THE MARROW OF SACRED DIVINITY

DRAWN OUT OF THE HOLY SCRIPTURES AND THE INTERPRETERS OF IT, AND BROUGHT INTO METHOD



WILLIAM AMES

"THOU HAST THE WORDS OF ETERNAL LIFE."

JOHN 6: 68

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MARROW
OF SACRED
DIVINITY

[or, Marrow of Theology]

DRAWN OUT OF THE

Holy Scriptures and the Interpreters
of it, and brought into Method

BY

William Ames,

Sometime Doctor and Professor of Divinity

in the famous
University at *Franeker* in *Friesland*.

Translated out of the Latin, for the benefit of those who
are not acquainted with strange Tongues.

To which are annexed certain Tables representing the
Substance and heads of all in a short view, directing
to the Chapters where they are handled. And also a table
opening the hard words contained in it.

A Work useful for this Season.

1Cor 14.26

When you come together, every one has a Psalm, has a doctrine, has a Tongue, has a Revelation, has an Interpretation. Let all things be done unto edifying.

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Transcriber Notes

Hand-typed, modernized, corrected, and annotated by
William H. Gross www.onthewing.org
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The 1639 Tables of Doctrine are not included: after converting to graphic images, they were too large in mobi/azw3 formats (9 megs), and too fuzzy in epub.

The Table of Definitions is moved to the front. Editor's marginal notes are omitted. Ames' own quotes of Scripture have been modernized, but not replaced with current translations. Paragraphs are numbered, but Dr. Ames calls each one a 'thesis.' In 2020, orig. page numbers were removed; all fonts now black.

Scripture in the footnotes is taken from the NKJV (Thomas Nelson Publishers © 1982) except where otherwise noted.

Nature and scope of changes: The terms, "thee, thine, hast," etc. have been modernized; archaic and cumbersome syntax has been simplified; obsolete words and phrases have either been revised, or annotated. The original text was inconsistent in spelling, capitalization, numbering, format, and usage, with *many* typographical errors. These have been standardized and corrected. Parallelism has been employed to help the reader follow the arguments (words that were assumed in the original, have been filled in, and pronouns were given a reference).

Many Scripture citations were incorrect; or they were taken from an alternate translation where the verse numbers differed from the KJV. Those are corrected and standardized according to the NKJV. If the wording was unusual, but used in the text (typically from the Geneva Bible), it has been annotated. Many additional citations have been footnoted for your convenience; and where helpful, the full text of the verse has been footnoted as well.

Some of the wording was so esoteric or technical, or the allusion so vague, that rather than modernize it, I kept the original; e.g., the underlined portion here [bk. 1, ch. 9, par. 24]:

> THIRDLY, in that besides ordination properly, whereby each thing seeks its own perfection, they keep as it were a common society; all desire the conservation of the whole more than of themselves, <u>as seen in heavy things which are carried upward to avoid an emptiness</u>.

This may mean that the subject of our prayers concerning our personal sacrifice is so heavy, so *burdensome*, that we must carry it upwards to God to avoid emptiness and despair. But I have left such interpretations to the reader, rather than impose my own. I avoided paraphrasing to allow his voice (or the translator's) to be heard in its most original form.

You may recognize some wording which John Owen and Jonathan Edwards later employed in their own writings. Religious leaders in the American colonies referred to Dr. Ames more than perhaps any other writer. We are all indebted to him for his influential and innovative labors in the cause of our Lord Jesus Christ. I pray that you find this version edifying. It is not a light read, but it is a profound and rewarding read.

ONE LAST OBSERVATION: based on grammar, spelling, and style, the English translation from the Latin seems to have been done by two different individuals. The style of the one is clear and forthright, and the other is more obscure. Modernizing the English reduced that obscurity only in part. In 1968 John Dykstra Eusden did a fresh translation from the 1629 Latin edition, which may be more helpful to you than this modernization of the original English.

W. H. Gross
February 21, 2014

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Preface

A Brief Premonition or forewarning of the Author touching the reason of his purpose.

Although I do not assume to comprehend in my mind all the thoughts of evil speakers, yet I foresee diverse exceptions which this, my endeavour, will fall into (proceeding certainly from a very good intent) *pro seculi genio,* according to the disposition of the world – the chief of which I purpose to address briefly.

Some, and those indeed are not unlearned, dislike this whole manner of writing – that the sum of Divinity should be brought into a short compendium. They desire great volumes in which they may loosely either dwell or wander. I desire to consider those who do not have so great a leisure, nor so vast a wit, as to hunt the partridge in the Mountains and the Woods. But the condition of many rather requires that the nest itself, or the seat of the matter which they pursue, be shown without any more ado.

Some do not dislike this way, if the chief heads are handled in a rhetorical way; they think that every particle is not to be insisted on so punctually.[1] But indeed, when the speech is carried on like a swift stream, although it catches many things of all sorts, yet you can hold fast only a little, you can catch only a little; you cannot find where you may constantly rest. But when certain rules are delivered, the Reader always has, as it were at every pace, the place marked where he may set his foot.

There will also be some who condemn the care of Method and Logical form as curious [2] and troublesome. But to them a sounder judgment is to be wished, because they remove the art of understanding, judgment, and memory from those things which deserve only to be understood, known, and committed to memory.

On the other side, there will not be lacking some who require more exactness in the art of Logic, whom, through my own imperfection, I

could not fully satisfy even if I would; nor indeed would I do so much as I could, because of the weakness of others. I imagine there will not be a few who will think that setting forth such institutions as these is superfluous, after so many labours of learned men, of the same kind; and it is to do only what has been done before. I would readily be of such an opinion if anything of this kind were extant, and which pleased all in every respect.

Notwithstanding this, I would not have so taken to hope any such thing of this writing, as if it even came into my mind. But I am not out of hope that it may come to pass that two or three or so, may fall upon this work of ours, who may find something here more fitting to instruct and stir them up to piety, than they have observed in the more learned writings of others. If this conjecture does not fail me, I will think I have done a work worth the labor.

I can only expect to be blamed for obscurity by those who are not so skilful, whom I desire would learn from Cyrus, *Radiorum* τὰς δια φάσεις *latis luminibus non tam esse suaves*, that is, 'The diffused brightness of the beams of the Sun is not so pleasant in large windows.' Certainly a contracted light, though it may seem small, yet it enlightens more (if a man comes near and observes) than that which is, as it were, dispersed by being enlarged too much.

The dryness of the style, and harshness of some words will be greatly blamed by the same persons. But I prefer to exercise myself in that heresy, that when it is my purpose to Teach, I think I should not say in two words what may be said in one; and that key is to be chosen which opens best, even though it is made of wood, if there is not a golden key with the same efficacy.

Lastly, if there are any who desire to have some practical things more largely explained, especially in the latter part of this *Marrow*, we shall endeavor to satisfy them later (if God gives leave) in a particular Treatise which at this time we have an affection for, touching questions which are usually called *cases of conscience*.

If there are any who still find fault with this, or who desire other things, I would entreat them to candidly impart their thoughts to me, which may afford desired matter for a just apology, or a due amendment.

To the Reader.

Table of Definitions

These words explained are not intended for the learned, but for the unlearned, whereby they may come to the understanding of this book and others of the same nature, and rather because many sentences may depend on the opening[3] of a word.

Synecdoche	*A figure of speech containing a part for the whole*	p. 4
Genuine distribution	*Natural* or *proper division*.	p. 2
Metonymy	*A figure of speech by which the cause is put for the effect, or the subject for the Adjunct or contrariwise, the effect for the cause*.	*ibid.*
Inaccessible	That cannot be gone into.	p. 9
Essence	*The beginning*.	p. 10
Consectaries	*Or conclusions*.	*ibidem*
Subsistence	*The manner of being*.	*ibidem*
Abstract	*The substantive, such as whiteness*.	p. 11
Concrete	*The Adjective, such as white*.	*ibidem*
Imparity	*inequality*	*ibidem*
Equivocally	*Doubtful*	*ibidem*
Analogically	*By way of Resemblance*	p. 12
Numerical, Individual	*As one and the same thing, not only in nature, but in number*.	*ibidem*
Dimension	*The measure of anything*	*ibidem*

Immensity	*Greatness*	p. 13
Relatives	*Respective*	p. 15
Individuating	*Refraining or Limiting*	*ibidem*
Procession	*Issuing*	p. 16
Efficiency of God	*His working power*	p. 19
Syllogism	*An argument*	p. 20
Identity	*Sameness of a thing*	p. 22
Termination	*The relation of a work to a particular person*	*ibidem*
Analysis	*Resolution*	p. 24
Idea	*A form or image of a thing in a man's mind*	*ibidem*
Quiddity	*The being of a thing*	p. 25
Existence	*The actual being of a thing*	*ibidem*
Contingent	*Accidental*	p. 26
Simple intelligence	*God's absolute knowledge*	*ibidem*
Science	*Is knowledge*	*ibidem*
Sapience	*Is wisdom*	*ibidem*
Concomitant	*Accompanying*	p. 27
Antecedent	*Going before*	*ibidem*
Connexion	*Joining before*	*ibidem*
Exist	*To have an actual being*	p. 28
Passive attingency	*That is, the efficacy of the will of God upon one thing causing another thing*	*ibidem*
Contingency	*By chance*	p. 30

Metonymically	*By a figure, the cause for the effect, or the subject for the quality, or contrariwise*	*ibidem*
Formally transient	*Really passing*	p. 31
Virtually	*That is, in power*	*ibidem*
Pre-exist	*To be before*	p. 32
Entity	*The being of a thing*	p. 33
Aggregation	*Heaping up or joining together*	*ibidem*
Incomplete	*Imperfect*	p. 35
Intrinsically	*Inwardly*	p. 42
Indissoluble	*That must not be dissolved*	*ibidem*
Previous	*Going before*	p. 43
Sunteresis	*That part of the understanding in which we keep several notions*	p. 47
Animal	*Living*	*ibidem*
Sanction	*The establishment of the Law*	*ibidem*
Adjuvant	*Helping*	p. 50
Sophistical	*By a false argument*	*ibidem*
Prediction	*Foretelling*	p. 51
Homogeneal	*Of the same name and nature*	p. 58
Detraction	*Withdrawing from the Law*	p. 61
Theoretical	*Contemplative*	p. 62
Inauguration	*Installing*	p. 85
Ubiquitary	*That is everywhere*	p. 94
Promiscuously	*Confused*	p. 102
Physical motion	*An actual change*	p. 115
Adequate	*Of the same extent*	p. 117

Extrinsic	*Outward*	p. 121
Manumission	*Freedom*	p. 123
Transmutation	*Change*	p. 129
Collectively	*Together*	p. 136
Integrally	*Wholly*	*ibidem*
Genus	*A logical term intimating a nature common to several kinds*	p. 137
Species	*A logical term signifying a nature agreeable to several particulars*	*ibidem*
Theological Axiom	*A rule in Divinity*	p. 156
Proems	*Beginnings*	p. 161
Exordium	*Preface*	*ibidem*
Predication, Predicated	*Denomination or naming*	p. 165
Reciprocal	*Interchangeable*	p. 167
Suspension	*Abstension or withholding*	p. 167
Secluding	*Or shut out*	*ibidem*
Proselytes	*Followers*	p. 174
Intensively	*The inward virtue of a thing; extensively are outward acts of a thing*	p. 176
Aberration	*Erring*	p. 177
Classes	*The lesser meeting*	p. 179
Synods	*The greater meeting*	*ibidem*
Ecumenical	*Universal*	*ibidem*
Consubstantiation	*The being of two substances together*	p. 184
Tropes	*A translation of the signification of words*	p. 185

Delegated	*Appointed*	p. 189
Lesbian	*Crooked* [*i.e.* an irregular shape]	p. 199
Ethics	*Manners*	p. 200
Mediocrity	*The mean*	p. 206
Specific	*The same in kind*	*ibidem*
Ens incomplexum	*A simple being*	p. 222
Specificative	*That makes diverse kinds*	p. 223
Implicit	*Unexpressed*	p. 224
Explicit	*Expressed*	*ibidem*
Appreciatively	*Valuably*	p. 235
Compellation[4]	*Naming or calling*	p. 242
Sympathies	*The agreement of nature*	p. 243
Antipathies	*The disagreement of nature*	p. 243
Appropriation	*Applying to one*	p. 247
Mental	*In the understanding*	p. 248
Vocal	*In word*	*ibidem*
Deprecation	*To pray against*	p. 250
Anthems	*Songs*	*ibidem*
Impetration	*Obtaining*	p. 251
Apprecation	*Praying for*	p. 252
Celebration	*Praising*	p. 253
Metaphorically	*The property of one thing is translated to another*	p. 255
Promissory	*Promising*	*ibidem*
Assertory	*Affirming*	p. 257
Candidly	*Ingenuously* [i.e. openly, not	p. 258

	devious]	
Spontaneous	*Willingly*	p. 259
Exorcisms	*Conjuration*	p. 260
Indefinite	*Unlimited*	*ibidem*
Fortuitous	*Casual*	*ibidem*
Conjecture	*Guess*	p. 261
Pertinacious	*Obstinate* [stubborn]	p. 265
Monomachies	*Duels*	p. 268
Accurate	*Perfect*	p. 271
Redundancy	*Abounding*	*ibidem*
Detraction	*Slander*	p. 272
Iotaes	*Tittles*[5]	*ibidem*
Subjectively	*In this place, terminated*	p. 275
Objectively	*Referred by*	*ibidem*
Idolothites	*Things offered to idols*	p. 276
Situation	*Seating*	p. 280
Prolepsis, anticipation	*The declaring of a thing that will be done afterward*	p. 283
Polygamy	*Many marriages*	p. 285
Adumbration	*Shadowing*	p. 288
Judicial	*The Laws for the Common-Wealth*	p. 289
Allegorically	*Figuratively*	p. 295
Concession	*Granting*	*ibidem*
Mechanical	*Handiwork*	p. 301
Disparity	*Inequality*	*ibidem*
Emendative	*Correcting*	p. 307

Cummutative	*Changing*	*ibidem*
Criminal	*Faulty*	*ibidem*
Parsimony	*Sparing* [frugal]	p. 328
Pedagogy	*Childhood* [instruction of a child]	p. 289
Accommodation	*Fitting*	p. 289

Additional Definitions

Dr. Ames also uses terms of LOGIC when speaking about *causes*. In Aristotelian logic there are four causes of change in the world: material, formal, efficient and final.

1. The **material cause**, is what something is made of – wood burns quickly *because* of its material.

2. The **formal cause**, is what makes something one thing rather than another, as a result of its properties, functions, and particular arrangement – a log is wood, and a table is wood, but *because* of their properties and arrangement, they are different. Moreover, the log may be readily changed into a table, but the table cannot be turned back into a log, because of their characteristic properties and arrangements.

> The Schoolmen (Thomas Aquinas in particular) made a distinction in this *formal* cause, and added the ***exemplary cause***, which is the idea, plan, or design giving rise to those identifying traits; a table design may provide for four legs, or a single pedestal.

3. The **efficient cause**, is what actually produces the change or effect. It explains *what* did that, but not *how* it was done; a saw would be an efficient cause in making a table. He calls it the *principal cause*.

4. The **final cause** is *why* efficient causes do what they do, and *why* formal causes do what they do; it is related to a thing's purpose or its relation to other things; the final cause of a table might be to have someplace to eat. Ames does not specifically use this term, but the concept will be found throughout his book.

Dr. Ames adds to this growing list, the ***administering cause***. There he means the cause of the *application* of new life – which is

Faith; faith is the means by which we *receive* new life. “Without Faith it is impossible to please God.” (Heb 11.6) But because faith is a quality of the heart and mind, it might be considered a *material* cause. Whatever the term used, the meaning seems clear enough. In the example of a wooden table, this would be equivalent to applying varnish to show off the life and beauty of the wood.

One last definition: ***Affection***. Victor Shepherd[6] writes, “Affection is a *felt* response to an object called forth by an *understanding* of the *nature* of the object. Plainly, where there’s no understanding there can be no affection, regardless of how much emotion is present.” Affections differ from passions in that they do not overpower and captivate the will. “Whereas passion enslaves the will, affection is an exercise of the will.”

THE
FIRST BOOK
OF
DIVINITY

Chapter 1.
Of the Definition or Nature of Divinity

1. **Divinity is the doctrine of living to God.** *Joh 6.68, the words of eternal life. Act 5.20, the words of this life. Rom 6.11, Reckon yourselves to be alive to God.*

2. It is called a *doctrine*, not as if the name of Intelligence, Science, Sapience,[7] Art, or Prudence did not belong to it; for all these are in every accurate Discipline, and especially in Divinity; but it is called a *doctrine* because this discipline is not *from Nature and human invention* (as others are), but from divine revelation and institution. *Isa 51.4, Doctrine shall proceed from me. Mat 21.25, If from heaven: why then did you not believe him? Joh 9.29, We know that God spoke to Moses. Gal 1.11-12, The Gospel is not according to man: for I did not receive it from man, nor was I taught it, but by Revelation; Joh 6.45.*[8]

3. The principles of other Arts being inbred in us, may be *polished and brought to perfection* by sense, observation, experience, and induction; but the solid principles of Divinity, however they may be brought to perfection by study and industry, yet they are not in us from Nature. *Mat 16.17, flesh and blood has not revealed this to you.*

4. But seeing that every Art consists of rules whereby some Act of the Creature is directed, and seeing that life is the most noble of all acts, it (that is, Divinity) cannot properly be conversant about anything other than about life.

5. And seeing that the life of the Creature is most perfect which comes nearest to the living and life-giving God, therefore the nature of Divinity-life, is to live to God.

6. Men live to God when they live according to the will of God, to the glory of God, with God inwardly *working in them. 1Pet 4.2, 6, that he might live after the will of God, according to God. Gal 2.19-20, That I may live to God, Christ lives in me. 2Cor 4.10, that the life of Jesus might be manifest in our bodies. Phi 1.20, Christ shall be magnified in my body, whether by life or death.*

7. This life, as touching its essence, remains one and the same from its beginning to eternity. *Joh 3.36, 5.24*:[9] *He that believes in the Son has eternal life. 1Joh 3.15, Eternal life remains in him.*

8. But even though this *life* encompasses living happily, as well as living well, yet living well is more excellent than living happily; and what ought to be respected chiefly and finally is not *blessedness*, which respects our profit, but *goodness*, which is referred to God's glory. Therefore Divinity is better defined by that *good* life whereby we live to God, than by a *blessed* life whereby we live to ourselves — as by a *Synecdoche*,[10] the Apostle calls it *the doctrine which lives according to God, 1Tim 6.3.*[11]

9. Moreover, seeing that this life is a spiritual act of the whole man, whereby he is carried on to enjoy god, and to do according to his will — and seeing that it is manifest that those things are proper to the will — it follows that the prime and proper subject of Divinity is the will. *Pro 4.23, From the heart come actions of life.* And *Pro 23.26, Give me your heart.*

10. But seeing that this life and will are truly and properly our most perfect practice, it is manifest in itself that Divinity is a practical, and not a speculative discipline — not only in that common respect whereby other disciplines have their ευπραξια, well-doing,[12] for their end, but it is practical,[13] in a particular and special manner, above all others.

11. Nor indeed is there anything in Divinity which is not referred to that end, or to the means pertaining to that end, all of which directly tend to Practice.

12. This practice of life is so perfectly contained in Divinity, that there is no precept universally true pertaining to living well, contained in the disciplines of household government, morality, political government, or making Laws, which does not properly pertain to Divinity.

13. Therefore of all Arts, Divinity is the supreme, most noble, and the masterpiece, proceeding in a special manner from God, treating of God *and divine matters*, and tending and leading man to God; in this respect, it may not unfitly be called Θιωζια [Theouzia], or, Θευργια

[Theurgia], as well as Θεολογια [Theologia], that is, living to God, or working to God, as well as speaking of God.

Chapter 2.
Of the Distribution or parts of Divinity

1. There are two parts of Divinity: *Faith* and *Observance*. *2Tim 1.13, Hold the express form of wholesome words which you have heard from me with faith and love. 1Tim 1.19, Having faith and a good conscience. Act 24.14-16, I believe all things that are written, and have hope in God.* I exercise myself to have a conscience void of offence; These were the same parts of *Abraham's* divinity. *Gen 15.6, Abraham believed Jehovah*; *Gen 17.1*, walk before me continually and be perfect. Christ requires the same thing of his disciples, when besides faith he requires that they *observe all things that he has commanded*, *Mat 28.20*. Paul handles the same thing in the Epistle to the *Romans*,[14] in which it is manifest what the sum of Divinity contains. Finally, he would have the same things taught in the Churches. *Tit 3.8, these things I want you to affirm, that those who have believed God, might be careful to go before others in doing good.*

2. A property of this distribution (which is required in a genuine distribution of every art) is that it flows from the nature of the object. For seeing that the beginning and first act of spiritual life (which is the proper object of Divinity) is faith, and the second act or operation flowing from that principle is observance, it necessarily follows that those two are the genuine parts of Divinity, nor is there any other to be sought.

3. In the Old Testament (fitting for that legal and servile estate) Divinity sometimes seems to be divided into the fear of God, and observing his Commandments, as in Ecc. 12.15: *The sum of all is this: fear God, and keep his Commandments, for this is the whole duty of man*. But by a metonym, faith is included in the former part, as it appears from Pro 3.5, 7: *Trust in the Lord with all your heart: fear the Lord and depart from evil.*

4. These two parts in use, deed, and exercise, are always joined together; yet they are then distinguished in their nature and precepts.

5. They are also so distinguished in their *order* of nature, that *Faith* holds the first place, and spiritual *Obedience* holds the latter; for there can be no vital actions brought forth unless a principle of life is first begotten within.[15]

Chapter 3.
Of Faith.

1. Faith is a resting of the heart on God, as on the author of life and eternal salvation. That is to say, that by him we may be freed from all evil, and obtain all good. *Isa 10.20, Let him lean upon Jehovah, the Holy One of Israel, in Faith.*[16] Psa 37.5, *Roll your way upon Jehovah, and trust in him. Jer 17.7, Blessed is the man who trusts in Jehovah, and whose confidence is Jehovah.*

2. *Believing* commonly signifies an act of the understanding, yielding assent to testimony. But because the *will* tends to be moved upon that understanding, and to stretch itself forth to embrace the good *allowed by it*, therefore Faith aptly enough sets forth this act of the will also. It is necessarily understood this way in this passage of Scripture. For it is a *receiving*: *Joh 1.12, As many as received him — who believe in his name.*

3. Hence Faith is carried *to that good which is made ours by it*; it is an act of election, an act of the whole man, which in no way agrees to a mere act of the understanding. *Joh 6.35, He that comes to me — he that believes in me.*[17]

4. Therefore, even though Faith always presupposes a knowledge of the Gospel, yet there is no saving knowledge in anyone (which differs from that which is found in some who will not be saved) except what follows this act of the will, and depends upon it. *Joh 7.17; 8.31-32; 1Joh 2.3.* [18]

5. That truly Christian Faith which has a place in the understanding, always leans upon a Divine testimony, as it is itself Divine; yet this testimony cannot be received without a pious affection of the will towards God. *Joh 3.33, He that receives his testimony, has sealed* [19] *that God is true. Rom 4.20, He was strengthened in Faith, giving glory to God.*

6. Nor yet is it more uncertain and doubtful because it is grounded only upon a testimony; rather, it is more certain in its own nature than any human science,[20] because it is carried to its object under a formal respect to infallibility. Although, by reason of the

imperfection of the habit from which Faith flows, the assent of Faith in this or that subject often appears weaker than the assent of science.

7. Now God is the object of Faith, not as he is considered in himself, *but as we live well by him. 1Tim 4.10, We hope in the living God who is the preserver of all men, especially of those that believe*.

8. Christ as Redeemer is the mediate object of Faith, but not the highest object; for we believe in God through Christ. *Rom 6.11, to live to God by Christ*; *2Cor 3.4, we have trust through Christ toward God*; *1Pet 1.21, through him believing in God*.

9. The sentences in the Scriptures (or promises) contain and present an object of Faith; and they are called the object of Faith by a *Metonymy*[21] *of the adjunct*.[22] The good which is propounded to be obtained, as it is such a good, is the end and the *effect* of Faith; it is not properly the *object* of itself. But the One upon whose power we rest in obtaining that good, is the proper object of Faith. *1Cor 1.23, We preach Christ;* and *1Cor 2.2, I determined to know nothing among you but Jesus Christ; 2Cor 5.19, God in Christ*.

10. With this Divine Faith, which looks to the will of God and our own salvation, we must not simply believe any man, but God above. *Rom 3.4, every man is a liar; 1Cor 2.5, that your faith does not consist in the wisdom of men*.

11. Therefore the Authority of God is the proper and immediate ground of all truth to be believed in this way; from which come those solemn words of the Prophets everywhere, *the Word of the Lord*; *Thus says the Lord*.

12. Hence, the last resolution[23] of Faith, as it sets forth a thing to be believed, is into the authority of God, or Divine revelation. *2Pet 1.20-21, If you first know this, that no prophecy of Scripture is from private interpretation*, etc.; *Joh 9.29, We know that God spoke to Moses*. As the last resolution of Faith, as it denotes the act of believing, it is into the operation and inward persuading of the Holy Spirit. *1Cor 12.3, none can call Jesus Lord, except by the Holy Spirit*.

13. This Faith whereby we not only believe God, or give credit to God, but believe *in* God, is true and proper confidence — not as this word sets forth a certain and absolute persuasion of the good to come, but

as it signifies choosing and apprehending a sufficient and fit *means*, and on which such a persuasion and expectation is *founded*. In this sense, men are said to put confidence in their wisdom, power, friends, and riches. *Psa 78.22, they did not believe in God, nor trust in his salvation.*

14. This is everywhere declared in those phrases of Scripture in which the true nature of solid Faith is unfolded, ן שָׁ, *to lean upon*, as in *Isa 10:20*; and שָׁעַן׃, *Pro 3:5*; and יִבְטַ, *Isa 50:10*; כְּתִי נְסָ, *Psa 71:6*; and πιστεύων ἐπ', *Rom 10:11*.[24]

15. Therefore to believe in God is, in such believing, to *cling* to God, to *lean* on God, to *rest* in God, as in our all-sufficient life and salvation. *Deu 30.20, by clinging to him, for he is your life.*

16. Hence, that general assent which the Papists make out to be Faith, is *not* Faith; because by their own confession, it may be without any life, *Jas 2.17*.[25]

17. But that special assent whereby we resolve that God is our God in Christ, is not the first act of Faith, but an act flowing from Faith. For there is no greater certainty of this truth in you than in another, nor a truer apprehension of it in you than in another, before you have specially applied yourself to God by Faith. *Rom 5.1-2, Being justified by Faith, we have peace toward God; we glory in God.*

18. Seeing also that Faith is the first act of life whereby we live to God in Christ, it must consist in union with God, which giving assent *to the truth concerning God* cannot in any way do.

19. Further also, seeing someone that is about to believe out of a sense of his misery, and a defect[26] of any deliverance either in himself or in others, he must cast himself upon God in Christ as a sufficient and faithful Saviour; he cannot in any measure cast himself upon God in Christ by an *assent of the understanding*, but only by a *consent of the will.*

20. Even though in Scriptures, sometimes an assent to the truth which touches upon God and Christ, Joh 1.50,[27] is accounted as true Faith. yet there is a special confidence always included. And so in all places where there is wording about saving faith, either a confidence in the Messiah is presupposed, and only a determination is declared,

or an application is made of it to Christ; or by that assent, confidence is set forth as an effect, by its cause. *Joh* 11.25-26, *He that believes in me shall live. Do you believe this?* She says, *Yes Lord, I believe that you are that Christ, that Son of God who was to come into the World.*

21. But whereas confidence is said to be a fruit of Faith, it is true of confidence — as it respects God for what is to come — that it is a firm hope. But as it respects God in Christ offering himself in the present, it is Faith itself. From this arise all those titles which the Scripture gives to saving Faith, it is πεποίθησιν, παρρησίαν, persuasion, boldness, *2Co 3:4-8; Eph 3:12; 1Pet 1.13; 1Joh 5.13-14*; πληροφορηθεὶς , a full persuasion, *Rom 4:21; Col 2.2*; ὑπόστασις, the substance [of things hoped for], *Heb 11:1.*

22. Now whereas some place true Faith partly in the understanding, and partly in the will, that is not so accurately spoken, because it is *one single virtue*; and it brings forth acts of the same kind, not partly of Science, and partly of affections, 1Cor 13.13.[28] Rather, that solid *assent* yielded to the promises of the Gospel is called Faith; and it is called confidence, partly because it begets faith as it is a general *assent*; and partly because it flows from *that confidence* as it is a special and solid *assent* apprehending the actual possession of the grace already obtained. For so it rests upon *confidence* of the heart as a means, or as a third argument, by force of which such a conclusion can only be inferred; *e.g.*, I am sure that someone who believes will be saved. I believe: *ergo* I am sure I will be saved. Experience also teaches that this particular assurance of the understanding may be lacking in some for a time, who notwithstanding, have true Faith lying hidden in their hearts.

Chapter 4.
Of God, and his Essence.

1. In the former argument, we treated of Faith. Now order requires that we treat of God, who is the object of Faith. That it may be somewhat more exactly done, we will first speak of the knowledge of God.

2. God as he is in himself, cannot be apprehended by any but himself. *1Tim 6.16, Dwelling in that Inaccessible light, whom never man saw, nor can see.*

3. As he has revealed himself to us, he is conceived as it were, by the back parts, not by the Face. *Exo 33.23, You shall see my back-parts, but my Face cannot be seen*, and darkly, not clearly; that is, after a human manner and measure. *1Cor 13.12, Through a glass, darkly*, after a sort.

4. Because those things that pertain to God are necessarily explained after a human manner, that manner of speaking in these matters is frequently called, ανθροσ ποπαθεια, [29] *i.e.*, a figure of speech that attributes those things to God which are proper to men, such as human affections, senses, or members.

5. Because they are also explained after our measure, according to man's capacity, many things are spoken of God according to our way of conceiving them, rather than from his Nature.

6. We cannot know him otherwise, so as to still live; nor do we have a need to know him otherwise, that we may live well, *Exo 33.19-20*.[30]

7. That which is revealed of God is sufficient for us that we may live well. *Deu 29.29, Those things which are revealed to us and our children forever, that we may do all the words of the Law.*

8. Now that which may be known of God is his *Sufficiency* and his *Efficiency*.[31] *Rom 4.21, being fully persuaded that what he had promised, he was also able to perform.*

9. These two are the Pillars of Faith, the props of comfort, the incitements to piety, and the surest marks of true Religion, as provided by a previous verse, namely, *Rom 4.11*.[32]

10. The SUFFICIENCY of God is that whereby he himself has sufficient in himself for himself, and for us; hence he is also called All-sufficient, *Gen 17.1*.[33]

11. This sufficiency of God is the first ground or reason for our Faith, why we believe him; namely, because he is able to give us life, *Rom 4.20*.[34]

12. The sufficiency of God is in his *Essence*, and *Substance*.

13. The ESSENCE of God is that whereby he is a being that is absolutely first. *Isa 44.6, I am the first and the last; besides me there is no God*.

14. This *Essence* of God is declared in his name *Jehovah*.

Now because the *Essence* of God is such, it follows,

15. First, that God is one, and only one. *Deu 6.4; 1Tim 2.5; Eph 4.6; 1Cor 8.5-6; Mk 12.32; Rom 3.29-30*.

16. Secondly, that God exists of himself; that is, he is neither from another, nor of another, nor by another, nor for another.

17. Thirdly and finally, it follows that he is void of that power which is called passive; hence he is unchangeable, *Psa 102.27-28, You remain; you are the same. Rom 1.23, the glory of the Incorruptible God. Jas 1.17, with whom there is no variableness, nor shadow of turning, or changing*.

18. Now because this Essence cannot be sufficiently comprehended by us from one act, it is explicated by us as if it were manifold, namely by many attributes.

19. They are called attributes because they are said to be attributed to God, rather than properly being in him, if they are taken as the words sound.

20. These attributes in God are one most pure and simple act. Hence the nature of the Divine attributes may be rightly explained by these propositions as so many *Consectaries*, consequences, or conclusions.

21. First, all the attributes of God are truly spoken of God in the abstract, as well as in the concrete.

22. Secondly, those *attributes* which are of a sort that is common to God and the Creatures, in their substance they belong first to God,

and secondarily to the Creatures; although the *names* are transferred from the Creatures to God, and so those first belong to the Creatures.[35]

23. Thirdly, the Divine attributes allow for no inward intention, extention, remission, or imparity.[36]

24. Fourthly, the Divine attributes are not contrary to one another, but agree very well together.

25. Fifthly, all Divine *attributes* are, as it were, Divine *perfections*; yet they are such that all imperfection which accompanies such a property in the Creature, is to be removed in its application to God; and its perfection is to be conceived with greatest eminence.

26. Sixthly, Divine attributes are in God not only virtually,[37] and by way of eminence, but also formally [38] — although not in that same manner that qualities exist in the Creatures.

27 Seventhly, they exist in God as in a *secondary Essence*, because they are not part of the formal reason for the *Divine Essence*; for we must first conceive that God exists, before we can conceive of him as just and good.

28. Eighthly, they are distinguished from the *Essence*, and among themselves, not only in *reason reasoning* (as they say); but also *reason reasoned*;[39] so that the foundation of the distinction is in God himself.

29. Ninthly, those attributes, which their formal respect include something proper to the Divine Essence, are altogether incommunicable [to the creatures]; such as Omnipotency, Immensity, Eternity, and similar attributes.

30. Tenthly, those that are said to be communicated to the Creatures are agreeable only in their likeness, and not altogether in the way they exist in God; nor yet are they altogether *equivocally* communicated. [40]

31. The attributes of God set forth *What* God is, and *Who* he is.

32. WHAT God is, none can perfectly define, except what has the Logic of God himself. But an imperfect description which comes

nearest to unfold God's nature, and may be conceived by us, is such as this:

33. *God is a Spirit* having life in himself. *Joh 4.24, God is a Spirit. Joh 5.26, The Father has life in himself.*

34. He is called a *Spirit*, ***1.*** Negatively, because he is not a body. ***2.*** Analogically, or by a certain likeness, because there are many perfections in spiritual substances which shadow forth the Divine nature more than any bodily thing can.

35. He is said to be *Living*, ***1.*** Because God most especially works of himself, not being moved by another. ***2.*** Because the vital action of God is his very *Essence*. ***3.*** Because he is the Fountain of all being, and the vital operation to other living things. *Act 17.25, 28, He gives life to all, and breath, and all things*; *in him we live, move, and have our being*.

36. He is said to live in himself, because he receives neither being nor life from any other, in any part.

37. Hence, the chief title of God whereby he is distinguished from all idols, is that he is the living God, *Deu 32.40; Psa 84.2; Jer 5.2*.

38. Hence our Faith, in seeking eternal life, rests in God alone, because God is the Fountain of all life, *Joh 5.26; Psa 36.9*.

39. Those properties set forth to us who God is, and whereby he is distinguished from all other things.

40. Now those Divine properties show how great God is, and what a one he is.

41. Under the notion of Quantity, he is said to be ***1.*** One. ***2.*** Infinite. First inwardly, because he is unmeasurable. Secondly outwardly, because he is incomprehensible. ***3.*** He is said to be eternal.

42. He is said to be One, not in kind, but in that most perfect unity which, in the Creatures, is usually called numerical, and individual.[41]

43. God is infinite, as he is void of all bounds of his Essence. *Psa 139.8, If I climb up to Heaven, you are there; or make my bed in the Grave, behold you are there.*

44. God is unmeasurable, as he is void of all matter of dimension or measure. *1King 8.27, The Heavens, and Heavens of heavens do not*

contain you. Isa 66.1, Heaven is my throne, Earth my foot-stool.

45. Hence Faith looks for no certain measure of blessedness to be communicated from God, but instead, unmeasurable glory.

46. God is incomprehensible, because he is void of any bounds to encompass him.

47. Hence he is present everywhere, because there is no place from which he is excluded, nor is he included anywhere.[42]

48. God is also eternal, because he is without beginning and end, *Psa 102.25-26; Isa 41.4; 1Tim 1.17.*

49. Hence it is, that our Faith apprehends eternal life in God.

50. Those properties set forth what a one God is, by which he is said to work. To these now ought to be attributed all the properties of *Essence*, and quantity, simplicity, immutability, eternity, and immensity.

51. These qualities are conceived either under the reason of the faculties,[43] or else conceived of the virtues by which those faculties are adorned.

52. The faculties are *understanding* and *will*, which is why Faith leans upon him who knows what is necessary for us, and is also willing to supply it.

53. The understanding of God is simple,[44] without any composition, discourse, or representation of shapes. *Heb 4.13, All things are naked and open to his eyes.*

54. The understanding of God is unchangeable; he does not know otherwise, nor one thing more than another, nor more before than now, or now than before. *Act 15.18, known to the Lord are all his works, from before all ages.*

55. The understanding of God is eternal; it neither begins nor ends. *Ibid.*

56. The understanding of God is Infinite, because he perceives all truths, and the reasons for all things. *Job 11.8-9, The Wisdom of God is higher than the Heavens, longer than the Earth, deeper than the Sea. Psa 139.6, Your knowledge is more wonderful than I can conceive it.*

57. The nature of the Divine Will, ought to be conceived by us the same way also.

58. The will of God is single, and only one in God.[45]

59. The will of God is unchangeable, because he always wills the same, and in the same manner. *Psa 33.1, The counsel of the Lord remains forever*.

60. The will of God is eternal, because he does not begin to will what before he did not will; nor does he cease to will that which before he willed. *Mal 3.6, I Jehovah do not change*.

61. The will of God may be said to be infinite, because it has no outward limitation.

62. The affections which are given to God in Scripture, such as love, hatred, and the like, either set forth acts of the will, or they agree to God only figuratively.

63. A virtue is the perfection of the understanding and will, such as wisdom, holiness, and the like in God.

64. Virtue is attributed to God as it denotes a readiness to do; not with respect to a habit that is distinct from faculty and act.

65. But the virtues which in man arise from an occasion of sin and imperfection, do not agree to God, such as humility, chastity, shamefulness, and the like.

66. Out of all these attributes, results that perfection of God whereby he is called *blessed*, *1Tim 1.11 and 6.15*.

67. Hence our Faith has a firm foundation, because it leans on God, the possessor and author of all perfection, blessedness, and glory.

Chapter 5.
Of the Subsistence of God.

1. The subsistence[46] of God is that *one* Essence, as it exists with its Personal properties.

2. The same essence is common to three subsistences; and as touching the Deity, every subsistence is of itself.[47]

3. Moreover, nothing is attributed to the Essence, which may not be attributed to every subsistence in regard to the Essence of it.

4. But those things that are attributed properly to every subsistence, in regard to its [own] subsistence, cannot be attributed to the Essence.[48]

5. The subsistences are distinguished from the Essence, as the manners of subsisting growing together[49] *with* the same Essence, are distinguished *from* the same, absolutely considered.

6. They are distinguished among themselves as Relatives, by certain relative properties; so as one cannot be another; yet they are together in nature; nor can they be said to be former or latter, except in the order of beginning,[50] and in the manner of subsisting.

7. But seeing those relative properties are, as it were, individuating[51] in an Essence that lives spiritually and most perfectly, therefore those subsistences are rightly called persons.

8. Now these properties are not inherent qualities, but relative affections, to which agrees all that perfection which is found in the like affections of the Creature; but no imperfection in the Creature agrees to them.

9. Hence it is that a relative property in God makes or infers a person, which in the Creatures does not have the same reason.

10. Those subsistences are either breathing, as Father and Son breathe; or they are breathed, as the Holy Spirit is breathed.

11. To breathe, or send forth, is a relation — not such that by itself it can make a person — but it is common to two persons.

12. The relative property of the Father is to beget. *Psa 2.7, You are my Son; this day I have begotten you. Joh 3.16, the only begotten Son. Heb 1.6, The first begotten.* Hence the Father is the first in Order.

13. The relative property of the Son is to be begotten; that is, to so proceed from the Father, that he is partaker of the same Essence, and perfectly resembles his nature; and hence he is the second in order. *Heb 1.3, The brightness of his glory, and the Character* [or image] *of his Person.*

14. The property of the Holy Spirit is to be breathed, or sent forth, and he proceeds from the Father, and the Son. *Joh 15.26, Whom I will send to you from the Father, that Spirit of truth who proceeds from the Father. Rom 8.9, The Spirit of Christ. Gal 4.6, The Spirit of the Son.*

15. The difference between *being begotten*, which agrees to the Son, and *proceeding*, which is proper to the Holy Spirit, cannot be explained by us in proper words — except that the Son proceeds from the Father alone, and the Holy Spirit proceeds from the Father and the Son, making one relative together, or making together one relation.

16. Yet, in part, it may be shadowed in a similitude; namely the Father is as it were, *Deus intelligens*, God understanding. The Son, the express image of the Father, is as it were *Deus intellectus*, God understood. The Holy Spirit, flowing and breathed from the Father by the Son, is as it were *Deus dilectus*, God beloved.

The Son is produced, as it were, by an act of understanding or speaking, from the understanding or fruitful memory of the Father; the Holy Spirit is produced by an act of loving or breathing from the fruitful will of the Father and the Son. Hence the Son is called the Word, Wisdom, Image, which are not affirmed of the Holy Spirit. But because in the Creatures there is found the generation of a son, but there is nothing found which so immediately proceeds from two equally perfect (as the Holy Spirit proceeds from the Father and the Son), the procession[52] of the Son is therefore properly designed, noted, or set down in Scripture; but there is neither a special manner of proceeding, nor a special name absolutely proper, given to the Third Person. For it is truly said of the Father and the Son, that they

are spirits, and holy; and the Son also proceeds from the Father by spiritual generation.

