition of the precept, three things are worthy of observation:

1. The Act prescribed, which is sanctification.
2. An anxious and solicitous Care about not omitting this act, which is expressed in the words, ‘remember,’ and ‘do not forget.’
3. The Object, which is called ‘the Sabbath,’ or ‘the seventh day;’ that is, the seventh in the order of the days in which the creation was commenced and perfected.

It is also called ‘the Sabbath,’ from the circumstance of God having rested at that period, and man was required to repose.

III. The Explanation contains two things:

1. A Concession or Grant, that men may spend six days in labours belonging to the natural life and its sustenance; this concession contains the equity of the command.
2. A Command about resting from those works on the seventh day, with an enumeration of the persons whose duty it is to rest: ‘Not only thou, but also thy son, thy man servant, thy maid servant, thy cattle, and thy stranger shall rest;’ that is, thou shalt cause as many persons to rest as are under thy power.

IV. The Reason contains, in itself, two arguments: The **FIRST** is the example of God himself, who rested from his works on the seventh day. The **SECOND** is the benediction and sanctification of God, by which it was his pleasure that the seventh should be separated from the rest of the days, and devoted to himself and to his worship.

V. ‘To sanctify the seventh day,’ is to separate it from common use, and from such as belong to the natural life, and to consecrate it to God, and to acts which belong to God, to things divine, and to the spiritual life. This sanctification consists of various acts.

VI. We think that it may be made a most useful point of consideration, how far must abstinence from those works which belong to the natural life be extended? And though we prescribe nothing absolutely, yet we should wish that [*licentiam*] the liberty of performing such labour should be restricted as much as possible, and confined to exceedingly few necessary things. For we have no doubt that the Sabbath is in various ways violated among Christians, by not abstaining from such things as are lawful to be done on other days.

VII. We think that the acts which belong to the sanctification of the Sabbath may be included in two classes:

1. Some *per se* and primarily belong to the worship of God, and are in themselves grateful and acceptable to God.
2. Others are subordinate to those acts which are to be performed, and they answer the purpose, — that those acts may, in the best possible manner, be performed to God by men;

such are those which belong to the instruction of believers in their duty.

VIII. But this kind of sanctification ought not only to be private and domestic, but also public and ecclesiastical. For it is the will of God, not only that He should be acknowledged, worshipped, invoked and praised by each individual in private, but likewise by all united together in the great church; that He may, by this means, be owned to be the God and Lord not only of each individual, but likewise [*totius universitatis*] of the whole of his universal family.

IX. But because the neglect of God and of things divine easily creeps upon man, who is too closely intent on this natural life, it was, therefore, necessary that men's memories should be refreshed by this word 'Remember,' etc.

X. But now, with regard to the seventh day, which is commanded to be sanctified. In it, this is moral and perpetual — that the seventh day, that is, one out of the seven, be devoted to divine worship, and that it be unlawful for any man, at any time, after having expended six days in the labours of the natural life, to continue the seventh day in all the same labours, or in the same manner.

XI. But with regard to that day among the seven which followed the six days in which God completed the creation, its sanctification is not of perpetual institution and necessity; but it might be changed into another day, and in its own time it was lawful for it to be changed, that is, into the day which is called '*the Lord's day*;' because the new creation was then perfected in Christ our Head, by his resurrection from the dead; and it was equitable and right that the new people should enter on a new [*sabbatismus*] method of keeping the Sabbath.

XII. That Reason which was taken from the example of God who rested on the seventh day, (that is, when the creation was completed), endured to the time of the new creation; and, therefore, when it ceased, or at least when a second reason was added to it from the new creation, it was no subject of wonder that the apostles changed it into the following day, on which the resurrection of Christ occurred. For when Christ no longer walks in the flesh, and is not known after the flesh, all things become new.

XIII. But the benediction and the sanctification of God are understood to be transferred from the Sabbath to the Lord's day; because all the sanctification which pertains to the new earth, is perfected in Jesus Christ, who is truly the Holy of holies, and in whom all things are sanctified for ever.

XIV. Because the Reason, by which God afterwards persuaded the people to observe the Sabbath, was for a sign between him and His people that God would engage in the act of sanctifying them; it may likewise be accommodated to the times of the New Testament, and may persuade men to the observance of the [new] Sabbath.

XV. If any one supposes that the Lord's day is by no means to be distinguished from the rest of the days [of the week]; or if, for the sake of declaring evangelical liberty, this person has changed it into another day, either into Monday or Tuesday; we think he ought at least to be considered a schismatic in the church of God.

78 Disputation LXXVIII

ON THE FIFTH COMMAND IN THE DECALOGUE

I. This Precept is the First of the Second table. It contains the precept itself, and the promise attached to it. The end of the precept is, that a certain order should exist among men, according to which some are superiors and others inferiors, and which consists in the mutual performance of the duties of commanding and obeying that are necessary for the defense of society.

II. The precept prescribes an Act, and adds an Object to which that Act must be performed. The Act is contained in the word ‘honour;’ the Object in these words: ‘thy Father and thy Mother.’ From this, it appears, according to the nature of relations, that this law is prescribed to all those who are relatively opposed to father and mother [as are sons and daughters].

III. The word ‘honour’ is not appropriately employed to signify eminence; for honour is the reward of excellence, and its performance is a sign [*cognitionis*] of recognition; and this word comprehends, either in the wide compass of its signification, all the duties which are due from an inferior to a superior; or, as an end, it comprehends all things necessary to the rendering of such honour.