17. The proper name of God, with his proper titles, is given in Scripture, not only to the Father, but also to the Son. Jer 23.6, *Jehovah our righteousness. Joh 1.1, The Word was God. Rom 9.5, God blessed forever. 1Tim 3.16, God manifest in the flesh. Rev 17.14, Lord of Lords and King of Kings*. It is also given to the Holy Spirit. *Act 5.3-4, that you should lie to the Holy Spirit, you have lied to God. Act 28.25* with *Isa 6.9, Jehovah said, the Holy Spirit spoke . 1Cor 3.16; 6.19; 2Cor 6.16, the Temple of the Spirit*; *the Temple of God.*

18. Divine attributes are affirmed not only of the Father, but also of the Son. *Isa 9.6, The most mighty God, Father of eternity. Joh 2.25, He knew what was in man,* and *3.13, The son of man is in Heaven;* and *8.58, Before Abraham was, I am*. In the same way, also of the Holy Spirit: *Psa 139.7, Where shall I fly from your Spirit? 1Cor 2.10, The Spirit searches all things, even the deep things of God. Heb 9.14, the eternal Spirit*.

19. The proper *operations* of God are attributed not only to the Father, but also to the Son, and the Holy Spirit. ELECTION is attributed to the Son: *Mat 24.31, His elect*. And the eternal COUNSEL of God is attributed to the Holy Spirit: *Isa 40.13, Who has weighed the Spirit of the Lord as the man of his counsel*. CREATION is attributed to the son: *Joh 1.3. All things were made by him, and without him, nothing was made that was made*. Also it is attributed to the Holy Spirit: *Psa 33.6, By the Word of the Lord the Heavens were made, and all their strength by the breath of his mouth*. Upholding and GOVERNING created things is attributed to the Son: *Heb 1.3, Who upholds all things by his mighty Word*. Also they are attributed to the Holy Spirit: *Gen 1.2, The Spirit moved upon the face of the waters; Zec 4.6, By my Spirit says the Lord of Hosts*. Proper power to do MIRACLES is given to the Son: *Act 4.10, Through the name of Jesus Christ, he stands before you whole*, etc.; *Act 9.34, Jesus Christ heals you*. It's also given to the Holy Spirit: *Act 2.4, They began to speak with tongues, as the Spirit gave them utterance*. Communicating spiritual life, and all grace in vocation, justification, adoption, sanctification, and glorification, is everywhere give to the Son, and the Holy Spirit, as well as to the

Father; the ordaining, sending, and blessing of Ecclesiastical Ministry is given to the Son: *Eph 4.8, 11, He gave gifts, …he gave some Apostles*, etc. And to the Holy Spirit: *1Cor 12.11, One and the same Spirit works all these; Act 20.28, The Holy Spirit has made you overseers*. The very RESURRECTION of the flesh is ascribed to the Son, as the author. *Joh 6.54, I will raise him up*. Also to the Holy Spirit: *Rom 8.11, He shall raise up your bodies by his Spirit dwelling in you*.

20. Divine HONOUR also, and WORSHIP, is given not only to the Father, but also to the Son: *Heb 1.6, Let all the Angels of God worship him*. And to the Holy Spirit, when his Name together with the Father and the Son, is appointed to be called upon over the Baptised: *Mat 28.19, In the name of the Father, and the Son, and Holy Spirit*. In the same manner, the Son and Spirit are called upon in that solemn form of salutation: *2Cor 13.13, The grace of the Lord Jesus Christ, and the love of the Father, and the communication of the Holy Spirit, be with you all*. And whatever pertains to worship is referred to Christ as well as to the Holy Spirit, in that the true worshippers of God, as they are such, are called Temples not only of God the Father, but also of Christ: *Rev 21.22, The Lord God Almighty is her Temple, and the Lamb*. *1Cor 3.16, Do you not know that you are the Temple of God, and the Spirit of God dwells in you?* And 6.19, *Do you not know that your body is the Temple of the Holy Spirit, who is in you?*

21. Finally, that AUTHORITY and MAJESTY which is proper to God, is given to the Son and the Spirit: *1Cor 2.8, The Lord of glory; 1Pet 4.14, that Spirit of glory*. All holy prophecy is attributed to Christ and the Holy Spirit: *1Pet 3.19, Christ by his Spirit went and preached to the spirits that are in prison; 2Pet 1.21, Holy men spoke being moved by the Holy Spirit; Act 28.25, The Holy Spirit spoke by* Isaiah *the Prophet*.

22. Now, in all these the Holy Spirit is propounded to us as a person subsisting, as manifestly appears by this: that life, understanding, will, and power are given to him everywhere, together with all those acts which are proper to a person.

23. Also the Spirit's distinction from the Father and the Son is clearly taught when he is called *another*, or he is sent, as coming from the

Father and the Son, *Joh 14.*

24. Hence, God as the object of our Faith, is in every way sufficient to impart salvation to us. For all love, grace, and the communication of those things which pertain to living well, flow from the Father, Son, and Holy Spirit, *2Cor 13.14.*[53]

Chapter 6.
Of the Efficiency of God.

1. The EFFICIENCY of God [54] is that by which he works all, in all things. *Eph 1.11, Who works all things; Rom 11.36, Of him, by him, and for him are all things*.

2. That *Effecting, working, or acting of God*, being actively taken as they are in *God* acting, is not really different from God himself. For no composition, or mutation of power and act, can have a place in the most simple and immutable nature of God. Yet it adds a certain relation of God to a real effect.

3. He works all in all things, because the Efficiency of all and every thing, depends on the first cause, not only as touching its substance, but also as touching all real circumstances. *Isa 45.7, That I Jehovah do all these things; Lam. 3.37-38, Who is he that says, and it comes to pass, when the Lord does not command it? Do not evil and good proceed out of the mouth of the most high?* Also, whatever has any perfection *in genere moris*,[55] in the matter of means, is accounted among the works of God; but not any imperfection or defects, which are opposed to the subjection that is due God.

4. In the efficiency of God, shines forth both his Essence and his subsistence.

5. That Efficiency which pertains to the Essence of God, is his *omnipotence*.

6. The POWER of God being considered as plainly powerful, is altogether the same as his sufficiency, and it properly pertains to the nature of God, as it is considered under the respect of a being; and so it is before the knowledge and will of God. *Rom 11.23, for God is able to graft them in again*.

7. But power, in as much as it is being executed, is in some sort after sufficiency, and it pertains to the Efficiency of God; and so it follows the knowledge and will of God. *Psa 115.3; 135.6, Whatever he pleased, he did*.

8. Therefore this is the order to be conceived. First we conceive in God *Posse*, to be able; secondly *Scire*, to know; thirdly *Velle*, to will;

Lastly, *Efficere potenter*, powerful to effect. This differs from the effectual will of God, but only *ratione*, in reason, which distinctly explains that Syllogism[56] of Faith in *Mat 8.2-3, Lord if you will, you can*: *I will*. Therefore it is done. The argument here is from the *will*, coming to the *power*.

9. Hence the very Will of God, as it is an effecting principle, has a kind of power. *Rom 9.19, Who has resisted his will?* Nor is executive Omnipotence anything else than the effecting will of God. *Psa 33.9, He commanded, and it was done. Rev 4.11, By your will they are and were created.*

10. Therefore it is an error against the nature of God, to say that God properly wills to do many things which yet, by his Omnipotence, he does not do. *Eph 1.19-20, The exceeding greatness of his power in us that believe, according to the working of his mighty power*.

11. The Omnipotence of God is that whereby he is able to effect all things that he wills or can will. *2Chr 20.6, In your hand is power and strength, and none can resist you. Luk 1.37, With God there is no word which cannot be done.*[DRA] *Phi 3.21, He is also able to subject all things to himself.*

12. Hence also, everywhere in the Old Testament God is called, לְ אֵ֣ל גִּבּ֔וֹר, mighty God, Isa 9.5; Jer 32.18. Also, אֵ֣ל שַׁדָּ֑י, God all-sufficient, Gen 17.1; 35.11; Ruth 1.20-21. And in the New Testament he is called παντοκράτωρ, the Lord Almighty, 2Cor 6.18; Rev 1.8; 4.8; And the only δυνάστης *Potentate*, 1Tim 6.15. Power is attributed to God actively, because he has power to communicate something to others, such as the power to cause:

13. *Potentia, vel potestas causae*, a causing power; yet properly, active power does not agree to God, as if in respect to himself he were first idle, and afterward he put himself forth to act; for God is a most pure Act, *Jas 1.17*.[57]

14. Therefore we must not imagine such an active power in God, which is a different thing from his Essence; for the very Essence of God is this power whereby he is powerful; just as the same Essence whereby he is merciful, is mercy itself.

15. But an active power agrees to God in respect to the Creature, which is properly said to be able to receive and prove that act of God, which before it did not feel and prove. *Mat 19.26, All things are possible with God.*

16. The Omnipotence of God is conversant about things that are absolutely impossible — whatever God wills, or can will. *Ibidem.*

17. This power is not therefore exercised about things which are altogether ἀδύνατα impossible, and which imply a certain contradiction, either in God, or in the things created. *2Tim 2.13, He cannot deny himself.*

18. Hence a certain distinction arises about Divine Omnipotence, whereby it is distinguished into *absolute* power, and *ordinate* or actual power.

19. ABSOLUTE power is that whereby God is able to do all things possible, even though they shall never be. *Mat 3.9, God can raise up from these stones children unto Abraham; and 26.53, Do you think that I cannot now ask my Father, and he shall immediately give me more than twelve legions of Angels? Mk 10.27; Eph 3.20.*[58]

20. The ORDINATE power of God is that whereby he not only *can* do that which he wills, but also indeed actually *does* whatever he wills. *Psa 115.3; 135.6; Eph 3.11.*[59]

21. The manner of God's subsistence which shines forth in his Efficiency is first, the *co-working* of all Persons; secondly, the *distinct manner* of the Persons in working.

22. Their CO-WORKING is that by which they inseparably work the same thing; for all external actions are common to all the Persons. *Joh 5.17,19, My Father works, and I work. Whatever he does, the Son likewise does the same*; and *Joh 16.13-14, That Spirit shall not speak of himself; but whatever he hears, he shall speak. He shall take of mine, and give it to you.*

23. Hence every Person works of himself, as touching the causal power which he exercises.

24. Hence there is no pre-eminence of dignity in that co-working, but great unity and identity of one and the same cause.

25. Hence equal honour is equally due from us to all the Divine Persons.

26. The DISTINCT MANNER of working is that by which every Person works according to the distinct manner of his *subsistence*.

27. That distinct manner is partly in the *order* of working, partly in the *bounding* of the action.

28. As touching the ORDER, the manner of working of the Father is of himself, by the Son and Holy Spirit. Hence the beginning of things, namely Creation, is properly attributed to the Father, who in order of beginning is the first Person.[60]

29. The manner of operation of the SON is from the Father, by the Spirit. Hence the dispensation of things is properly attributed to him, namely Redemption and the constitution of all the offices in the Church. *Eph 4.11, He therefore gave some to be Apostles, some Prophets*, etc.

30. The manner of working of the SPIRIT is from the Father and the Son by himself. Hence the communication of things is attributed to the Holy Spirit, such as Regeneration, Tit 3.5.[61] The communication of all spiritual gifts, 1Cor 12.4.[62] And the perfection of natural things themselves, Gen chaps. 1 and 2.[63]

31. As touching the TERMINATION [or bounding] of the action that works,[64] in which the working, or manner of working of one Person chiefly shines forth, is chiefly attributed to that Person. So *Creation* is, by a special application, appropriated to the Father, *Redemption* to the Son, and *Sanctification* to the Holy Spirit.[65]

Chapter 7.
Of the Decree and Counsel of God.

1. In the powerful Efficiency of God, the *Decree* of God obtains the first place; because this manner of working, being most perfect of all, chiefly agrees to the Divine Nature.

2. The *Decree* of God is his determinate purpose of effecting all things by his almighty Power, and according to his counsel. *Eph 1.11, He does all things according to the counsel of his own will*.

3. In the *Decree* of God appear his *constancy*, *truth*, and *faithfulness*.

4. CONSTANCY is that by which the *Decree* of God always remains immutable. *Num 23.19, The strong God is not a man that he should lie, nor the Son of man that he should repent*. *Pro 19.21, The Counsel of the Lord shall stand*.

5. TRUTH is that by which God declares what he alone has decreed. *Jer 10.10, Jehovah is a God of truth.*[66] *Rom 3.4, Let God be true and every man a liar*. For although his words may seem sometimes to sound like another thing, yet the sense of them always agrees with the *Decree*.

6. FAITHFULNESS is that by which he effects what he has decreed, as he has decreed it. *Isa 46.10, My Counsel shall stand, and I will do all my pleasure*.

7. Every *Decree* of God is eternal. *1Cor 2.7; Act 15.18*.[67]

8. To this *Decree* of God pertains his *Counsel*. *Eph 1.11; Act 4.28*.[68]

9. The *Counsel* of God is, as it were, his deliberation concerning doing everything in the best manner, after it is approved by his understanding and will.

10. Counsel is attributed to God in respect to his perfect judgment, whereby he does all things advisedly; *i.e.*, willingly and by set purpose — and not in respect to any inquiry upon which we *men* depend for such a judgment. For God sees and wills all and everything, together. Therefore it is called, as it were, deliberation — but it is not deliberation properly so-called.[69]

11. Three things concur in the perfection of this *counsel*. ***1.*** A propounded scope or end. ***2.*** A concept of the mind tending towards that scope (an intention), and ***3.*** good-pleasure of the will.

12. The scope or end of this *Counsel* is the glory of God himself; that is, that goodness or perfection of God which is manifested by his Efficency, and which shines forth in his works. *Eph 1.6, To the praise of his glorious grace*.

13. In every artificer,[70] or someone who works by counsel *ad extra*, outwardly, there is a platform beforehand in the mind, which he looks into when he is about to work, so that he may fit his work to it — so also in God, seeing that he does not work naturally or rashly, nor by constraint, but with greatest perfection of reason. *Such a platform is to be conceived to pre-exist beforehand in his mind*, as the exemplary cause of all things to be done. *Heb 11.3, Those things we see were made of things that do not appear*.[71]

14. The platform of all things is the Divine Essence, as it is understood of God himself as imitable[72] by the Creatures — so that in some way, the Image of that perfection, or some footprint of it, may be expressed in the Creatures. That is, the Creatures themselves, as they are conceived in the Mind of God, are the platform or image of that nature which they have in themselves.

15. A platform in the mind of man, who attains to knowledge by Analysis or resolution, is collected about things themselves. And so things exist first in themselves, and then they come to the senses of men, and then to his understanding. Here they can make some *Idea* [73] to direct the subsequent operation. But because God understands all things by *Genesis*, or composition, and does not require knowledge by Analysis, or by resolution of things, all things are therefore first in his mind, before they exist in themselves.

16. In us, the things themselves are the example, platform, or copy; and our knowledge is the Image. But in God, the Divine knowledge is the copy-platform; and the things themselves are the Image, or express likeness of it.

17. An *Idea* in man is first imprinted, and afterwards expressed in the things. But in God, it is only properly expressing, not impressed, because it does not come from any other thing.

18. From this one foundation may all errors about merits, and foreseen faith, be sufficiently refuted.[74]

19. The *Idea* or platform, as it is absolutely considered in God, is only one; but as it includes diverse respects to the Creatures, it becomes manifold; so that it is true that the *Idea* of one Creature is not the *Idea* of another.

20. In God there are platforms of all perfections which are in the Creatures, because they proceed from the active power of God; but not platforms of imperfections, if they are formally considered as imperfections.

21. Therefore the *knowledge* of evil depends on denying good, just as the *being* of evil consists in the privation of good; for as everything has its being, so it is known.

22. *Ideas*, as they are many, so some of them are *Connexa*, knit together among themselves; and they depend one upon another. This is why a certain order arises of former and latter.

23. *Ideas*, as they are considered going *before* the Decree of God's Will, represent a quiddity[75] of things, and only a *possible* existence. As they are considered *after* the determination of God's Will, they represent the same thing, as *actually* to come according to their *actual* existence.

24. From that diverse consideration, there arises a distinguishing of Divine knowledge into that which is called, *Knowledge of simple understanding*, and *Knowledge of vision*.

25. KNOWLEDGE OF SIMPLE INTELLIGENCE is knowledge of all *possible* things; that is, of all and every thing which may be done by most perfect knowledge in God.

26. KNOWLEDGE OF VISION is the knowledge of all *future* things, whether in their own nature they are necessary, or free, or contingent.

27. Those things that God knows by *simple intelligence*, [76] or *mere understanding*, he knows by his all-sufficiency. But those things he knows by *vision*, he knows by his Efficiency, or by the *Decree* of his own will. *Psa 33.15, He that frames their hearts, observes all their works. Isa 44.7, Who as I, foretells and declares it, or orders it to be,*

from the time that I disposed the people forever: that the things to come, and which shall come to pass, may be declared to them?

28. Some imagine a *middle knowledge* by which God is said to know by *supposition*, before the *Decree* of his will, such events that would come to pass if such causes were put. Seeing that it both determines events that will certainly come to pass independently from God's Will, and that it makes some knowledge of God depend chiefly on the object — I say that such a knowledge cannot stand with the great perfection of God.

29. The Divine *Idea*, according to the variety of Notions which are in the things, puts on diverse respects. In respect to the Principles, it is called *Intelligence*, whereby God perceives every several[77] thing in every thing. In respect to truth belonging to every several thing, it is called *Science*,[78] which as to its extent, is *Omniscience*. And as to that being which things have in their proper measure, it is called *Prescience*.[79] In respect to the dependence of truths which they have among themselves, it is called *Sapience*,[80] whereby he knows what is convenient for everything, and what is disagreeable for it. In respect to the whole order to be appointed in practice, it is called *Prudence*, whereby he knows to apply the fittest occasions to everything. Lastly, in respect to putting it into practice, it is called *Art*, whereby he knows to effect all things most skillfully. *Heb 11.10*.[81]

30. Those words are often used promiscuously in the Scriptures to explain the perfection of Divine understanding, to the capacity of those who have a very imperfect understanding; yet of their own nature, they allow for this distinction, and not another.

31. That conjectural knowledge which only some give to God, about contingent things to come, plainly repugns[82] the nature and perfection of God.

Of those three things which were propounded [thesis 11]*, as concurring to the perfection of God's Counsel: namely, A scope conceived of the mind, and intention of the will; The Third remains to be considered, which is called, Good pleasure.*

32. The GOOD PLEASURE of God is an act of Divine will, most freely and effectually determining all things.

33. *Good pleasure* indeed in Scripture most usually sets forth the good will of God whereby he wills and determines a saving good to his own; yet because the whole *Counsel* of God is well pleasing to him, the term is rightly used by Divines to explain every *Counsel* of God, specifically according to the Scriptures.

34. This will is truly free, because whatever it wills, it wills it not by necessity of nature, but by *Counsel*.

35. It is most free, or chiefly and absolutely free, depending on no other; but the freedom of the will of men and Angels, by reason of that dependence which the will has on God, is less free in partaking of another.[83]

36. Freedom in those operations which are outward, is not only concomitant (as it is in inward operations), but it is also antecedent [84] by way of a principle: because what God wills to work outwardly, he does not will out of a necessity of nature, but out of a precedent choice. For there is no necessary connexion [85] between the Divine Nature, and those Acts.

37. This will is Effectual, because whatever it wills, God effects it in its time; nor is there anything that is not done if he wills it to be done. *Psa 115.3* and *135.6, Jehovah does whatever he pleases*.

38. Hence the Will of God is the first cause of things. *Rev 4.11, By your will they are and were created*. But the Will of God, as it wills to work outwardly, does not presuppose the goodness of the object, but by willing, it makes the object good. *Jas 1.18, Because he would, he begat us. Rom 9.18, He has mercy on whom he wills*.

39. Therefore there is no cause, properly so-called, to be attributed to God's Will.

40. Hence it is rightly said that God wills one thing to exist for another; but that one thing is not a proper cause whereby the will of God is inwardly moved to appoint that other thing. So God wills that the Sun and stars should exist for the generation, conservation, and corruption of things below; yet the Sun and Stars are not a cause why God wills those things to be generated, conserved, and corrupted.

And so it is in all things outside of God, which indeed among themselves are causes and effects, even as they depend upon the Divine will. But there is no cause of God's Will outside of itself.

41. Also, the willing of one thing in God, is not properly a cause that effects God willing another thing in himself. This is because the Efficiency of a cause upon an effect, and the dependence of the effect upon a cause, cannot be in the Will of God — which is God himself truly and plainly willing all things together, and at once, with only one act. Yet it is true that the *Schoolmen*[86] say that a passive attingency[87] of the Divine will in respect to one thing, is a cause of a passive attingency in respect to another. And so, in this sense, it is truly and piously said that God wills some one thing, because he wills another.

42. Therefore, although God wills many things which will not follow except upon some antecedent act of the Creature, yet the very act of willing in God does not properly depend as a consequent thing upon the act of the Creature.[88] Nor is it lawful under the appellation of an Antecedent will, to give to God that imperfect will which is called *Velleitas*, a *willingness* in the *Schools*. For it does not agree to an Omniscient, Omnipotent, and infinitely blessed Nature.

43. Which is why that opinion is not to be admitted, which determines that God wills something antecedent to the act of the Creature, which afterwards he does not will towards them, but wills another thing. This is because it makes the Will of God mutable and dependent on the act of the Creature, so that as often as the act of the Creature is changed, so often the Will of God is also changed.

44. By that opinion also, that form of speech prescribed in the Word of God,[89] in which we commit ourselves and all ours to God — such as, *I will do this or that, if God wills* — would not be used in all things; but would be turned to the contrary: *God will do this or that, if man wills*.

45. This will determines all things — greatest, least, contingent, necessary, free — without exception. The Scripture shows this of all kinds of things, such as Christ Jesus being glorified, and the Church being saved by him, *Psa 2; 110.4; 40.7-9; Heb 7.16, 21; Eph 5.25; 2Tim 1.9*.[90] Of Pharaoh, *Exo 13*, where God so disposed all things

that he might move *Pharaoh* to persecute and overthrow the people of *Israel*; indeed, he hardened him, so that he might persecute them. Yet *Pharaoh* and *Israel* worked freely. In the same way, the selling of *Joseph*, in which all things happened freely and contingently — God determined it according to his will. Of the very heart of man, *Psa 33.15*;[91] *1Sam 10.9, 26*;[92] *Pro 21.1*.[93] Of a man killing another man by chance, *Exo 21.13*.[94] Of the Lot cast into the Lap, *Pro 16.33*.[95] Of little sparrows falling to the ground. Of all the hairs on a man's head, *Mat 10.29-30*. Of the Lilies, Flowers, and Grass of the Earth, *Mat 6.28, 30*. Finally, of all created things, *Job 38; Psa 104; Isa 45.7;*[96] *Jer 14.22*.[97]

46. If God were not to determine all things, then his Will would not plainly and universally be the first cause; and therefore those who think the contrary must of necessity either make two first beginnings, or more than two, which is very far from all truth.

47. But there is not the same reason for will, as there is for Divine knowledge and power; for knowledge knows all things that may be known; and power can do all possible things; and they are stretched forth together beyond those things which actually have been, are, and shall be. But by his *Will* he does not will all things that he *can* will, but all things which he *judges* to be willed; and therefore they will actually come to be afterward. This is why, although God may be called Omniscient, and Omnipotent, yet he cannot be called Omnivolent.[98]

48. Whatever God wills in all these things, he is universally effectual. So that he can in no way be hindered or frustrated, whereby he cannot obtain what he *wills*. For if he were to properly *will* anything, and could not obtain it, he would not be most perfect and blessed.

49. Yet the Will of God does not imply a necessity upon all future things, but only a certainty as touching the event. So it could not be, as to the certainty of the event, that the bones of Christ should be broken, because God willed that they should *not* be broken.[99] Yet there was no necessity imposed on the *Soldiers' Spears*, and other second causes which were present.

50. No, it is so far off that the will of God, which most certainly attains to whatever it *wills*, urges all things with hard necessity, that

it is the prime root and efficient cause of all that contingency and freedom which exists in things — because it effectually foreordains such effects to follow such causes.

51. In those things which God *Wills*, there is a certain order conceived; namely, that first he *Wills* the end, before he wills the means to the end, because he works by most perfect reason. And among means, he first *Wills* those things which come nearest to the end; for that which is first in order of execution, is last in order of intention; and so also it is contrarily.

52. This *Will* of God is partly hidden, and partly revealed, *Deu 29.29*.[100]

53. Those means by which this *Will* is revealed, are rightly called the *Will* of the sign, not only metaphorically, because they declare among men what they would have, but also metonymically, because they are either effects, or adjuncts, partly declaring the proper *Will* of God.

54. There are five signs put in that old verse, *Praecipit, et Prohibit, Permittit, Consulit, Implet*: He Commands and Forbids, Permits, Counsels, Fulfills.[101] But because *counsel* is the same as a command, instead of *counsel*, it would be better to use *Promittit*, He promises.

Thus far in general of God's Efficiency, which together with his Sufficiency, make a fit and adequate object of Faith. The kinds of Efficiency follow.

Chapter 8.
Of Creation.

1. The Efficiency of God is either *Creation*, or *Providence* [chap. 9].

2. CREATION is the Efficiency of God whereby in the beginning he made the World from nothing, very good.

3. *Active* Creation is conceived of as the manner of a transient action, in which there is always an Object presupposed, about which the agent is exercised; yet it is not formally transient,[102] but only virtually so;[103] because it does not presuppose an Object, but makes it.

4. *Passive* Creation is conceived of as the *manner* of mutation, which is improperly called mutation.

5. Creation respects the whole world — that is, whatever exists besides God.

6. Hence, all things which exist besides God are created, and they are altogether created; that is, they are created according to their matter, as well as to their form. *Rev 4.11, Because you have made all things. Col 1.16, For by him were made all things which are in Heaven and which are on Earth, visible and invisible.*

7. Creation produces *Originally*, because it produces a being, not only as it is a being, but also absolutely in every part.

8. Therefore, before the Creation, the Creatures[104] had no real being, either of existence or Essence; although from eternity they had a known being in the knowledge of God.

9. *Creation* then produces out of nothing; that is, out of matter that does not pre-exist, *that does not have a being beforehand*; but co-exists, *that has a being together with the thing created*. For there was nothing from eternity besides God, nor is God the matter or part of any Creature, but only the efficient cause.

10. Indeed, some things are said to be created, whose matter pre-existed. But then *Creation* respects not only that *immediate* action, whereby it comes to pass that such things exist; but also a *mediate* action, whereby it comes to pass that the matter itself should exist

from which they are formed. So it was in the *Creation* of plants and living Creatures, *Gen 1.11, 20*.

11. That nothingness, or not-being of things, went before their being; not only in order of nature — for otherwise they might co-exist with God from eternity — but also in order of duration, or continuance, according to our manner of conceiving.

12. Hence that *beginning* in which God is said to create the world, was the *end* of that duration which nothingness had, and the beginning of that duration which the world had.

13. Therefore, by the *Creation* God would display both his perfection — that he did not need any Creature or outward thing; for then he would have created the world as soon as he could — and also his freedom, whereby he brought forth all things without natural necessity; for if he had created necessarily, he would have done it from eternity, *Rev 4.11; Psa 115.3*.[105]

14. The world was not made from eternity, nor could it be created from eternity, in that disposition and order of things which it now has.

15. That day would not have been, if infinite days ought to have gone before; for those days going before would never have ended, that a *next* day might succeed them.[106]

16. Hence it also follows that no Creature was or could be a cause, either instrumentally or principally, in the act of *Creation*.

17. Everything created was very good, because it was made neither rashly, nor in vain, but made for the end to which the Maker attained, *Gen 1.31*. Whatever he made was very good, *1Tim 4.4*.[107] Whatever God made is good.

18. The goodness of a created thing is that perfection whereby it is fit for the use it serves.[108] Now that use is *particular*, or it is *universal*.

19. The PARTICULAR use is that proper operation to which anything serves its proper nature.

20. UNIVERSAL use, is the ordaining of one thing [in concert] with others, for the perfection of the Universal whole, *Psalms 104* and *148; Isa 48.13*.[109]

21. By this goodness, all created things in their natural manner tend unto God from whom they came. For the second being is from the first being, and *for* the first. Hence those phrases, *From him, through him, and for him are all things, Rom 11.36*.

22. Now natural things tend unto God, ***1.*** In that they declare God's glory, *Psa 19.1*.[110] ***2.*** In that they give occasion for us to know and seek God, *Rom 1.20; Act 17.26*.-27 [111] ***3.*** In that they sustain our life, so that we may live well to God, *1Cor 10.31; 1Tim 4.3-4*.[112]

23. TIME exists or has a being together with all natural things, as appears in that phrase, *In the beginning*; for then was the beginning of time.

24. PLACE also exists; that is, a certain space in which the extension of the Creature is bounded, *Gen 1.22*.[113]

25. But these are not properly created, but con-created, or annexed — they are knit to the things created, because they do not have an absolute, but only a relative entity or being.

26. Because God created all things out of nothing, therefore our faith rests in him against hope, under hope, for those things which are not, as if they were, *Rom 4.17, 18*.[114]

27. The *Creation* of the world is distributed according to the parts of the world; for although the world is one — by unity of aggregation, order, and end — yet it consists of parts, distinguished not only according to the situation, but also according to the Essence, and Existence.

28. The *Creation* of these parts of the world was not altogether and in one moment; but it was finished by parts succeeding one another, in the space of six days.

29. *Creation* then, is of the parts of the world that are either *immediately* perfect, or *mediately* perfect [thesis 43], *Psa 33.6; Heb 11.3; Gen 2.7, 19, 22*.[115]

30. Creation of things IMMEDIATELY perfect is that whereby things were made having their principles, both material and formal, ingenerated in them at the first, and in a complete existence.

31. Hence those [immediate] Creatures, of themselves, are subject to no essential change, such as generation [i.e. reproduction] or corruption [i.e. sickness and death].

32. The parts immediately perfect are the highest Heaven and its Inhabitants, the Angels.

33. The highest Heaven is the dwelling place of God's holiness, full of all things which pertain to eternal blessedness, where the Majesty of God presents itself to be seen as it were, Face to Face. *1Cor 2.8; Mk 12.23; 1Cor 13.12.*[116]

34. It is called the third Heaven, *Empyreum* fiery, The Heaven of Heavens, and Paradise, *1Kgs 8.27; Mat 18.10; Mk 12.25; 2Cor 12.2, 4.*

35. This Heaven is meant in *Gen 1.1* and *Heb 11.10, 16.*[117]

36. Angels are Spirits of primary perfection, created to minister to God.

37. That Angels were created, is apparent from *Col 1.16; Psa 148.4-5.*[118] That they were created the first day with the highest Heaven appears: ***1.*** From the likeness of nature that they have. ***2.*** In that they are said to have as it were, applauded God in the *Creation* of other things, *Job 38.7.*[119] ***3.*** In that Angels are Spirits, *Heb 1.14*; *Luk 24.39*;[120] Ministers of God, *Heb 1.7, 14*; of chief perfection, and of an immortal nature, *Luk 20.36.*[121]

38. Hence the Angels so excel in clear-seeing reason, that they are said to be as it were, full of eyes,[122] readily discerning what God would have done by them, and how it is to be done. And they so excel in liberty of will, that they perform their offices with diligence, *Psa 103.20.*[123] And they so excel in perfect strength, that they are able to do great things, *2Pet 2.11*;[124] And they so excel in greatest agility, as if they had wings, that they swiftly dispatch that which they have a commission to do, *Eze 1.6.*[125]

39. Their Ministry is to celebrate the glory of God and to execute his commands, *Psa 103.20,* especially about those who shall be heirs of eternal life, *Heb 1.14; Psa 91.11; 34.7.*[126]

40. They were created sound in holiness and righteousness, *Luk 9.26; Joh 8.44; Jde 1.6; 2Pet 2.4.*[127]

41. They are many in number, ten thousand times ten thousand, *Dan 7.10; Heb 12.22; Mat 26.53.*[128] They are distinguished among themselves in respect to their Offices and Objects about which they are exercised, *Eph 1.21.*[129] And they are under the command of God and Christ only.[130]

42. God is known by the *Creation*, but not God the Father, Son, and Holy Spirit — because that effecting power whereby the world was created, pertains to the *essence* of God, and not to his Personal *subsistence*.

43. Creation of the MEDIATELY perfect parts of the World, is whereby things were made of principles that existed before.

44. Hence those Creatures are subject to change and corruption.

45. Those things that were made *mediately* perfect have a double existence; first, a rude[131] and incomplete existence, and then afterwards a complete, distinct, and beautiful existence.

46. The rude and incomplete existence of things was in that mass which in the beginning was created without form, void, and involved in darkness — which is called Earth, Waters, and the Deep.[132]

47. It is said to be without form, not because it had no form, but because it had neither beauty and ornament, nor a complete act of those forms which were afterwards to proceed out of it.

48. In the Constitution of the complete existence of things, two things are chiefly respected; namely, the *manner*, and the *order*.

49. The MANNER of constitution contains four things. ***1.*** The command of God producing every thing: *Let there be*, or *Let this or that be done*, in which the power of God shines forth, that by only his word or will, he did all things, *Psa 33.9;* [133] *115.3*. ***2.*** His approbation[134] acknowledging that the thing brought forth was good, *God saw that it was good.*[135] Hence the goodness of God shines forth in that he produced all things to a good end and use, *Psa 19.1.*[136] ***3.*** His ordination assigning to everything his use, *Let it be to this or that end.* Hence the wisdom of God shines forth whereby he

has assigned several uses to everything, in a most fitting way, *Jer 10.12; 51.15*.[137] He made the Earth by his power; he established the habitable World by his wisdom; and he stretched out the Heavens by his prudence. ***4.*** Establishing Law and order to be observed perpetually in that thing which is also joined with ordination. Hence the constancy of God shines forth in that he would have all Creatures observe their order, not for some days or years, but to the end of the world.

50. These former things are not severally expressed in some kinds of things, because their imperfection depends on the perfection of other things. Yet in common reason they apply equally to all.

51. The order of constitution was thus: On the FIRST day after the Heavens, the Angels and the unshapen Mass were brought forth; the subtlest part of that Mass being called forth upward, light was made; that is, shining fire.

52. On the SECOND day, of that part which in subtlety came nearest to the former, Air was made.

53. On the THIRD day, the parts of the Mass were so distributed that the Waters were gathered in their channels from that part which was the greatest; the Sea was by itself, and the Earth appeared, adorned with Herbs and Trees.

54. On the FOURTH day, the Luminaries of Heaven were made to give light on the Earth.

55. On the FIFTH day, Fishes and Birds that dwell in the water and air were brought forth.

56. On the SIXTH day, all Terrestrial living Creatures were brought forth; first the brutish Creatures, and then afterward man. And so the Heavens and Earth were perfected, and all the Hosts of them.

57. In this order, the *wisdom*, *power*, and *goodness* of God greatly shine forth.

58. The WISDOM of God shined forth: ***1.*** In that simple elements were first created before elementary (or concrete) and compound things. ***2.*** In that, among simple things, the more perfect were made first, those which come nearest to the nature of God. ***3.*** In that those things were first created which only have being; then those that,

besides having being and life, also have sense; and then last of all, those things that, besides having being, life, and sense, also have reason. ***4.*** In that, in simple things, there was progress from things that are more perfect to things that are less perfect; but in compound things, there was progress from things that are less perfect to things that are more perfect: from plants to men.

59. The POWER of God shined forth in that he first created the Plants, Herbs, and Trees, before creating the Sun and Stars, which are usually the causes of their being.[138]

60. The GOODNESS of God shined forth in that he created dwellings before inhabitants, food before living creatures, those things which would be useful for man, before man himself.

61. Man as he was the last of the Creatures, so he was the Compendium of them, the abridgment of all Creatures, both immediately and mediately perfect — partaking the nature of the one in his soul, and the nature of the other in his body.

62. He was the end of the mediately perfect Creatures; and so in God's intention, man was regarded in them, and above them.

63. Hence he is said to be created in another manner than the other Creatures; for they were brought forth by a word only: *Let there be light; Let there be a firmament*. But man was brought forth as it were, with greater counsel and deliberation: *Let us make man, Gen 1.26*.

64. For the body was first prepared, and afterward the soul was inspired, *Gen 2.7*. The body was prepared of Elementary matter, but the soul was produced of no matter existing before, but produced immediately by the power of God.

65. The Excellency of man was placed chiefly in this: that he bore the Image of God.

66. Three things are required to make an Image. ***1.*** That it be like. ***2.*** That it be express, and framed to imitate another thing as an exemplar, or copy. ***3.*** That the likeness be either in its special nature, or in its most noble perfection.

67. Hence it is that the Image of God is not properly found in the inferior Creatures, but is only a shadow and footprint of it.

68. But in man, the proper reason for an Image is found; yet it is not a perfect image. Perfection is only in the Son of God, *Col 1.15; Heb 1.3*.[139] But in man, it is imperfect, not with a privative, but with a negative imperfection. [140]

69. This Image, then, is man's conformity to the highest perfection of God, according to his measure.

70. All of this Image was natural to man, but in a different respect; for it was partly the very nature of man; partly it flowed from the principles and perfection of nature; and partly it was due to nature in a certain manner.

71. The Image of God in man was partly *inward*, and partly *outward* or external. The INWARD was the perfection of *body* and *soul*.

72. The perfection of the BODY is that by which it was absolutely fitted for attractiveness and use agreeable to God's Will, *Gen 2.25; Rom 6.13*.[141]

73. The perfection of the SOUL was that by which it was of an immortal nature, not only in those faculties by which it was a free principle of its own actions — in understanding and will — but also being adorned with gifts whereby man was made able and fit to live well: namely, with wisdom, holiness, and righteousness, *Eph 4.24; Col 3.10*.[142]

74. The EXTERNAL perfection of man was his Dominion over other Creatures, whereby he might use them freely to God's Glory, and his own necessity, *Gen 1.26; 2.19-20*.[143]

75. Hence tilling the Earth, and getting food out of the Plants of the Earth, was committed to him, *Gen 2.5*.[144]

76. Hence the Creatures came to man as to their Lord, and names were given to them, as by their Lord, *Gen 2.19*.

77. Hence he was placed in the Garden of *Eden* as in his Palace, Gen 2.15.[145]

78. In all those things joined together, the perfection of man was complete; and from that perfection, a certain Image arose of God or of Divine perfection.

79. This *Creation* of man was of the *Male* and *Female*, both of them out of nothing, as touching the soul. The body of the *Male* was created of the Earth, mingled with other Elements. The body of the Woman was created from the *Male*, and for the *Male*, so that nothing might be lacking as to his well-being, *1Cor 11.8-9*.[146]

80. From the consideration of the Creation, our Faith ascends above the whole order of nature, and apprehends the light of the Glory of God to be shown forth in the Face of Jesus Christ, because it is God who commanded the light to shine out of darkness, *2Cor 4.6*.[147]

Chapter 9.
Of Providence.

1. The *Providence* of God is that Efficiency whereby he provides for his Creatures now made, in all things, according to the counsel of his own Will.[148]

2. This *Providence* is extended to all things, not only common things, but proper, *Psa 145.15-16; Pro 16.9, 33 Exo 21.13*.[149]

3. The *Providence* of God is either *immediate*, whereby God by himself, as the absolute sole cause, provides for things; or it is *mediate* whereby he provides by the use of means.

4. God does all things that come to pass, IMMEDIATELY; this is both by reason of his power in respect to all being, which is found in the *effect* (for the power of God attains to every effect, *Deu 8.3; Isa 28.26*);[150] and also by reason of the *subject*, in respect to that being which it has as a being. For God himself, who is always and everywhere present, immediately and inwardly works that being in all things also.[151]

5. Yet in respect to those things upon which second causes have their influence by force of their own proper form, God is not said to work immediately, but MEDIATELY; because he works by the means of subjects and virtues of second causes.

6. God therefore uses means, not for lack of power, but through the abundance of his goodness; that namely, he might communicate a certain dignity of working to his Creatures also, and might make his Efficiency more perceivable in them. *1Sam 14.6*,[152] *'Tis all one to Jehovah to save with many, or with few*. Hence God often uses those means to produce the most noble effects, which of themselves have no aptness to bring forth such effects, *1Cor 1.27-28; Amos 5.9; 2Chr 24.24*.[153] Also, he often makes the most fit means ineffectual, *Psa 33.16; 127.1-2; Hos 4.10*.[154]

7. Hence our Faith does not properly respect those means which God uses, nor does it depend on them, but on God only, who can relieve all our necessities either with means or without means, as it seems

good to him. *Dan 3.17, Our God whom we worship is able to deliver us out of the hot fiery Furnace, and out of your hand, O king*.

8. The *Providence* of God is either *Ordinary* and usual, or *Extraordinary* and unusual.

9. ORDINARY *providence* is where God observes that order in things which was appointed from the beginning. The reason of which order requires that some certain thing go before, and from that being done, some certain thing follows after. *Hos 2.21-22, I will hear the Heavens, and they shall hear the Earth, and the Earth shall hear the Corn, and the Wine, and the Oil; and they shall hear* Israel.[155]

10. That order in natural things is the *Law of Nature*, common to all things or to the very nature of things, as it is established in a certain order; it arises from the force and efficacy of that never-to-be-revoked Word of God given in the beginning: *Let it be made, let it be, be it so*; which, by expressing the respect of a thing to come, signifies perpetuity and constancy; and by its virtue, it effects all things which usually come to pass from the same things. *Jer 31, 35-36. The statutes of the Moon and of the Stars*, etc.; and *33.20, My Covenant of the day and my Covenant of the night*.

11. EXTRAORDINARY *providence* is that by which God provides for things beyond the usual and appointed order of them, in which manner whatever is effected, is effected by a metonymy of the effect, called a *Miracle*.

12. A MIRACLE is an operation above the order appointed, which is why true Miracles always give evidence of the omnipotence of the doer. Hence God alone is the Author of true Miracles.[156]

13. Men may be moral causes of Miracles, as they obtain this from God: that he would do them, or as God uses their help as a sign or a token of a Miracle to be done by him; yet they cannot be really *efficient* causes, nor indeed *instrumental* much less *principal* causes.

14. The *Providence* of God is either *conservation*[157] or *gubernation*.[158]

15. CONSERVATION is that whereby God makes all things, both universal and singular, both in their Essence and existence, and in their strength, to persist and continue, *Psa 104.19-20; Act 17.28;*

Heb 1.3.[159] The Schoolmen not unfitly called this *Manutenentia Dei*, God's holding in his hand, because by this conservation God sustains all things as with his Hand.

16. This conservation necessarily comes between the Creation and Government of created things; because whatever is created, is created to some end and use to which it also ought to be directed and governed. But it cannot attain that end, nor be directed to it, unless it is continued and conserved in its being.

17. God's conservation is necessary for the Creature, because the Creature in every way depends upon the Creator, not only as touching its *Fieri*, *i.e.* being made, but also touching its *Esse, existero, permanere, & operari. i.e. Being, Existence, Continuance, and operation*. So that every Creature would return into that nothing from which it was made, if God were not to uphold it; and the very cessation of Divine conservation would, without any other operation, shortly reduce every Creature into nothing. *Psa 104.29, If you hide your face, they are troubled; if you take away their breath they die, and return to their dust*.

18. Some things are conserved immediately; namely, those which are subjected to God only. This conservation is indeed the same as Creation, differing only in reason, in that *Creation* includes a certain newness which *Conservation* excludes; and *Creation* excludes a precedent existence which *Conservation* includes. So that *Conservation* is nothing else than as it were, a continued *Creation*; and therefore it is joined with *Creation*. *Neh 9.6, You have made and you preserved all these things*.

19. GUBERNATION is that whereby God directs and leads all his Creatures to their proper ends. *Psa 29.10, Jehovah sits as King forever*.

20. The government of all things ought to be by God. For they would never certainly attain the end to which they were created unless they were governed by the same power by which they were created. And it proceeds from imperfection, when he leaves the work that he has made, to be directed by another afterward.

21. This Gubernation intrinsically includes not only means that are convenient and fitting to the end, but also their certain efficacy, or

the attainment itself. The order therefore of this government is certain, immoveable, and indissoluble; so that the Creature cannot wholly withdraw itself from all order of government, even though it may decline from its particular order, *Gen 50.20*.[160]

22. This government is either *common*, or *special* [chap. 10].

23. COMMON government is that whereby God governs all things in a like manner. To this government belongs, First, The Law of nature common to all things, which is a certain participation of the Law and Will of God, put into all things from the beginning. *Job 38.12, Have you commanded the morning, and made known to the Dayspring his place?* And Secondly, a natural inclination which is a principle of working according to that law in *Job 5.7, The sparks fly upward*. Thirdly, a natural instinct which is a peculiar stirring up of the living Creatures to some more noble acts, with a certain show and print of reason. *Pro 6.6, Go to the Ant, O sluggard; behold her ways and be wise*. And *Pro 30.24-28, These four are small upon the Earth, but they are exceedingly wise: the Ants, the Mice,*[161] *the Locusts, the Spiders. Jer 8.7, The Stork, the Turtle, the Crane, and Swallow observe the times of their coming*. Fourthly, A certain obediential power, whereby all Creatures are apt to obey the command of God. *Psa 103.21 & 148.8, Doing his pleasure, fulfilling his Word*.

24. This government shines forth in the operation of all things, FIRST in that they always look to some certain end, and so it is necessary that they be acted and governed by an intelligence that is everywhere present and omnipotent; that is, God himself. *Job 38.27, In sending down rain to satisfy the waste place, and bringing forth the bud of the tender Herb. Isa 55.10, The rain causes the Earth to bring forth seed to the sower, and bread for the one that eats*. SECONDLY, in that the works of nature are ordained so accurately, and so agreeable to reason, that they can only proceed from highest reason. *Pro 30.25-28*.[162] THIRDLY, in that besides ordination properly, whereby each thing seeks its own perfection, they keep as it were a common society; all desire the conservation of the whole more than of themselves, as seen in heavy things which are carried upward to avoid an emptiness.

25. By force of this Gubernation, all second causes are in a certain manner determined before; that is, FIRST, they are stirred up to

works by an influence or *previous* motion. Besides communicating strength and sustenance in that regard, there is some such thing necessarily required to bring forth into act, that which before was in the power of the Creature. SECONDLY, they are applied to a certain object about which they are exercised in working, *Eze 21.21-22, etc.; 2Sam 16.10*.[163] Also by force of the same government, they are ordered; that is, ***1.*** Limits and bounds are set to their actions, *Job 1.12; 2.6; 38.10*.[164] ***2.*** Some good is drawn out of their action, *Gen 50.20*.[165]

26. Because the exercise of that strength which is in the Creatures depends upon the Will of God; hence it is that we trust in God alone, and not in those Creatures by which the kindness of God is derived to us.

Chapter 10.
Of Special Gubernation about intelligent Creatures.

In the former disputation, common Gubernation was handled; now follows special Gubernation.

1. SPECIAL *Gubernation* is that by which God governs reasonable *Creatures* [166] in a special way.

2. The special condition of those Creatures causes the difference. For seeing that they are in some way immortal, and created after the Image of God, and have an inward principle of their own actions proceeding from counsel, they are therefore to be governed to an eternal state of happiness or unhappiness, agreeably to such counsel and freedom.

3. Yet this special *Gubernation* does not conclude that real Gubernation of the reasonable Creature, which is common to all *Creatures*, but is added to it.

4. This moral government consists in teaching and fulfilling according to that which he has taught before. *Mic 6.8, He has shown you O man what is good. Deu 30.15, Life and good: Death and Evil.* Up to here properly pertains that revealed Will of God which is the rule of doing, as it touches manners, for the reasonable *Creature*.

5. God governs by teaching, partly in making a Law, partly in establishing it.

6. A Law is made by commanding, and forbidding.

7. A Law is established by promising, and threatening.

8. God governs by fulfilling, when he performs those things he has taught. *Jer 32.19, Your eyes being open, look to all the ways of men, that you may give to everyone according to his ways, and according to the fruit of his doings*.

9. From this special and proper way of governing reasonable Creatures, there arises that covenant which is between God and them. For this covenant is as it were, a certain transaction of God with the *Creature*, whereby God commands, promises, threatens,

and fulfills; and the Creature ties itself in obedience to God, thus covenanting [together]. *Deu 26.16-19, This day Jehovah your God commands you, etc. You have avouched this day the Lord to be your God, etc. Jehovah has avouched you this day, etc. To make you high, etc. And that you may be a holy people, etc.*[167]

10. Now because this way of entering into covenant is not between those that are equal, but between Lord and servant, it therefore pertains to government, for which reason it is also most properly called not the covenant of man, but of God, who is the author and chief Executor of it. *Deu 8.17-19, That he may perform his covenant.*[168]

11. By virtue of this covenant, the moral works of the intelligent *Creature*, while he is in the way, always respect either happiness as a reward, or unhappiness as a punishment; in the last, there is meriting, but in the former there is not.

12. Hence the proper and highest difference between a good work and sin flows: namely, in that a good work is an operation expecting happiness from another by way of reward; as by the opposite privation of it, evil works are made extremely evil in their kind.

13. From this arises the force and reason of conscience, which is the judgment of an intelligent Creature about itself, as he is subjected to God.

14. Special government of the reasonable *Creature* is of *Angels* and *men* [thesis 25].

15. Special government of ANGELS is either a special prescription, or ordering the event that follows upon it.

16. This was the same Law as touching the substance with the moral Law which is contained in the Decalogue.[169]

17. Yet those in the Decalogue are excepted which either pertain to the nature of man's body, or to the condition of this mortal life, which have no place in them, as many things about propagation pertain to the seventh precept, *Mat 22.30*.[170] Also, many things pertaining to the fifth precept, about subjection of inferiors to their superiors; in like fashion, some things belonging to the eighth precept, about everyone getting food in his vocation; finally, many

duties of the second and fourth Commandments are to be performed to men.

18. The ordering of the event was in some a preservation to persist in obedience. Hence it is that they were confirmed in good, and endowed with full happiness; so that they immutably cling to God with perfect obedience, and fulness of glory. This why those Angels are called *elected*, *1Tim 5.21. Good and holy, Luk 9.26. Blessed* also, and *Angels of light, 2Cor 11.14.*

19. In others, the ordering of the event was a permission; which is why those abusing their liberty fell into Apostasy.

20. Hence it is, that from that time they were obstinate in evil, and condemned to extreme misery. *Jud 1.6; 2Pet 2.4.*[171] Which is why the evil Angels are called impure spirits, and angels of darkness, *Luk 8.2; 9.42.*[172]

21. In that different ordering, there manifestly appears the election of some Angels, and the reprobation of others, by God's free counsel and good pleasure.

22. Touching the time of the fall of Angels, it only appears that it was before *Adam's* fall.[173]

23. Touching the kind of their sin which was first committed by them, it is most likely that it was pride.

24. Touching their punishment, the Scripture witnesses that it is not yet inflicted in the highest degree, but it is to be inflicted at the end of the world, *Mat 25.41; 1Cor 6.3.*[174]

Thus much of the government of Angels.
The government of Man follows.

25. In the special government of MEN, two things are to be observed, as there were in the government of Angels; namely, prescribing a Law, and ordering the event that would follow from it. Yet there is not the same reason for all on either side.

26. In prescribing a Law, there is a like reason, ***1.*** In that the Law prescribed to Men and Angels was the same as it touched the Essence of it; namely moral, the sum of which is in the Decalogue. ***2.*** In that it was written in the heart by way of habit, in which the first

reason of conscience is placed, which is called *Synteresis*,[175] *Rom 2.15*.[176]

27. But the dissimilitude and difference is diverse. For First, the principles of this Law are common to Angels and Men, but many secondary conclusions are only proper to men — such as Parents, marriage, foods, and the like.

28. Secondly, man's nature is more imperfect than Angels' nature, and so he needs more instruction and exercise; therefore a certain positive thing was added to the Law of nature, otherwise of the same reason with it, as sanctifying the seventh day.

29. Thirdly, because Man in this animal life[177] understands by senses, and he is, as it were, led by the hand from sensible things[178] to intelligible and spiritual things — there were therefore added to that spiritual Law for Man, outward Symbols and Sacraments to illustrate and confirm it. In these Symbols was contained both a certain special and positive Law, and a profession of general obedience to the Law of nature put into him beforehand; and also a confirmation of that solemn sanction of the Law, which consisted of promises, and threatenings.

30. Fourthly, because *Adam* was the beginning of mankind, out of whom all Men were to be derived, therefore a Law was given to him not only as one private person, as was done in the Angels, but also as a public person, or as the head of man's nature, from whom all good and evil was to be derived to his posterity, *Act 17.26; Rom 5.18-19; 1Cor 15.21-22*.[179]

31. Fifthly, in the sanction of this Law was contained a promise of continuing animal life, and of exalting it afterward to spiritual life, as there was also a threatening of bodily death, which had no place in the Angels.

32. This interpretation being had, the Law and covenant of God with man in the *Creation* was, "*Do this and you shall live*."[180] If you do not, you shall die the death. In these words there is contained ***1.*** A precept, "*Do this*." ***2.*** A promise joined to it, "*If you do it, you shall live*." ***3.*** A like threatening, "*If you do not do it, you shall die the death*."

33. To this covenant were adjoined two Symbols or Sacraments. In one of these, the reward due for Obedience was sealed by a Tree, namely the Tree of Life; and in the other, the punishment for disobedience was sealed by a Tree, namely the Tree of Knowledge of *good* and *evil*. That first was a Sacrament of life; this second is a Sacrament of death.

Chapter 11.
Of Man's Apostasy, or Fall.

In the former argument, we treated the first part of the special government of Men, which consists in prescribing a Law: the other part follows, in ordering the Event.

1. In ordering the Event as to Man, there are two things to be considered, ἀποστασίς and ἀποκαταστάσις,[181] *Man's Fall* and his *restoring*, *Rom 5.19; 1Cor 15.21* [*text in footnote 3 below*].

2. In the Angels there was preservation of some, and *Apostasy* by others, but no ἀποκαταστάσις, restoring of those who apostatized. But in Man there could not be both preservation and apostasy together; this is because all men were created in one *Adam* in the beginning, root and head; but being in one and the same *Adam*, some men could not be preserved from the *Fall*, and others *Fall*.

3. In the Angels there was no ἀποκαταστάσις or Restoring. First, because they *Fell* from the highest top of Excellency. Secondly, because in the *Fall* of Angels, the entire Angelic nature did not perish; but by the sin of the first Man, all mankind perished.[182]

4. The Apostasy of Man is his Fall from the obedience owed to God, or a transgression of the Law prescribed by God.

5. In this Fall, two things are to be considered. ***1.*** *Committing* the transgression. ***2.*** *Propagating* it [chap. 17].

6. COMMITTING the transgression was accomplished in eating the forbidden Fruit, which was called the Tree of the Knowledge of *Good* and *Evil*; but the first motion or degree of this disobedience necessarily went before that outward act of eating,[183] so that it may truly be said that Man was a sinner before he had finished that outward act of eating. This is why the very desire which carried *Eve* toward the forbidden Fruit seems to be noted as some degree of her sin. *Gen 3.6, When the Woman saw that the Fruit of the Tree was good for food, and most delightful to the Eyes, and the Fruit of the Tree was to be desired to get knowledge, she took and ate.*

7. Therefore the first degree and motion of this disobedience was an inordinate desire for some Excellency, by lifting up the mind;[184] which, that she might attain this, — the forbidding of God being laid aside through unbelief — she would test whether the forbidden Fruit had some power to confer such an Excellency.

8. From this was the grievousness of this sin, which not only contained pride, ingratitude, and unbelief, but also by violating that most solemn Sacrament, it showed as it were, a general profession of disobedience, and a contempt for the whole covenant. This was made all the more foul by how much more perfect the condition of this sinner was.

9. In committing this transgression, two things are to be considered: the *causes*, and the *consequences* of it [chap. 12].

10. The CAUSES were one *principal* cause, and the others were *adjuvant*.[185]

11. The PRINCIPAL cause was man himself, by the abuse of his free-will, *Ecc 7.29*.[186] For he had received that righteousness and grace by which he might have persisted in obedience if he willed. That righteousness and grace was not taken from him before he had sinned; although that strengthening and confirming grace by which the act of sinning would have been actually hindered, and by which the contrary act of obedience brought forth, was not granted to him — and that was by the certain, wise, and just counsel of God. God therefore was in no way the cause of man's *Fall*; nor did God lay upon man a necessity to fall; but man of his own accord freely fell from God.

12. The ADJUVANT causes were the Devil, and the Woman.

13. The first sin of the Devil was pride.[187] From pride soon follows envy towards God, and God's image in Man. For because the Devil had lost an orderly Excellency by having an affection out of order,[188] the Excellency of others grieved him, and he was maliciously bent to oppose it. But the Devil was not the compelling cause, nor the cause of sufficient, direct, necessary, or certain efficacy in procuring that sin; but only the counseling and persuading cause, by tempting, which is why the Devil has the name of *tempter*, *Mat 4.3*.[189]

14. The tempting of the Devil is presenting a fallacy, or a sophistical argument,[190] whereby under a pretense of what is true and good, the Devil labors to seduce man to believe that which is false, and to induce man to do that which is evil.

15. In this temptation, the good which the Devil propounded and promised was shown to be the greatest; the way to be used to attain that good was propounded to be easy and light — but that greatest evil which hung over Man's head was hidden from him.

16. The Devil is in the habit of going the same way in all his temptations with which he ensnares mankind. Yet in this temptation, a certain special cunning is to be observed, which contains many crafts, and those are very subtle.

17. The first of them was in choosing a *Serpent* for his instrument, which had a certain natural aptness that the Devil knew how to abuse.

18. The second sleight[191] was in dealing with the Woman, *1Tim 2.14*.[192] Whether it was in the presence or absence of her husband, the Scripture is silent.[193]

19. The third sleight was that he said nothing upon his first speaking; but only propounded a certain question to the Woman, as if he were ignorant of those matters. Has God indeed said…?

20. The fourth was that his question had much ambiguity in it, for it might be understood as not asking about God's command, but about the sense or meaning of that command, perhaps not sufficiently understood by Man. If the question is understood to be about the command itself, then he might seem to have asked whether God had forbidden them to eat of *any* Tree; or as the Woman herself answered, whether God had forbidden them the use of that *one* Tree, and so had not simply given them leave for all.

21. The fifth was that having first called the command of God into doubt by that question, he so artificially extenuated its sanction, or the adjoining commination,[194] in the conceit[195] of the Woman who was now wavering, that she would deny either its truth, or at least its necessity.

22. The sixth was that, after he had weakened the Commandment and its sanction, he opposes to it a quite contrary prediction [of its effect].[196]

23. The seventh was that, to confirm the prediction, he both abuses the Name of God, and the Name which God had imposed on the Tree. *Gen 3.5, God knows that on the day you eat of it, your Eyes shall be opened, and you shall be as gods, knowing* Good *and* Evil.

24. This is why the Devil is called a *Serpent*, a *Liar*, a *Seducer*, a *Man-slayer*, *Rev 12.9; Joh 8.44; Rev 20.10*.[197]

25. With this tempting of the Devil there was joined the tempting of God, whereby the Devil so ordered that business, that what was in Man might be made manifest. But this tempting of God was neither Evil, nor tending to Evil.[198]

26. A third tempting followed these; namely, of Man towards God, in which in a certain way, Man tested the truth and Grace of God, in testing whether God would preserve him, even though he did not cling to God; or whether God would certainly do what he had threatened.

27. A fourth temptation of Eve accompanied that; namely towards herself, whereby she received the temptation or suggestion of the Devil into herself, and applied her own ruin to herself.

28. From that arose a fifth whereby the Woman, serving the Devil as his instrument, tempted *Adam*; and from that proceeded a sixth, whereby *Adam* tempted himself when, with a certain purpose, he consented to the Woman and the Devil.

29 Either all or most of these temptations are also found in every Man's sins.

30. And so that sin was consummated as touching the *Fall* of Mankind in *Adam*; for *Adam* was properly the beginning of Mankind, not *Eve* — unless as *Eve* was made for *Adam*, and with him, she made one and the same beginning. This is why we read in Scripture of a second *Adam*,[199] but not of a second *Eve*.

Chapter 12.
Of the consequents of Sin.

In the former argument we treated the Fall, and the causes of it; now follow the consequents of the Fall.

1. The consequents of *Sin* are, ***1.*** *Guiltiness* and *Filthiness*. ***2.*** *Punishment*, properly and distinctly so-called.

2. GUILTINESS is the binding of the Sinner to undergo just punishment for his fault, *Lev 5.5-6.*[200] He is guilty, *Rom 3.9*. We have proved that all are under Sin, *Rom 3.19*. [201] All the world is guilty before God. *1Cor 15.17, You are in your sins*.[202]

3. Hence that distinction which is made between the Guiltiness of the fault, and the guiltiness of punishment, as also with that distinction of the Papists between the remission of the punishment and the remission of the fault, is a distinction without any difference.

4. That guiltiness is not the form of *Sin*, but it is an effect or a consequent adjunct, that is partly separable, partly inseparable.

5. Now guiltiness follows *Sin*, partly by virtue of the Law of God adjudging punishment to *Sins*. In this respect, it has some good in it, and it is of God — and in this respect God cannot separate that guiltiness from *Sins*. Yet as it flows from *Sin*, and it is the worthiness and deserving of punishment, it also partakes of the nature of *Sin*, and it is a vitious [203] thing. In this respect too, it cannot be separated from *Sin*. This double consideration of guiltiness is intimated in *Rom 1.32, Knowing the Law of God, that those who do such things are worthy of death…*[204]

6. From this guiltiness follows a conscience that is altogether evil; namely, accusing and justly condemning us for sin. And from this follows horror, and flying from the presence of God, *Gen 3.8, 10; Heb 2.15; Rom 8.15*.[205]

7. FILTHINESS is that spiritual pollution whereby a sinner is made destitute of all attractiveness and honour, and becomes vile, *Mat 15.11; Rev 22.11*.[206]

8. This filthiness immediately follows the offense of the *Sin*, and it remains in the *Sinner* after the act of *Sin* is past and ceases to be. It is usually called the spot of Sin, Corruption, Defilement, Deformity, Dishonesty, Nakedness, Uncleanness, a blot, and sometimes *Culpa*, a fault.

9. From this filthiness follows First, a turning away of God, *Isa 1.15*.[207] This filthiness is also called an abomination and detestation, *Pro 1.32*,[208] especially in respect to greater Sins, *Pro 21.7; Jer 16.18*.[209] Secondly follows the shame of a man to his confusion, *Gen 3.7*.[210] For such a shame is a fear arising from the conscience, of some filthiness. *Rom 6.21, What fruit did you have from those things of which you are now ashamed?*

10. PUNISHMENT is an evil inflicted upon the *Sinner* for his *Sin*.

11. It is called an evil because it is a privation of good. But it is not a privation of an earned good;[211] it's a privation of the good of happiness in respect to the *Sinner* who is punished.

12. It is said to be an evil that is inflicted, and not simply contracted, because it pertains to rewarding and revenging Justice.

13. It is said to be inflicted for *Sin*, because it always respects and is in order to the desert [212] of the Sin, for which punishment follows from the offense by reason of the prohibition, and from the guiltiness of it; and by reason of the commination [that adjoins it].[213]

14. Therefore punishment, properly so-called, has no place except in Intelligent Creatures in whom also *Sin* is found.[214]

15. Because *Sin*[215] is reduced to order by punishment; and because *Sin* in itself is against the goodness of God in some measure; but *punishment* is only against the good of the Creature — therefore *Sin* has more evil in itself than punishment does.

16. This is why the least *Sin* is not to be allowed, even though by that means the greatest punishment might be adjoined, or the greatest good obtained, *Rom 3.8*.[216]

17. In the ordaining of punishment, various attributes of God shine forth; chiefly, *Holiness*, *Righteousness* [or Justice], and *Mercy*.

18. The HOLINESS of God in the largest sense of the term, is that by which he is free, and as it were, separated from all imperfections, Isa 6.3; Rev 4.8.[217] But that holiness of God which properly shines forth there, is that by which — being pure from any spot of Sin — he cannot commune with any Sin. *Psa 5.4, You are not a strong God that delights in iniquity; evil shall not dwell with you. Hab 1.13, You are of purer Eyes than that you may behold Evil.*

19. The revenging JUSTICE of God which here shines forth, is that by which he inflicts evil upon those who do evil. *2Thes 1.6, It is just for God to render affliction to those that afflict you.*

20. This Justice as it plainly burns against Sin, is called *wrath*, *Rom 1.18; Eph 5.6*. As it more fiercely waxes hot, it is called *fury*, *Deu 29.28*. As it pronounces the sentence to be executed against a *Sinner*, it is called *judgment*, *Rom 2.5*. As it executes the sentence given, it is properly called *revenge* [or *vengeance*], *Heb 10.30*.

21. MERCY here shining forth is that by which he punishes Sin less than the condign[218] desert of it.

22. This mercy is *clemency*, or *beneficence*.

23. CLEMENCY is that by which he moderates the punishments that are due. *Lam 3.22, It is the Lord's great kindness that we are not consumed.*

24. Clemency appears in *patience* and *long sufferance*.

25. PATIENCE is that whereby he forbearingly allows *Sin*, and spares the *Sinners*, *2Pet 3.9*.[219]

26. LONG SUFFERANCE is that whereby he long suspends revenge, *Exo 34.6*.[220]

27. BENEFICENCE is that whereby, being rich in goodness, he pours forth many good things, even upon *Sinners*, *Mat 5.45*.[221]

So much for the Guiltiness, Filthiness, and punishment of sin in general; now follows punishment of sin specially.

28. The punishment inflicted on man for *Sin* is *death*, *Gen 2.17; Rom 5.12*.

29. This DEATH is miserable privation of life.

30. By the *life* of man is understood both the conjunction of the soul with the body, and all that perfection which was agreeable to man in that state, whether it was actually communicated, or was to be communicated upon a condition. *Psa 36.9, With you is the Fountain of Life; in your light we shall enjoy light*.

31. Therefore Death is not from God as he ordained nature; but Death is from God as taking vengeance on *Sin*; and so Death is properly from *Sin*, as the meritorious and procuring cause of Death.

32. But Death is not a simple and bare privation of life; it is joined with subjection to misery. Therefore Death is not the annihilating of the *Sinner*, whereby the subject of misery being taken away, the misery itself should also be taken away.

33. A certain Image and representation of this Death was casting man out of Paradise, in which was contained a Symbol or Sacrament of life, *Gen 3.22-24*.[222]

Thus much of Death in general; it follows to to speak of it specially.

34. In Death, or the curse of God that lies upon *Sinners*, there are two degrees: the *beginning* of it, and the *perfection* of it. And there are two members: the punishment of *loss*, or the privative punishment; and the punishment of *sense*, or positive punishment. And there are two kinds of Death: *spiritual* and *corporal*.[223]

35. The beginning of spiritual Death, in the matter of LOSS, is the defacing of the Image of God; that is, the loss of grace and original Justice. *Rom 3.23, They are deprived of the glory of God. Eph 4.18, Being strangers from the Life of God*.

36. By this loss of grace, man is robbed of all saving gifts; and so nature is weakened, put out of order, and as it were, wounded.

37. The beginning of spiritual death in the matter of SENSE, is *spiritual bondage*.

38. SPIRITUAL BONDAGE is subjection to the power of darkness, or of spiritually deadly enemies. *Col 1.13, He has taken us out of the power of darkness. 2Pet 2.19, By whom a man is overcome, by the same he is brought into bondage*.

39. This bondage is bondage by the *Devil*, and by the *servants* of the Devil.

40. Bondage by the DEVIL is a subjection to that power of the Devil whereby he effectually works in men; and in respect to them, he has command of Death, *Act 26.18; 2Cor 4.4; Joh 12.31, 16.11; 2Tim 2.26; Eph 2.2*.[224]

41. Bondage of the SERVANTS of the Devil, is to the *world*, and *Sin*.

42. Bondage to the WORLD is subjection to the enticements which are found in the world, *Phi 3.19; 1Joh 4.5; 1Joh 2.15-16*.[225]

43. Service or bondage to SIN, is that by which a man is so captivated under Sin, that he has no power to rise out of it, *Rom 6.16-17, 19, 20*.[226]

44. By this bondage it comes to pass that, although freedom of will remains (which is essential to man's nature), yet that freedom which pertains to the perfection of human nature is not found in his sinful state, unless it is Remote and Dead. The free will which belonged to his perfect nature was that power to exercise acts that are spiritually good, and by that means were acceptable.

45. From this beginning of spiritual Death, there follows the multiplying of *Sin* in this present life.

46. Those *Sins* that follow, have some respect to punishment with regard to the first *sin*, *Rom 1.25*.[227]

47. But this respect to punishment is attributed to those *Sins*, First, by reason of the effects or consequences of them, because they further the Death of man and increase his misery. Secondly, they are said to be punishments in respect to that inward suffering to which man is subjected in sinning, whereby his nature also is pressed down and made baser. Thirdly, they are said to be punishments of the former *sin*, because that former *sin* was a cause for which man is deprived of that righteousness and grace, or Divine help; by their absence, it comes to pass that man runs into those *sins*. Fourthly, they may also be said to be punishments for the former *sin*, because in a certain way, that former *sin* was a cause that disposed and prepared man to commit the subsequent sins; and in that respect, it

has brought upon man all those *Sins*, and whatever evils either accompany or follow them.

Chapter 13.
Of Original Sin.

In the former argument (thesis 45), the multiplication of sin was given as a consequent from the beginning of spiritual Death, which we will thus show in the following Theses.

1. The Sin that followed upon the first Fall is either *Original*, or *Actual* [chap. 14].

2. ORIGINAL *Sin* is a habitual exorbitance[228] of the whole nature of man, or it is a deviation from the Law of God.

3. Because it is the corruption of the whole man, it is called in the Holy Scriptures, *the old man*, *Rom 6.6; Eph 4.22; Col 3.9*; the *body of Sin*, *Rom 6.6, 7.24*; a *Law of the members, Rom 7.23*, and the *members* themselves, *Col 3.5*; the *Flesh*, *Joh 3.6; Rom 7.5, 18, 25*.

4. This is also why in Scripture, a *homogeneal*[229] corruption is attributed not only generally to the whole man, but also to every part of it, such as to ***the understanding***. *Gen 6.5*; *the imagination and thoughts that are only evil.*[230] *Rom 8.5-7, They favour the things of the flesh.*[231] To ***the conscience***. *Tit 1.15. Their mind and conscience is defiled.* [232] To ***the will***. *Gen 8.21, The imagination of the heart of man is evil from his childhood.*[233] To ***the affections*** of every kind. *Rom 1.24, To uncleanness in the lusts of their hearts.*[234] Lastly, to ***the body*** and all its members. *Rom 6.19, Your members are servants to uncleanness, and to iniquity, to commit iniquity.*[235]

5. This Sin is said to be an exorbitance, or deviation of man, because in man it is a habitual privation of that due conformity to the Law that is imposed on man by God, in which he ought to walk as his way.

6. This is why in the Scriptures original depravation[236] is called *Sin*, or that *Sin*, by a certain special appropriation, *Rom 6.12; 7.7.* [237] *Hamartia*, ἡ ἁμαρτία; *Rom 7.8, 20.*[238] *The Law of Sin*, *Rom 7.23.*[239] Sin dwelling in us, inhering, adhering, and compassing us about, *Rom 7.17, 20, 21; Heb 12.1.*[240]

7. This disorder in man has two parts: one is *formal*, and the other is as it were, *material*. *Jer 2.13, My people have done two evils: they have forsaken me, etc. that they might dig cisterns for themselves*.[241] This description of actual Sin contains the picture of original sin, as the daughter contains the picture of the mother.

8. The FORMAL part is an aversion from good. *Rom 3.12, There is none that does good, no not one*.

9. The MATERIAL part is turning and inclining to evil. *Rom 7.23, The Law of Sin*.

10. By reason of this original depravation, it comes to pass that although the will of man is free in the state of Sin, as touching all acts which it exercises, yet it is captive and servile as touching the manner of doing them. This is because it is deprived of that power whereby it might will well; and that inclination is at it were, a form by which it comes to pass that it wills amiss — even when that thing about which it is exercised in willing, is good, *Rom 7.14; 2Cor 3.5; Joh 8.34; 2Pet 2.19; Rom 6.16*.[242]

Chapter 14.
Of Actual Sin.

1. Thus much of Original Sin: Now follows Actual Sin.

2. ACTUAL Sin is an exorbitance of man's action,[243] or a deviation of it from the Law of God, *1Joh 3.4*. It flows from original Sin, as an act flows from a habit, or as the fault of the person flows from the fault of his nature. In this respect also, original *Sin* is rightly called the fall of *Sin*, *Fomes peccati*.[244]

3. Therefore actual *Sins*, although they are often opposite to one another in respect to their objects, and to their special ways by which they are carried towards their objects: yet in respect to that beginning or foundation from which they proceed, they are indeed tied and knit together, *Jas 2.10; 1Tim 6.9*.[245]

Actual Sins are diversely distinguished among themselves.

4. **First**, in respect to their degree. One Sin is greater or lesser than another. *Eze 5.6, 8; She has changed my judgments more than the Gentiles themselves*.[246] And *Eze 8.15, You shall see yet greater Sin,* for which also the punishment is greater or lesser. *Luk 12.47-48, He that knows and does not do, shall be beaten with many stripes; and he that does not know and does, shall be beaten with few stripes*. Also, *Mat 11.22-24*.[247]

5. But this difference in degrees depends, ***1.*** First, upon respect to ***the person*** by whom it is committed, *Num 12.14*.[248] This is why there is a difference between Fornication, and Adultery, and Incest.[249] ***2.*** Upon the ***kind and nature*** of the thing, *Mat 5.21-22. He that is angry unadvisedly; he that calls Raca; he that says "you fool."* ***3.*** Upon the ***intent and remitting*** of the act. *Phi 3.6, As concerning zeal, persecuting the Church. 1Tim 1.13. A blasphemer, a Persecutor, and Injurious*. ***4.*** Upon the ***way and manner*** of committing it, for it is done either out of ignorance, infirmity, or with a high hand. *Num 15.27, 30, If a soul Sins through error, he shall offer a she-goat; but the soul which commits sin with a high hand shall be cut off. Psa 19.13-14; 1Cor 6.7, There is utterly a fault in*

you. ***5.*** Upon the circumstances of ***place, time, and the like***. *Isa 26.10, When favour is shown to a wicked man, he will not learn righteousness; in the land of uprightness, he does wickedly*.

6. **Secondly**, the special difference of actual Sins is properly privative, and it formally depends on the difference in rectitude from which these acts decline.

7. Therefore that distribution of *Sins*, as they are contrary to the Commandment of God, is most proper.

8. **Thirdly**, actual *Sin* is distinguished in respect to its parts, into *Sin of Omission*, and *Sin of Commission*. For seeing there are two parts of original *Sin* — turning from good, and turning to evil — actual Sin that flows from this has a double respect. For where turning from good most appears, that is said to be a *Sin of Omission*; and where turning to evil most appears, that is called a *Sin of Commission*.

9. Therefore a *Sin of Omission* is not to do what ought to be done. *Jas 4.17, He that knows to do good, and does not do it, to him it is Sin. Mat 25.42, I was hungry, and you gave me no food*, etc.

10. *Sin of Commission* is to do what ought not to be done.

11. *Sin of Omission* is most directly contrary to the command of God, and *Sin of Commission* to the forbidding. In a *Sin of Commission* there is a certain addition to the Law of God; and in *Omission* there is a certain detraction[250] from the Law. Both of these are forbidden in *Deu 4.2; 12.32; Rev 22.18-19*.[251]

12. This distribution of *Sin* is not into the kinds of *Sin*. ***1.*** Because Commission and Omission, being about the same object, and under the same formal respect, do not differ in kind, as in covetousness. ***2.*** Because to speak morally, there is no Omission without an act going before it, or accompanying it. ***3.*** Because *Omission* cannot be voluntary and free without an act; and to this act there always clings a *Sin of Commission*.

13. **Fourthly**, *Sin* is distributed, in respect to the subject, into *Sin* of the heart, of the mouth, and of the work. So that it is a word, deed, or thought against the Law, *Isa 29.13; Mat 5.28; 15.19*.[252]

14. **Fifthly**, *Sin* is distributed in respect to the object: into that *Sin* which is against God, and into that which is against men, Luk 15.18;

1Sam 2.25.[253] Yet it does not altogether respect God and man in the same reason. For *Sin*, as it is a transgression of the Law of God, is an offence against God only; yet in a material respect, as to the wrong and loss that is often done to men by *Sin*, it also has respect to men.

15. **Sixthly**, *Sin* is distributed in respect to the effect, into *Sin* destroying the conscience, and not destroying it; into *Sin* reigning, and mortified; into *Sin* pardonable, and unpardonable; which yet do not properly belong to this place.

16. From this multiplication of *Sin*, there follows an increase of spiritual death, both in matter of *loss*, and in matter of *sense*.

17. In matter of LOSS, there is security of conscience,[254] and stupidity: that is, a deprivation of the sense of *Sin* and misery.[255]

18. This security comes from a habit of sinning, and obstinacy of mind in *Sins*. For *Sins*, whether of Commission or Omission, being made a habit, and made old through daily multiplication, beget an evil habit; and as it were, bring a hard skin over the will and the mind. *Jer 13.23, Can a Blackamore[256] change his skin, or a leopard his spots? Then may you do good that are accustomed to do evil. Eph 4.19, Being past feeling, they gave themselves to lasciviousness, to commit all uncleanness with greediness*.

19. In matter of SENSE, there is the greatest terror of conscience joined with desperation, *Heb 10.26-27; Gen 4.13*.[257]

20. This terror arises from the greatness and multiplicity of guilt, together with a sense of the unavoidableness of imminent punishment.

21. But in this beginning of spiritual death, there is a certain moderation used by God. This moderation is *internal*, or *external* [outward].

22. The INTERNAL appears in the remainders of God's Image, *1Joh 3.9*.[258] Now these remainders appear both in the *understanding*, and also in the *will*.

23. In the UNDERSTANDING, it appears by those principles of truth which direct both the *theoretical* and *practical* judgment.

24. The THEORETICAL principles are of both true and false, of which all men that have any use of reason have some knowledge, *Rom 1.20; Psa 19.2-3*.[259]

25. PRACTICAL principles are of that which is honest and dishonest; just and unjust; that God is to be worshipped; that what one would not have done to himself, is not to be done to another.

26. This is the Law written in the hearts of all men. *Rom 2.15, They show the effect of the Law written in their hearts*.

27. From these principles there arises a certain force of natural conscience. *Rom 2.15, Their consciences together bearing witness, and their thoughts accusing one another, or excusing: which conscience notwithstanding together with those principles, is corrupt, and so dead. Tit 1.15, Their mind and conscience are defiled*.

28. In the WILL, those remainders appear by a certain inclination to good that is known in that manner which, even though it is vanishing and dead, yet in some measure it is found in all. This is also why at least the shadows of virtues are allowed and embraced by all. *2Tim 3.5, Having a show of godliness*.

29. Also, that restraining power pertains to the will, together with the understanding, whereby an excess of *Sin* is restrained in most, so that even *Sinners* abhor committing many grosser *Sins*. *1Cor 5.1, Such fornication which is not named among the Gentiles*.

30. The OUTWARD MODERATION of this misery is done by those external means, both political and economic, whereby the course of *Sin* and misery tends to be partly hindered.

Chapter 15.
Of Corporal Death.

Thus far of the beginning of spiritual Death; now it follows to speak of the beginning of bodily Death, with the consummation of both.

1. The beginning of bodily death in matter of LOSS, is either *inward* or *outward*.

2. INWARD is the loss of the internal good things of the body, such as health and long life, *Deu 28.21, 27, 35; 1Cor 11.30; Mat 9.2*.[260]

3. Hence is mortality, as touching the state,[261] and it is nearest in power to *Death*.

4. For this mortality is a dissolving and loosing of that band[262] with which the soul was joined with the body.

5. The OUTWARD beginning of this Death in matter of loss, is the loss of outward good things, by which this life was either beautiful or sustained.

6. Of the first kind (inward) is, ***1.*** Loss of *dominion* over the Creatures. After the Fall, this put off, for the most part, that subjection to man for which they were made, and they became his deadly enemies, unless they are brought into order by the special providence of God. *Job 5.22-23. Do not be afraid of the beasts of the Earth, for you shall be in covenant with the stones of the Field; and the beasts of the Field shall be at peace with you. Hos 2.18, I will make a covenant for them with the beasts of the Field*. ***2.*** That ignominy[263] which man is subject to, both living and dead, *Deu 28.20, 37*.[264]

7. Of the latter kind (outward) is poverty, or the loss of those things which pertain to food, clothing, and possessions, *Deu 28.17-18*.[265]

8. The beginning of this *Death* in matter of SENSE is also *inward* or *outward*.

9. INWARD is in weariness, *Gen 3.19*, pain, and diseases, *Deu 28.35*.[266]

10. OUTWARD is in all those calamities to which the life of man is outwardly subject, *Deu 28.25-48*.[267]

11. The MODERATION[268] that appeared in this corporal punishment touches *inward*, and *outward* things.

12. Touching INWARD things, man still has space and commodity of life granted to him by the goodness of God, *Gen 3.6*.[269]

13. Touching OUTWARD things, man has certain remainders of dominion over the Creatures. *Gen 9.2, Let the fear of you and the dread of you be upon all the beasts of the Earth*, etc. So that even though by his sin, man fell from all right which he had before to use the Creatures to his benefit, and yet by grant and divine indulgence, he may use them, and he does not sin in doing so. He simply uses them, even though he may sin in the manner of using them, because so long as life is granted and prolonged for him, there is granted together with that life, the use of those things which are necessarily required for life; and in a way, they are due him.

Hence it is that although the Creatures were subject to vanity and a curse for the sin of man — *Gen 3.17-18; Rom 8.20-22* [270] — yet they are preserved in that estate so that they may supply the necessities of man's life.

Chapter 16.
Of the Consummation of Death.

1. The CONSUMMATION of *Death* is the highest degree of the punishment appointed, and it is to endure forever. As touching the degree of it, it is said to be infinite.

2. But it is infinite only in respect to the loss and privation. Because it is the loosing of an infinite good (not in respect to sense or positive affliction), it may be said to be positively infinite in respect to the *thing* that is afflicting, but not in respect to the *manner* of afflicting.

3. This is why there are certain degrees in this punishment, according to the variety of degrees which are found in sins. *Luk 12.47-48, He shall be beaten with many stripes; he shall be beaten with few stripes*.

4. As touching its continuance, this punishment is said to be eternal or never to be ended. *Mar 9.44, 46, 48. Where their worm does not die, and their fire never goes out*.

5. Now it is eternal, ***1.*** Because of the eternal abiding of the offence. ***2.*** Because of the unchangeableness of the condition which that degree of punishment follows. ***3.*** Because of the lack of satisfaction for it.[271]

6. This is why the incorruptibility of the damned is their immortality in death, and to death.

7. The consummation of spiritual death in matter of LOSS, is a total and final forsaking, whereby a man is separated wholly from the face, presence, and favour of God. *Mat 7.23, Depart from me*. And *25.41, Go you cursed. 2The 1.9, Who shall be punished with everlasting destruction, being driven from the Face of the Lord, and the glory of his Power*.

8. Hence follows the greatest and eternal hardening in evil, and despairing of good, *Luk 16.26*.[272]

9. The consummation of spiritual Death in matter of SENSE, is fulness of bondage, whereby man is altogether delivered into the power of the Devil, *Mat 25.41*.[273]

10. From this comes the fulness of the terrors of conscience, and the fulness of sin; for the damned sin and will sin forever, even though they are neither the same sins committed in this life (such as Theft, Murder, Adultery), nor are they altogether of the same condition which the sharpness of punishment gives occasion to. Also these sins after death do not have the same respect to desert which they have in this life, because then there is neither any possibility of avoiding sin, nor is there a place for threatening, and an increase of punishment by them.