IV. Three things principally are contained in this word:

1. That reverence be shown to the persons of our parents.
2. That obedience be performed to their commands.
3. That gratitude be evinced, in conferring on them all things necessary to the preservation of the present life, with respect to the dignity of their persons and of their office.

1. **V.** Reverence consists both in the performance of those acts which contain, [on our part] a confession of their pre-eminence and of our submission under them, and in the endurance of their faults and manners, in a connivance at them, in a modest concealment of them, and in kind excuses for them.
2. **VI.** Obedience lies in the prompt and free performance of those things which they prescribe, and in the omission of those which they prohibit. This obedience must

be performed not only ‘for wrath,’ or the fear of punishment, but also ‘for conscience’ sake,’ and this, not so much that we may obey them, as God himself, whose vicegerents they are.

3. **VII.** Gratitude, which contains the conferring of things necessary for them to the uses of life according to their dignity, ought to extend itself not only to the time when they discharge this duty, but likewise through the whole life — though it may happen that, through old age or some other cause, they are rendered unfit to discharge the parental office.

VIII. The duties of superiors are analogous to those of inferiors

- that they conduct themselves with moderation, [*gravitatem*] seriousness, and decorum, in the whole of their life, public as well as private
- that they observe justice and equity in issuing their commands, and that, in requiring gratitude, they do not transgress the bounds of moderation.

But these points will be more particularly discussed in the Disputation *on the Magistracy*.

IX. The Object is enunciated in the words ‘Father,’ and ‘Mother,’ in which, likewise, are comprehended all those who are placed above us in human society,

- whether it be political, ecclesiastical, scholastic or domestic society
- whether in the time of peace or in that of war
- whether such persons discharge the duties of an ordinary or an extraordinary office, or
- whether they be invested with this power either [*in perpetuum*] constantly, or only for a season, however short.

X. But all these persons in authority are, in this commandment, fitly, and not without just cause, expressed under the name of ‘parents,’ which is an endearing and delightful appellation, and most appropriate both to signify [*affectum*] the feeling which it is right for superiors to indulge towards inferiors, and most efficaciously to effect a persuasion in inferiors of the equity of performing their duty towards their superiors. It may be added that the first association among men is that of domestic society, and from this follow the rest by the increase of mankind.

XI. Superiors lose no degree of this eminence by any sin, or by any [*vitiositate*] corruption of their own; therefore, this duty of honour, reverence, obedience and gratitude must be performed to superiors, even when they are evil, and abusing their power; provided caution be used that [*partes*] the interest of God be always the more powerful with us, and lest, while that which is Caesar’s is given to Caesar, that which belongs to God, be taken from Him, or be not given.

XII. To this, must necessarily be subjoined another threefold caution —

1. That no one commit an error in judgment, by which he persuades himself this or that belongs to God, and not to Caesar.
2. That he discern correctly between that which he is commanded to do or to tolerate; and, if he must do it, whether or not it be an act about a thing or object which is subject to his power.
3. That under the name of liberty, no one arrogate to himself the right of a superior, of not obeying in this thing or that, or the power of rising against his superior, either for the purpose of taking away his life, or only his rule and dominion.

XIII. The Promise which is added to this precept is contained in the following words: ‘that thy days maybe long upon the land which the Lord thy God will give thee’ in which are promised,

1. to the Jewish believers who perform this precept, length of days in the land of Canaan;
2. and also to the Gentile believers who perform this command, the duration of the present life;
3. typically, to such persons are promised the eternal or heavenly life, of which the land of Canaan was a type.

79 Disputation LXXIX

ON THE SIXTH PRECEPT

I. Order in human society being appointed by the Fifth Commandment, through the mutual duties of superiors and inferiors in commanding and obeying, God now manifests his care for all those things which, in order to pass one's life in this society, are necessary for the life of each person, for the propagation of the species, for the blessings necessary to life, and for reputation, at the end of which God adds the tenth commandment, in which [*concupiscentia*] the coveting of certain things is prohibited.

II. By these words, 'thou shalt not kill,' the sixth precept provides for the preservation of the natural life, and designs the safety of men's bodies that it may be preserved inviolate.

III. The sum of the precept is neither in reality to injure the life of another person, and to endanger his safety, nay not even our own, whether we use fraud or violence, nor to wish his injury by our will, to which must be added that we do not intimate this kind of wish by any external token.

IV. From this, it appears that the accident must not receive the appellation of 'homicide,' if, as the Scripture phrase is, any one going into a wood with his neighbour to cut down timber, and the head of his ax slips from the handle and strikes his neighbour so that he dies, nor, if, for the defense of his own life, any one be compelled, at the peril of his life, to repel the force employed against him by another.

V. But in this precept, we are commanded to endeavour by all legitimate means and methods, to save the life of our neighbour, as well as our own, and to defend them from all injury.

VI. But the cause of this precept, which is universal and always, and in every place, valid, is the following: because man was created after the image of God, which, in this place, principally denotes immortality. To this, may be added similitude of nature, and because all of us derive our origin from one blood. But several particular causes may be adduced, which agree with the spiritual state of men, such as because they have been redeemed by Christ with a price

- because their bodies are a habitation for the Holy Spirit
- because they are all members of one mystical body under one Head, etc.

VII. But, in the mean time, God reserves to himself the right of disposing of the life of every man according to his own pleasure. Hence, commands have been issued to magistrates concerning killing transgressors, and a command was delivered to Abraham about slaying his son.

COROLLARY

The perpetration of homicide cannot consist with a good conscience, unless pardon for it be sought and obtained by particular repentance.