11. This is why sins themselves, in the damned, have more respect to punishment; but in those that live, they have more respect to the offence.

12. Terror of conscience is as it were, a worm perpetually gnawing. *Mar 9.44; Isa 66.24*.[274]

13. The Consummation of corporal Death together with spiritual, is first by separation of the soul from the body, *1Cor 15.42-43*,[275] to which the change in some corresponds, and is like death, *1Cor 15.51-52; 1The 4.15-16*.[276] Secondly, the consummation is by casting the soul and body into Hell, or that place which God has prepared for the extreme torments of sins, *Rev 21.8*.[277]

14. From this come pains, and the greatest vexations of both soul and body, *Luk 16.23*.[278]

15. From this come Lamentation, Howlings, Gnashing of Teeth, and similar effects of greatest vexation, *Luk 13.28*.[279]

16. But of the place of Hell, and the manner of torture, and the nature of outward things which pertain to it, because they are not necessary for us to know, the Scripture has not pronounced anything distinctly about them.

Chapter 17.
Of the Propagation of Sin.

Thus much of the transgression. Now it follows to treat the propagation of it.

1. This PROPAGATION of *Sin* is that by which the whole posterity of man, descending from Adam in a natural manner, is made partaker of the same condition with him, *Job 14.4; Psa 51.5; Rom 5.14; Eph 2.3.*[280] This has come to pass by God's just ordination. The equity of it appears in some measure among men. ***1.*** In natural right, whereby inbred qualities are derived from that which begets, to that which is begotten. ***2.*** In hereditary right, whereby the burdens of parents are transferred upon their children. ***3.*** In the right of like for like, whereby the rejection of good and the suffering of evil are equally extended.

2. This propagation of *Sin* consists of two parts: *Imputation* and *real communication*.

3. By IMPUTATION, the same singular act of disobedience which was Adam's, has also become ours.

4. By REAL COMMUNICATION, the same singular sin is not derived to us from Adam, but it is the same in kind, or it is of the same reason and nature.

5. Original sin, seeing that it is formally a privation of original righteousness, and this privation follows the first sin as a punishment, it has the respect of a *punishment* in the order of its nature, before it has the respect of a *sin*. As that original righteousness is denied by the Justice of God, so far forth it is a *punishment*. And as [original righteousness] ought to be in us, and yet through man's fault it is lacking, so far forth it is a *sin*.

6. Therefore this privation is derived from *Adam* by way of desert, as it is a punishment. And it is derived by way of a real efficient, as it has the respect of a sin joined to it. For anyone born a son of *Adam*, is made worthy to be endowed with righteousness. When therefore he ought to have that righteousness, and does not have it, that lack is *sin* to him.

7. Together with this privation, there is also derived an unaptness,[281] a certain perverseness of all the bodily faculties, which in their manner are opposite to that rectitude that is approved of by God.

8. For upon the deprivation of righteousness by which all the faculties were to be directed, such a defect follows in all of them, whereby it comes to pass that when they are carried to any moral thing, that very inclination is morally evil.

9. From these arises every actual *Sin*; for the mind being blind by the privation of light, easily allows any errors. And the will now being turned away from God, burns with love of itself, and evil desires without God.

10. From *Sin* which is thus propagated, there also follows a propagation of *death*, both begun and consummated, touching *sense* as well as touching *loss*, *corporal* as well as *spiritual*, to all the posterity of *Adam*.

11. Through this apostasy of mankind, it comes to pass that our Faith, by which we now believe in God, is not simply for *life*, but for *salvation*. For it is not sufficient for man being fallen, that God simply gives him life; but it is also required that God would give life to man who is *dead in Sin*, *Eph 2.1*.[282] And this was one difference between the question of the rich young man — *Mat 19.16, What good shall I do that I may have eternal life?* — and that question of the Jailer, *Act 16.30, What must I do to be saved?*

Chapter 18.
Of the Person of Christ, the Mediator

After the Fall of Man, it follows that
we see his restoring.

1. The restoring of man is lifting him up from an estate of sin and death, to an estate of grace and life.

2. The cause of this restoring was the merciful purpose of God. *Eph 1.9, According to his free good will which he had purposed in himself.* For there was nothing in man which could confer any force to procure this restoring; but rather, there was much made to the contrary, such as sin, in which there was an enmity against God, which in that respect commends this love of God towards us. *Rom 5.8, But God commends his love towards us in that, when we were yet sinners, Christ died for us.*

3. There are two parts of this restoring: *Redemption*, and the *Application* of it. REDEMPTION is as it were, the first act of this restoring; its APPLICATION is the second act; Redemption is the matter of our salvation; Application is the form of it; Redemption is the Sufficiency of it; Application is the very Efficiency of it.

4. These parts are altogether of one and the same latitude; or the end of redemption is the application of it. And the prime reason, rule, and measure of application is that same gracious Will of God which was the cause of Redemption itself. *Eph 1.9-10, He has made known to us the mystery of his will, according to his free good will, which he foreordained in himself, that in the full dispensation of those times ordained before, he might summarily gather together all things in Christ.*

5. Therefore Redemption is appointed to all and every one for whom God intended it to be obtained, according to that saying of Christ, *Joh 6.37, Whomever the Father gives me, shall come to me.*

6. Redemption is bringing man into freedom from the bondage of sin and the devil, by the payment of an equal price. *1Pet 1.18-19, You know that you were not redeemed by corruptible things, such as*

silver and gold, but with precious blood. 1Cor 6.20 and 7.23, *You were bought with a price*.

7. For this freedom was not primarily effected by power, nor by prayers (although these also had their force in perfecting this business), but by the payment of a just price.

8. Seeing this price could not be paid by man, the help of a Mediator was necessary, who would come between God and man, making a perfect reconciliation between them, 1Tim 2.5;[283] *Act 20.28, The Church of God, which he has purchased by his own blood*; *1Tim 2.6, The man Christ Jesus, who gave himself a price*[284] *of our redemption*.

9. Now such a Mediator is not given for one age only, but yesterday, today, and forever. *Heb 13.8, Jesus Christ yesterday, today, and is the same forever. Rev 13.8, The Lamb slain from the foundation of the World* — although he was only manifest in the fulness of time, *Gal 4.4; Tit 1.2-3; 1Pet 1.20*.[285] For this Mediation was equally necessary in all ages; also, it was sufficient and effectual from the beginning, by virtue of God's decree, promise, and acceptance.[286]

10. This Mediator is Jesus Christ alone. *Act 4.12, Nor is there salvation in any other, for among men there is given no other name under Heaven by which we must be saved*.

11. In Christ, two things are to be considered. ***1.*** The *fitness* which he had to perform the works of redemption. ***2.*** The *parts* of the redemption itself.

12. His FITNESS consists of two parts. The First is his *person*; the second is the *office* imposed on his person.

13. In the PERSON of Christ the Mediator, two things are to be observed: the *distinction of the two natures*, and the *personal union* of them.

14. The DISTINCT NATURES are the Divine nature, as it is the second person of the Deity; and the human nature, in all things like to our nature (except sin, and the manner of subsisting). *Mat 1.23, Emanuel, God with us. Joh 1.14, That word was made flesh*, etc. The distinction itself between these two natures remains, because they remain absolutely the same which they were before, touching their

essence as well as all their properties. Hence, neither the Deity in Christ with the humanity, nor the humanity with the deity, is either changed, or mingled, or in any way confused.

15. The PERSONAL UNION is that by which the second person of the deity took the human nature, that it might inseparably subsist in the same person, *Joh 1.14*.[287]

16. For the second person of the deity, even though it has but one subsistence, yet it has a twofold way of subsisting: one in the Divine nature for eternity, another in the human nature after the incarnation. *Rom 9.5, Of whom is Christ, as touching the flesh, who is above all, God blessed forever, Amen*. This latter way of subsisting agrees with the Son of God in respect to the union which he has with the human nature.

17. This union with the divine person and nature adds nothing but a certain relation [between the two]; but in the human nature, it makes a change while by this means it is elevated to highest perfection. For it is made, as it were, a proper adjunct of the Divine person by which it is assumed; it is made, as it were, a member of the same whole God-man, Θεανθρωποσ, of which the divine nature is another part. As touching the subsistence, it is made an effect singularly upheld by the Divine nature; and also it is made a subject in which the Divine nature especially dwells, *Col 2.9*.[288]

18. We endeavour to describe this union by many logical ways, because it cannot be sufficiently explained by any one.

19. We use all those terms in which the fountains of consent and unity are contained, so that we may show this union is most near.

20. Yet we temper these terms with that limitation, because this union is mystical and secret, so as it may not be plainly expressed, but only shadowed by human words and notions.

21. From this union there follows a personal communication of properties, which is not a real transfusion. For then the Divine nature would take the properties of the human, and the human would take the properties of the Divine, and so the human would be the Divine, and the Divine the human, or as well the Divine, as the human would cease to be. Nor is it a real donation from which would

follow that the human nature might use the Divine properties as its own instruments. But it is a Communion, or concurring unto the same operations; so that they are performed together by each nature, but according to their own distinct properties.

22. Hence it comes to pass that all the doings and sufferings of Christ are referred properly to his person as the proper *Terminum*, bound of them; although some are properly to be referred to the one, some to the other nature, as to their beginning and proper respects.

23. And hence follows the COMMUNICATION of these properties as touching predication,[289] or attribution, whereby the properties of the one nature are attributed either to the whole person, as when Christ is said to be dead (which is proper to the human nature), and to have been in the beginning (which is proper to the Divine nature); or they are attributed to the other nature because of the person, as when God is said to be *taken up into glory*, *1Tim 2.16*. To be *crucified*, *1Cor 2.8*. These do not properly agree to the Divine nature, but to the human nature. And those things which are proper to the whole person, are properly attributed to either nature, as when the man Christ is said to be the *Mediator between God and man, 1Tim 2.5*.; which does not agree to Christ as he is man, but as he is God *and* man.

24. But as that Communion properly respects the *person* of Christ, not the *natures* considered in themselves, so that communication which consists in predication respects God; or it respects man in the *concrete*, and not the Deity, or humanity in the *abstract*.

25. Therefore the communication of properties is not merely verbal; nor is it so real that the property of one nature passes in the other as touching the intrinsic possession and usurpation.

26. Those examples which tend to be brought by those who think the contrary of that communication which is between the matter and the form, between the soul and the body, and between Iron and the fire, neither agree to this mystery, nor prove the position itself.

27. In Christ there were two understandings: one Divine, whereby he knew all things, *Joh 21.17*; and the other human, whereby he did not know some things as yet, *Mark 13.32*. Also there were two wills, one divine, *Luk 5.13*; and the other human, together with a natural appetite also, *Mat 26.39*.[290] So there is a double presence of Christ;

yet the human presence can neither be everywhere, nor in many places at once.

28. Because God in Christ, God-man, has restored life to us, our Faith is therefore carried towards Christ, and by Christ toward God.

Chapter 19.
Of the Office of Christ

Thus far of the Person of Christ; his office follows

1. The OFFICE of Christ is that which he undertook, that he might obtain salvation for men. *1Tim 1.15, This is a sure saying, and worthy of all acceptance, that Jesus Christ came into the World to save Sinners.*

2. Those who deny that the proper end propounded by God and Christ in this misery was the salvation of men, deprive God and Christ of their honour, and men of their comfort.

3. In this office, two things are to be considered: the calling to this office, and the office itself. *Heb 5.4-6, None takes this honour to himself, except the one who is called by God, as was* Aaron*; so also Christ,* etc.

4. The calling is an action of God, especially of the Father, whereby a special covenant being made, he ordained his Son to this office.[291]

5. This covenant is expressed in *Isa 53.10*, that if Christ would make himself a sacrifice for sin, then he would see his seed, he would prolong his days, and the delight of the Lord would prosper by him.

6. This calling therefore contains in itself, choosing, foreordaining, and sending. *Isa 42.1, My elect; 1Pet 1.20, Which was foreknown before the foundation of the world; Joh 3.17, God has sent his Son into the World.* It is called in the Scriptures, *Sealing, Joh 6.27; Sanctification, Joh 10.36; Anointing, Isa 61.1; Psa 45.7; Heb 1.9*; and *Giving, Joh 3.16.*

7. Choosing respects the end; foreordaining respects the means; sending respects the execution itself; it is of mere grace, without any foreseen condition either in men or in Christ himself.

8. All things which Christ either did or suffered, even touching all the circumstances, were foredetermined. *Luk 22.22, The Son of man goes as it is appointed. Act 4.28, That they might do whatever your hand and your counsel had before determined to be done.*

9. But this calling was instituted in an ordinary manner; it was confirmed with a solemn oath to confirm the excellence and eternity of it. *Psa 110.4; Heb 5.6; 7.24.*[292]

10. The office itself to which Christ was called is threefold: that of a Prophet, Priest, and King.

This number and order of offices is shown,

11. *First*, by men's NECESSITY, grievously labouring under ignorance, alienation from God, and a disability to return to him; the first of these is healed by the *Prophecy* of Christ, the second by his *Priesthood*, and the third by his *Kingdom*.

12. *Secondly*, the order of CONFERRING salvation shows this number also which should first be *unfolded*, then *obtained*, and then afterward *applied*; the first is the part of a Prophet, the second of a Priest, and the third of a King.

13. *Thirdly*, the same order also appears by the solemn manner of EXECUTING it, whereby Christ first taught others, declaring the Will of God to them; then he offered himself; and afterward he entered into his Kingdom.

14. The prophecy of Christ is that by which he has perfectly revealed the whole Will of God that brings salvation; this is why in Scripture he is called not only a Prophet (Deu 18.15; Act 3.22); and a Doctor (Mat 23.7); and the Apostle of our profession (Heb 3.1); and the Angel of the Covenant (Mal 3.1); but also the very wisdom of God (1Cor 1.24); and the treasure of wisdom and understanding (Col 2.3).

15. This prophecy was in Christ as the principal cause; it was in others, whether angels or men, as his instruments: *1Pet 1.11*, *The Prophets searched what or what manner of time the foretelling Spirit of Christ which was in them should declare*, etc. And *1Pet 3.19, By which, going to the spirits which are in prison, he preached*. It was in Christ by way of habit,[293] so that he might, when he pleased, reveal all the secrets of God. But in others it was by way of act, and flashing or coruscation,[294] so that they could not exercise prophecy except at certain times when he pleased. J*er 42.7, After ten days, the Lord came to* Jeremy.

16. That he might be such a prophet, it was necessary that he be God, *Joh 1.18; 3.13*.[295] And along with this also, that he should be man, *Act 3.22* with *Deu 18.15*.[296] For unless he had been God, he would neither have perfectly understood the Will of God, *1Cor 2.11, 16*;[297] nor would he have been able to reveal it throughout all ages; and unless he had been man, he could not have fitly unfolded it in his own person to men, *Heb 1.1*.[298]

17. The priesthood of Christ is that whereby he has purged the sins of men by sacrifice, and obtained the favour of God for them, *Col 1.20-22; 2Cor 5.15; Rom 5.10*.[299]

18. This priesthood was not legal or temporary, but according to the order of Melchizedek, *Heb 7.17*; it was not by a carnal commandment, but by the power of an endless life, *ibid. 16*; it was not by an order that is weak and lame, but stable and perfect, *ibid. 18-19*; it was not for a time, but forever, *ibid. 24*. Finally, it allowed for no successor or Vicar, but it was perpetual and proper only to Christ, the one that ever lives, *ibid. 24-25*.

19. In this office, Christ himself was the Priest, Sacrifice, and Altar. He was PRIEST according to both natures, *Heb 5.5-6*.[300] He was a SACRIFICE most properly according to his human nature; this is why in the Scriptures this is usually attributed not only to the person of Christ, but to his body, *Heb 10.10; 1Pet 2.24; Col 1.21-22*;[301] to his blood, *Col 1.20*;[302] and to his Soul, *Isa 53.10; Mat 20.28*.[303] Yet the chief force whereby this sacrifice was made effectual, depended on the nature of God — namely, that the Son of God offered himself for us, *Act 20.28; Rom 8.3*.[304] He was the ALTAR properly speaking, according to his Divine nature, *Heb 9.14, etc.; Heb 13.10,12, 15*.[305] For it belongs to the Altar to sanctify what is offered on it; and so it ought to be of greater dignity than the sacrifice itself, *Mat 23.17*.[306] But Christ, by his divine nature, in a certain manner sanctified himself according to his human nature, *Joh 17.19*.[307]

20. Therefore it also appears from this how necessary it was that Christ the Mediator, should be both God and man; for unless he had been man, he would not have been a fit sacrifice; and unless he had been God, that sacrifice would not have been of sufficient virtue.

21. The Kingdom of Christ is that by which he dispenses and administers with power and authority, all things which pertain to the salvation of man, *Psa 2.6; Dan 2.44; Luk 1.36*.[308]

The properties of this Kingdom are as follows:

22. First, it is universal, ***1.*** In respect to all ages, *Mat 22.43-45*.[309] ***2***. In respect to all kinds of men, *Dan 7.14; Rev 17.14* [310]. ***3.*** Also in respect to all Creatures, as they in any way pertain to the furthering or beautifying of men's salvation, *Eph 1.21-22*.[311]

23. Secondly, it is over the very soul and consciences of men, *Rom 14.17*.[312]

24. Thirdly, it dispenses life and death eternal, *Rev 1.18*.[313]

25. Fourthly, it is eternal, *Dan 2.44; 7.14*.[314]

26. Fifthly, it brings great peace and perfect felicity[315] to those who are its heirs, *Isa 9.6; Eph 2.16; Heb 7.2*.[316]

27. Hence everywhere in the Scriptures, and in the places cited above, this Kingdom is called the Kingdom of God, the Kingdom of peace and glory; the Kingdom of light and glory, the Kingdom of Heaven; and the world to come (*Heb 2.5*).

28. And hence it also appears how necessary it was that Christ the Mediator should be God and man; for unless he had been God, he could not be the spiritual King of our souls, dispensing life and death eternal; and unless he had been man, he could not have been a head of the same kind with his Body.

29. Christ in all his offices had types; in the Prophetic office, he had men so subordinate to himself that they also were called prophets; but his Priesthood and Kingdom do not allow for such subordination; nor was there ever anyone who was a spiritual Priest or King by office besides Christ alone.

30. The reason for the difference is because the declaration of the will of God to men, which is the office of a Prophet, may in some manner be performed by a mere man; but purging sins by sacrifice before God — which is the duty of a priest — and government over the souls and consciences of men — which is the part of a King — cannot be done at all by a mere man.

31. The kings of the nations are not properly subordinate to Christ in their authority, but to God.

Chapter 20.
Of Satisfaction.

1. There are two parts of redemption: the *humiliation* of Christ as our Mediator, and his *exaltation* [chap. 23].

2. HUMILIATION is that by which he is subject to the justice of God, to perform all those things which were required for the redemption of man. *Phi 2.8, Being found in shape as a man, he humbled himself and became obedient unto death*.

3. This humiliation was not properly of the Divine nature or person, as considered in itself, but of the Mediator God-man.

4. Therefore taking on the human nature, considered simply and in itself, is not a part of this humiliation, because it was the action of God only. But that condition of a being a *servant* which accompanied the Divine nature, was the prime and proper reason for the humiliation. Yet in respect to this condition, by a relation redounding from there, the Divine person is rightly said to be of *no reputation*, *Phi 2.7*. This is because the Divine nature existed in that form which for a time was void of all glory and Divine Majesty; for the Divine Majesty suppressed and hid itself throughout all that space of humiliation, so that it did not constantly exercise that dignity which afterward appeared in the exaltation.

5. The end of this humiliation is *satisfaction* and *merit*.

6. It is called SATISFACTION, as it is ordered to the honour of God by a certain recompence for the injury done to him by our sins. *Rom 3.25, Whom God has set forth to be a reconciliation by his blood, to show this righteousness*. This is shown in all those places of Scripture in which Christ is said to be dead for us; for that efficiency is set forth in this phrase (*i.e.* satisfaction), which cannot be attributed to *Paul* or *Peter* in their death, *1.13*;[317] this satisfaction is what takes away *condemnation, Rom 8.34*;[318] and it finally brings with it reconciliation unto salvation, *Rom 5.10*.[319]

7. Satisfaction is also the same thing signified where it is said that *he was made sin for us, 2Cor 5.21*. For he could in no other way be made sin than either by inward pollution, or outward reputation. But

he was most of all free from pollution; nor did the imputation of sin agree to him in any other way than that he might undergo for us the punishment due for our sin.

8. In the same respect, it is said that *he bore our iniquities*, *Isa 53.4*. Nor does that phrase signify a bearing of patience;[320] for by bearing, *he took away the sins of the world*, *Joh 1.29*. Nor does it only declare a power of taking away sins, for *he bore our sins in his body upon the Cross, 1Pet 2.24*.

9. Of like force is that form by which Christ paid the price of redemption for us, *Mat 20.28*. For a mere delivering is not set forth by that phrase, nor every means of it, because the price itself is named; and it is intimated that it has the respect of a payment of silver or gold for vendible merchandise, *1Pet 1.18*,[321] and the application of this price is also added: *Heb 9.13-15*,[322] *Blood sprinkling those that are unclea*n; and *Heb 10.22, Our hearts are purged from an evil conscience by sprinkling*. So that Christ himself is therefore *a Mediator* because *he has given himself as a price of redemption*, *1Tim 2.5-6*.[323] And we are therefore made partakers of that redemption, because *Christ has given himself for us, Gal 2.20*. And we *believe in him, Joh 1.12*; and *by him we believe in God, 1Pet 1.21*.[324]

10. In the same sense also, he is called an *offering* and *sacrifice* for our sins, *Eph 5.2*.[325] He gave himself for us, an offering and sacrifice of sweet-smelling savour to God. For he was so true and proper a sacrifice for sin, that all other sacrifices which went before, were but shadows of this. And after this, all sacrifice is finished; it is neither necessary nor lawful to offer any other, *Heb 10.12, 14*.[326]

11. But this whole mystery depends on this: that Christ is made such a Mediator that he is also a surety, *Heb 7.22*,[327] and the common root of those that are to be redeemed, just as Adam was the root of those that are created and lost, *Rom 5.16-19; 1Cor 15.22*.[328]

12. There was also merit in the same humiliation of Christ, as it is ordered to our benefit, or to obtain some good for us in the way of reward. This is shown in all those places of Scripture in which he is said by his obedience to have procured righteousness for us: *Rom*

5.19,[329] *many are made righteous*; to procure the favour of God for us: *Rom 5.10*;[330] we have been *reconciled to God* by the death of his Son; and to procure eternal life for us: *Rom 6.23*,[331] *eternal life by Jesus Christ*.

13. The MERIT and SATISFACTION of Christ do not differ in the thing itself, so that they should be sought in sundry and different operations; but in a diverse way, they ought to be acknowledged in one and the same obedience.

14. Nor should any part of that obedience which is found in the humiliation of Christ, be excluded from that dignity and use.

15. But the EXALTATION of Christ, although it is an essential part of his mediation, does not pertain to his merit or satisfaction.

16. This Satisfaction, as touching the substance of the thing, was perfect in the rigour of justice; yet it presupposes grace, whereby Christ was called to perform the work, and whereby being performed, it was accepted in our name and for our good; lastly, whereby what is performed by covenant rewarding, is that which was required in this Satisfaction. *Joh 3.16, God so loved the world that he gave his only begotten Son*. Rom 3.34, *We are justified freely by his grace through the redemption made in Jesus Christ*. Rom 5.15, *The grace of God, and gift by grace, is of that one man Jesus Christ*.

17. Hence greatest justice and greatest grace are manifested and work together in man's redemption. *Rom 5.17, They receive abundance of grace, and the gift of righteousness*, so that all the fruit of this Satisfaction are together rightly called the fruits and effects of the grace and mercy of God.[332]

18. This Satisfaction had sufficient worth, and in some respect, infinite worth. First, from the person of the one that offered, who was God. Secondly, from the dignity and excellence of the thing that was offered, for he offered himself, God and man. Thirdly, from the manner of the offering, in which there was a certain divine perfection by reason of the personal Union.

19. For as the greatness of the injury grows from the dignity of the person offended, because it is the worth of the offended person that is hurt, so the worth of him that makes satisfaction grows from the dignity of him that makes Satisfaction, because here the yielding of

honour is looked to, which depends on the dignity of the one who yields the honour.[333]

20. Also in satisfaction, not only the act or suffering, but also the person acting or suffering, is voluntarily subjected to the *obedience* of the one to whom that honour is yielded; also, the *manner* of working always flows from the one who works, in proportion.

21. This is also to be observed: that a substantial dignity such as was in Christ, more properly confers dignity to the work than an accidental dignity, as in some other men.

22. From this dignity of the person, it comes to pass that the satisfaction of Christ was sufficient as touching the substance; and it was superabundant as touching certain circumstances which did not at all agree to Christ.[334]

Chapter 21.
Of the Life of Christ being humbled.

1. The parts of Christ's humiliation are two: his *Life*, and *Death*.

2. Of his LIFE there are two parts: the first in his *Conception and Birth*; and the second, *after he was Born*.

3. As for his CONCEPTION, there were two principles that worked together: one *active*, and another *passive*.

4. The PASSIVE PRINCIPLE was the blessed *Virgin Mary*. This is called a passive principle, not because she did nothing of herself, but that she administered that matter from which the flesh of Christ was formed. Nor could she administer it immediately fit (for she had no pure matter); but it was made fit by a certain supernatural preparation and sanctification. *Luk 1.35, Because that which shall be born of you is holy*.[335] Yet Christ was truly and really the Son of *Mary*, and the Seed of the Woman promised from the beginning.[336] Nor therefore are there two Sonships in Christ, really distinct, or two sons joined together; for that temporal Sonship by which he is referred to his Mother, was in respect to reason only. Indeed, the human nature of Christ had a real relation to Mary as to its cause, but the Sonship in no way agrees to his *nature*, but only to his *person*. Yet there is that relation of the human nature to his person, and a relation of Mary to that nature, that it may truly and rightly be said, *Mary* was the Mother of God.

5. The ACTIVE PRINCIPLE of this conception was not a man (which is why blessed *Mary* was a Mother and Virgin together, *Mat 1.23; Isa 7.14* [337]), but the Holy Spirit. Nor can Christ be called the Son of the Holy Spirit, in as much as he is man; for as he is man, he is neither of the same nature as the Holy Spirit, nor does he agree to that nature; but he agrees to a *person* who is to undergo the respect of a Son.

6. In the first instant of his conception, Christ received, according to his human nature, fulness of all grace as touching the first act. *Joh 1.14, Full of grace and truth. Luk 2.40, He was filled with wisdom*, yet in such a way that it might be increased as touching secondary

acts, and by spreading out to new objects. *Luk 2.52, He grew in Wisdom*.

7. Hence Christ was indeed enriched with blessedness from the very instant of his conception, but it was as travellers do, so as to proceed in it until he came to highest exaltation.

8. In the birth of Christ there was the humility of greatest poverty, with an attestation of greatest glory: so that both natures, and both parts of mediation, might be declared from the beginning.

9. All the earthly things which belonged to the birth of Christ were most humble. But the Angels and Stars of Heaven declared that glory with which all kinds of men, Shepherds, wise men, *Herod* and the Priests, along with all the people, were moved, *Luk 1.18-19; Mat 2.2-3*.[338]

10. By reason of this birth he was, according to the flesh, the Son of the *Patriarchs* of all the world, yet specially, he was that Seed of *Abraham* in whom all Nations would be blessed;[339] and he was that Son of David who was to possess a Kingdom, not of this world, but of another forever. *Joh 18.36, My Kingdom is not of this world. Luk 1.33, And he shall reign in the house of* Jacob *forever, and of his kingdom there shall be no end*.

11. The time, place, and like circumstances accompanying his Birth, made the same truth manifest.

12. AFTER THE BIRTH of Christ, his life was *Private* and *Public*.

13. He lived a PRIVATE life before a public one, because the condition of man, to which he had subjected himself, so required it; and because the Law of God so determined it; and so also the infirmity of man required that the Son of righteousness would appear to them by degrees, and that they would be led, as it were, by the hand, from every imperfect thing to what is perfect.

14. In his private life there was his *infancy* and his *subjection* to his parents.

15. In his INFANCY there were, ***1.*** His *Circumcision and offering*;[340] and ***2.*** His *flight into Egypt* and returning from there.[341]

16. Christ was CIRCUMCISED and OFFERED, because he subjected himself not only to the eternal and moral Law, but also to the Ceremonial Law, and every Law of God.

17. Those ceremonial observations were so many confessions of sin. Therefore Christ, who was made sin for us, was fitly made conformable to them.

18. Also, they were certain outward means belonging to Divine worship; therefore Christ observed them, so that he might fulfill all righteousness.[342]

19. Lastly, they were certain types foreshadowing Christ; he would apply them to himself now, so that he might fulfill those, and by this means sanctify them.

20 CIRCUMCISION was the Seal of the Covenant of God.[343]

21. OFFERING him was a presenting and dedicating of the firstborn unto God;[344] therefore Christ was fitly both circumcised and offered, because he was to confirm that saving Covenant by his blood; and among the firstborn, only he was perfectly holy to God, of whom all others were only types.

22. His FLIGHT INTO EGYPT and his return from there was, ***1.*** That he might show from the beginning of his age, that he was born to undergo misery. ***2.*** That according to the condition to which he had submitted himself, he might provide for his life in the manner of men. ***3.*** That he might show with this that he was the man that would bring us out of spiritual *Egypt* into the *Promised Land*.

23. In his subjection to his parents, which pertains to the fifth precept of the Decalogue,[345] he showed that he was subject to the whole Moral Law: ***1.*** Because there is the same reason for one precept as there is for all. ***2.*** Because there is no part of moral obedience from which Christ, the Lord of Heaven and Earth, might seem to be more free, than from subjection to men.

24. This legal obedience was required of Christ, now made man by right of Creation; yet because he was made man not for himself, but for us, it was part of that humiliation, satisfaction, and merit, which God required and accepted from him for us.

25. In this subjection, these two things are to be observed: the *exception* which he suffered, and the *effect* it brought forth.

26. The EXCEPTION was the disputation which he had with the Scribes when he was but twelve years old.[346]

27. This disputation was a foregoing testimony of that public calling to which he was ordained and sent to be a master and teacher of *Israel*.[347]

28. It was also to teach that the knowledge and wisdom with which Christ was endued, was not gotten by progress of time, but conferred or infused by God from the beginning.

29. The EFFECT of this subjection was his labouring with his hands; that is, enduring that curse of ours whereby it comes to pass that we eat our bread with that labour of the sweat of the face.[348]

30. His PUBLIC life is that by which he openly manifested himself to be the *Messiah*. In this life there was, ***1.*** The *entrance*. ***2.*** The *progress*. ***3.*** The *conclusion*.

31. ***1.*** To the ENTRANCE pertains his *Baptism* and *Temptation*.[349]

32. The BAPTISM of Christ was his public inauguration[350] to the public performance of his office; therefore the three offices of Christ are affirmed and confirmed in it.

33. They are affirmed by the testimony of the Father, publicly pronouncing that Jesus Christ is his Son, and that he is appointed by him as that *King* in whom he is well pleased: that he is a chief *Priest* who, by his intercession, would take away the sins of the World; and a chief *Prophet*. *Mat 3.17; 17.5. This is my Son in whom I am well pleased; hear him*.

34. The same offices are confirmed by signs; namely, by the opening of Heaven, the descending of the Holy Spirit in the bodily shape of a Dove resting upon Christ, and by an audible voice sent down from Heaven whereby the testimony of the Father was signified.[351]

35. They were also confirmed by the testimony of John the Baptist who was appointed as a witness, preacher, and forerunner of Christ; and being certified by Christ partly by the revelation of the Spirit,

and partly by those signs mentioned before, he testified of Christ before others.

36. Moreover, by the Baptism of Christ, our Baptism was confirmed and sanctified; and with this, it is declared to the person to whom the Baptism so adheres, that its entire force is to be sought in Christ.[352]

37. Christ was tempted that he might show he was much stronger than the first *Adam*, and that he could also overcome temptations, and also help us with a fellow-feeling.[353]

38. ***2.*** The PROGRESS of his public life was in *poverty* and *labour*.

39. The POVERTY of Christ was without a singular vow, and without beggary.[354]

40. The LABOUR of Christ was in travelling through various countries, in watchings,[355] and in the greatest intention to do good with all his strength.

41. This public life of Christ was performed in *preaching* and working *miracles*. To the preaching of Christ were always joined grace and authority in respect to himself. In respect to others was always joined either the opening, or the hardening, of the heart.

42. The object of his PREACHING was properly the Gospel, or Kingdom of Heaven. *Mar 1.14, Preaching the Gospel of the Kingdom of God.*

43. The end of his MIRACLES was, ***1.*** To demonstrate the person of Christ. ***2.*** To confirm his doctrine. ***3.*** To signify his spiritual operations.

44. Christ worked miracles in the Angels, in men, in brute creatures, in things without life; in Heaven, on Earth, in the Air, and in the Sea; in things corporeal and spiritual — that he might show his universal and Divine power to be of equal force in every kind of thing.

45. ***3.*** The CONCLUSION of the life of Christ was in the very preparation for death.

46. His preparation for death was in his *instructing* his Disciples and *comforting* them.

47. This INSTRUCTION and CONSOLATION was partly exercised in his transfiguration. *Luk 9.30, Moses and Elijah appearing in glory told*

of his departure. Partly by those Sacraments which look to the death of Christ with a certain special respect: namely, the Passover and Supper of the Lord.[356] Partly by example: *Joh 13.15, I have given you an example, that as I have done to you, so also should you do*. Partly in his last Sermon, *Joh 14, 15, and 16*. And partly in his prayer, *Joh 17*.

Chapter 22.
Of the Death of Christ.

1. The Death of Christ is the last act of his humiliation, whereby he underwent extreme, horrible, and the greatest pains for the sins of men.

2. It was an act of Christ, and not a mere suffering, because he purposely disposed himself to undergo and sustain it. *Joh 10.11, I am that good shepherd; the good shepherd lays down his life for his sheep. Verse 11, No man takes it from me, but I lay it down by myself.* For the same reason, it was also voluntary, not compelled; it was done out of power, not out of infirmity only; it was done out of obedience to his Father, and love toward us, not out of his own guilt or desert; it was done unto satisfaction by overcoming, not unto perdition by yielding.

3. It contained the greatest punishments, because it equalled all that misery which the sins of men deserved. From this come those plenteous words and phrases by which this death is set forth in Scriptures. For it is not simply called a death, but also a cutting off, casting away, treading under feet, curse, heaping up of sorrows, and the like, *Isa 53; Psa 22*.

4. But it so contained these punishments, that their continuance, and holding under, and those like circumstances which accompany the punishments of the sins of all the damned, were removed from this death. *Act 2.24, He could not be held under by death*. The reason is *first*, because such circumstances as these are not of the essence of the punishment itself; but they are adjuncts following and accompanying that punishment in those who cannot so suffer punishment, that by suffering they would satisfy [their debt]. *Secondly*, because there was in Christ both worthiness and power to overcome by this means the punishment imposed. *1Cor 15.54, 57. Death is swallowed up in victory. Thanks be given to God who has given us victory by our Lord Jesus Christ*.

5. There was in this death the consummation of all humiliation, of which that was also the far greater part; this why often in Scriptures,

by a Synecdoche of the member, the death of Christ itself represents all that satisfaction which is contained in his whole humiliation.

6. These limitations being had, this death of Christ was the same in kind and proportion as that death which in justice was due to the sins of men, representing the very same degrees, members, and kinds.

7. The beginning of the spiritual death of Christ, in matter of LOSS, was loosing that joy and delight which the enjoyment of God and the fulness of grace usually bring. But he did not loose this spiritual joy as touching the principle and habit of it, but as touching the act and sense of it.

8. The beginning of spiritual death in matter of SENSE, was tasting the wrath of God, and a certain subjection to the power of darkness. But that wrath of God was most properly that Cup which was given to Christ to be drunk. *Mat 26.39, My Father, if it is possible, let this Cup pass from me.*

9. But the object of this anger was Christ, not absolutely, but only as touching the punishment which is brought by this anger, and which he underwent as our surety.

10. That subjection to the power of darkness was not to bondage, but to vexation, which Christ felt in his mind.

11. From these, the soul of Christ was affected with sorrow, grief, fear, and horror, in an agony. *Mat 26.38; Joh 12.27; Heb 5.7; Luk 22.44.*

12. In this manner, the soul of Christ was affected not only in that part which some call the inferior, but also in the superior part; not only or chiefly out of a fellow-feeling which it had with the body, but properly and immediately; not chiefly out of compassion which it had in respect to others, but out of a proper suffering which it underwent in our name; lastly, not out of a horror of temporal death, which many of Christ's servants have also overcome by his power, but out of a certain sense of supernatural and spiritual death.

13. There were two effects of this agony. First, a vehement deprecation,[357] showing a mind astonished, and a nature flying from the bitterness of death, yet under a condition, and with subjection to his Father's will. *Mar 14.35, He prayed that if it might be, that hour*

might pass from him. Joh 12.27, My soul is troubled, and what shall I say? Father keep me from this hour? Secondly, a watery sweat having clots of blood mixed with it dropping down to the ground. *Luk 22.44, Being in agony, he prayed more earnestly. And his sweat was like drops of blood falling down to the ground.*

14. In this beginning of spiritual death, there was a certain moderation and mitigation, that in the meanwhile there might be a place for those duties which were to be finished before his death: namely, prayers, conferences, admonitions, answers.

15. This moderation was *inward* or *outward*.

16. The INWARD moderation was by having spaces of time when the pressure and vexation which he felt in his soul slackened. Hence, in his *understanding* he attended to the course of the office he had undertaken, to the glory that would arise from it to his Father and to himself; and to the salvation of those whom his Father had given to him. In his *will* also, he chose and embraced all the miseries of death to obtain those ends.

17. The OUTWARD mitigation of this death was by an Angel who strengthened him in talking with him. *Luk 22.43, And an Angel from Heaven appeared to him, comforting him.*

18. There was no inward beginning of the bodily death of Christ besides that natural mortality and weakening which the outward force brought.

19. The external beginning was manifold, both in matter of *loss*, and matter of *sense*.

20. In matter of LOSS, he was rejected by his own people, counted worse than a murderer, forsaken by his closest Disciples, denied and betrayed by all kinds of men, especially by the chief ones, those who were counted more wise; he was called a madman, a deceiver, a blasphemer, someone having a devil in him, an invader of another great man's kingdom; he was stripped of his garments, and made destitute of necessary food.

21. In matter of SENSE, *First* there was shameful apprehending. *Second*, a violent taking away. *Thirdly*, unjust judgments, both ecclesiastical and civil. *Fourthly*, in being worked, whipped, and crucified with reproaches, and with injuries of all kinds joined with

them. Yet there was some MITIGATION of this death. *First*, by the manifestation of the Divine Majesty in the working of certain miracles, as in casting the Soldiers down to the ground with his sight and voice, and in healing the ear of Malchus.[358] *Secondly*, by the operation of Divine providence, whereby it came to pass that he was justified by the Judge before he was condemned. *Mat 29.24, I am innocent of the blood of this just man*.

22. The CONSUMMATION of the Death of Christ was in the highest degree of the punishment appointed, where the death itself is to be considered, and its continuance.

23. The consummation of spiritual death in matter of LOSS, was that forsaking of the Father whereby Christ was deprived of all sense of consolation. *Mat 27.46, My God, my God, why have you forsaken me?*

24. The consummation of the death of Christ in matter of SENSE was the curse, whereby he endured the full sense of God's judgment upon man's sin. *Gal 3.13, He was made a curse for us*.[359] Hanging on the Cross was not a cause and reason for this curse, but a sign and symbol of it, *ibid*.

25. The consummation of bodily death was in breathing out his soul with greatest torment and bodily pain.[360]

26. In this death, there was a separation made of the soul from the body; but the union of both remained with the Divine nature, so that a dissolution of the person did not follow from it.

27. This death of Christ was true, not feigned; it was natural, or from natural causes working to bring it about, not supernatural; it was voluntary, not altogether compelled; yet it was violent, not of inward principles.[361] It was also in a certain manner supernatural and miraculous, because Christ kept his life and strength for as long as he willed; and when he willed, he laid it down, *Joh 10.18*.[362]

28. The continuance of this death was in respect to the state of lowest humiliation, not in respect to the punishment or affliction; for when Christ said, *it is finished*, it is to be understood of those punishments.

29. The continuance of death was his remaining under the dominion of death for the space of three days, Act 2.24. This state is usually set

forth properly as “descending into Hell.”[363]

30. Christ being buried three days was a witness and a certain representation of this state.

Chapter 23.
Of the Exaltation of Christ.

1. The EXALTATION of Christ is that by which he gloriously triumphed over his and our enemies. *Luk 24.26, Ought not Christ to have suffered these things, and so enter into glory? Eph 4.8, When he ascended on high, he led captivity captive. Col 2.15, He has spoiled principalities and powers, and has made a show of them openly, and has triumphed over them in it.*

2. He overcame death by enduring it, sin by satisfying for it, the Devil by spoiling him, or taking the prey out of his hands.

3. The perfection and manifestation of this victory is in his Exaltation. Therefore, there was a virtual[364] triumph, and a triumph of merit in his death and in the Cross, in which Christ is said to be exalted or extolled (*Joh 3.14* [365]), not only in situation and place, but also in virtue and merit. Yet the actual triumph, as touching its state, was not in his humiliation, but in his Exaltation.

4. Christ triumphed in the Cross as in a *Field of Victory*; but in his Exaltation, he triumphed as in the *Kingly Seat* and *Chariot of Triumph*.

5. The glory of this triumph was in changing from the humble form of a servant, and that most abject condition which he underwent in it, into an altogether Heavenly blessedness. *Phi 2.9, Therefore also God highly exalted him, and gave him a name above every name.*

6. In respect to the Divine nature, it was only an active manifestation; and in respect to the human nature, it was a real receiving of that nature, with suitable actions flowing from it.

7. The human nature received all those perfections which a created nature could take. For there flourished in the soul all kinds of fulness of wisdom and grace, not only in respect to the principle and habit of it, but also in respect to the act and exercise of it; his body also was adorned with greatest purity, agility,[366] splendor, and strength. *Heb 12 2, For the joy that was set before him, he endured the Cross. Phi 3.21, Who shall transform our vile body, that it may be like his glorious body.*

8. But as the soul of Christ, now exalted, still retained the nature of a soul, so also his glorified body in no way laid down the essence and essential properties of a body. Therefore it can neither be everywhere, nor in many places together, nor in the same place with another body *Penetratively*. All who have eyes to see may indeed clearly perceive this in those phrases of Scripture, such as *Being taken from them, he was carried up into Heaven, Luk 24.51*; *He is not here; he is risen, Mat 28.6*; and many like these.

9. There were three degrees of Exaltation that were opposite to as many degrees of his extreme humiliation: namely, his *Resurrection* from the dead, as opposed to his death; his *Ascension* into Heaven, as opposed to his descent into the Grave, and to the lowest place of the Earth; and his *Sitting at the right Hand of God*, as opposed to his remaining in the Grave, and in the state of death or in Hell.

10. Christ's Resurrection was of his whole human nature which before had fallen by death. In respect to the soul, it was from Hell, or from the state and dominion of death, to which the soul (as it was part of his human nature) was subject. In respect to the body, it was from the dead, and from the Grave.

11. The *soul* is improperly said to have risen again; rather, properly, Christ's *body* and *human nature* rose again. For the body, and the man, recovered his perfection; but the soul recovered the act and motion of its perfection *in the body*.

12. There are two parts of Christ's Resurrection. The first is an *internal* act; namely, a reviving was restored by the uniting of soul and body.[367] The second is an *external* act; namely, his going out of the Grave to manifest the life restored.

13. Testimony was given to this Resurrection by, ***1.*** Angels. ***2.*** Christ himself by various appearances (at least ten of which are reckoned in the Scriptures), and also by various proofs taken out of the Scriptures. ***3.*** Men who certified it by seeing, hearing, and handling him.[368]

14. But Christ did not rise by the power or leave of another, although this operation is attributed to God the Father in *Act 2.24*; but it was by his own power, *Joh 2.19, Destroy this Temple and within three*

days I will raise it up; and *Joh 10.18, I have power to take up my life again*.

15. The *time* of Resurrection was the third day after his Death and Burial, *Mar 16.2; Luk 24.7; Act 10.40; 1Cor 15.4*.

16. The *end* of this Resurrection was: ***1.*** That he might be declared to be the Son of God; *Rom 1.4, Declared mightily to be the Son of God by the Resurrection from the dead*. ***2.*** That he might seal a full victory over death; *1Cor 15.57, Thanks be to God who has given us victory through our Lord Jesus Christ*. ***3.*** That he might fulfill those parts of his office which followed his death; *Rom 4.25, He was raised again for our justification*. ***4.*** That he might show himself both justified, and justifying others; *1Cor 15.17, If Christ is not risen, your faith is in vain; you are still in your sins*. ***5.*** That he might be the substance, example, and entrance of our spiritual and corporal Resurrection; *1Cor 15, 20-23, He is made the first fruits of those that sleep. In Christ, all shall be made alive*.

17. For Christ as God is the absolutely *principal* cause of our Resurrection; as satisfying by his humiliation and death, he is the *meritorious* cause of it; but as rising from the dead, he is the *exemplary* cause; and with that, he is a demonstration and an initiation.

18. The ASCENSION of Christ into Heaven is a middle degree, or certain progress of exaltation, whereby leaving the earth he ascends into the highest Heaven as into his throne of glory. *Act 1.11, He was taken up from you into Heaven. Eph 4.10, He ascended far above all Heavens*.

19. This ascension was of the whole person; yet it does not agree to the Divine nature except figuratively: namely, as it was the cause of his ascending, and as it was joined with the human nature in excellence. Also his glory was manifested in it, of which he had, as it were, emptied himself when he descended into the human nature by the incarnation.[369] But it most properly agrees to the human nature, because it allowed change from a lower place to a higher.

20. The time of his ascension was 40 days after his Resurrection, *Act 1.3*, not sooner. This was because the infirmity of the Disciples required the delay of this space of time, that their faith might be

confirmed by various appearings; and that they might also be more fully instructed in those things which pertain to the Kingdom of God, *Act 1.3*. It was not later, lest he would seem to think upon an earthly life.

21. The place from which he ascended was mount *Olivet, Act 1.12,* where he also entered into deepest humiliation, *Luk 22.39, 44,* so that he might teach that his suffering and ascension pertained to the same thing.[370]

22. The place into which he ascended was the Heaven of the blessed. It is not an *ubiquitary* Heaven,[371] as some imagine — so that his ascension would only be a change of condition and not a change of place — but it is the highest above all the other Heavens, *Eph 4.10*. It is the seat, house, or mansion of God, Joh 14.2. So that in respect to his local presence, Christ's human nature is rightly and truly said not to be with us on Earth, *Mat 26.11;*[372] although in respect to his person, and to that spiritual efficacy which depends on the human nature, he is everywhere with his people to the end of the world, *Mat 28.20*.

23. The witnesses of this ascension were both many men, and Angels, Act 1.3, 10; 1Cor 15.5.[373]

24. In respect to order, he was the first of all those who ascended into Heaven in priority of nature because his ascension was a cause, by virtue of which others ascend, *Heb 9.8*.[374] But others had ascended in their souls before in time, *Col 1.20*.[375] And some also (most likely) in their bodies, *Gen 5.24; Heb 11.5; 2Kgs 2.11*.[376]

25. The cause of this ascension was the same which before was the cause of the Resurrection: namely, the power of God, which is the same both of the Father and the Son. Hence in respect to the Father it is called an ASSUMPTION, which in respect to the Son is called an ASCENSION, *Act 1.11*.[377] But there was added, moreover, the condition of a glorified body, which is carried upward as well as downward.

26. The ends of Christ's ascension were: ***1.*** That he might place his human nature, now glorified, in the mansion of glory. ***2.*** That he might show himself to be the one who could pierce into the Heavenly and deepest counsels of God. *Joh 3.13, How will you believe if I tell*

you heavenly things? For there is none that ascends into Heaven, but he who descends from Heaven; namely, the son of man who is in Heaven. ***3.*** That he might prepare mansions for all his people in the house of his Father, *Joh 14.3*. ***4.*** That he might in the name of his own, take possession of the heavenly Kingdom. *Eph 2.6, [God] has raised us up together, and has made us sit together in Heaven, in Christ Jesus*. ***5.*** That by his intercession and power he might take care for those things which were to be performed for their salvation. *Joh 16.7, If I go from you, I will send the Comforter to you*. ***6.*** That we may have a most certain argument for our ascension into Heaven. *1Cor 15.20, He is made the first fruits of those who sleep*. ***7.*** That we also might in thought, affection, and conduct, follow after Heavenly things. *Col 3.1; Phi 3.20, Seek those things that are above where Christ is. We carry ourselves as Citizens of Heaven, from where we also look for a Saviour, the Lord Jesus Christ*.

27. SITTING AT THE RIGHT HAND OF GOD is the highest degree of his Exaltation, whereby he enjoys the highest glory of his mediation. Hence Resurrection and Ascension are motions tending to this sitting. Thus also, Resurrection and Ascension in a certain way are common both to us and to Christ; but sitting at the right hand of the Father agrees to none, but to Christ only.

28. That highest glory with which Christ is endowed by this sitting, is properly and formally a KINGLY glory. *Act 2.36, Let therefore all the house of Israel know for certain that God has made this man a Lord*.

29. This kingly glory is a fulness of power and majesty whereby he governs all things for the good of his people. *Psa 110.1; 1Cor 15.25, For he must reign until he has put down all his enemies under his feet*.

30. This majesty and power properly agree to the person of Christ the *Mediator*. In respect to this, it is also truly said that the human nature of Christ has now so much eminence of dignity and ruledom, that with power he is set above and over all created things, *Eph 1.20*.[378] But from this eminence of dignity, to conclude that the human nature of Christ — which was created and remains finite, being considered absolutely and abstractedly — has the same

omnipotence and omnipresence with God himself, is nothing but certain stupid madness, and not far from blasphemy.

31. To this kingly dignity pertains to that power whereby Christ was made the *Judge* of all men and Angels.

32. This kingly glory of Christ also redounds to his other offices; so that he exercises a kingly PRIESTHOOD, and a kingly PROPHECY.

33. The kingly priesthood is that by which he pleads our cause, not by suffering and humbly supplicating with bended knees, as it were, but by gloriously representing those things which he did and suffered. *Heb 9.24, Christ has entered into Heaven itself, to appear before the Face of God for us*.

34. Christ exercises a kingly PROPHECY while he powers out his Spirit upon all flesh; while he sends his Ambassadors, and works together with them, and confirms their word by signs that follow; and lastly, while he gathers his own out of the world, and protects, builds up, and preserves them forever, *Mat 28.18-20; Mar 16.20*.[379]

Chapter 24.
Of the Application of Christ.

So much of Redemption: The application of the same Redemption follows.

1. This APPLICATION is that by which all those things which Christ has done, and does as *Mediator*, are made actually effectual in some certain Men.

2. This application by a special appropriation is attributed to the Holy Spirit. *1Cor 12.13, By one Spirit we are all baptised into one body*. Yet it depends, ***1.*** Upon the *Decree* and donation of the Father, whereby he has given some certain men to Christ to be redeemed and saved. *Joh 6.36, This is the will of my Father, that of those he has given me, I should lose nothing*; for all those and only those whom the Father has given to Christ, come to him, *Joh 6.37.*[380] ***2.*** Upon the *Intention* of Christ, whereby he has determined his satisfaction for the good of those whom he has appointed to him by his Father. *Joh 17.9, 11, 12, 19, I pray for those whom you have given me, because they are yours*. ***3.*** Upon the *Acceptance* of the Father, whereby he accepts and ratifies that satisfaction for the reconciliation and salvation of those same persons. *2Cor 5.19, Namely, that God was in Christ reconciling the world to himself, not imputing their sins to them*.

3. This transaction between God and Christ was a certain foregoing application of our redemption and deliverance to our surety, and to us in him; as to finishing that secondary application in us, this respects an effectual example; so as *that* is a representation of *this*, and *this* is brought forth by virtue of *that*. [This is explained further in the next paragraph.]

4. Hence our deliverance from sin and death was not only determined in the decree of God, but also granted and communicated to Christ, and to us in him, before it is received by us. *Rom 5.10-11, We were reconciled to God by the death of his Son, by whom we have now received a reconciliation*.

5. Hence, both the Father and the Son are said to send the Spirit to perform this application. *Joh 14.16; 16.7. The Father shall give you*

an advocate; I will send him to you.

6. Hence, every good giving, and every perfect good, is said to descend from above, from the Father, *Jas 1.17*. All saving things are said to be communicated to us in Christ, as the head — for Christ obtained it by his merit, and through Christ it is effectually applied to us, *Eph 1.3, 5, 11*.[381]

7. Hence also, Application is the end and the effect of impetration.[382] But seeing that the end is intended by God the Father and Christ, it has a certain connexion with impetration as with its means. For if the redemption of Christ were an uncertain event, then the Father would appoint the Son to death, and the Son would also undergo it, being yet uncertain whether anyone would be saved by it or not; then also, all the fruit of this mystery would depend on the free will of men.

8. Hence Application is altogether of the same latitude as Redemption itself; that is, the redemption of Christ is applied to all and only those for whom it was obtained by the intention of Christ and the Father; yet for their sakes, the same temporal benefits of Christ redound to others also.

9. And in this sense, namely in respect to the *intention* of Application, it is rightly said that Christ satisfied only for those who are saved by him. Although in respect to that *sufficiency* which is in the mediation of Christ, it may also be rightly said that Christ satisfied for all, or everyone; and because those counsels of God are hidden from us, it is agreeable to charity to judge very well of everyone, even though we may not pronounce, concerning all together collectively, that Christ equally pleaded their cause before God.[383]

10. The WAY of Application, whereby with greatest firmness God performs what was contained in the covenant that was formerly made and broken, is called in the Scriptures a *New Covenant*, *Heb 8.8-10*.[384] A covenant of life, salvation, and grace, *Rom 4.16; Gal 3.18*;[385] which in the same sense is also called *the Gospel, Rom 1.16; the good Word of God, Heb 6.5; a faithful saying and worthy of all acceptance, 1Tim 1.15; a good doctrine, 1Tim 4.6; the Word of Life, Phi 2.16; the Word of Reconciliation, 2Cor 5.19; the Gospel of peace, Eph 2.17; Eph 6.15; the Gospel of salvation, and the Word of truth,*

Eph 1.13; the Arm of God, Isa 53.1; the savour of life to life, 2Cor 2.16.

11. It is called a *Covenant* because it is a firm promise; for in the Scriptures, every firm purpose, even though it is about things without life, is called a covenant. *Jer 33.20, 25, ...my covenant with the day, and my covenant with the night — if my covenant is not with day and night, and if I do not appoint the statutes of Heaven and Earth...*

12. Yet because it consists of a free donation, and it is confirmed by the death of the giver, it is not so properly called a *covenant*, as a *testament*, Heb 9.16;[386] and seeing that this sacrificial gift is not found in the former,[387] it is not so properly called a *testament*, as a *covenant*.

But this New Covenant differs from the old in many ways.

13. ***1.*** In the *kind*; for that was as it were, a covenant of friendship between the Creator and the creature; but this is a covenant of reconciliation between enemies.

14. ***2.*** In the *efficient;* for in that, there was an agreement of two parties, namely God and man; but in this, only God covenants. For man, now dead in sin, had no ability to contract a spiritual covenant with God. But if two parties are to be appointed, in the manner of a covenant, only God is the party assuming and constituting the covenant; but man is the party assumed.

15. ***3.*** It differs in the *object*; for that is extended to all men; but it belongs to some certain ones in a special manner. For even though its promulgation is often promiscuously propounded in the manner of men, yet by a special propriety, it belongs and it is directed to those for whom it was intended by Go; [388] they are therefore called sons and heirs of this promise, and of salvation, *Gen 15; Act 2.17; 3.25; Rom 4.13, 16; 9.7-8; Gal 3.26, 29*.

16. ***4.*** It differs in the beginning or moving *cause*; for there, God worked out of his wise and just counsel according to his sovereignty; but here, only mercy has a place. There indeed, in some respect, grace shined forth in appointing a reward due to obedience; yet properly speaking, it was not directed by grace; and so it was not *this*

covenant of grace, but *that* covenant which was accomplished [by Christ]; that is, it actually led man to happiness.

17. ***5.*** In the *foundation*, which in the former covenant was the ability of man himself; but in this, it is Christ Jesus.

18. ***6.*** In the matter of *good things promised*; for in that covenant God promised life only; but in this, he promises righteousness also, and all the means of life; because man being dead, it was not the continuance or perfection of life that was necessary, but restoring it.

19. ***7.*** In the *conditions*; for that covenant required perfect obedience of works, which was also to be performed by man of his own strength before the promise would have any effect, so that the reward might have respect to its merit; but this covenant does not require any condition going before it, properly so-called, but only following after it, or coming between; and that condition is communicated by grace, so that it might be a means to perfect that grace — which is the proper nature of Faith.[389]

20. ***8.*** In the *effects*; for that covenant teaches and shows what is righteous; but this bestows righteousness itself, in that there was a dead letter in the Law, and it was deadly to a sinner; but in this covenant there is a quickening[390] spirit.

21. Hence, that covenant never brought salvation to any man, nor could it bring anything to a sinner except death; but this covenant does not properly, of itself, bring death or condemnation to anyone; instead, it brings assured salvation to all those by whom it is received.

22. ***9.*** In the adjunct of *continuance*; for that covenant is antiquated[391] in respect to those who are partakers of this new covenant; but this is everlasting, both in respect to the countenance it has in itself — because it allows no end or change touching its substance — and also in respect to those to whom it is communicated — because the grace of this covenant continues forever with those who are once truly in covenant.

Chapter 25.
Of Predestination

1. Because this application of redemption is made to some certain men, and not to all, so that it shows a manifest difference between men in respect to the dispensation of grace, it hence makes the predestination of God concerning men apparent to us in the first place.

2. PREDESTINATION indeed was from eternity. *Eph 1.4, He chose us before the foundations of the World were laid. 2Tim 1.9, Which grace was given to us before all ages.* And it also worked from the beginning of the works of God; but it makes no inward difference in the Predestinate themselves, before the actual dispensation of this application. *Eph 2.3, And we were by nature the children of wrath as well as others. 1Cor 6.11, Thus you were indeed.* For Predestination, prior to the application of grace, puts nothing in the person that is Predestined, but it lies hidden only in him that Predestines.

3. This Predestination is the decree of God, manifesting his special glory in the eternal condition of men. *Rom 9.22-23, Willing to show his wrath and to make his power known, he suffered with much long suffering the vessels of wrath, prepared for destruction, and to make known the riches of his glory towards the vessels of mercy which he had prepared for glory. 1Thes 5.9, God has not appointed us to wrath, but to obtain mercy.*[392]

4. It is called *destination* because it is a certain determination of the order of means to the end. But because God had determined this order with himself, before any actual existence of things, it is not simply called destination, but pre-destination.

5. It is called a *decree* because it contains a definite sentence to be executed by certain counsel. In the same sense, it is also called a purpose and counsel, because it propounds an end to be attained, as it were, with an advised deliberation.

6. Hence predestination has the greatest wisdom, freedom, firmness, and immutability joined with it, because these are found in all the decrees of God.

7. Therefore the reason for Predestination is unmovable and indissoluble. *2Tim 2.19, The foundation of God stands sure, having this seal: "The Lord knows who are his."* And in that respect, he knows the number of the predestined — not only the *formal* number, or number numbering, as they say (*i.e.*, how many men at length shall be saved, and how many not), but also the *material* number, or number numbered (i.e., who those several men are). This number is certain with God, not only by certainty of foreknowledge, but also by certainty of the order of means. *Luk 10.20, Rejoice that your names are written in the Heavens*.

8. For Predestination does not necessarily presuppose either its limit or object as existing, but it *makes* it exist; so that by the force of predestination, it is ordered that it should be. *1Pet 1.20, Foreknown by Christ before the foundations of the world were laid*.[393]

9. This is why it also depends on no cause, reason, or outward condition, but it proceeds purely from the will of him that predestines. *Mat 11.26, Even so, Father, because it pleased you. Rom 9.16, 18, It is not of him that wills, nor of him that runs, but of God that shows mercy. He has mercy on whom he will, and whom he will, he hardens*.

10. Hence it is not necessary or agreeable to the Scriptures either to appoint any fore-required quality in man, as if it were the formal object of Predestination; or to so assign any certain condition of man that the rest should be excluded. For it is sufficient to understand that men are the object of this decree; so that the difference of the decree does not depend upon man – rather, that difference which is found in men follows upon the decree.

11. In order of intention, there is no foreknowledge required, nor should any be presupposed for the decree of Predestination, besides that simple intelligence of all possible things. This is because it does not depend on any reason or eternal condition, but it proceeds purely from the will of him that predestines. *Eph 1.5, 9, He has predestined us according to the good pleasure of his own will; according to his free good will which he purposed in himself*.

12. Predestination is properly an act of God's Will whereby it is exercised about a certain object, which it determines to bring to a certain end, by certain means. *Eph 1.11, We were chosen when we*

were predestined according to the purpose of him that works all things according to the pleasure [394] *of his own will.*

13. This decree, as it exists in the mind of God, presupposing an act of the will, is called fore-knowledge; from which it comes to pass that fore-knowledge signifies as much sometimes as Predestination, but less properly so. *Rom 11.2, He has not cast away his people whom he foreknew*.

14. There is only one act of will in God, properly speaking, because all things in him are together; there is nothing before or after; and so there is only one decree about the end and means. But in our way of conceiving it, God in his order of intention wills the end before the means. *Rom 8.30, Those whom he predestined, he called* — even though in order of execution, he wills the means first, before their direction to the end. *2Thes 2.13, He has chosen us to salvation through sanctification and faith*.

15. Some things are the means, and the end, and also the causes of other means. *Joh 6.37, Whatever the Father gives me shall come to me, and the one that comes to me I will in no way cast out*. Yet they are not causes of the act itself of Predestination, nor of all its effects.

16. There are some means which, by their own nature, are ordered to the end of Predestination. Of this sort are all those things which pertain to the grace revealed in the Gospel; but other things in a certain outward respect are subjected to this order: those that are naturally good or evil things which, above or beyond their nature through the over-ruling direction of grace, work together for our salvation.[395]

17. Of Predestination there are two kinds, *Election* and *Reprobation* [thesis 30].

18. ELECTION is the predestination of some certain men, so that the glorious grace of God may be manifested in them. *Eph 1.4-6, He has chosen us, he has predestined us, to the praise of his glorious grace*.

19. Election is an act of the will, which in God is only one simple will; yet in our manner of conceiving it, it presents itself (by Synecdoche) by diverse acts.

20. The FIRST ACT of election then is to will the glory of God's grace in the salvation of some men. *2Thes 2.13, God has chosen us from the*

beginning unto salvation.

21. The SECOND ACT of election is to appoint some certain men who shall be made partakers of this salvation. *2Tim 2.19, The Lord knows who are his.*

22. But the proper reason for election is in this second act, which contains these three things in its conception: ***1.*** Love, *Rom 9.13.*[396] ***2.*** Love with respect to a supernatural and chief good, *Jer 31.3; Eph 5.25.*[397] And ***3.*** Love by separating some from others, in which, in a comparative way, contains a certain virtual intention of love, *Rom 9.13; Joh 17.6; 1Cor 1.27-28.*[398]

23. The THIRD ACT of election is a purpose or intention to prepare and direct those means by which elected men are certainly led through to salvation as to an end. But these means are properly *redemption*, and the *application* of redemption, *Joh 6.37; 2Thes 2.13.*[399]

24. This third act in a special respect is called *predestination*, which in the Scriptures is sometimes distinguished from election, specifically as it respects the elect above, *Rom 8.29*; *Eph 1.4-5. Whom he foreknew, those he also predestined; As he has chosen us; Who has predestined us.* Although otherwise, by a synecdoche, it is used in the same sense as election.

25. Hence Predestination is sometimes said to be *according to God's purpose*, and *the counsel of his will*, *Eph 1.11*; and *his purpose according to election, Rom 9.11*; and also *adoption according to the good pleasure of the Will of God, Eph 1.5.*

26. In the mind of God, a certain knowledge particularly accompanies these acts of will in election, whereby God most certainly knows the heirs of eternal life. This is also why election itself is called knowledge or *foreknowledge*, *Rom 8.29.* But this knowledge of God retains with greatest firmness the distinct names of those that are to be saved, and the good things appointed for them, as if all were written in God's Book; therefore it is called *the Book of Life*, *Psa 69.28; Rev 3.5; 13.8.*

27. There was only one election in God respecting the whole of Christ mystically considered; that is, of Christ and of those who are in Christ — just as there was one Creation of all mankind. Yet, as a

certain distinction, election may be conceived according to reason: Christ was first elected as the Head, and then some men were elected as members in him, *Eph 1.4*.[400]

28. Yet Christ is not the meritorious or impulsive cause in respect to the election of men itself, even though sending him has reason to be a cause in respect to all the effects of election which followed sending Christ.

29. Christ himself, in the FIRST ACT of election,[401] as touching the work of redemption, is rightly said to be an effect, and the means ordained for the salvation of man (as the end), as this salvation is the action of God. *Joh 17.6, Yours they were, and you gave them to me.* Yet as this salvation is our good, Christ is not the *effect*, but the *cause* of it. So it may be rightly said in respect to the FIRST ACT of election, that Christ the Redeemer was the effect and subordinate means; but in the THIRD ACT of election,[402] he is to be considered as a cause. *Eph 1.3, He has blessed us with all spiritual blessings in the Heavens, in Christ*.

30. REPROBATION is predestining some certain men, so that the glory of God's justice might be manifested in them, *Rom 9.22; 2Thes 2.12; Jud 1.4*.[403]

31. Three acts are to be conceived in Reprobation, as there were before in election.

32. The FIRST ACT of reprobation is to will the setting forth of Justice. Therefore the end of God in reprobation is not properly the destruction of the Creature, but upholding the Justice of God, which shines forth in the form of destruction.

33. In this the *first difference* in reason between *Election* and *Reprobation*: for in *election*, not only does the glorious grace of God have respect to an end, but also the salvation of men themselves; in *reprobation*, damnation in itself does not have respect to an end, or to good.

34. The SECOND ACT of reprobation is to appoint those certain men in whom this Justice of God should be made manifest, *Jud 1.4*.

35. That act cannot properly be called *election*, because it is not done out of love; nor does it bestow any good, but the privation of it.

Therefore it is properly called *reprobation*, because it rejects or removes those who are its objects from that love with which the elect are appointed to salvation. Therefore, as in election there is love with discerning, so in reprobation there is the denial of love, thus putting a difference between them.[404]

36. But because this negative setting apart which is found in reprobation, depends on that setting apart which is found in election, the remote end of reprobation is thus the glory of that grace which is manifested in election, *Rom 9.22-23. He allowed the vessels of wrath, that he might make known the riches of his glory toward the vessels of mercy*.

37. Because of this setting apart whereby God will not communicate blessedness to some, he is therefore said to "hate" them, *Rom 9.13*. This hatred is called negative or privative, because it denies election; but it includes a positive act whereby God wills that some should be deprived of eternal life.

38. Nonetheless, in this the *second difference* in reason between *election* and *reprobation* is found: that the love in election *bestows* the good on the Creature immediately; but the hatred of reprobation only *denies* good; it does not bring or inflict evil. But coming between the two is the desert of the Creature.

39. The THIRD ACT of reprobation is an intention to direct those means by which Justice may be manifested in the reprobate.[405] The most proper means of this are permitting sin, and living in sin, *Rom 9.18; 2Thes 2.11-12*.[406]

40. In this act is the *third difference* in reason between election and reprobation: *election* is the cause not only of salvation, but also of all those things which are considered a cause for salvation; but reprobation is not properly a cause either of damnation, or of sin which deserves damnation; it is only an antecedent.

41. From this also follows a *fourth disparity*: the means do not always have respect to a cause and effect among themselves; for the *permission* of sin is not the cause of forsaking, hardening, or punishing; rather, the cause of these is sin itself.

Chapter 26.
Of Calling.

Up to here, Application. The parts of Application follow.

1. The parts of Application are two. *Union with Christ*, and *Communion of the benefits* that flow from that Union. Phi 3.9, *That I may be found him, having the righteousness that is by the Faith of Christ*.

2. This Union is that spiritual relation of men to Christ by which they obtain the right to all those blessings which are prepared in him. *1Joh 5.12, He that has the Son has life*; and *1Joh 3.24, he dwells in God, and God in him*.

3. This Union is wrought by *calling*.

4. For CALLING is a gathering of men together to Christ, that they may be united with him. *1Pet 2.4-5, Coming to Him, [a spiritual house]*; *Eph 4.12,* For the gathering together of the Saints *for the edifying of the Body of Christ*. From this union with Christ follows Union with God the Father. *1Thes 1.1 and 2.12.*[407] *To the Church,* which is *in God the Father, and in our Lord Jesus Christ*.

5. This therefore is that first thing which pertains to the application of redemption. *Eph 1.7-9, In whom we have redemption, etc. After he made known to us the mystery of his will*. And it is that first thing which makes a man actually elected in himself; that is the first act of election, which is shown forth and exercised in man himself. This is why Calling and Election sometimes have the same sense in the Scriptures. *1 Cor 1.26-28, You see your Calling: God has chosen foolish things and weak things, etc.*

6. Hence the Calling of men does not in any way depend upon the dignity, honesty, industry, or any endeavour of the called, but upon the election and predestination of God only. *Act 2.47, The Lord added to the Church those who would be saved. Act 13.48, As many as were ordained to life believed. Rom 8.30, Those whom he predestined, he also called. Tit 3.5, Not by works of righteousness, but of his own mercy. Jas 1.18, Of his own will he begat us by the word of truth.*

7. The parts of Calling are two: the *offer* of Christ, and *receiving* him. *Joh 1.11-12, He came to his own, and his own received him not. But to as many as received him, he gave them,* etc.

8. The OFFER is an objective propounding of Christ, as a sufficient and necessary means to salvation. *1Cor 1.23-24, We preach Christ, the Power of God and the Wisdom of God. Heb 7.25, He is able to perfectly save those who come to God by him. Act 4.12, Nor is there any other name under heaven, which is given among men, by which we must be saved.*

9. In the calling of men, there is nothing propounded nor should be propounded about Christ, that is to be believed as true, which is not plainly and absolutely true. For that would be against both the nature of testimony — as it is an object of that Faith which is in the understanding, the formal reason of which is truth — and also against the nature of the Gospel itself, which by excellence is called the *word of truth*, *Eph 1.13*.[408]

10. The Offer of Christ is *outward*, or *inward*.

11. The OUTWARD offer is a propounding or preaching of the Gospel, or of any of the promises of Christ. *Act 9.15, That he may bear my name in the sight of the Gentiles*.

12. Yet, so that man may be prepared to receive the promises, the application of the Law ordinarily goes beforehand to reveal sin, and the inexcusableness and humiliation of the sinner. *Rom 7.7, I would not have known sin, except by the Law*.

13. Those promises, as touching the outward promulgation [of the Gospel], are propounded to all without difference, together with a command to believe them; but as touching the propriety of the things promised,[409] which depend upon the intention of the one who promises, they belong only to the elect, who are therefore called the sons and heirs of the promise, *Rom 9.8*.

14. The INWARD offer is a spiritual enlightening, whereby those promises are propounded to the hearts of men, as it were by an inward word. *Joh 6.45, Whoever has heard from the Father and has learned, comes to me. Eph 1.17, That he might give to you the Spirit of wisdom and revelation, that the eyes of your mind being enlightened, you may know what is the hope of your calling*.

15. This is also sometimes, and in a certain [limited] manner, granted to those who are not elected. *Heb 6.4; 10.29; Mat 13.20*.[410]

16. Anyone who opposes himself to this illumination, out of malice, commits a sin against the Holy Spirit, which is called *unpardonable*, or *unto death*, *Heb 6.6, 10.29; 1Joh 5.16; Mat 12.32*.[411]

17. The RECEIVING of Christ is that by which Christ, being offered, is joined to man and man to Christ [by faith]. *Joh 6.56, He abides in me, and I in him*.

18. In respect to this conjunction, we say that we are *in Christ, 2Cor 5.17*; and we *put on Christ, Gal 3.27; are dwelled in by Christ, Eph 3.17;* are *the house of Christ, Heb 3.6; the Temple of Christ, 2Cor 6.16; to be espoused to Christ, Eph 5.23; Branches of Christ, Joh 15.5; Members of Christ, 1Cor 12.12*; and the name of Christ is in a certain manner communicated to us, 1Cor 12.27.[412] So also is Christ.

19. Because of this receiving, Calling is called *conversion*, *Act 26.20*,[413] because all those who obey the call of God, are wholly converted from sin to grace — from the world to follow God in Christ. It is also called *regeneration* by such words as *new birth* of life, *new Creation*, *new Creature*, as often set forth in the Scriptures: *Joh 1.13, 3.6; 1Joh 3.9; 1Pet 1.3, 23*.[414]

20. Receiving, in respect to man, is either *passive*, or *active*. *Phi 3.12, That I may apprehend, I was apprehended*.

21. PASSIVE receiving of Christ is that by which a spiritual principle of grace is begotten in the will of man. Eph 2.5, *He has quickened us* [*i.e.* made us alive].

22. For this grace is the foundation of that revelation whereby a man is united with Christ. *Joh 3.3 Unless a man is born again, he cannot see the Kingdom of God*.

23. But the Will is the most proper and prime subject of this grace, because the conversion of the Will is an effectual principle of the conversion of the whole man. *Phi 2.17, It is God that works in you both to will and to do, of his own good pleasure*.

24. The *enlightening of the mind* is not sufficient to produce this effect, because it does not take away that corruption which is in the

will; nor does [enlightening] communicate to [the will] any new supernatural principle by virtue of which it may convert itself.

25. Yet the Will, in respect to this first receiving, does not have the consideration either of a free agent, or of a natural patient, but only of obedient subjection. *2Cor 4.6, Because God who said that light should shine out of darkness, is the one who has shined in our hearts.*

26. ACTIVE receiving is *Actus elicitus*,[415] an act of Faith drawn forth, whereby the one called now wholly leans upon Christ as his Saviour, and by Christ upon God. *Joh 3.15-16, Whoever believes in him*;[416] *1Pet 1.21, Through him, believing in God.*[417]

27. This act of Faith depends partly upon a principle or habit of grace that is ingenerated, and partly upon the operation of God moving before and stirring it up. *Joh 6.44, None can come to me, unless the Father draws him.*

28. This act of Faith is indeed drawn out and exercised by man freely, but also certainly, unavoidably, and unchangeably. *Joh 6.37, Whatever my Father gives me, shall come to me.*

29. With this Faith, by which the will is turned to *having* the true good, there is always joined *repentance*, by which the same will is also turned to *doing* the true good — with an averseness and hatred of the contrary evil or sin. *Act 19.4; Mar 1.15, Repent and believe the Gospel.*

30. REPENTANCE has the same causes and principles as Faith, for they are both the free gifts of God. *Eph 2.8, Faith is the gift of God. 2Tim 2.25, Whether God will at any time give them repentance.* They have the same subject, because both have their seat in the heart or will of man. *Rom 10.9, With the heart, man believes. 1Kng 8.48, They shall return with all their heart.* They are also begotten at the same time. But *First*, they have ***different objects***: for Faith is properly carried to Christ, and by Christ to God — but repentance is carried to God himself who was previously offended by sin. *Act 20.21, Repentance toward God, and Faith toward our Lord Jesus Christ. Secondly*, they have ***different ends***, for Faith properly seeks reconciliation with God; but Repentance seeks to be suitable to the will of God.

Rom 3.25, A reconciliation through Faith in his blood. Act 26.20, That they should turn to God, doing works befitting repentance.

31. Repentance in respect to that carefulness, anxiety, and terror arising from the Law with which it has joined, goes before Faith in order of nature, as a preparing and disposing cause of faith; but in respect to that effectual and kindly[418] turning away from sin (because God is offended by it), it follows Faith, and it depends upon Faith, as the effect depends upon its cause. And in this, repentance is proper to the faithful.

32. Although repentance is always accompanied by grief for sins past and present, it does not properly or essentially consist in grief — as it consists in turning from and hating sin, and in a firm purpose to follow after good. *Amos 5.14-15, Hate the evil; Love the good.*[419]

33. Repentance is not true and sound if it does not turn a man from all known sin, to every known good; nor is repentance that which does not virtually[420] continue, and is actually renewed as often as needed, from the time of conversion to the end of life.

34. Repentance is usually perceived before Faith, because a sinner cannot easily persuade himself that he is reconciled to God in Christ, before he feels himself to have forsaken those sins which separated him from God.

Chapter 27.
Of Justification.

1. Communion of the blessings flowing from Union with Christ, is that by which the faithful are made partakers of all those things they have need of to live well and blessedly with God. *Eph 1.3, He has blessed us with all spiritual blessings. Rom 8.32, He who did not spare his own son, etc. How shall he not freely with him give us all things also?*

2. This communion therefore brings a translation and change of condition to believers, from the state of sin and death, to the state of righteousness and eternal life. *1Joh 3.14, We know that we are translated from death to life.*[421]

3. This change of state is twofold: *relative*, and *absolute* or real.

4. A RELATIVE change of state is that which consists in God's imputation. *Rom 4.5, And he that does not work, but believes in him that justifies the ungodly, his faith is imputed to him for righteousness. 2Cor 5.19, God was in Christ reconciling the World to himself, not imputing to them their offenses.*

5. Hence JUSTIFICATION allows for no degrees of it, properly so-called, but it is altogether and at once perfect in one act only; although in respect to its manifestation, sense, and effects, it has different degrees. This pertains to *justification* and *adoption*.

6. Justification is a gracious sentence of God, whereby for Christ's sake, apprehended by Faith, God absolves the believer from sin and death, and accounts him righteous unto life. *Rom 3.22, The righteousness of God by Faith of Jesus Christ in all, and upon all that believe; Rom 3.24, As those who are freely justified by his grace through the redemption made by Jesus Christ.*

7. Justification is the pronouncing of a sentence, as the use of the word declares. In the Holy Scriptures, it does not set forth a physical or real change, but that judicial or moral change which consists in pronouncing sentence, and in [restoring] reputation. *Pro 17.15, He that justifies the wicked. Rom 8.33, Who shall lay anything to the charge of God's Elect? It is God that justifies.*

8. Therefore *Thomas [Aquinas]* and his followers foully err, who would make justification a physical motion,[422] as it were, by a real transmutation from a state of unrighteousness to a state of righteousness — so as to move from the term which is *sin*, to the term which is *inherent righteousness*; and this motion is [claimed to be] partly a remission of sin, and partly the infusion of righteousness. [423]

9. This sentence was, ***1.*** As it were, conceived in the mind of God by a decree of justifying. *Gal 3.8, The Scripture foreseeing that God would justify the* Gentiles *by Faith*. ***2.*** It was pronounced in Christ our Head, now rising from the dead. *2Cor 5.19, God was in Christ reconciling the world to himself, not imputing their sins to them*. ***3.*** It is virtually pronounced upon that first relation which arises from begotten Faith. *Rom 8.1, There is therefore no condemnation to those who are in Christ Jesus*. ***4.*** It is expressly pronounced by the Spirit of God witnessing to our spirits our reconciliation with God. *Rom 5.5, The love of God is shed abroad in our hearts by the Holy Spirit that is given to us*. In this testimony of the Spirit, justification itself does not properly consist of an actual *perceiving* of what was granted before as it were, by a reflected act of Faith.[424]

10. It is a gracious sentence, because it is not properly given by the Justice of God, but by his grace. *Rom 3.24, Freely by his grace*. For by the same grace whereby he called Christ to the office of Mediator, and drew the elect to Union with Christ, God accounts those already drawn and believing, to be *just* (justified) by that Union.

11. Justification is for Christ's sake. *2Cor 5.21, That we may be made the righteousness of God in him*; for the obedience of Christ is that righteousness in respect to which the grace of God justifies us; no differently than the disobedience of Adam was that offense in respect to which the justice of God condemned us, *Rom 5.18*.[425]

12. Therefore the righteousness of Christ is imputed to believers in justification. *Phi 3.9, That I may be found in him, not having my own righteousness which is of the Law, but that which is by Faith of Christ, the righteousness of God through Faith*.

13. But because this righteousness is ordained by God to that end, and by his grace it is approved and confirmed so that sinners can

stand before him through this righteousness, it is therefore called *the righteousness of God, Rom 10.3*.[426]

14. But this justification is for Christ, not absolutely considered,[427] in which sense Christ is also the cause of our vocation.[428] Rather, this justification is for Christ, as apprehended by our Faith, which follows our Calling as an effect of it; and his righteousness being apprehended by Faith, justification follows. This is also why Righteousness is said to be "of Faith," *Rom 9.30; 10.6*; and Justification is said to be "through Faith," *Rom 3.28*.[429]

15. This *justifying* Faith[430] is not that general Faith by which (in the understanding) we yield assent to the truth revealed in the Holy Scriptures; for that does not properly belong to those who are justified, nor does it produce those effects which everywhere in Scripture are given to justifying Faith.

16. Nor is it (properly speaking) that special confidence whereby we apprehend remission of sins, and justification itself — for justifying faith goes *before* justification itself, as the cause goes before the effect. But Faith *apprehending* justification necessarily presupposes and *follows* justification, as an act follows the object about which Faith is exercised.

17. Therefore, that Faith is properly called *justifying Faith*, by which we rely upon Christ for remission of sins and for salvation. For Christ is the adequate [431] object of Faith, as Faith justifies. And Faith does not justify other than as it apprehends that righteousness by which we are justified. But that righteousness is not in the truth of some phrase to which we yield assent, but in Christ alone, *who is made sin for us, that we might be righteousness in him. 2Cor 5.21*.

18. From this come those Sermons so often repeated in the New Testament, which show that justification is to be sought in Christ alone: Joh 1.12; 3.15-16; 6.40, 47; 14.1, 6; Rom 4.5; 3.26; Act 10.43; 26.18; Gal 3.26.[432]

19. This justifying Faith of its own nature produces and has joined with it, a special and certain *persuasion* of the grace and mercy of God in Christ. For this reason, justifying Faith is often not wrongly described by the orthodox using "persuasion," especially when they

oppose that *general* Faith to which the Papists ascribe all things. But ***1.*** This persuasion, as touching the sense of it, is not always present. For it may and often does come to pass, either through weakness of judgment or through various temptations and troubles of mind, that the one who truly believes, and is justified by Faith before God, may still think for a time (according to what he feels) that he neither believes nor is reconciled to God. ***2.*** There are different degrees of this persuasion, so that all believers do not have entirely the same assurance of the grace and favour of God; nor do the same believers have that same assurance at all times; yet they cannot properly affirm this persuasion of justifying Faith, without a great deal of detriment to that consolation and peace which Christ has left to believers.[433]

20. Justification absolves us from sin and death, not by immediately taking away the blame, or the stain, or all the effects sin; but by taking away the guilt and the obligation to undergo eternal death. *Rom 8.1, 33, 34, There is no condemnation; who shall lay anything to their charge? Who shall condemn?*

21. Nor yet does Justification so take away the guilt, that it takes away the punishment which the sin deserves, and which (the sin itself remaining) can in no way be taken away; but it so takes away the guilt, that it takes away the revenging pursuit of sin's desert,[434] or its deadly *effects*.

22. This absolution from sins is called (in a different respect, but in the same sense) in Holy Scriptures, REMISSION, REDEMPTION, and RECONCILIATION, Eph 1.6-7.[435] For just as the state of sin is considered bondage, or as a certain spiritual captivity in respect to the guilt of it, so justification is called *Redemption*; and just as the state of sin is considered subjection to punishment, so justification is called *Remission* of sins, and also passing by, blotting out, disburdening, taking away, casting away, removing, and casting them behind the back, R*om 4.7; Col 2.14; Mic 7.18; Isa 43.25; 38.17; Psa 32.1-2*. And as the same state is considered a certain enmity against God, so justification is called *Reconciliation*, *Rom 5.10*; and as it is a certain "winking" at sin, *Lev 20.4*,[436] so justification is called a COVERING *of sin*, *Psa 32.1-2*.

23. But not only are the past sins of justified persons remitted, but also in some way those that are to come. *Num 23.21,*[437] *He sees no iniquity in Jacob, nor perverseness in Israel*, because justification has left no room for condemnation. *Joh 5.24,*[438] *He that believes has eternal life, and shall not come into condemnation*; and it certainly and immediately adjudges one to eternal life. It also makes all that remission which was obtained for us in Christ, to be actually ours. Nor can past and present sins be altogether and fully remitted, unless sins to come are in some way remitted also.

24. But there is this difference: that past sins are remitted by a formal application, but sins to come are remitted only virtually; past sins are remitted in themselves, but sins to come are remitted in the subject or person who is sinning.

25. Yet those who are justified daily desire the forgiveness of sins, ***1.*** Because the continuance of this grace is necessary to them. ***2.*** So that the sense and manifestation of it may be more and more perceived, as individual sins required. ***3.*** So that the execution of that sentence which is pronounced in justification, might be matured and furthered.

26. Besides the FORGIVENESS OF SINS, there is also required an IMPUTATION OF RIGHTEOUSNESS, *Rom 5.18-19; Rev 19.8; Rom 8.3-4.* [439] This is because there may be a total absence of sin, where notwithstanding, there is not that righteousness which must come in place of justification.[440]

27. But this righteousness is not to be severally sought in the purity of the nature, birth, and life of Christ; but it arises out of all the obedience of Christ, *together with* remission of sins: just as the same disobedience of Adam has both robbed us of original righteousness, and also made us subject to the guilt of condemnation.

Chapter 28.
Of Adoption.

1. Adoption is the gracious sentence of God whereby he accepts the faithful for Christ's sake, into the dignity of Sons. *Joh 1.12. As many as received him, to them he gave power to be made the Sons of God, to those who believe in his name.*

2. It is called a "gracious sentence of God," because it manifests the gracious will of God toward men. *1Joh 3.1, See what love the Father has shown to us, that we should be called the Sons of God.*

3. This sentence is pronounced with the same difference in degrees as justification.[441] For it was first in God's predestination. *Eph 1.5, He has predestined us, that he might adopt us to be Sons.* Afterward it was in Christ. *Gal 4.4-5, God has sent forth his Son, that we might receive adoption.* After that it was in believers themselves. *Gal 4.6, And because you are Sons, God has sent forth the Spirit of his Son into your hearts, crying "*Abba*, Father."*

4. Adoption is properly said only of the faithful that are called and justified, *Joh 1.12*.[442] For by adoption we are not made *just*, which would necessarily follow if adoption were part of justification itself (as some would have it); nor is it being called to Christ. Rather, it is a certain excellent dignity flowing from the application of Christ. *Rom 8.17, Heirs together with Christ.*

5. Yet calling and justification serve as a foundation for this relation of Adoption: for the right of Adoption is obtained by Faith, and by the righteousness of Faith, *Joh 1.12*.

6. But although Adoption follows upon Faith, it does not immediately follow — justification comes between. For Adoption, of its own nature, fore-requires and pre-supposes the reconciliation which is found in Justification.

7. Hence, all the faithful expect Heaven by a double-title, as it were; namely by the title of *Redemption*, which they have by justification, and by the title of *Sonship*, which they have by adoption.

8. Yet this ought to be understood in such a way, that the title of *Redemption* is a foundation of this right; and *Adoption* adds a

certain manner of excellence and dignity to it.

9. From this arises the FIRST DIFFERENCE between Divine and human Adoption: for human Adoption concerns a person who is *stranger*, who has no right to the inheritance except by force of Adoption. But the faithful, who have no right to the inheritance of life by natural generation, yet have this right adjudged to them by virtue of Regeneration, Faith, and Justification.

10. From this also follows the SECOND DIFFERENCE: that human adoption is only an extrinsic denomination,[443] and it communicates those things which are external; but Divine adoption is a relation so real, that it is also founded in an intrinsic action, and it communicates a new inward life.

11. This Adoption is made for Christ's sake, because Christ not only deserved it as Redeemer — *Gal 4.5, That he might redeem them to receive the adoption of Sons* — but being already applied by Faith, he is also the bond of this Union. *Rom 8.17, 29, Heirs of God, co-heirs with Christ; to be conformed to the Image of his Son*.

12. For as Christ in Justification is applied as a garment to cover our sins, so in Adoption he is applied as a brother and Prince of our salvation. *Heb 2.10-13, Many Sons; the Prince of Salvation. He that sanctifies, and those who are sanctified, are all of one. He is not ashamed to call them Brethren. Behold, I and the children whom God has given me*.[444]

13. This application and conjunction is so near, that although Christ is properly the only "natural" Son of God, and much more the first begotten of God, yet by this grace of Adoption and communion with Christ, all the faithful are also said to be the first begotten of God. *Heb 12.22-23, You have come to the universal assembly and meeting of the firstborn who are written in Heaven*.

14. From this it also appears that believers are the Sons of God in a far different manner than Adam was the Son of God in the first Creation. *Adam* might *metaphorically* be called the Son of God, because of that dependence which he had on God, combined with that similitude and Image to which he was created.[445] Yet he was not the Son of God by this *mystical* conjunction and communion with Christ, who is the *natural* Son of God.[446]

15. From this arises the THIRD DIFFERENCE between human adoption and divine. Human adoption was brought in for lack of a natural Son; but the divine Adoption is not from any lack, but out of an abundant goodness, whereby a likeness of a natural Son and a mystical conjunction with him, is communicated to the adopted Sons.

16. That dignity which this Adoption brings with it, not only far exceeds that common relation whereby God is said to be the Father of every Creature, but also that relation which we had before the Fall, because that relation was weak; but by reason of the band,[447] this relation remains forever. *Joh 8.32, The servant does not abide in the house forever, but the Son abides forever*.

17. Hence the Name of God and of Christ are pronounced upon the faithful by a special right and reason, *1Joh 3.1*;[448] just as Jacob taking the sons of Joseph into adoption would have them called by his name, *Gen 48.5*.[449]

18. Hence also, the faithful are taken as it were, into God's Family, and are of his household, *Gal 6.10*.[450] That is, they may always be under the fatherly tuition of God, depending upon him for nourishment, education, and perpetual conservation: just as in olden times among the *Hebrews*, adoption was often testified of in no other way than by nurturing and educating their next of kin in blood, *Est 2.7*.[451]

19. Together with the dignity of SONS, there is also joined the condition of HEIRS. *Rom 8.17, If sons, then also heirs*. But this inheritance to which the faithful are adopted, is eternal blessedness. This is why sometimes in Scripture adoption comprehends all that glory which is prepared for the faithful, and is expected by them in Heaven. *Rom 8.23, Looking for our adoption, the redemption of our bodies*.

20. Therefore eternal blessedness pertains to the faithful; and it is communicated to them, not out of justice for their deserts, but from that grace by which they are taken into the number of sons. *Gal 3.29, If you are Christ's, then you are Abraham's seed, and heirs by promise*.

21. From this arises a certain FOURTH DIFFERENCE between human adoption and divine: for human adoption is ordained that the Son might succeed the Father in the inheritance; but divine adoption is not ordained for *succession*, but for *participation* in the assigned inheritance — because both the Father and his first begotten Son live forever, and so it allows no succession.

22. A proper adjunct of this adoption is the *testimony of the Spirit* which is given to the faithful, whereby this dignity is sealed together with the inheritance which is to be expected from it; and it is called the SPIRIT OF ADOPTION, *Rom 8.15, 16, 23; Gal 4.5-7.*[452]

23. But the Spirit is said to be communicated to the faithful, not because Faith goes before all operations of the Spirit (as some unskillfully gather) — for the very first regeneration and conversion is plainly attributed to the Holy Spirit by Christ. *Joh 3.5, 6, 8, Born of the Spirit.*[453] — but because it is only after believers have already believed, that they receive this operation of the Holy Spirit whereby they are sealed, as with an earnest of their inheritance. *Eph 1.13-14; 4.30; Gal 3.14.*[454]

24. And from this it also sufficiently appears that *assurance of salvation* is not properly *justifying Faith*, but rather a *fruit* of that Faith; because the Apostle expressly says, *After you believed, you were sealed, Eph 1.13.*

25. The ***first fruit*** of adoption is that Christian liberty whereby all believers are set at liberty by a manumission,[455] as it were, from the bondage of the Law, sin, and the world. *Joh 8.32, 36, If the son shall set you free, you shall be free indeed.*[456] *Rom 6.22, Being freed from sin, we are made servants of God; Gal 4.26, the Jerusalem which is above is free, which is the mother of us all; Heb 2.15, That he might set at liberty those who for fear of death were subject to bondage all their lifetime.*

26. The ***second fruit*** of adoption is that the faithful, partaking of the dignity of Christ, are also made by him Prophets, Priests, and Kings, as it were, *Rev 1.6.*[457]

27. The ***third fruit*** of adoption is that all the Creatures,[458] and those things which are done by them, are either subject to the

dominion and pure use of the faith (*Tit 1.15; 1Cor 3.21-22* [459]), or else they perform the office of Ministry for them, as it is affirmed about the Angels, *Heb 1.14*;[460] or at least it turns to their good, *Rom 8.28*.[461]

Chapter 29.
Of Sanctification.

So much for the relative change of the condition of the faithful in Justification and Adoption — the real change follows, whereby Justification is manifested and, as touching its effects as it were, committed to execution.

1. The real change of state is an alteration of qualities made in man himself. *2Cor 5.17, Old things have passed away; all things have become new*.

2. But because this alteration does not consist in relation and respect to another, but in real effecting, it therefore allows for different degrees of beginning, progress, and perfection. *2Cor 4.16, The inward man is renewed day by day*.

3. This alteration of qualities either respects that good which is just and honest, and is called *Sanctification*; or that good which is profitable and honorable, and is called *Glorification*. *Rom 6.22, You have your fruit in holiness, and the end is everlasting life*.

4. SANCTIFICATION is the real change of a man from the filthiness of sin, to the purity of God's Image. *Eph 4.22-24, To put off, as touching the old way of life, that old man which corrupts itself in the deceitful lusts; and to be renewed in the spirit of your mind; and to put on that new man who is created according to God, in righteousness and true holiness*.

5. For as by justification a believer is properly freed from the guilt of sin, and has life adjudged to him — the title to which life is determined in adoption — so by sanctification the same believer is freed from the filthiness and stain of sin, and the purity of God's Image is restored to him.[462]

6. For here, *Sanctification* is not to be understood as a separation from common use, and consecration to some special use. This is the sense in which the word is often taken in Scripture, sometimes setting forth only the outward separaton, and sometimes also setting forth the inward and effectual separation. For if it were so, it may be

extended to our *calling*, or to that first *regeneration* whereby Faith is communicated as a principle of new life. It is this sense in which Regeneration and Sanctification tend to be confounded by most. But Sanctification is to be understood as that change of a believer whereby he has righteousness and inherent holiness communicated to him. *2Thes 2.13, Through Sanctification by the Spirit*.[463]

7. For God himself manifestly witnesses that holiness is a gift of inherent grace. *Jer 31.33, I will put my Laws into their mind, and I will write them in their heart. Eze 36.26-27, I will give you a new heart, and I will put a new spirit in the midst of you*.[464]

8. But this Sanctification is distinguished from that change of a man which is proper to the calling of a man in Faith and repentance. In that latter change, Faith is not properly considered as a quality in the man, but only in relation to Christ. Nor is repentance considered there as a change of disposition in the man, or else it would be identical with Sanctification; rather there, repentance is to be considered as a change of the *purpose* and *intent* of his mind. But here, a real change in the man himself, in his *qualities* and *dispositions*, is being looked at.

9. It is called a *real change*, so that it may be distinguished not only from Justification, but also from that sanctification which comes by Justification,[465] such as the sanctification (setting apart) of the seventh day;[466] and also from what relates to a sign, as in the sanctification of the elements in the Sacraments; or lastly, from that which comes by manifestation, in which manner God himself is said to be sanctified by men, *1Pet 3.15*.[467]

10. Sanctification is of the whole man, not some one part of him. *1Thes 5.23, Now the God of peace himself sanctifies you wholly, and your whole spirit, soul, and body be preserved blameless to the coming of our Lord Jesus Christ*. Although so much of a man, *tantum & totum*,[468] or that whole that is in man, is not soon changed.

11. But although the whole man is a partaker of this grace, yet Sanctification first and chiefly agrees to the *soul*; and afterward, from the soul it is derived to the *body*, as the body is capable by that obediential power with which, together with the soul, it is subject to

the will of God. So also in the soul, first and properly it agrees to the *will*, from which it is derived into other faculties according to the order of nature. *Deu 30.6, The Lord your God shall circumcise your heart, and the heart of your seed, to love the Lord your God with all your heart, and with all your soul, that you may live. Rom 2.29, The circumcision of the heart.*

12. Sanctification is the change of a man *from sin*, to distinguish it from that sanctification which is — *A contrario merè negative* — from the mere negative contrary, such as that change which is attributed to the human nature of Christ, which is said to be sanctified or made holy, even though the nature of Christ was never defiled with sin.

13. The term from which this change proceeds,[469] refers to the removal of filthiness, corruption, or the blot of sin. *2Cor 7.1, Let us purge ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.*

14. The term *toward which* this change proceeds, is the purity of God's Image, which is said to be framed or created again in knowledge, righteousness, and holiness, *Eph 4.24*;[470] Or conformity to the Law of God, *Jas 1.25*;[471] newness of life, *Rom 6.4*; the new creature, *2Cor 5.17; Gal 6.15*; and the Divine nature, *2Pet 1.4.*

15. It is called *the new and Divine creature*, ***1.*** Because it is not produced by those principles which are in us by nature, as the craft of all arts is produced by industry and learning; but it is produced out of a new principle of life, communicated to us by God in our calling. ***2.*** Because our natural disposition is altogether of another kind than it was before. ***3.*** Because in its measure, it resembles that highest perfection which is found in God.

16. There are TWO DEGREES of this *Sanctification*. The one in this life is generally called INFANCY [or childhood], *1Cor 13.11-12; Eph 4.14; 1Pet 1.14.*[472] This is because such a variety of sanctification is found in this life, that if some of those who are sanctified are compared with others, or with themselves at different times while they live here, some may rightly be called *infants*, and others *grown men*, *Heb 5.13-14.*[473] Yet the highest degree which we attain to in this life is only a beginning of the holiness that is promised and is to be

expected. The other degree is called a MAN'S AGE, and PERFECT AGE [or maturity], *Eph 4.15; 1Cor 13.11; Phi 3.12*, [474] because in the life to come, the motion and progress of sanctification ceases — only rest and perfection is found. So that in this life we are more properly said to have sanctification than holiness; and in the life to come, to have only holiness, and not sanctification.

17. Sanctification therefore has TWO PARTS: one in respect to the term *mortification*, and the other in respect to the terms *vivification* and *resurrection*, *Rom 8.5-6*.[475]

18. MORTIFICATION is the ***first part*** of Sanctification whereby sin is wasted.[476] *Col 3.3, 5, You are dead; therefore mortify your earthly members*.

19. The meritorious and exemplary cause of it is the Death of Christ. *Rom 6.5-6, Being grafted into the likeness of his death; knowing this, that our old man is crucified with him*.

20. The *principal* cause at work is the Spirit of God who communicates the efficacy of Christ's death to the faithful. *Rom 8.13, If by the Spirit you mortify the deeds of the body, you shall live*.

21. The *administering* cause is Faith itself. *Rom 6.17, From the heart you have obeyed that form of doctrine to which you were delivered*.

22. From this mortification in all those who are sanctified, follows a denial of themselves and the World. *Luk 9.23; Gal 6.14*.[477]

23. Thus arises that inward difference between the sin which remains in the faithful, and that which remains in others. In others, sin is reigning, prevailing, and predominating; but in the faithful it is broken, subdued, and mortified.

24. VIVIFICATION is the ***second part*** of Sanctification, whereby the Image or life of God is restored in man. *Col 3.10; Eph 4.24; Ro 12.2,*[478] *Having put on the new man, be transformed by the renewing of your mind*.

25. The *exemplary* cause is the Resurrection of Christ. *Col 3.1, You are risen with Christ*.

26. The *principal* cause at work is the Spirit of God which raised Christ from the dead. *Rom 8.11, If the Spirit of Him that raised Jesus*

from the dead dwells in you…

27. The *administering* cause is Faith. *Gal 2.20, The life which I now live in the flesh, I live by the Faith of the Son of God.*

28. From this *Vivification* in those who are sanctified, there arises such a strong tie, as to be wholly addicted to God and Christ. *2Cor 8.5, They give themselves to the Lord.*

29. Because this sanctification is imperfect while we live here as infants, all the faithful are therefore informed with both sin and grace. For the perfection of sanctification is not found in this life, except in the fantastic dreams of some persons. *1Joh 1.8, If we say we have no sin, we deceive ourselves, and there is not truth in us.*

30. In Scripture, Sin — or the *corrupted part* which remains in those who are sanctified — is called the old man, the outward man, the members, and the body of sin. Grace — or the *renewed part* — is called the new man, the spirit, the mind, etc.

31. From these [two opposing parts] follow two things. ***1.*** A spiritual war which is made continually between these parties. *Gal 5.17, For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another.* ***2.*** A daily renewing of repentance.[479]

32. That flesh which remains in the regenerate, is not only in the vegetative and sensitive appetite,[480] but also in the will and reason itself, *1Thes 5.23*.[481]

33. The flesh, or this concupiscence,[482] is the true and proper reason for sin in the regenerate themselves, Rom 7.[483]

34. Even the best works of the Saints are infected with this corruption, so as to need some remission of sin.

35. Yet the good works of the regenerate are not to be called *sins*, but *defiled with sin*.

36. This defilement of their good works (because of Justification) does not keep them from being accepted by God so as to be rewarded.

37. That fight which is found in wicked men between conscience and the will, is not the striving of the Spirit against the flesh, but of the

flesh fearing, against the flesh desiring.[484]

Chapter 30.
Of Glorification.

In the former disputation we spoke of sanctification, which is one part of the alteration of qualities which respect that good which is just and honest; the other part follows: namely, Glorification, which respects that good which is profitable and honorable.

1. Glorification is a real transmutation of a man from misery, or the punishment of sin, to eternal happiness. *Rom 8.30, And whom he justified, those he glorified.*

2. It is called a real *transmutation* so that it may be distinguished from that blessedness which is either virtual only, as in Election, Calling, Justification, and Adoption; or which is declarative in holy works. *Rom 4.6, David declares that man to be blessed to whom God imputes righteousness*, etc. *Psa 65.4. Blessed is he whom you choose and bring to dwell in your Courts. Mat 5.3, Blessed are the poor in spirit, etc.*

3. In respect to the term from which a man is delivered — misery or the punishment of sin — glorification is called a *Redemption*, *1Cor 1.30; Eph 1.14; Gal 3.13; Heb 9.14-15.*[485]

4. This redemption is a real delivering from the evils of punishment, which indeed is nothing other than the execution of the sentence of Justification; for in Justification, as we are judged to be just, so we are judged to have life. Now by real communication, Glorification makes that life that was judged and pronounced ours, to be ours actually and by possession.

5. It is said to be *real*, so that it may be distinguished from that redemption which is in the payment of the price of redemption, and in its application to justification; mention is made of this in *Eph 1.7; Col 1.14.*[486]

6. In the Scriptures it is also usually called *deliverance* and *preservation* from the wrath of God, from death, and from the kingdom of darkness.

7. In respect to this term, it is called beatification, blessing, eternal life, glory, Glorification, the kingdom of our Lord and Saviour Jesus Christ, and an immortal inheritance, *Eph 1.3; Joh 3.36; 6.47; 2Pet 1.3, 11; 1Pet 1.4; 5.10*.

8. The ***first degree*** of this Glorification begun, is the apprehension and sense of the love of God, shining forth in Christ upon the communion which the faithful have with him. *Rom 5.5, The love of God is shed abroad in our hearts by the Holy Spirit which is given to us*.

9. Hence there arises a certain friendship between God, Christ, and the faithful. *Joh 15.15, I have called you friends, because all that I have heard from my Father, I have made known to you. Jas 2.23, Abraham was called the friend of God*.

10. The ***second degree*** of Glorification begun, is undoubted hope and expectation of the enjoyment of all those good things which God has prepared for his. *Rom 5.2, We rejoice under the hope of the glory of God*.

11. From this is the freedom to come to God with boldness, *Eph 2.18; 3.12; Heb 10.22*.[487]

12. Up to here pertains the *assurance* of perseverance, and also salvation, *Rom 8.38*.[488]

13. For this ASSURANCE is sealed to all true believers, as touching the thing itself, which is called a *certainty of the object*; but as touching its perception, which is called a *certainty of the subject*, it is not always present to all; yet it may be gotten by anyone without special revelation; and it also ought to be sought by all; so this certain confidence, rightly grounded, has nothing in common with *presumption*.

14. This certainty is grounded upon and confirmed to the faithful by the Word, the seals, by oath, and by the earnest of God himself, *Heb 6.17. Willing to abundantly show to the heirs of the promise the immutability of his counsel, God bound it by an oath, so that by two immutable things we may have strong consolation. Eph 1.13, You are sealed with that Holy Spirit of promise, which is the earnest of our inheritance*.

15. This truth is perceived and made certain to us, ***1.*** By a certain spiritual sense, whereby the grace of God now being present, makes its presence manifest and evident to the believer. ***2.*** By the gift of discerning, whereby believers distinguish true grace from the mere show of it. ***3.*** By the discourse and testimony of the conscience, whereby grace and salvation are no less sealed to the faithful, than sin and death are to unbelievers. ***4.*** The Spirit of God himself so confirms all these ways of perceiving, that they have the same certainty that Faith has. *Rom 8.16, The Spirit itself witnesses with our spirit, that we are the Sons of God. 1Cor 2.12, We have received the Spirit which is of God, that we may know the things which God has freely given us. 2Cor 13.5, Test yourselves, whether you are in the Faith; examine yourselves. 1Joh 4.16, We know and believe the love which God has towards us.*

16. This certainty follows upon perceiving FAITH and REPENTANCE, where the free covenant of God is rightly understood, *2Cor 13.5.*[489]

17. If either of these is lacking, this certainty is taken away as touching its perceiving; so that the one who rightly understands the promise of the covenant cannot be sure of his salvation unless he perceives in himself truth Faith and Repentance. Nor can the one who feels he truly believes and repents, be sure of his perseverance and salvation unless he also understands by the covenant, that God will mightily preserve those who believe and repent, even to the end.[490]

18. Therefore, certainty of salvation is not anyone's, nor is it otherwise perceived, except by those who, together with Faith, keep a good conscience; and that is while they keep it from any grievous wound which, by those sins, would bring to waste the conscience.

19. Hence, as Faith and a good conscience flourish or languish in men, so also this certainty is either confirmed or diminished, *Psa 51.*[491]

20. Therefore those without any sense or care of Faith and Repentance, who certainly hope for salvation, presume in their hoping, and in hoping they perish.

21. From this certainty arise *consolation*, *peace*, and unspeakable *joy*, *Rom 5.2; 1Pet 1.8; Rom 14.17; 2Cor 1.5*;[492] these are the

firstfruits of glory, *Rom 8.33*.[493]

22. CONSOLATION is an easing of fear and of oppressing grief, *2Cor 1.4*. [494] Yet it sometimes contains, by a Synecdoche, the beginning of all salvation, *Col 2.2*.[495]

23. PEACE is a quieting of the mind, which arises partly from deliverance from evils, and partly from the presence or hope of contrary good things, *Phi 4.7*.[496]

24. When peace is joined with grace in the Apostle's salutations, then it sets forth all that felicity which is communicated to the faithful by the favour of God.[497]

25. JOY is that delight which is perceived from the conjunction and communion of the chief good.[498]

26. Hence, eternal life itself is called *joy*. *Mat 25.21; Joh 15.11*.[499]

27. The ***third degree*** of Glorification begun, is in partaking of the spiritual gifts of grace with abundance or overflowing. *Col 2.2, 7, 10,*[500] *With all riches of the full assurance of understanding; abounding in Faith; complete*.

28. Hence, the abundance of grace is said to minister a large entrance into the Kingdom of God, *2Pet 1.8, 11*.[501]

29. The ***fourth degree*** of Glorification begun, is in the experience of the good will or kindness of God. *Psa 31.19, How great is your goodness which you lay up for those who fear you. Psa 65.4, We are satisfied with the goodness of your House, with the things of your holy Temple*.

30. Up to here pertains that fatherly providence of God, whereby he watches over the wicked for evil; in this respect in Scripture, the good Hand of God is said to be with his, *Neh 2.8*.[502]

31. Hence, *all things work together for good to those who love God, Rom 8.28*.

32. From sensing these things, the faithful are rooted and grounded in the love of God, *Eph 3.17*.[503]

33. PERFECT GLORIFICATION is in the taking away of all imperfection from soul and body, and in the communication of all perfection. This

is granted to the soul immediately after its separation from the body, *2Cor 5.2; Phi 1.13; Heb 2.12, 23*.[504] But it is not ordinarily granted to the soul and body jointly before that Last Day, in which all the faithful shall be perfected together in Christ, *Eph 4.13; Phi 3.20-21*.[505]

Chapter 31.
Of the Church mystically considered.

Thus much of the application of Redemption considered in itself. The subject to which, and manner by which this application is made, follow.

1. The Subject of Redemption is the Church.[506] *Eph 5.2, 5.26-27, Christ loved the Church and gave himself for it, that he might sanctify it, purified by him with the washing of water through the Word; that he might make it glorious for himself; that is, a Church not having spot or wrinkle or any such thing, but that it might be holy and unblameable*. Thus Election, Redemption, Vocation (Calling), Justification, Adoption, Sanctification, and Glorification properly belong to the same subject — that is, to the same specific men who make up the Church. *Joh 17.9, I pray for them; I do not pray for the World, but for those whom you have given me, because they are yours.*[507] *Rom 8.29-30, For whom he has foreknown, those he predestined*, etc.

2. Yet the Church is so considered a *subject* in respect to this application of Redemption, that it is also an *effect* of that same application. For it is not first actually a Church, and afterward made partaker of Union and communion with Christ; rather, because it is united to Christ, it is therefore the Church of Christ.

3. And this is the reason why we can neither explain nor understand the nature of the Church, unless those things which pertain to the application of Christ are first explained and perceived.

4. The elect, before they can be grafted into Christ, are in themselves not of the Church, other than by that power which in its own time will certainly come to act, by reason of God's intention and his transaction with Christ; because that remote power which is common to all elect men, is certainly determined in God.

5. Therefore those orthodox Divines who define the Church as a company of elect persons, either understand that term to mean those who are called according to election, or else they define the Church not only as it actually exists, but also as it is to be hereafter.[508]

6. That first thing which actually makes a Church is *Calling*; from this it has taken both its name and its definition.[509]

7. For the Church is a company of men who are *called*: *1Cor 1.24* with *1Cor 10.32*.[510] They are *called, both Jews and Greeks. To the Jews, to the Greeks, and to the Church of God*. But because the end of calling is Faith, and the work of Faith is engrafting into Christ, and this Union with Christ brings with it communion with Christ, the Church is therefore defined in the very same sense as a company of believers; a company of those who are in Christ; and a company of those who have communion with Christ.

8. But as Faith respects Christ, so by Christ, Faith also respects God. So this Church which exists by Faith is referred to Christ as to its head, and by Christ it is referred to God.[511] This is why the Church is called the *body of Christ*, *Col 1.24*;[512] and also the *Church of God*, *1Cor 10.32*; the *Kingdom of Christ*, Col 1.13;[513] and the *Kingdom of God*, *Rom 14.17*.

9. It is called a *company*, because it consists properly in a multitude joined in fellowship together, or a community of many — not in some specific one who is called, *Eph 4.16*.[514] It is called a body fitly joined and compacted together,[515] of various members; and for this reason it is often called in Scripture a House, Family, City, Kingdom, Flock, etc.

10. This COMPANY is restricted to men, because the good Angels, although in some respect they pertain to the Church by reason of that Union they have with Christ, and because of the grace of conservation communicated by him, yet they are not *homogeneal* members of the redeemed Church.

11. The form or constituting cause of this Church must be something which is found alike in all the called; but this can be nothing other than a relation. Nor does any relation have that force besides that which consists in a chief and intimate affection for Christ. But there is no such thing in man besides Faith. Faith therefore is the form of the Church.

12. For Faith, as it is in every believer distributively, is the form of those who are called; but as it is considered in all believers

collectively, it is the form of the company of those who are called; that is, the Church.

13. The same believing men, considered severally or distributively, are the *called of God*; they are also the *Church of God*, as they are jointly or collectively considered in a company.

14. Hence all those promises of God which are made to the Church in the Scriptures, and which contain essential blessings, also pertain to every believer.

15. This relation is so near, that in respect to it, not only is Christ the Church's, and the Church Christ's, *Cant. 2.16*,[516] but also Christ is in the Church, and the Church is in him, *Joh 15.4; 1Joh 3.24*.[517] So that the Church is mystically called Christ, *1Cor 12.12*; and the fulness of Christ, *Eph 1.23*.

16. Hence the Church, by a metaphor, is called the Bride, and Christ is called the Bridegroom; the Church a City, and Christ the King; the Church a House, and Christ the Householder; the Church the Branches, and Christ the Vine; finally, the Church a Body, and Christ the Head.

17. But these comparisons signify not only the Union and Communion which exists between Christ and the Church, but also the way of order whereby Christ is the beginning of all dignity, life, power, and perfection to the Church.

18. This Church is mystically one, not generally, but as it were, *Species Specialissima*, or *Individuum*; because the Church has no "kind" properly so-called. [518]

19. It is therefore called catholic, not as catholic signifies a Genus or some general thing, but as it sets forth something integrally [519] universal (as when we say the universal world), because it contains the faithful of all Nations, of all places, and all times.

20. Therefore, no part of the Church can truly be called catholic, except as it professes that Faith which is the Faith of the catholic Church; in that sense, the Ancients not only called that part of the Church which was at *Rome* "the Church," but other Churches also. As our Church at Franken may be rightly called catholic as it professes that Faith which belongs to the catholic Church.

21. The Church is divided into members according to the degrees of communion which it has with Christ; in this respect, it is called either *Militant*, or *Triumphant*.

22. The CHURCH MILITANT is that which partakes only of communion begun; and so it wrestles as yet with enemies in the field of this World. *1Cor 13.9, 12, We know in part and prophesy in part; for we see now through a Glass and darkly. 2Cor 10.4, The weapons of our warfare.... Eph 6.12-13, We wrestle, therefore put on the whole Armour of God.*

23. The CHURCH TRIUMPHANT is that which is already perfected. *Eph 4.13, Until we all come to a perfect man, to the measure of the full stature of Christ. 1Cor 13.10, After that which is perfect comes*.

24. The Militant Church is both *Invisible,* and *Visible*, namely outwardly seen or sensed.

25. But this distinction is not a distribution of the *Genus* into the *Species*,[520] as if there were one Church that is visible, and another Church that is invisible; nor is it a distribution of the whole into the members, as if one part of the Church were visible, and another part invisible. But it is a distinction of the adjuncts of the same Subject; because INVISIBILITY is an affection or manner of the Church in respect to the *essential* and *internal* form; but VISIBILITY is an affection or manner of the Church in respect to the *accidental*[521] and *outward* form.

26. The essential form is INVISIBLE, because it is both a relation which does not enter the senses; and also *spiritual*, and thus it is removed more from the senses than in many other relations.

27. The accidental form is VISIBLE, because it is nothing else than an outward profession of inward Faith, which may be easily perceived by sense.

28. This visible profession is that visible communion of the Saints which they have with Christ and among themselves.

29. The acts of communion with Christ are those visible acts by which they present themselves to God in Christ, to receive his blessings and to give their glory to him.

30. The acts of communion among themselves are all those acts by which they are careful to do good to each other, but especially those acts which directly further their communion with God in Christ.

31. Many acts of this latter kind are also to be exercised toward those who are not yet members of the Church, because by a certain power they are to be judged to belong to it.

32. This Church, as it is visible in respect to others and also comparatively, is distinguished into the Church lying *hidden*, and the Church *manifest*.

33. That which is MANIFEST is when the number is greater, and the profession is more free and public.

34. That which is HIDDEN is when the number is less, and the profession is less open; this usually occurs because of heresies, persecutions, or profane manners abounding abroad.

35. In the same respect also, the Church is purer or impurer, as the profession is more or less perfect.

36. But this profession does not depend on confession only, and the preaching of the Word, but also on receiving it, and religious obedience to it.

37. But although the Church is subject to such changes, and may leave any part of the World, yet it has never totally failed, nor shall it fail from the beginning of gathering it, to the end of the World.

38. For Christ must always have his Kingdom in the midst of his enemies, until he makes his enemies his footstool.[522]

39. Indeed, the Church never wholly ceases to be visible, for although sometimes there scarcely appears a Church anywhere that is so pure, that one may fly to it in communion of the same worship in all things; yet the Church does in some way abide visibly in that very impurity of worship and profession.

Chapter 32.
Of the Church Instituted.

1. The Church as it lives on Earth, though it is not wholly visible together, yet it is visible in its parts, both dividedly in its several members, and jointly in companies or Congregations.

2. The former visibility is by men's personal profession, which does not make a Church simply visible, but visible in certain members, or visible members of the Church, although the Church in itself, or in its ***integral state***, is not visible in the same place. *Act 19.1, Paul came to Ephesus where he found certain Disciples*.

3. That visibility which is in distinct companies or congregations, not only makes a visible Church, but touching the outward form, it makes as many visible churches as there are distinct congregations. *Rev 1.4, The seven churches. 2Cor 8.1, 19, The Churches of Macedonia, all the churches*.

4. For those congregations are similarly parts of the catholic Church, and so they partake both of the name and nature of it.

5. Therefore, a particular Church in respect to that common nature which is found in all particular Churches, is a *Species* of the Church in general; but in respect to the catholic Church, which respects the whole, it is a member compounded of various individual members gathered together; and so in respect to those members, it is also a whole.

6. Such a congregation or particular Church is a society of believers joined together by a special band among themselves, for the constant exercise of the *communion of Saints* among themselves.

7. It is a society of believers, because that same thing in profession makes a Church *visible*, which by its inward and real nature makes a Church *mystical*: and that is Faith.

8. But true Faith has holiness joined with it, which faith effectually works, *Act 15.9*.[523] And so the profession of true faith cannot be disjoined from the profession of holiness; therefore the Church is promiscuously, and in the same sense, called a society of *believers* and of *Saints*.[524] *Eph 1.1, to the Saints which are at Ephesus, and*

faithful in Christ Jesus. 1Cor 1.2, compared with *2Cor 1.1; Rom 1.7; Col 1.2*.[525]

9. Hence visible and particular Churches also, by reason of this Faith which they profess, are rightly said to be in God the Father, and in the Lord Jesus Christ, *1Thes 1.1; 2Thes 1.1*.[526]

10. It is also very probable that there is no particular Church in which the profession of the true Faith flourishes, that there is not also found in them some true believers.

11. But those who are only believers by profession, so long as they remain in that society, are members of that Church, just as they are also members of the catholic Church as touching the outward state — but not as touching the inward or ***essential state***. *1Joh 2.19, They went out from us, but they were not of us*.

12. The children of those believers who are in the Church are also to be accounted as members of the Church. *1Cor 7.14, Your children are holy*. For they are partakers of the same covenant, and of the same profession with their parents.[527]

13. Yet infants are not such mature members of the Church that they can exercise acts of communion, or be admitted to partake of all its privileges, unless there first appears an increase of Faith. But they are not to be excluded from those privileges which pertain to the beginning of Faith and entrance into the Church.

14. Believers do not make a particular Church — even though they may meet and live together in the same place — unless they are joined together by a special bond among themselves; for otherwise some one Church would often be dissolved into many, and many would also be confounded into one.

15. This bond is a *covenant*, either express or implicit, whereby believers particularly bind themselves to perform all those duties, both toward God and toward one another, which pertain to the respect and edification of the church.[528]

16. This is why in the Old Testament we so often read of the renewing of their covenant, just as there is related any solemn reformation of the Church.[529]

17. Hence, none is rightly admitted to the Church except by confession of Faith, and the promise of obedience.[530]

18. This joining together by covenant only makes a Church so far as it respects the exercising of the communion of Saints; for the same believing men may join themselves by covenant to make a City or some civil society, as they immediately respect a common civil good; but they do not make a Church except as in their constitution they respect holy communion with God among themselves.

19. Hence, the same man may make a City or political society and not a Church; or make a Church and not a City; or make both a Church and a City.

20. This is why it is that those meetings which are formally Ecclesiastical, are said to be had *in the Name of the Lord, Mat 18.20; 1Cor 5.4.*[531]

21. Nor does some sudden joining together and exercise of Holy Communion suffice to make a Church, unless there is also that constancy (at least in intention) which brings the state of a body and its members into a certain spiritual polity.[532]

22. This Church is instituted by God and by Christ. *Heb 3.3-4. He that builds the House, for every House is built by someone*; and in this respect it differs from the mystical Church. Gathering this mystical Church together into one is not prescribed to men, but performed immediately by divine operation. But gathering together an instituted Church is so performed by God that his command, and man's duty and labor, come between. *Heb 10.25, Not forsaking the assembling of ourselves together*.

23. But it is ordained by God and Christ only, because men of themselves have neither the power to institute or frame a church unto Christ, nor by the revealed will of God do they have any such power committed to them. Their greatest honour is that they are servants in the House of God, *Heb 3.5.*[533]

24. Therefore, it is not in the power of man either to take away any of those things which Christ has granted to his Church, nor to add other things to them of a similar kind — although, by all lawful means, man may and ought to provide that those things which Christ has ordained, may be furthered and confirmed.

25. But Christ has so instituted the Church that it always depends upon himself as the head; so that if it is distinctly considered without Christ, it is not a complete body.[534]

26. Hence the Church itself may not properly make new Laws for herself, of new things to be ordained; but she should only care for this: that she well finds out the will of Christ, and observes his ordinances in order and decently, with the greatest fruit of edification.

27. But because the ordinances of Christ always have a blessing of God joined with them, various promises of God are thereby made to the Church, of the presence of Christ. *Mat 18.20; 1Cor 5.4.* Thus in a special manner, he is said to be conversant with and to walk in the Churches, *Rev 2.1; Isa 31.9.*[535] And promises are made of the presence of the Holy Spirit, *Isa 59.21.*[536] So that a more ample and certain blessing of God may be expected in the instituted Church of God, than in any solitary life whatsoever.

28. Therefore those who have an opportunity to join themselves to the Church, and yet neglect it, more grievously sin not only against God in respect to his ordinance, but also against their own soul in respect to the blessing adjoined to it. And if they obstinately persist in their carelessness, whatever they may otherwise profess, they can scarcely be considered to be believers who are truly seeking the Kingdom of God.

29. The profession of the true FAITH is the most ***essential*** note of the Church.

30. This profession may, in some company, go before the solemn preaching of the Word, and the administration of the Sacraments.[537]

Chapter 33.
Of the Extraordinary Ministers of the Church.

1. Thus far of the *Subject* of the application of Redemption.[538] The *Manner* of application follows.

2. The MANNER of applying redemption consists in those things which are means of the Spirit applying Christ to us for our salvation, with all his benefits.

3. The Spirit itself applies all saving things to us, internally and most nearly, and so his manner is immediately; nor is any external means properly capable of that virtue whereby grace may be really communicated to us. Therefore, although those external means [539] morally concur and operate in the preparation of a man to receive this grace, yet they do not properly confer the grace by themselves; rather, it is the Spirit which works together with them. *1Cor 3.7, Nor is he that plants anything, nor he that waters; but God who gives power to increase.*

4. The two principal means of this sort of application are the *Ministry* and the *Holy Signs*,[540] to which, notwithstanding, there is necessarily to be joined some Ecclesiastical Discipline.[541]

5. The MINISTRY is an Ecclesiastical function whereby a man being chosen out, dispenses holy things by special right. *2Cor 4.1, We have this Ministry, as we have obtained mercy. 1Cor 1.2, Let a man so account of us as of the Ministers of Christ, and dispensers of the Mysteries of God.*

6. It is called a Ministry, because that power which is committed to Ecclesiastical men is a power of doing only by the command of Christ, and mere obedience toward him, 1Cor 4.1-2.[542]

7. A spiritual or regal power of government, whereby one works by his own liberty and will, does not belong to men, but to Christ alone.

8. Hence a Minister of the Church is bound to execute his office by himself, as one who does not have power to appoint any vicar in his place, for this would not be an action of obedience but of command.

9. Therefore, one who is a constant Minister of different churches which are necessarily to be provided for by [individual] vicars,[543] is not ministering by God's Ordaining, but by man's ambition and presumption.

10. The power is not absolute, but relative. That is, it does not consist in an absolute power to do anything, but in a right whereby one has power to do what he might not rightly and lawfully do before; and therefore it is *Potestas jurie*, a power of right.

11. But it is of special right, because it respects some special duties which are unlawful for others to do,[544] and it undertakes some common duties in a certain special manner.[545]

12. The right of the Ministry depends upon *calling*. *Heb 5.4, Nor does anyone take this honour to himself, but he that is called by God, as* Aaron *was.*

13. A CALLING is an action whereby an office is committed to someone, with the authority to Minister.

14. Therefore, they are ridiculous who ordain the calling of Ministers, but do not give them power to preach the word unless they have some new grant of authority.

15. A necessary adjunct of a calling is *fitness* for the Ministry.

16. Hence, those who are altogether unfit to fulfill the Ministry, if they are called to it by men, are the Ministers of men, and not of God. *Hos 4.6, Because you have despised knowledge, I will also despise you, that you shall not be a Priest to me.*

17. This fitness arises from a fit measure of gifts, and a ready will to undertake and execute the office.

18. From the Ministry there arises a *third state* of the Church; for as by FAITH it has its *essential* state, and by a COMBINATION it has its *integral* state, so also by the MINISTRY it has a certain ***organic state***; because it is now made fit to exercise all those operations which pertain to the good of the whole.

19. The course and direction of these operations is Ecclesiastical polity.[546]

20. The form of this polity is altogether monarchical in respect to Christ, the head and King; but as touching the visible and vicarious administration, it is of a mixed nature: partly as it were *aristocratic*, and partly as it were *democratic*.

21. Hence in the lawful Ministry of the Church, *Hierarchy* — holy principality — has no place. Rather *Hieroduly*, or holy Service, has its place.

22. Therefore one Minister is not subjected to the power of another in his dispensation, but all immediately depend on Christ; just as those Angels which are inferiors in office to others, are immediately subject to God, not to other Angels.[547]

23. This Ministry is either *extraordinary*, or *ordinary* [chap. 35].

24. EXTRAORDINARY Ministry is that which has a certain higher and more perfect direction than can be attained by ordinary means.

25. Hence such Ministers always have extraordinary gifts and assistance, so that they Minister without error.

26. The right of an extraordinary Minister is bestowed properly neither from man, nor by man, but from God alone by Jesus Christ and the Holy Spirit, *Gal 1.1*.[548]

27. Hence the calling to such a Ministry is immediate.[549]

28. Yet every extraordinary calling is not so immediate that it excludes all Ministry of men, as apparent in the calling of *Elisha* and *Matthias*; but it excludes only that Ministry which is destitute of an infallible direction.

29. This extraordinary Ministry was very necessary for the Church, because that will of God which pertains to living well to God, could not be revealed by human industry and ordinary means, as with all other Arts and Science; but it required men stirred up and sent by God, to whom he has manifested his will, that they might be to us in stead of God himself. *Exo 4.15-16, And you be to him in stead of God*.[550]

30. God has revealed his will to these extraordinary Ministers, ***1.*** By a lively voice, *Rev 1.10*.[551] To this was often added an appearance and the speaking of an Angel, or of Christ himself, as of the Angel of his

covenant.[552] ***2.*** By vision whereby, together with the word, the *Species* of the things to be declared were represented to their waking eyes. ***3.*** By dreams whereby such things were propounded to the minds of those who were asleep. ***4.*** Sometimes also by a certain special familiarity, as it were, mouth to mouth, without parable. *Num 12.6-8, If there is a prophet among you, I will make myself Jehovah known to him in a vision, and I will speak to him in a dream. My servant Moses is not so; with him I speak mouth to mouth, plainly and not in dark speeches, and he shall behold the similitude of the Lord.*

31. The manner of this revelation was so powerful, that it drew men oftentimes into an ecstasy or trance, whereby they were so caught above themselves, that they perceived nothing beside that which was propounded; nor the whole of that thing itself according to all its circumstances, *2Cor 12.2-4.*[553]

32. Yet it is so certain that the divine truth of it is often *confirmed*, and in a certain special manner, it is *sealed* to those to whom it is revealed, so as not to need another confirmation. *Gal 1.17, Nor did I return to those who were Apostles before me. Gal 2.6, Those who were highly esteemed added nothing to me*; although sometimes miracles are also added for more abundant confirmation, *Jdg 6.36-38.*[554]

33. This extraordinary Ministry is either for the first *instituting* of a Church; or for the special and extraordinary *conservation* of a Church; or finally, for the extraordinary *restoring* of a Church that has fallen.

34. The Ministry of INSTITUTING a Church always has a testimony of miracles joined with it. *Heb 2.3-4, Which at first began to be spoken, etc. God also bearing them witness, with signs and wonders, and with various miracles and gifts of the Holy Spirit, according to his will.*

35. Yet miracles do not give such a testimony to the doctrine of anyone, that it may be readily believed. For that doctrine which does not agree with the known will of God ought not to be admitted, even though it seems to be confirmed with miracles. *Deu 13.1-3, Although that sign or wonder comes to pass which he foretold you saying,*

'Let us go follow other gods,' do not listen to the word of that Prophet. Gal 1.8, Though we or an Angel from Heaven preach another Gospel besides what we have preached, let him be accursed.

36. The Ministry of CONSERVING and RESTORING the church, although it is extraordinary, and is always confirmed by miracles, yet it does not always or necessarily require a testimony of miracles; as it appears with many in the Old Testament, and in John the Baptist.

37. Extraordinary Ministers were Prophets, Apostles, and Evangelists.

38. *Wycliff, Luther, Zwinglius*, and others like them, that were the first restorers of the Gospel, were not extraordinary Ministers, properly speaking.

39. Yet they are not mistakenly called "extraordinary" by some. ***1.*** Because they performed something like those things which were done by extraordinary Ministers of old. ***2.*** Because in respect to degree, they received some singular gifts from God as occasion required, which may also be affirmed about many among the more famous Martyrs. ***3.*** Because order at that time being disturbed and decayed, they were of necessity to attempt some things out of the common course.

40. It is therefore ridiculous to require miracles of those men in order to confirm that doctrine which they propounded, seeing that such an attestation is not necessary in all extraordinary Ministers.

Chapter 34.
Of the Holy Scripture.

1. Extraordinary Ministers were raised up by God to instruct the Church not only by lively voice, but also by Divine writings, so that there might be a perpetual use and fruit of this Ministry in the Church, even when such Ministers were taken away.

2. For only those could commit the rule of Faith and Practice to writing who, by reason of the immediate and infallible direction which they had from God, were free from all error in that business.

3. They received a command from God to write, partly *externally* — both generally, when they were commanded to teach; and sometimes specially, when they were commanded to write (*Deu 31.19,* [555] *Write the Song; Rev 1.19, write those things which you have seen*) — and partly by the *inward* instinct of the Spirit. *2Pet 1.21, For prophecy did not come in olden times by the will of man, but holy men spoke as they were moved by the Holy Spirit. 2Tim 2.16, All Scripture is inspired by God.*

4. They wrote also by the inspiration and guidance of the Holy Spirit, so that the men themselves were instruments of the Spirit, as it were. In the passage mentioned before, *Jer 1.9, Behold I put my words in your mouth; Act 28.25, The Holy Spirit spoke well indeed by Isaiah the Prophet.*

5. But Divine inspiration was present with those writers with some variety; for some things to be written were altogether unknown to the writer before; this sufficiently appears in the History of Creation past, and in foretelling things to come. But some things were known to the writer before, as it appears in the History of Christ, written by the Apostles; and some of these things they knew by a natural knowledge, and some by a supernatural knowledge. In those things that were hidden and unknown, Divine inspiration performed it all by itself; in those things which were known, or the knowledge of which might be obtained by ordinary means, there was also added a religious study, God so assisting them, that they might not err in writing.

6. In all those things which were made known by supernatural inspiration (whether they were matters of right or fact), God inspired not only the things themselves, but dictated and suggested all the words in which they should be written. Notwithstanding this, it was done with such sweet tempering, that every writer might use those manners of speaking which most agreed to his person and condition.

7. Hence the Scripture is often attributed to the Holy Spirit as the author, making no mention of the Scribes. *Heb 10.15, Of which the Holy Spirit is also a witness to us*.

8. Hence also, although in the inscriptions of the holy Books, it is declared for the most part by whose labour they were written, yet there is sometimes deep silence about this matter; and that is done without any detriment to such books, or any lessening of their authority.

9. Nor does it suffice to make it a part of holy writ, if a book is written by some extraordinary servant of God, and upon certain direction of the Spirit, unless it is also publicly given to the Church by divine authority, and sanctified to be a Canon or rule of the Church.[556]

10. The thing itself which they committed to writing, as touching the sum and chief end of the matter, is nothing else than that revealed will of God which is the rule of Faith and Practice.

11. Hence all those things which, in the first disputation, were spoken about the doctrine of life revealed from God, properly agree to the Holy Scripture. For the Scripture is nothing else than that doctrine, with the manner of writing joined to it — and that manner was not to be handled there in the first disputation, but here in this place.

12. Hence the Scripture, in respect to the thing and *subject* of its meaning — that is, as it was the doctrine revealed from God — came before the Church; but in respect to the *manner* in which it is properly called *Scripture*, it came after the first Church.[557]

13. It is called the *Holy* Scripture, and κατ᾽ ἐξοχὴν,[558] the Scripture; and the writers themselves are called *holy*, partly in respect to the matter of its subject and object — which is called the true and saving will of God — and partly in respect to that direction whereby it was

committed to writing, *Rom 1.2; Eph 3.5; 2Pet 1.21, 2.21, 3.2; Rev 18.20*.[559]

14. But although various parts of the Scripture were written for some special occasion, and were directed to some certain men or assemblies, yet in God's intention, they pertain to instructing all the faithful through all ages, as if they had been specially directed to them; Hence *Heb 1.2*.[560]

15. All things which are necessary to salvation are contained in the Scriptures, and also all those things which are necessarily required for the instruction and edification of the Church. *2Tim 3.15-17. The Holy Scriptures can make you wise unto salvation, that the man of God might be perfect, perfectly furnished for every good work*.

16. Hence the Scripture is not a partial, but a perfect rule of Faith and Practice; nor is there anything that is constantly and everywhere necessary to be observed in the Church of God, which depends either on any tradition, or any authority whatsoever, that is not contained in the Scriptures.

17. Yet all things were not altogether and at once committed to writing, because the state of the Church and the wisdom of God required otherwise; but from the first writing, those things were successively committed to writing which were necessary in those ages.

18. Nor did the Articles of Faith[561] therefore increase according to the succession of times in respect to their *essence*, but only in respect to their *explication*.

19. As touching the manner of delivery, the Scripture does not explain the will of God by universal and scientific rules, but by narrations, examples, precepts, exhortations, admonitions, and promises. This is because that manner makes most for the common use of all kinds of men, and also most affects the will and stirs up godly motions, which is the chief scope of Divinity.

20. Also the will of God is revealed in that manner in the Scriptures that, although the things themselves are for the most part hard to be conceived, yet the manner of delivering and explaining them (especially in those things which are necessary) is clear and perspicuous.

21. Hence the Scriptures, especially in necessities, do not need any such explication whereby light may be brought to it from something else; but they give light to themselves, which is to be diligently drawn out by men, and communicated to others according to their calling.

22. Hence also, there is only one sense of one place of Scripture, because otherwise the sense of the Scripture would not only *not* be clear and certain, but have no sense at all; for that which does not signify one thing, signifies nothing with certainty.

23. For determining CONTROVERSIES in Divinity,[562] there is no visible power *appointed* in the Church which is, as it were, kingly or praetorian; rather a duty is laid on men to enquire; there is *bestowed* a gift of discerning, both publicly and privately; and there is *commanded* a desire to further the knowledge and practice of the known truth according to their calling, to which is also joined a promise of direction, and of blessing from God.

24. But because the Scriptures were given for the use and edification of the Church, they were therefore written in those tongues which were most common[563] in the Church at the time when they were written.

25. Hence all those books which were written before the coming of Christ, were written in *Hebrew*; for the Oracles of God were written to the *Jews*, *Rom 3.2; 9.4*.[564] And for a similar reason, those that were written afterward were delivered in the Greek tongue, because that tongue was most common in those parts where the Church first flourished.

26. Hence there is some knowledge at least of these tongues, that is necessary to the exact understanding of the Scriptures. For the Scriptures are understood by the same means that other human writings are understood: many by the skill and use of *Logic, Rhetoric, Grammar*, and those tongues in which they are expressed — except in this: that there is a singular light of the Spirit that is always to be sought by the godly in the Scriptures.

27. Yet the Scripture is not so tied to those first tongues, that it should not also be translated into other tongues for the common use of the Church.

28. But among translators,[565] neither those seventy who turned Scripture into *Greek*,[566] nor Jerome [who turned it into *Latin*], nor any like them, performed the office of a Prophet, so that he should be free from errors in translating.

29. Hence no persons are absolutely authentic, except in so far as they express the fountains by which they are also to be tried.[567]

30. Nor is there any authority on Earth whereby any version may be made *solely* authentic.

31. Hence the providence of God in preserving the Fountains has always been famous,[568] and to be adored not only that they did not wholly perish, but also that they should not be maimed by the loss of any book, or deformed by any grievous fault, when meanwhile, there is not one of the ancient versions that remains whole.

32. Nevertheless, from those human versions, we may perceive all those things which are absolutely necessary so as to agree with the fountains in their essential parts, just as all those versions that are received in the Churches usually do, even though they differ and are defective in not a few smaller things.

33. Therefore, neither should we always rest in any version that is received; but we must religiously ensure that the purest and least faulty translation be provided to the Church.

34. From all those books delivered from God, and placed, as it were, in the Chest of the Church, a perfect Canon of Faith and Practice is made, from which also they have the name of *Canonical Scripture*.

35. The Prophets made the Canon of the Old Testament, and Christ himself approved it by his Testimony. The Canon of the New Testament together with the Old, was approved by the Apostle John and sealed up, having been furnished with Divine Authority. *Rev 22.18-19, For I witness together to everyone that hears the words of the prophecy of this book: if any shall add to these, God shall lay upon him the plagues written in this book; and if any shall take away anything from the book of this prophecy, God shall take away his part out of the Book of Life*.

36. Those books which we commonly call *Apocryphal*, do not pertain to the divine Canon, nor were they rightly enough joined by men of

old to the canonical books as a certain secondary Canon. For *First*, in some of them there are manifest fables that are told and affirmed as true histories, such as *Tobit, Judith, Susanna, Bel the Dragon*, and similar ones. *Secondly*, because they often contradict both the sacred Scripture and themselves. *Thirdly*, they were not written in Hebrew, nor delivered to the Jewish Church, nor received by it, to which notwithstanding God committed all his Oracles before the coming of Christ, *Rom 9.4*. *Fourthly*, they were not approved by Christ, because they were not among those books which he set forth when he commanded his followers to search the Scriptures. *Fifthly*, they were never received either by the Apostles, or by the first Christian Church, as being part of the Divine Canon.

Chapter 35.
Of ordinary Ministers, and their Office in Preaching.

1. ORDINARY Ministry is that which has all its direction from the will of God revealed in the Scriptures, and from those means which God has appointed in the Church for its perpetual edification.

2. Hence they are called *ordinary*, because they may and are usually called to Minister by *order*, appointed by God.

3. But because in their administration, they have that Will of God which was revealed before by extraordinary Ministers as a fixed rule to them, they should not propound or do anything in the Church which has not been prescribed to them in the Scriptures.

4. Therefore they also depend on extraordinary Ministers, and are their successors as it were. For although in respect to the manner and degree, extraordinary Ministers have no successors; yet in respect to the essence of administration, ordinary Ministers perform the same office toward the Church as extraordinary Ministers did of old.

5. The right of his Ministry is usually communicated by men; and in that respect, the calling of an ordinary Minister is mediate.

6. But this is to be so understood, that the authority of administering Divine things is immediately communicated from God to all lawful Ministers; and the appointing of persons upon whom this authority is bestowed, is done by the Church.

7. But because the Church can neither confer gifts that are necessary for this Ministry, nor prescribe to God upon whom he should bestow them, the Church can therefore only choose those whom she sees fitted beforehand; for not only extraordinary Ministers, but also ordinary, are made fit by their very calling, when they were previously unfit.

8. Thus in an ordinary calling it is necessarily required that a lawful test[569] go before the calling itself. *1Tim 3.10, Let them first be tested; then let them Minister if they are blameless*.

9. Ordinary Ministry is for preserving, propagating, and restoring the Church by ordinary means.

10. There are two parts of this Ministry: ***1.*** That in the name of God, he does those things which are to be done with the people. ***2.*** That in the name of the people, he does those things with God which are to be done with him.

11. But in these, the preaching of the Word most excels, and so it has always been of perpetual use in the Church.

12. The duty of an ordinary preacher is to propound the Will of God out of the Word to the edification of the hearers. *1Tim 1.5, The end of preaching is love out of a pure heart, and a good conscience, and unfeigned faith.*

13. But because there is chiefly required a serious desire to edify the Church, he cannot be a fit preacher if he has not prepared his heart to seek the Law of the Lord, and to keep it, and to teach Israel the statutes and judgments. For one who teaches another, before and when he teaches, ought to teach himself, *Rom 2.21.*[570] Otherwise he is not fitted to edify the Church.

14. This duty is to be performed not only universally in respect to all the hearers *in common*, but also *specially*, in respect to their order, and of whatever age, as of old men, young men, servants (*Titus* chapters 2 & 3), teachers (*2Pet 1.12*, etc.),[571] indeed, everyone. *1Thes 2.11, We exhorted and comforted and charged every one of you.* [It is to be done] not only publicly, but privately also. *Act 20.20, Publicly, and from house to house.*

15. He ought to have this scope of edifying so always before his eyes, that he diligently takes heed not to turn aside from it to v*ain jangling,*[572] *1Tim 1.6*; to *striving about words, 2Tim 2.14*; to *unprofitable controversies, or speculations of science, falsely so-called, 1Tim 6.20* — but show himself to be one who *holds fast to the faithful word which tends to doctrine, Tit 1.9*;[573] and *which cannot be condemned, Tit 2.8.*[574]

16. But because the Will of God is to be propounded out of his Word, to this end therefore he is not fit for his Ministry, if he does not have his senses exercised in the Holy Scriptures, even beyond the common

sort of believers; so that he might be said, as with *Apollos*, to be "mighty in the Scriptures," *Act 18.24*. He must not trust to Postils[575] and Commentaries.

17. So that the Will of God may be propounded with the fruit of edification, these two things are necessary to be done: ***1.*** That a declaration be made of those things that are contained in the Text. ***2.*** That the application of those things be addressed to the consciences of the hearers as their condition seems to require. *1Tim 6.17, Charge those that are rich in this World, that they not be high-minded, nor trust in uncertain riches*, etc.

18. They deceive their hearers, and altogether forget themselves, if they propound a certain text in the beginning of the Sermon, as what is to be had, and afterward say many things about the text, or occasioned by the text, but for the most part draw nothing out of the text itself.

19. In declaring what truth there is in the text, it should first be explained, and then afterward what good follows from it. That first part is spent in doctrines, or documenting; this latter part in its use, or deriving profit from those doctrines. *2Tim 3 16, All Scripture is profitable for doctrine, for reproof, for correction, and instruction in righteousness*.

20. Those who invert and confound those parts, do not provide for the memory of their hearers, and they do not a little hinder their edification; because they cannot commit the chief point of the Sermon to memory, so that they may afterward repeat it privately in their families. Without this exercise, the greatest part of that fruit perishes which would otherwise redound to the Church of God by Sermons.

21. DOCTRINE is a *Theological Axiom*,[576] either consisting in the express words of Scripture, or flowing from them by immediate consequence.

22. A doctrine must first be rightly *found out*, and then afterward rightly *handled*.

23. FINDING IT OUT is by Logical Analysis, to which Rhetoric and Grammar also serve.

24. Analysis depends chiefly upon the observation of the scope or purpose, and the means by which it is attained, according to the act of Logic.

25. To this must be subjoined for confirmation, the interpretation of those things which are doubtful in the Analysis; but obvious things, those which are perspicuous[577] in themselves, neither require nor allow for a needless interpretation.

26. HANDLING a doctrine consists partly in *proving* what might be questioned by the hearers (for it is unfit to carefully confirm what all acknowledge), and partly in *illustrating* the thing that is sufficiently proved.

27. PROVING ought to be taken out of the clearer testimonies of Scripture; reasons may also be added where the nature of the thing will allow. But here, that measure is to be kept which the good[578] of the hearers will dictate.

28. ILLUSTRATION may be drawn almost from all inventive places; but contrasting[579] and comparative arguments have the chief place here.

29. Every doctrine being now sufficiently explained, we most insist that they must quickly be brought to use in this part also, unless some special reason otherwise requires; this is because it contains the end and good of the other, and it is more joined with the chief scope of the Sermon, namely the edification of the hearers.

30. Those fail, therefore, who stick to a naked discovery and explication of the truth, and by neglecting its use and practice — in which Religion and so blessedness consist — do little or nothing to edify the conscience.

31. Nor yet are *all* the doctrines which may be drawn out of the text to be propounded, or *all* the uses to be inculcated; but only those should be chosen which the circumstances of place, time, and persons teach to be most necessary; and of those, those especially are to be chosen which do most to stir up or confirm the life of Religion in the hearers.

32. Those fail, therefore, who do not care much what they say, so long as they may seem to have observed and spoken many things. It is not seldom that they do this, so that they may extort many things

out of the text which are not in it, and often draw from other places for it, bringing everything out of many things; indeed by doing so, what follows is the *subversion* rather than the *edification* of the hearers, especially when it is done by those who are more unskillful.

33. Both doctrine and use ought to be framed, as much as possible, so they have some connexion between them, and also show it. For the mind is not drawn from one thing to another without disprofit; nor is there anything that helps memory more than an order of deduction.

34. A USE is a *Theological Axiom*, drawn from the doctrine [thesis 21], showing the profit, goodness, or end of it.[580]

35. The reason for the deduction is to be clarified if it is not very plain; to this also must be subjoined a proof [581] or illustration, as the needs of the hearers and the prudence of the speaker suggest.

36. This *use* either pertains to the *judgment*, or to the *practice*, *2Tim 3.16*.[582]

37. In the JUDGMENT there is *Information*, and *Reformation* of the mind.

38. INFORMATION is the proving of some truth.

39. REFORMATION is the confutation of some error.

40. But although every truth may be taught on some occasion, yet every error is not to be refuted everywhere. For old heresies where they are already buried, are not to be dug up again so that they may be refuted; nor are wicked blasphemies to be readily repeated. This troubles and offends, especially when they are solemnly named, explained, and refuted.

41. In the practice of life, there is DIRECTION, which consists of *instruction* and *correction*.

42. INSTRUCTION is a demonstration of that life that is to be followed.

43. CORRECTION is a condemning of that life that is to be shunned.

44. After the declaration,[583] *application* ought to follow, which so greatly agrees with a derivation of uses, that it may often be mingled with the declaration.

45. To apply a doctrine to its use, is to so whet[584] and clothe some general truth with special accommodation, that it may pierce the minds of those who are present with a moving of godly affections.

46. Men are to be so pricked to the quick,[585] that they may each experience what the Apostle said, namely, that *the Word of the Lord is a two-edged sword that pierces into the inward thoughts and affections, and goes through to the joining together of the bones and the marrow*.[586] Preachers therefore ought not to be dead, but lively and effectual, so that an unbeliever coming into the Congregation of the faithful ought to be so affected, and as it were, dug through at the very hearing of the Word, that he may give glory to God. *1Cor 14.25*, *And so the hidden things of the heart are made manifest; and so falling down on his face, he will worship God, and say that God is in you indeed*.

47. But this application either respects an oppressed mind (as *consolation* to it); or fainting in the prosecution of good (as an *exhortation*); or in avoiding evil (as an *admonition*).

48. CONSOLATION is the application of some argument either to take away, or to mitigate, grief and oppressing fear.

49. In consolation, marks are profitably joined by which the conscience of a man may be assured that such a benefit pertains to him; the Minister comforts the consciences of believers with the consideration of this, adding occupations and refutations of those things which a pious and troubled mind may bring up and think of, that are to the contrary.

50. EXHORTATION is the application of an argument either to beget, cherish, and excite some inward virtue, or to further the exercise of it.

51. In an exhortation to virtue, it is very profitable to show the means which tend to beget that virtue in us; but let it all be proved by passages of Scripture and by examples, or by reasons which have a firm foundation in the Scriptures.

52. ADMONITION is the application of an argument to correct some vitiousness.[587]

53. In admonition, or dehortation[588] from vice, there may be remedies adjoined out of those places of Scripture which are most likely to prevail against those vices.

54. The manner of working in all these must be such that it has no ostentation of human wisdom, or intermingling of human affections; rather, the demonstration of the Spirit should be manifested everywhere. *1Cor 1.17, Not with skill of speaking lest the Cross of Christ be made of no effect*; *1Cor 2.1, 4, Not with excellence of speech or wisdom; not in persuading words of men's wisdom, but in spiritual and powerful demonstration; 1Cor 2.13, Not in words which man's wisdom teaches but which the Holy Spirit teaches*; for it is the word of the Spirit, the word of Life, which is preached to edification about God, which is by Faith; to which if anything is not fitly spoken or done, it is as vain as *hay and stubble, 1Cor 3.12*.[589]

55. Therefore human testimonies, whatever they are, and Histories known only to the learned, should not be intermingled except rarely (the reason also being indicated which constrains one to do so) — when urgent necessity or certain hope of fruit seems to require such a thing; much less should words or sentences of *Latin*, *Greek*, or *Hebrew* be used, which the people do not understand.

56. The purity, perfection, and majesty of the Word of God is violated while it seems to lack the mixture of human words, and with that, a scandal is given to the hearers, who being accustomed to such human flourishes, often contracting itching ears,[590] begin to loathe the simplicity of the Gospel, and will not tolerate wholesome doctrine, *2Tim 4.3*.[591]

57. We have the example of Paul, who cites a very few and brief sayings of heathen Poets, not naming the Authors, in order to convince the Gentiles to whom they were known and approved of; and that was very seldom, and only by the way. This example does nothing to enforce that necessity or profit which those urge who obtrude human testimonies frequently, and purposely, commending the authors with almost the same solemnity with which they cite the names of the prophets; and they do that among Christians who only desire to hear Christ, and do it to display some learning.

58. Also unnecessary to be followed are far-fetched Proems[592] or persuasive words of Orators; nor should they love digressions or excursions. They favour a human spirit, waste time, and exclude other things which would edify more.

59. But if any *Exordium*[593] pertaining to the present matter is used, that will have its proper place either in the declaration of the text, or in applying it to the use of the text.

60. The speech and action ought to be wholly spiritual, flowing from the very heart; showing a man very conversant in exercises of piety, who also has persuaded himself beforehand, and thoroughly settled in his own conscience, those things to which he endeavours to persuade others; and into which, finally, there is Zeal, Charity, Mildness, Freedom, and Humility, with grave authority.

61. The pronouncing of the speech must be both natural, familiar, clear, and distinct, so that it may be fitly understood; and also agreeable to the matter, so that it may move the affections. *Gal 4.20, I would now be present with you, and change my voice, because I am in doubt of you.*

62. Among others, here are two voices that are most to be criticized: the one which is heavy, slow, singing,[594] and drowsy, in which not only the words are separated with a pause, the same as a comma, but even the syllables in the same word are separated, to the great hindrance of the understanding of things.

63. The other voice which most offends here is that which is hasty and swift, which overturns the ears with too much celerity,[595] so that there is no distinct perceiving of things.

64. That type of speech, pronunciation, and action which would be ridiculous in the senate, in places of judgment, or in the Court, is even more to be avoided in a Sermon.

65. The efficacy of the Holy Spirit more clearly appears in a naked simplicity of words, than in elegance and neatness. Hence Paul said he was ἰδιώτης τῷ λόγω, rude in speech, *2Cor 11.6*. Yet if anyone has a certain outward force of speaking, he ought to use it with genuine simplicity.

66. So much affectation as appears: so much efficacy and authority is lost.

67. The sum is that nothing is to be admitted which does not make for the spiritual edification of the people; nor is anything to be omitted whereby we may in a sure way attain to that end.

68. An appendix of the Sermon is PRAYER, both before and after.

69. In Prayer going before, those general things ought to be propounded whereby the end and use of the word and preaching, and our wants, unworthiness, and duty, together with the gracious promises of God, may be so brought to remembrance that the minds of all may be stirred up humbly to seek, and to faithfully observe, the Will of God.

70. In Prayer following after, giving thanks is always to be sued, and the chief heads of the Sermon should be turned into petitions.

Chapter 36.
Of the Sacraments.

Thus much of the manner of application in the first part of it: namely in the Ministry.

1. The other part of the manner of the application of Redemption, is in the *Holy Signs*.[596]

2. A SIGN is a sensible thing.[597] Besides the show that it carries immediately to the senses, it makes another thing come into the mind along with it; and in this sense, the consideration of a sign is as large as that of a Logical argument.

3. Some signs are *natural*, some are by *institution*.

4. Yet between these two is so great a difference, that they cannot be confounded without foul error.

5. There is also a sign that is *ordinary and perpetual*, and another that is *extraordinary and temporary*.

6. In respect to the EXTRAORDINARY AND TEMPORARY, it is a sign either of things past, and called ἀναμνς εκδη[598] *Rememorativunt*, a sign of *Remembrance*; or it is a sign of things present, and called διαγνως εκδη[599] *Demonstrativum*, a *Demonstrative* sign; or it is a sign of things to come, and it is called προγνωση εκδη[600] *Proenunciativum*, a *Foretelling* sign; or finally, the sign consists of all these, so as to set forth things that are present, past, and to come.

7. In respect to its end and use, it either serves the *understanding*, and it is called *Notificans*, a NOTIFYING sign; or the *memory*, and is called *Commonefaciens*, an ADMONISHING sign; or it is for Faith also, and is called *Obsignans*, a SEALING sign; or lastly, all these together.

8. Hence a *Holy Sign* is either a bare sign, or it is a seal also.

9. A BARE SIGN is that which only represents; a SEAL is that which not only represents, but also exhibits it by *sealing*.

10. A SEAL, sealing the Covenant of God, is called a Sacrament, *Rom 4.11*.[601]

11. For it is a sign of remembrance: demonstrating, foretelling, notifying, admonishing, and Sealing.

12. Therefore a Sacrament of the New Covenant is a Divine institution, whereby with sensible signs, the blessings of the New Covenant are represented, exhibited, and applied.

13. Hence, such a Sacrament has respect to a secondary Divine testimony, whereby that primary testimony which is contained in the Covenant itself, is specially confirmed in respect to us.

14. Hence that special application of the favour and grace of God, which arises from true Faith, is very much confirmed and furthered by the Sacraments.

15. In a Sacrament, therefore, there is a *sensible* thing, and there is a *spiritual* thing.

16. The SENSIBLE thing is a sign either representing, or applying; the SPIRITUAL thing is that which is represented and applied.

17. Yet what is usually and most properly set forth by the name of a Sacrament is the outward and sensible thing itself.

18. The Sacramental sign does not have that spiritual thing to which it refers, either physically inhering or adhering to it; for then the sign and the thing signified would be one and the same.

19. Nor are they bare declaring and representing signs; rather, they *communicate* the thing itself, testifying and exhibiting the thing that is to be more communicated.

20. Hence, none but God alone can institute such a holy sign. This is because no Creature can bestow the thing signified, nor make its communication certain to us, nor finally, add that virtue to such signs by which, more than any other thing, they may be made fit to confirm Faith and Confidence, or to stir up any spiritual grace in us.

21. The thing itself which is set apart and separated for such a holy use, is properly called a *representing* sign, such as Bread and Wine in the Supper; but the use of these things is called an *applying* sign, such as distributing, receiving, eating, and drinking them.

22. Hence Sacraments do not properly exist outside of their use; that is, they are not indeed Sacraments either before or after they are applied to their use.

23. The SPIRITUAL thing which is signified by the Sacraments of the New Covenant, is the New Covenant itself; that is, Christ, with all those blessings which in him are prepared for the faithful.

24. Yet some Sacraments expressly represent a manner or some aspect of his Covenant, more than others which better represent some other manner of it.

25. But all have this in common: they seal the whole Covenant of grace to the faithful; nor do they have this use only while they are administered, but they have this use to the end of life.

26. The form of a Sacrament is that union which exists between the sign, and the thing signified.

27. This union is not corporal; nor is it imaginary; but it is a spiritual relation by virtue of which the things signified are really communicated to those who rightly use the signs.

28. For all those who are made partakers of the signs, do not partake of the spiritual thing itself; nor is there the same manner and means of partaking both.[602]

29. From this Union follows a communication of Predication,[603] whereby, ***1.*** The sign is predicated by the thing signified, as when Sanctification of the heart is called *circumcision*.[604] ***2.*** The thing is signified by the sign, as when circumcision is called *the Covenant*, and bread is called *the Body*.[605] ***3.*** The effect of the thing signified is predicated by the sign, as when Baptism is said to regenerate.[606] ***4.*** A property of the sign is predicated by the thing signified, as when breaking the Bread is attributed to Christ.[607] ***5.*** A property of the thing signified is attributed to the sign, as when sacramental eating and drinking is called *spiritual*.[608]

30. The foundation of this relation between the sign and the thing signified, arises, ***1.*** First, from the similitude or proportion of the sign to the thing signified; for such a likeness, although it does not make a Sacrament, yet it is required before those things which do make a Sacrament, and it is laid as a foundation for them. ***2.*** It arises secondly, from the word of institution, which consists of a *command* and a *promise*. The COMMAND imposes a duty of using the Creature to that holy end. The PROMISE gives us to believe that we shall not use

them in vain. But this word of institution distinctly applied with fit prayers, is called the word of consecration, of blessing, the word of sanctification, and separation. ***3.*** It is perfected with observation; and the use itself is prescribed; here this is of so great a force that if defaulted, what is most effectual for others is not a Sacrament for this or that person who is bodily present and receiving it.

31. The ***primary end*** of a Sacrament is to seal the Covenant; and that is not on God's part only, but consequently it is also on ours; that is, not only are the grace of God and his promises sealed to us, but also our thankfulness and obedience are sealed towards God.

32. Therefore, mystical signs of holy things cannot be instituted by man without prejudice and violation of the Sacraments, even though they only set forth man's duty.

33. For although such signs are not properly Sacraments, yet they are Sacramental signs; that is, they partake of the nature of Sacraments, and so they cannot be instituted by man.

34. A ***secondary end*** is the profession of Faith and Love; for there are represented in the use of the Sacraments, both that union which we have with God in Christ, and that communion which we hold with all those who are partakers of the same union; and especially with those who are members of the same Church.

Chapter 37.
Of Ecclesiastical Discipline.

An adjunct of the Word and Sacraments is Discipline: which in respect to the sum of the matter has always been one, and so it may fitly be handled in this one place.

1. Holy Discipline is a personal application of the Will of God by censures, either for the prevention or the removal of scandals from the Church of God.

2. For in preaching the Word, the Will of God is propounded and really applied to beget and increase Faith and Obedience. In the administration of the Sacraments, the Will of God is also personally applied by the seals to confirm Faith and Obedience. In the exercise of Discipline, the Will of God is also personally applied in the censures for removing those vices which are contrary to Faith and Obedience.

3. Hence it is that Discipline is usually joined with the Word and Sacraments by the best Divines, in the notes [609] of the Church; for though it is not a note that is plainly essential and reciprocal (as the Word and Sacraments are),[610] yet it should necessarily be present for the complete estate of a Church.[611]

4. This Discipline is ordained and prescribed by Christ himself, *Mat 16.19; 18.15-17.*[612] And so it is plainly by Divine right;[613] nor may it be taken away, diminished, or changed by men at their pleasure.

5. Indeed, whoever does not do as much as he can to establish and promote this Discipline in the Churches of God, sins against Christ, the author and ordainer.

6. The persons about whom it ought to be exercised are the members of visible instituted Churches, without any exception, *Mat 18.15; 1Cor 5.11*, and not others, *1Cor 5.12*.[614] For it pertains to those, and only those who have the right to partake of the Sacrament.

7. The Sacrament applies the Will of God to those persons; that is, it applies those means of spiritual reformation which Christ has given

only to his Church, *2Cor 10.4.*[615]

8. It respects sins and scandals in those persons; for it is a wholesome healing plaster[616] for those wounds and diseases to which the sheep of Christ are subject, *1Cor 5.5.*[617]

9. It forbids and takes away those offences, because it effectually and personally applies the Will of Christ: the impugning and abolishing of those offences.

10. But because it effectually urges obedience toward Christ, it is not without singular reason that a great part of the Kingdom of Christ, as he visibly governs the Church, is placed in this Discipline by the best Divines.

11. And this is the true reason why the Discipline of Christ is solidly constituted and exercised together with doctrine in so few churches: because most even of those who would seem to know Christ, and to hope in him, refuse to receive the whole Kingdom of Christ, and to yield themselves wholly to him.

12. But as Discipline is a part of the Kingdom of Christ, so Discipline is also a part of the Gospel: for it is a holy manner of promoting the Gospel, ordained in the Gospel.[618] Therefore, those who reject Discipline neither receive the whole Kingdom of Christ, nor the whole Gospel.

13. But because every part of the Kingdom of Christ is necessary in its measure, and what is chiefly necessary is that which effectually represses sin, men do not content themselves safely enough in Churches that are lacking Discipline, unless that public defect is offset by private care, and watching over one another.

14. The parts of this Discipline are brotherly *correction*, and *excommunication*.

15. For Discipline not only or chiefly consists in the thunderclaps of Excommunications[619] and *Anathema's*,[620] but chiefly in Christian correction.

16. Nor is the proper end of reproof that there might then be an excuse for Excommunication (although by accident that does sometimes follow); rather, the proper end is that the necessity of

Excommunicating might be prevented if possible, and the sinner, by timely repentance, may be retained in the Church.

17. CORRECTION, increpation,[621] or admonition, ought to be used in every sin to which the medicine of Discipline agrees, yet in various ways according to the difference between the sin being secret, or known. For in *hidden* sins, those three degrees are to be observed which Christ prescribed in order, in *Mat 18.15-17*.[622] But in *public* sins, such a gradation is not necessary, *1Tim 5.20*.[623]

18. These admonitions should always be taken from the word of God, not men's decrees; otherwise they will not pierce to the conscience.

19. A *plenary* excommunication[624] is not to be used unless contumacy[625] is added to the sin, *Mat 18.17*. For the sinner who is rightly admonished must, of necessity, appear either penitent or obstinate; but the penitent is not to be excommunicated; only the one that is obstinate.

20. Yet in the more heinous offences, great patience and delay is not necessary or profitable in order to expect repentance; and discerning contumacy is done as in the more usual faults.

21. When the thing itself may allow for delay, it is agreeable to Scripture and reason that excommunication first begins by suspension or abstention from the Supper, and from similar privileges of the Church; this is usually called the *lesser* Excommunication.

22. Yet we must not stay in this degree, but by this means and during this time, repentance is to be urged; there being no hope of it, we must proceed at length to a complete severing from the Communion of the faithful, which is usually called the *greater* Excommunication.

23. But because an obstinate sinner cannot be separated from the faithful unless the faithful are separated from him, and this also makes for their wholesome shame, 2Thes 3.14, those who are lawfully excommunicated are to be avoided by all Communicants — not in respect to duties that are plainly moral or otherwise necessary, but in respect to those parts of conversation which usually accompany approval and inward familiarity.

Os, orare, vale, conviva, mensa, negatur.[626]
With the secluded, neither confer, nor pray
Salute, nor feast, nor eat with day by day.

24. Only the penitent should be loosed from the bond of Excommunication; nor should loosing be denied to anyone who is penitent. But it is not a sufficient repentance if someone says, "I repent, I will do so no more," and yet does not otherwise *show* Repentance. But such judgments of serious repentance should appear to be satisfied in them, as the Church is bound to be. Otherwise hypocrisy is nourished, and the Church is mocked, and Christ himself.

25. Yet in some sins, a weak repentance (such that it appears to be true) may be allowed them in other sins.

26. The power of this Discipline in respect to the right itself, pertains to that Church of which the offender is a member in common; for it belongs to her to cast out the one she first admitted. And the conserving or cutting off of members concerns the whole body equally. It is therefore to be executed with the consent of the Church; and that is not only by the Church permitting it, but also approving and appointing it.

27. Yet the Elders have the chief parts in acting out and exercising Discipline. And that is not only in directing the public action, and pronouncing sentence, but also in the preceding admonitions, in which they must make up for that which they see was neglected by private persons.

28. The usual censure of the *Popes*, of pontific *Bishops* and their officers, themselves deserve a grievous censure. For they are profanations of the Name of God, props of an unjust government, and snares to catch other men's money — not spiritual remedies for such sins.

29. Indulgences, Commutations, and human transactions, in those things for which Christ has ordained the Discipline of the Church, are wages of the great Whore.[627]

Chapter 38.
Of the Administration of the Covenant of Grace before the coming of Christ.

1. Although there has been only one free and saving Covenant of God from the beginning, yet the manner of the application of Christ, or of administering this New Covenant, has not always been one and the same, but various, according to the ages in which the Church has been gathered.

2. In this variety, there has always been progress from the more imperfect, to the more perfect.

3. First, the mystery of the Gospel was manifested generally and more darkly; and then it was manifested more specifically and more clearly.

4. This manner of administering is double: one of Christ *to be exhibited*, and the other of Christ *exhibited*.

5. For the Old and New Testaments are reduced to two primary heads: the Old promises the Christ to come, and the New testifies that he *has* come.

6. For while Christ was *to be exhibited*, all things were more outward and carnal; afterward they became more inward and spiritual. *Joh 1.17, The Law was delivered by* Moses*; grace and truth came by* Christ.

7. Yet at that time there was a double consideration of the Church: ***1.*** As an HEIR, and ***2.*** As an INFANT. *Gal 4.1 ff., So long as the heir is an infant, he does not differ at all from a servant, though he is Lord of all.*

8. As an heir, it was free; as an infant it was in a certain way servile.

9. As an heir, it was spiritual; as an infant, carnal and earthly, *Heb 9.10; Rom 9.7.*[628]

10. As an heir, it had the spirit of adoption; as an infant, the spirit of fear and bondage. *Rom 8.15, You have not received the spirit of*

bondage again to fear, but you have received the spirit of Adoption.

11. The manner of administration respecting Christ as he was *to be exhibited*, was one way before *Moses*, and another way from *Moses* to *Christ*.

12. Before *Moses*, the polity of the Church was rude and loose, as in infancy. There were as many visible Churches as there were Families of godly persons; the Ministry was almost always extraordinary by Prophets; the masters of Families and the firstborn had the right to administer some holy things as ordinary Ministers, according to that direction which they received from the Prophets.

13. Yet there were some differences in the dispensation from *Adam* to *Abraham*, and from *Abraham* until *Moses*.

14. From *Adam* to *Abraham*: First, REDEMPTION by Christ and his application was promised in general, to be performed by a seed of the Woman to loose the works of the Devil; that is, to loose sin and death. *Gen 3.15, The seed of the Woman shall break the Serpent's head. Rom 16.20, The God of peace shall tread Satan under your feet shortly. 1Joh 3.8, The Son of God was manifested to dissolve the works of the Devil.*

15. Secondly, CALLING was exercised in that distinction that was made between the seed of the Woman and the seed of the Devil, between the sons of God and the sons of men, *Gen 6.2*. Thirdly, the way of JUSTIFICATION was set forth by expiatory sacrifices[629] offered and accepted for sins. *Eph 5.2, Christ has loved us and given himself for us, an offering and sacrifice to God for a sweet smelling savour*.

16. Fourthly, ADOPTION was declared both by the title of sons, at that time common to all the faithful, and by the translation of *Enoch* into the Heavenly inheritance, *Gen 5.24; Heb 11.5*.

17. Fifthly, SANCTIFICATION was both expressly inculcated by the Prophets, and typically shadowed out by oblations and rites of sacrifices, *Rom 12.1*.[630]

18. Sixthly, GLORIFICATION was publicly sealed both by the example of Enoch, and by the conservation of Noah with his family from the flood, *Jud 1.14; 1Pet 3.20-21*.[631]

19. In this period of time, the building and conserving of the Ark in the flood was an extraordinary Sacrament, *Heb 11.7*;[632] *1Pet 3.20-21*. There was no ordinary Sacrament, except that in many sacrifices here was something that had respect to a Sacrament: in that those who sacrificed, for the most part, were made partakes of their sacrifices in the holy banquet, in a holy place with joy before God, *Exo 18.12*.[633] This sealed to them, in some way, that grace of the Covenant which is exhibited in the Sacraments.

20. From the time of Abraham, the Church chiefly consisted in his family and posterity.

21. In that period of time, all the benefits of the New Covenant were more clearly and distinctly set forth than before.

22. First, ELECTION was represented in the persons of *Isaac* and *Jacob*, beloved above *Ishmael* and *Esau*, *Rom 9.11-13*.[634]

23. Secondly, REDEMPTION together with its application was most excellently exhibited in the person and blessing of *Melchizedek*;[635] also in the promise and covenant of blessing to come to all Nations by the seed of *Abraham*.[636]

24. Thirdly, CALLING was exercised by leading *Abraham* out of *Ur* of the *Chaldees* to a certain new and heavenly Country, *Heb 11.8-10*.[637]

25. Fourthly, JUSTIFICATION was illustrated by the express testimony of God that Faith was imputed to Abraham for righteousness as the Father and pattern of all that should believe; and also by the Sacrament of circumcision, which was a seal of the same righteousness.

26. Fifthly, ADOPTION was set forth by pronouncing the Name of God upon Abraham and all the sons of the promise, and by assigning the inheritance to the sons of the promises who were begotten of the free Woman through grace, *Gal 4.26, 28-31*.[638]

27. Sixthly, SANCTIFICATION was figured by circumcision which set forth the taking away and abolishing of the corruption of sin and of the old man, so that a new Creature might be settled in its place, *Col 2.11; Deu 30.6*.[639]

28. Seventhly, GLORIFICATION was shown in the blessing promised, and in the Land of *Canaan*,[640] which was a type of the Heavenly Country.

29. From the time of *Moses* to *Christ*, all these same things were further shadowed by means that were both extraordinary and ordinary.

30. Redemption and its application were extraordinarily signified, ***1.*** By the deliverance out of Egypt by the Ministry of *Moses* as a type of Christ, *Mat 2.15*.[641] And by bringing into the land of *Canaan* by the Ministry of *Joshua,* as another type of Christ. ***2.*** By the bronze Serpent which, by beholding it, men who were likely to die were restored to health, *Joh 3.14, 12.32*.[642] ***3.*** By the Cloud, whereby the Israelites were covered from all the injuries both of their enemies, and of the Heaven. Moreover, they had light, together with a refreshing of their strength administered by day and by night, *1Cor 10.2; Isa 4.5*.[643] ***4.*** By passing through the Red Sea, whereby they had a way cast up to the Land of Promise, their enemies being overwhelmed and destroyed, *1Cor 10.2*. ***5.*** By Manna from Heaven, and Water out of the Rock, from which they received continual nourishment, as it were out of God's Hand, *1Cor 10.3-4; Joh 6.32-33*.[644]

31. Ordinarily Christ and REDEMPTION by him was shadowed by the high priest, the authors, and the sacrifices for sins.[645]

32. JUSTIFICATION was shown in many sacrifices, washings, and the Sacrament of the Passover.[646]

33. ADOPTION was shown in the firstborn, who were dedicated to God.[647]

34. SANCTIFICATION was shown in all the offerings and gifts, and in those observations which had any show of cleanliness.[648]

35. GLORIFICATION was shown by the inheritance of the Promised Land, and by that communion which they had with God in the Most Holy Place.[649]

36. The Church of the *Jews*, instituted by *Moses,* was only one Church in respect to its outward gathering together; this was because

all of the solemn Communion which was prescribed at that time depended on one Temple; and Communion was to be exercised there by public profession and with certain rites.

37. The Synagogues were not complete Churches, because the whole worship of God, and the whole Holy Communion that was prescribed at that time, could not be exercised in them.

38. Therefore, the Church of the *Jews* was a national Church, and in some respect it was catholic or universal, because the believing *Proselytes* of every Nation under Heaven were bound to join themselves to that one Church, *Act 2.5-6, 8-11; 8.27*.[650]

39. The primary Ministers were the Priests of the family of Aaron, in a continued line of succession, to whom were joined the other Levites, *Num 3.6-10*.[651]

40. Yet neither Priests nor Levites were allowed to Minister unless they were first tested, and as they were able in body, age, and the gifts of the mind.[652]

41. The Ecclesiastical Discipline of that time was ceremonial for a great part, and yet such that all kinds of holy things were to be preserved pure by it.

Chapter 39.
Of the Administration of the Covenant from Christ to the end of the World.

1. The manner of the administration of the Covenant, now that Christ is exhibited, is double: one *until the end of the world*, and the other *in the end itself* [chap. 41].

2. From Christ TO THE END OF THE WORLD, there is one manner of administration, and that is altogether new; this is why it is also called the *New Testament*.

3. It is of one manner, without end or alteration, because it is *perfect*: there is no other manner to be expected to which it would give way as more perfect.

4. It is the NEW TESTAMENT in respect to that covenant which was from the time of Moses, and in respect to the promise made to the Fathers — not in respect to its *essence*, but in respect to its *manner* — because in respect to the manner of administering it, there was some representation in the *Covenant of Works,* from which this New Testament essentially differs. And so there did not appear to be an *integral* difference between the New Covenant and the Old, but it was in the *administration* of what is most properly called the New Covenant and Testament. [653]

5. It differs from the former administration of the Covenant in *quality* and *quantity*.

6. It differs in QUALITY in either its *clearness*, or its *freedom*.

7. CLEARNESS consists in this: *First*, that the doctrine of grace and salvation by Christ and by Faith in him, together with those things annexed to it, is more distinct and express than it was before. *Secondly*, that it is not declared in types and shadows, but in a most obvious way.

8. In both these respects, Christ was said to be propounded before under a veil, but now he is to be offered with an open and unveiled face. *2Cor 3.12*,[654] *We use great evidence in speaking; nor are we like* Moses *who put a veil over his face, that the children of* Israel

could not see to the end of that which is now taken away as unprofitable.

9. FREEDOM consists in this: *First*, that the government of the Law, or the arrangement of the *Covenant of Works* which held the ancient people in a certain bondage, is now taken away. For this reason also, the Spirit of Adoption, although it was never wholly denied to the faithful, is most properly said to be communicated under this New Testament, in which the most perfect state of believers most clearly appears. *Gal 4.4-5, After the fulness of time came, God sent forth his Son — that we might receive the adoption of sons*, etc. *Secondly*, freedom consists in this: that the yoke of the Ceremonial Law — as it was a handwriting[655] against sinners; as it forbade the use of things that are indifferent in their nature; as it commanded many burdensome observations of them; and as it veiled the truth itself with manifold and carnal ceremonies — is now wholly *taken away*, *Col 2.14*; 2.17,[656] *which are a shadow of things to come, but the body is of Christ*.

10. Therefore, those who impose upon the Christian Churches either Jewish ceremonies, or other religious and mystical ceremonies of a similar nature, offend against that liberty which Christ has obtained for us. For divine ceremonies are not taken away in order that human ceremonies might succeed in their place. Nor is it likely that Christ would leave such mysteries to the will of men after his coming, when he permitted no such thing to his people of old — especially seeing that he might so easily have provided this kind for us, if he judged any religious and mystical ceremonies necessary or profitable for us (besides those few which he prescribed by name); or at least he could have shown in certain Tablets,[657] to whom he granted such an authority — which he nowhere did. *Gal 5.1, Stand fast therefore in the liberty with which Christ has made you free, and do not be entangled with a yoke of bondage by going back again*.

11. This administration of the Covenant differs from the former in QUANTITY [see thesis 5], both *intensively* and *extensively*. [658]

12. INTENSIVELY, *First*, in that the application by the Spirit is more effectual, and the gifts of the Spirit are more perfect than they ordinarily were under the Old Testament; this is why the old administration is comparatively called the Letter, and the new is

called the Spirit, *2Cor 3.6.*[659] *Secondly*, in that it begets a more spiritual life, *2Cor 3.18.*[660]

13. EXTENSIVELY, *First*, in respect to place, because it is not contracted to some one people, as before, but it is diffused through the whole world. *Secondly*, in respect to time, in that it has no term of duration before the consummation of the whole mystical Church. *2Cor 3.11; That which remains;*[661] *Eph 4.13, until we all meet to a perfect man, to the measure of the full stature of Christ.*[662]

14. But because this new administration is so perfect, it is also fitting that the communion of Saints in the Church under the New Testament be ordained most perfect.

15. Therefore in every Church of the New Testament, the whole solemn and ordinary worship of God, and all his holy ordinances, may and ought to be observed so that all the members of that Church may ordinarily exercise communion together in them.

16. For it is not now ordained, as it was ordained by God in the Church of the *Jews*, that some more solemn parts of Divine worship may be exercised in one place,[663] and other parts be exercised in other places.[664] Rather, one particular Church is ordained in which all holy offices are to be performed.

17. Hence all Christian Churches together have one and the same right; so that one church no more depends upon another, than another church depends upon it.[665]

18. Hence also, it is most convenient that one particular Church does not consist of more members than may meet together in one place to hear the Word of God, celebrate the Sacraments, offer prayers, exercise Discipline, and perform other duties of Divine polity, as one body.

19. For it is an aberration that is not void of all confusion, that in some larger Cities, although there are more believers than can exercise that Communion together, yet they are not distributed into various Churches; but instead, they make one church so abound, that the edification of everyone cannot rightly be taken care of and furthered.

20. Therefore the Church instituted since Christ was exhibited, is not one catholic Church, so as all the faithful throughout the world might be joined together in one and the same outward band among themselves, and depend upon one and the same pastor, or company of pastors; but there are as many Churches as there are companies, or particular Congregations of those who profess the Faith — who are joined together by a special band for the constant exercise of the communion of Saints.

21. For although the mystical Church, as it is in its members, is not distributed in any other way than into its adjuncts and subjects. In this respect, we name the Church of Belgium, Brittany, or France just as we name the Sea: according to the shores onto which it washes, such as the Belgic, British, or French Sea, even though it is one and the same Sea. Yet the instituted Churches are diverse and most special Species, or Individuals, partaking of the same common nature, much as there are diverse Fountains, diverse Schools, or diverse Families. Many or perhaps all might be called "one Church" in respect to some single affection which they all have in common. Yet they are like many families belonging to some noble stock, which are often represented by the same name of just one Family, such as the Family of the House of Nassau,[666] etc.

22. Nor is this Church that is instituted by God properly national, provincial, or Diocesan. These forms were brought in by men from the pattern of civil government, especially the Roman government. But the Church is Parochial, or of one congregation, the members of which are combined among themselves, and ordinarily meet in one place for the public exercise of religion.

23. For such a company, and not larger, is properly signified by the word Εκκλεσια, *ecclesia*, Church. Nor does it have a larger signification in the New Testament when it refers to any visible and designed company; nor is it used so among secular authors who are more ancient.

24. Hence diverse fixed Congregations of the same Country and Province are always called *Churches*, in the plural, and not one Church; this is so even in *Judea*, which was all one national Church before, *1Thes 2.14; Act 14.23; 15.41; Rom 16.4, 5, 16; 1Cor 16.1, 19; 2Cor 8.1, 18, 19; Gal 1.2, 22*.[667]

25. Also, those particular Churches which are reckoned in the New Testament, usually met together, ἐπὶ τὸ αὐτὸ, into one: *Act 2.44; 5.12; 14.27; 15.25; 21.22; 1Cor 5.4; 14.23, 26; 11.17, 33.*[668]

26. Nor is there anything to be read in all the New Testament of the institution of any larger Church upon which lesser congregations should depend; nor is there any worship or holy ordinance prescribed which is not to be observed in every congregation; nor is there any ordinary Minister made, who is not given to some such company.

27. Yet particular Churches, as their Communion requires, and as the light of nature, and the equity of rules and examples of Scriptures teach, may and often *ought* to enter into a mutual confederacy and fellowship among themselves in Classes and Synods, so that they may use their common consent and mutual helps as much as may be fitly done, especially in those things which are of greater moment. But that combination does not constitute a new form of Church; nor should it take away or diminish in any way that liberty and power which Christ has left to his Churches for directing and furthering that which it alone serves.

28. Ordinary Ministers follow the form of the Church that is instituted; they are not Ecumenical, National, Provincial, or Diocesan Bishops, but Elders of one Congregation, who in the same sense are also called *Bishops* in the Scriptures.

29. Those transcendent members of the Hierarchy were merely human creations, brought into the Church without any Divine precept or example. They cannot fulfill the office of a Pastor in so many Congregations. They rob the Churches of their liberty while they exercise, as it were a regal, or rather tyrannical dominion over the Churches themselves, and their Pastors. They have brought in with them the Roman Antichrist himself as the head, and Chancellors, Suffragans, Archdeacons, Officials, and similar props of the Hierarchy, as the tail of the same sort (whose very names are Apocryphal, and altogether unknown to the first Churches) to the utter oppressing of the Churches of God.

30. The right to call an ordinary Minister is in the Church itself to whom he must serve, *Act 14.23.*[669]

31. Yet here they need the direction and help of the Elders, both of the same Church and also very often of the neighbor Churches.

32. The essence of the CALLING is in election by the Church, and acceptance by the elected.

33. An antecedent adjunct of it is EXAMINATION, or trial.

34. A consequent and consummating adjunct is ORDINATION, which is nothing else than a certain solemn entrance of the Minister already elected, into the free execution of his function; ἐπιθέσις, laying on of hands,[670] often signifies the same thing among the ancients.

35. The Episcopal ordination of a Minister without title, that is, without a Church *to* which and *in* which he should be ordained, is as ridiculous as someone pretending to be a husband, without having a wife.

36. A Minister called in this way to some one Church, can neither forsake it at his own will, nor be thrown out of it without just cause; nor can another undertake the like care of the Church, or neglect what he has undertaken by voluntary non-residency, without a sacrilegious breaking of his covenant.

37. Ordinary Ministers are either Pastors and Teachers, or ruling Elders, to whom are joined those who take care of the poor; that is, Deacons, Deaconesses, or Widows.

38. By these offices, Christ has sufficiently provided for all the necessities of the members of the Church; namely, that they may be chiefly instructed in the knowledge of the truth by Teachers, stirred up chiefly to the practice of piety by Pastors, preserved in that course of life and called back to repentance for sins by them and by the Rulers, and helped against poverty by Deacons.

Chapter 40.
Of Baptism and the Supper of the Lord.

1. After the nature of the New Testament, follow its Sacraments; for they are few in number, and they are to be obtained and observed easily, and be most perspicuous[671] in their meaning.

2. They were sanctified and instituted by Christ himself. For although the one Sacrament was first used by *John the Baptist*, yet in that very thing he was the forerunner of Christ, so that he might show what Christ himself would allow and institute afterward; nor did it have the respect of an ordinary institution by the Ministry of John, but by the institution of Christ himself.

3. These Sacraments are *Baptism* and the *Supper of the Lord*; for there were no other Sacraments or sacramental signs delivered to the Church either by Christ or his Apostles; nor can there be others appointed by men in the Church.

4. In respect to God's Institution, there lies the greatest necessity upon the faithful to use these Sacraments diligently and religiously; yet they are not so absolutely necessary to salvation that the absence or privation of them brings a privation of this institution; nor should they in that respect be celebrated by those who are not lawful Ministers, or outside a Church assembly.[672]

5. BAPTISM is the Sacrament of Initiation or REGENERATION.

6. For although it seals the whole covenant of grace together to the faithful, yet by a special approbation, it represents and confirms our very INGRAFTING into Christ. *Rom 6.3, We are baptised into Christ Jesus*, and verse 4, *Being planted* [673] *together with him*; *1Cor 12.13, We are baptised into one body*.

7. Upon our first ingrafting into Christ by Faith, a relation of our JUSTIFICATION and ADOPTION immediately follows. Therefore Baptism, as the Sacrament of the Ingrafting itself, is for *remission of sins, Mar 1.4*. It is also a representation of Adoption, in that by baptism we are consecrated to the Father, Son, and Holy Spirit, and their names are pronounced upon the baptised.

8. Also, because Holiness is always derived from Christ (into whom we are ingrafted) to all the faithful, Baptism is also the *seal* of our SANCTIFICATION. *Tit 3.5, He has saved us by the laver* [674] *of regeneration, and the renewing of the Holy Spirit*. Also, *Rom 6.3-5*.[675]

9. And because GLORIFICATION cannot be separated from true holiness, Baptism is also, along with these, the *seal* of eternal glory. *Tit 3.7, That we might be made heirs according to the hope of eternal life. Rom 6.8, If we are dead with Christ, we believe that we shall also live together with him*.

10. Those benefits are sealed according to the measure of Initiation in Baptism. Hence, *First*, Baptism is to be administered only once, because there is only one beginning of spiritual life by regeneration, just as there is only one beginning of natural life by generation.

11. Hence, *Secondly*, Baptism ought to be administered to all those to whom the Covenant of Grace pertains, because it is the first sealing of the Covenant, now first begun.

12. But it appears the infants of the faithful are not to be forbidden this Sacrament, ***1.*** Because if they are partakers of any grace, it is by virtue of the Covenant of Grace; and so both the covenant and the first seal of that covenant also pertain to them. ***2.*** In that the covenant in which the faithful are now contained, is the same as that covenant which was made with Abraham, *Rom 4.11; Gal 3.7-8;*[676] and that expressly extended to Infants. ***3.*** This covenant which is now administered to the faithful, brings larger and fuller consolation to them than it could of old, before the coming of Christ. But if it were to pertain only to them, and not to their infants, then the grace of God and their consolation would be narrower and more contracted after Christ is exhibited, than before. ***4.*** Because Baptism succeeded circumcision, Col 2.11-12,[677] it pertains as well to the children of believers, just as circumcision did. ***5.*** Because in the very beginning of regeneration, of which baptism is a seal, man is merely passive. This is also why there is no outward action required of a man, either to be circumcised or baptised, as there is in other Sacraments, but only a passive receiving. Therefore, infants are as capable of this Sacrament in respect to its chief use, as those who are of age are.

13. Faith and Repentance no more make the covenant of God now than in the time of *Abraham* (who was the Father of the faithful); therefore the lack of those acts should no more keep baptism from Infants now, than it forbade circumcision then.

14. The sign in this Sacrament is water — not simply, but as it purges the unclean — either by dipping or sprinkling.

15. Water was chosen, because nothing in use more fitly represents the spiritual washing that is performed by the blood or death of Christ; nor is sprinkling or the application of the blood of Christ so fitly expressed by anything else, seeing that now, since the death of Christ, there should be no use of natural blood in holy things.[678]

16. The SUPPER OF THE LORD is the Sacrament of the nourishing and growth of the faithful in Christ.[679]

17. Hence it should be often administered to the same person.[680]

18. Hence also, the Supper is only to be administered to those who are visibly capable of nourishment and growth in the Church; and so it is not to be administered to Infants, but only to those who are of age.

19. But because the fullest and most perfect nourishment is sealed in Christ, some single and simple sign of nourishing is not used here, but a double kind, as the nourishment of the body requires: namely, Bread and Wine.

20. Therefore those who take away one of these signs from the faithful in the administration of the Supper, detract from the wisdom of God; they make lame the institution of Christ; and they grievously lessen or take away the consolation of the faithful.

21. Bread and wine are therefore used because, except for eating flesh (which has no place in holy things now that the sacrifice of Christ is finished), and drinking blood (which not only religion but man's nature abhors), there is nothing that more conveniently expresses that nearest union which we enjoy by degrees with Christ, which is founded in the sacrificing of his body, and the shedding of his blood.

22. To pretend there is any transubstantiation[681] or consubstantiation[682] in this Sacrament, more than in baptism, is a

certain blind and stupid superstition.

23. For spiritual nourishment in this Sacrament does not require that the bread and wine be changed into the blood of Christ, nor that Christ be corporally present with them; but only that they be changed relatively in respect to their application and use, and that Christ be spiritually present with those who receive them in Faith.

24. Transubstantiation and consubstantiation are against the nature of a Sacrament in general; against the analogy of our other Sacrament, baptism; against most usual phrases in the Old Testament; against the human nature of Christ; against his state of Glorification; and against the revealed will of God which says that Christ shall remain in Heaven until the Day of Judgment.

25. As touching the words of Institution, "This is my body," they are necessarily to be understood as other sacramental phrases that we find everywhere in the Holy Scriptures, and of which we have God himself as a clear interpreter. *Gen 17.10-11. This is my Covenant... That it may be a sign of the Covenant between me and you.*

26. As touching the manner of explaining the words of this phrase according to art, learned men differ among themselves. Most of our interpreters would have a *trope* in the words,[683] that is, a metaphor or a metonymy.[684]

27. The *Lutherans* contend there is no trope to be found here, only an unusual predication.[685]

28. There are not a few Interpreters, and those are new, who deny that there is either any proper trope or any unusual predication; they make it an improper and *mystical* predication.

29. But no sufficient reason is given why we may deny that there is a trope in the words, which may thus be demonstrated: If it is an improper or "unusual predication", as they would have it, then this unusual or improper way ought to be shown in some word. If this is done, then of necessity, that word is in some way translated from its natural meaning and use; and if that is so, then the word takes the nature and definition of a trope.

30. But the trope is neither in the *Article* going before it, nor in the proper *Copula*,[686] as in the word "is". Rather, it is in that word which

follows: that is, in the word “body”; for *body* is put for a *sign* of the body — not that a true and proper body is excluded from that sentence — but rather it is included by the relation which the sign has to the thing signified.

31. And there is not only one trope, but a threefold trope in this word. The first is a *Metaphor*, where one like thing is put for another to which a metonymy of the adjunct adheres and is mingled. For the bread is not only *like* the body of Christ, but by God’s institution, it is also made an *adjunct* of it. The second is a *Synecdoche*[687] of the part for the whole, where the *body* of Christ is put for the *whole* Christ. The third is a *Metonymy* of the subject for the adjuncts, in that *Christ* is put for all those *benefits* which are also derived from Christ to us. In the other part, the Wine, there are other tropes sufficiently manifested.

Chapter 41.
To the end of the World.

1. Thus far of the administration that exists before the end of the World. In THE END ITSELF, that application shall be *perfected*, which has only *begun* in this life.

2. Then the end of calling shall be present to all the called, for *we are called to the eternal glory of God, 1Pet 5.10*. The end of Faith is also said to be contained in this: that is, in *the salvation of souls, 1Pet 1.9*.

3. Then that declaration of JUSTIFICATION and REDEMPTION, which refers to its effects, shall be *complete* — in respect to which, the faithful are said to *expect* Redemption in this life, *Luk 21.28; Rom 8.23; Eph 1.14*.[688]

4. Then all the adopted shall enter into the possession itself of the inheritance, in which sense the faithful are said to *expect* their Adoption in this life, *Rom 8.23*.

5. Then the Image of God shall be perfected in all the Saints. *Eph 5.27, That he might present her to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it might be holy and unblameable.*

6. Finally then, the glory and blessedness hoped for shall shine in all kinds of fulness, not only in the soul, but also in the very body. *Phi 3.21, He shall transfigure our lowly body that it may be made conformable to his glorious body*.

7. But because the state of the Church at that time will be a state of *perfection* and not of *edification*, the Ministry, Sacraments, and Discipline will cease, together with the instituted Churches themselves; but the *mystical* Church will remain in immediate communion with God.

8. Hence also, this end of the World ought to be expected with desire by all the faithful. *Phi 3.20, We expect a Saviour, Jesus Christ. Tit 2.13, Expecting that blessed hope, and that glorious coming of the glory of the great God and our Saviour*.

9. The perfection of this final administration requires the coming and personal presence of Christ himself, *Act 10.42*.[689]

10. The second coming of Christ will be like the first in this: in that it will be real, visible, and apparent, *Act 1.11*. [690] But it is unlike in this: in that it will be ***1.*** With greatest glory and power, *Mat 24.30; Tit 2.13*.[691] ***2.*** It will be with greatest terror in respect to the ungodly, and with greatest joy for all the godly, *2Thes 1.7-10*.[692]

11. Hence there are two Acts that serve for the final discerning between the godly and ungodly: RESURRECTION and the LAST JUDGMENT, *2Cor 5.10*.[693]

12. Resurrection is of that which fell; but because man fell from life by the separation of the soul from the body, therefore, so that he may rise again, it is necessary that the same soul be united again to the same body, so that by the restored union of both, the same man may exist.

13. It appears that such a Resurrection is possible to God, because such a reparation of man does not exceed that power which was manifested in his first Creation. *Phi 3.21, According to that effectual power whereby he is able to subdue all things to himself*.

14. But it cannot be certainly demonstrated by natural reason, either *a priori* or *a posteriori*;[694] that this Resurrection will actually occur; rather, it is properly of faith.

15. Neither the nature of the soul, nor that of the body, can be the cause of Resurrection; for reforming and raising the body out of the dust is against the usual course of nature which, when that nature is perfectly destroyed, is not usually repaired by nature. The inseparable union of the soul with the body, by which man is made immortal, is beyond the strength of nature.

16. Therefore raising the dead properly belongs to Christ the God-man; the principle of it is the Divine omnipotency of Christ, whereby it may be easily accomplished, even in an Infant.

17. The Ministry of the Angels will not properly be to raise the dead, but to gather the parts to be raised, and to gather together those who are being raised.[695]

18. But although all shall be raised by Christ, yet it is not in one and the same way; for the Resurrection of the faithful is unto Life, and it is accomplished by virtue of that union which they have with Christ, as with their life, *Col 3.4; 1Thes 4.14.*[696] And it is by the operation of his quickening Spirit which dwells in them. *Rom 8.11, He shall also quicken your mortal bodies by his Spirit dwelling in you.* But the Resurrection of others is by that power of Christ whereby he executes his revenging Justice.

19. Therefore the Resurrection of the faithful is from the Life of Christ, as from a beginning, unto their life, as the fruit and effect. Therefore it is called *the Resurrection of Life*. And the raising up of others is from the *sentence* of death and condemnation, to death and condemnation itself; and therefore it is called *the Resurrection of Condemnation, Joh 5.28-29.*[697]

20. The Last Judgment is exercised by Christ as by a King; for the power to Judge is part of the office of a King.[698]

21. In respect to the *faithful*, it comes from grace, and it is an office of the Kingdom of Grace, essential to Christ the Mediator; but in respect to *unbelievers*, it is an office only of power and dominion, granted by the Father and belonging to some perfection of mediation, but it is not essential to it.

22. Hence the sins of the faithful shall not come into Judgment; for seeing that in this life these sins are covered and taken away by the sentence of Justification, and the Last Judgment shall be a confirmation and manifestation of that sentence, it would not be fitting that they would again be brought to light at that time.

23. The place of this Judgment shall be in the Air, *1Thes 4.17.*[699]

24. The day and year of it is not revealed in Scripture, and so it may not be set down by men.[700]

25. The sentence of eternal *life* or *death*, presently to be fulfilled, will be given according to foregoing works.[701]

26. But the sentence of LIFE, in respect to the elect, shall be given according to their works, not as meritorious causes, but as effects testifying of its true causes.[702]

28. Christ God-man is the Judge, *delegated* as it were; [703] yet in respect to that Divine authority and power which he has, and on which the strength of the sentence depends, he is the *principal* Judge.

29. The faithful also shall judge with Christ assisting; not consulting, but approving in their judgment and will, as well as by comparison of their life and works.

30. Judgment shall be given not only of wicked men, but also of evil Angels.[704] Therefore the raising up and judging of wicked men, to be done by Christ, no more argues for the universal redemption of such men, than it does of the Devils.

31. The fire appointed to purge and renew the World, will not go before the Judgment, but will follow it.[705]

32. Purgatory is no more necessary before the Day of Judgment than after. Seeing therefore that there will be no Purgatory afterward, by the confession of the Papists themselves, neither is there any now, before.[706]

33. The elements shall not be taken away, but changed.[707]

34. Also, Christ after the Day of Judgment shall remain King and Mediator forever.[708]

THE
SECOND BOOK
OF SACRED
THEOLOGY.

Chapter 1.
Of Observance in General

Thus much of the first part of Theology, or of Faith in God: the other part follows, which is Observance toward God.

1. Observance is that by which the Will of God is performed with subjection to his glory.

2. It respects the Will of God as a pattern and a rule, as it appears by those words of Christ in which he also describes our obedience; *let your Will be done, as in Heaven, so also on Earth*;[709] and also explained his own obedience. *Mat 26.39. Not as I will, but as you will*; and *Verse 42, Let your will be done*; so also *Psa 40.8, I delight to do your will, O my God*; and *your Law is written in my heart.*

3. But it respects the Will of God, not as it is secret and powerfully effectual or ordaining; for then all other Creatures, even ungodly men, and the very Devils themselves, also perform the Will of God with that obediential virtue which is common to all Creatures. Rather, it respects that Will of God which prescribes our duty. *Deu 29.29, Things that are revealed, are revealed that we may do them.*

4. It respects that Will with subjection, *Rom 8.7.*[710] Because obedience applies our will to fulfill the Will of God, as it commands us to do anything according to his authority. It is not subject to the Law of God.

5. Hence it is called *obedience* because it makes the Will ready to commit the command of God to execution — that command being heard and in some measure perceived.

6. Hence also, it has some respect to Service toward God; from which it comes to pass that to obey God, and to serve him, sound like one and the same thing, *Luk 1.74; Rom 6.16.*[711] And to serve God is entirely the same as serving from obedience and righteousness, *Rom 6.18, 22.*[712] Because to do the Will of God with subjection is to serve God. *Eph 6.6-7, As servants of Christ, do the Will of the Lord from the heart, with good will doing service as to the Lord.*

7. For our obedience toward God, although in respect to readiness of mind it ought to be the obedience of sons, yet in respect to that strict obligation to subjection, it is the obedience of servants.

8. From this subjection to the Will of God, there necessarily follows a conformity between the Will of God and ours. *Rev 2.6, This you have, that you hate the deeds of the Nicolaitans which I also hate*. And there follows a certain express resemblance to that Divine perfection which God has revealed and propounded to be imitated by us. *2Peter 1.4, That we might be made partakers of the Divine nature*; for the works of him who does truth are said to be done according to God, *Joh 3.2*.[713]

9. Hence the same obedience which is called *obedience*, because it respects the Will of God with subjection, and is called *righteousness* because it performs that subjection which is due, is also called *holiness*, because it respects the same Will with conformity and pure likeness. *1Pet 1.14-15, As obedient children—as he that has called you is holy, you also be holy in all manner of conduct*.

10. Obedience looks to the glory of God. *1Cor 10.31, Do all to the glory of God*, as it acknowledges his chief authority and power in commanding. *1Cor 6.20, You have been bought with a price: therefore glorify God*, etc. And also because it partly has a relation to, and it represents, the perfection of God. *1Pet 2.9, That you may set forth his virtues*,[714] in the manifestation of which consists that glory which may be given to him by us.

11. Also in this subjection there is a respect to fear, as the Authority and Power of God is acknowledged; this is also why the fear of the Lord in Scripture is often put for the whole of obedience. *Psa 34.12, I will teach you the fear of the Lord*.

12. Obedience is therefore said to be toward God, both as to the Rule of it, and as he is the Object of it, and also as he is the End of it.

13. The principal efficient cause of obedience, by way of an inward and inherent principle, is mediately *Faith*, and immediately *Sanctifying Grace*.

14. For FAITH prepares a way for us to God, *Heb 10.22, Let us draw near by assurance of Faith;* and the Power to go to him, *2Cor 1.24, By Faith you stand*; from these, obedience is called *the obedience of*

Faith, Rom 1.5, And the faithful are called *the children of obedience, 1Pet 1.14.*[715]

15. Now Faith brings forth obedience in a threefold respect: ***1.*** As it apprehends Christ who is the Fountain of Life, and the Spring of all power to do good. ***2.*** As it receives and rests in those arguments which God has propounded to us in Scripture to persuade us to obedience, namely, by promises and threatenings. ***3.*** As it has power to obtain all grace, and thus that grace by which obedience is performed.

16. But SANCTIFYING GRACE is that very power whereby we are lifted up to apply *our* will to the will of *God*. This is also why new obedience is always included and understood in Scripture, when mention is made of the *new man*, and the *new creature*, *Eph 4.24; Gal 6.15*.

17. For nothing can be performed by man, as it comes from him, or as a work of spiritual life, that is acceptable to God since sin has entered—unless it is performed in Christ by Faith and by the grace of sanctification. *Joh 15.4-5,*[716] *Without me, you can do nothing*.

18. Yet the duties are not therefore to be omitted by a man who does not yet believe, because they are good in themselves; they hinder the increase of sin and the punishment of sinners; indeed, they are often recompensed with various benefits from God, although not by force of any determined Law, but by a certain abundant and secret kindness from him.

19. The adjuvant cause by moving is, ***1.*** The dignity and majesty of God to be observed in itself. *Deu 32.3, Ascribe greatness to our God. Psa 29.2, Give to the Lord the glory of his name*. ***2.*** The kindness of God toward us, in which respect we owe him whatever is in us. *1Cor 6.19-20, Do you not know that you are not your own—which are God's. Rom 12.1, by the mercy of God*; this is also why our obedience is nothing else than thankfulness due to God, and it is rightly explained by Divines under that name. ***3.*** The authority of God commanding us, which has universal and full dominion over us. *Jas 4.12, There is one Law-giver who can save and destroy*. ***4.*** The equity and profit of the things commanded, both of which agree with greatest reason. *Rom 2.15, Their conscience together bearing witness*; and these also pertain to our perfection and blessedness.

Deu 32.47. It is your Life.[717] ***5.*** The reward and promises by which obedience is persuaded. *2Cor 7.1, Seeing we have these promises, let us purge ourselves,* etc. ***6.*** The misery incurred by those who do otherwise. *Deu 28.16, Cursed you shall be. Heb 12.29, For our God is a consuming fire.*

20. The matter of obedience is that very thing which is commanded by God; and so it is summarily contained in the Decalogue; for otherwise the Law of God would not be perfect.[718]

21. Therefore the Law of God, in respect to the faithful, is abrogated as it were,[719] both in respect to the power of justifying which it had in the state of integrity,[720] and in respect to the condemning power which it had in the state of sin. Yet it has force and vigor in respect to its power to direct; and it also retains some power of condemning, because it reproves and condemns sin in the faithful themselves — although it cannot wholly condemn the faithful, who are not under the Law, but under Grace.

22. The form of obedience is our conformity to the Will of God; therefore it is revealed that it may be fulfilled by us. *Mic 6.8, He has shown you O man, what is good.*

23. For the secret Will of God is not the rule of our obedience, nor is all of his revealed will; for Jeroboam sinned in taking the Kingdom of Israel, although the Prophet told him that God in some way willed it, *1Kng 11.31 with 2Chr 13.5-7.*[721] But that revealed will which prescribes our duty is therefore revealed, so that it may be fulfilled by us.

24. But this Will of God, in this very respect, is said to be *good, perfect, and acceptable to God, Rom 12.2*. It is good because it contains in itself all respect to that which is honest; it is perfect because there is nothing to be sought further for the instruction of life; it is acceptable to God because obedience to this will is approved and crowned by God.

25. Knowledge of this will is necessary to true obedience. *Pro 4.13, Take hold of instruction and do not let her go; keep her for she is your life; Pro 4.19, The way of the wicked is darkness; they do not know what makes them stumble.*

Therefore the desire to know this will of God is commanded to us, together with obedience itself. *Pro 5.1, Attend to wisdom; incline your ear to understanding*; of which a great part is when it also respects practice — so that contrariwise, all ignorance of those things which we are bound to know and do, is sin. *2Thes 1.8, Rendering vengeance to those who do not know God, and do not obey the Gospel of our Lord Jesus Christ*.

26. With knowledge of the will of God in this life, there ought to be joined a trembling and fear to transgress it. *Pro 8.12, 13; I wisdom have the fear of the Lord with me. Pro 14.16, The wise man fears and departs from evil.* Chiefly indeed this is in respect to offence; but it is also in respect to anger and punishment, most of all as it separates us from God. Nor should such fear be called servile when it does not respect only punishment.

27. The chief end is God's glory; for we attend to God by obedience, upon whom we lean by Faith; otherwise obedience would not flow from Faith. Seeing also that Faith is our life, as it joins us to God in Christ, it is necessary that the actions of that same Faith, which are contained in obedience, should also be carried to God; that is, to his glory.

28. The lesser principal end is our own salvation and blessedness. *Rom 6.22, Being made servants to God, you have your fruit in holiness, and the end, eternal life. Heb 12.2, For the joy that was set before him, he endured the Cross*.

29. For although obedience performed only for fear of punishment or expectation of reward is rightly called mercenary, yet if any [believer] were secondarily stirred up to do his duty by looking at the reward, or for fear of punishment; this is not alien to the sons of God, nor does it in any part weaken their solid obedience.

30. But our obedience is not the principal or meritorious cause of eternal life. For we both receive the privilege of this life and also life itself, by grace, and as the gift of God for Christ's sake, apprehended by Faith. *Rom 6.23, The gift of God is eternal Life in Jesus Christ our Lord.* But our obedience is in a certain manner the Ministering, helping, and furthering cause toward the possession of this life, the right of which we had before; in this respect, it is called the Way in which we walk to Heaven, Eph 2.10.[722]

31. But obedience furthers our life both in its own nature – because it is some degree of the life which itself is always tending toward perfection — and also by virtue of the promise of God, who has promised eternal life to those who walk in his precepts. *Gal 6.8, He that sows to the spirit, from the spirit shall reap eternal life*.

32. For although all our obedience while we live here is imperfect and defiled with some mixture of sin (*Gal 5.17, the flesh lusts against the Spirit*), yet in Christ it is so acceptable to God, that it is crowned with the greatest reward.

33. Therefore the promises made according to the obedience of the faithful are not legal [as of debt],[723] but evangelical [as of grace];[724] although some call them *mixed*, *Mat 6.3*.[725]

34. The manner of obedience is largely taken in subjection or humility, whereby the creature submits himself to God to receive and execute his commands, to which there should always be joined, ***1.*** Sincerity, whereby all mixture of a strange[726] intention and affection is removed; so that the whole man is applied to this duty, *1Thes 5.23; 1Cor 6.20*.[727] And ***2.*** Zeal; that is, the highest degree of pure affection. *Gal 4.18, It is a good thing to love fervently,* ζηλοῦσθαι, *in a good thing always*.[728]

35. The chief subject of obedience (being of lively Faith) is the will. *Phi 2.13, It is God that works in you both to will, and to do*.

36. But because the sincerity of the will in approving, most appears in readiness, alacrity,[729] or cheerfulness of mind, that cheerfulness most of all pertains to the very essence of obedience. *2Cor 9.7, God loves a cheerful giver. Deu 28.47, Because you did not serve your God in joy and cheerfulness of heart*. So as often as it is cheerful, it is pleasing and acceptable to God, although the work proposed is not performed. *2Cor 8.12, For if there is first a ready mind, one is accepted according to what he has, not according to what he does not have*.

37. And because the zeal of the will chiefly consists in love and hatred, there is necessarily required for obedience that is acceptable to God, a love of the good also, and hatred of evil. *Psa 45.8, You have loved righteousness, and hated iniquity*.

38. The effect and fruit is not only a declaration, but also a confirmation of Faith and Hope. *2Tim 1.19, Keeping Faith and a good conscience, which being put away, some have made Shipwreck of their Faith*.

39. An adjunct that accompanies obedience is a conscience that is quiet, joyful, and glorying, *Heb 13.18, For we trust that we have a good conscience, desiring to behave ourselves well in all things. 2Cor 1.12, Our glorying is this: the testimony of our conscience. 1Joh 3.19, 21, by this we shall assure our hearts ...if our heart does not condemn us*.

Chapter 2.
Of Virtue.

1. There are two parts of obedience: *Virtue*, and the *action* of Virtue. *2Pet 1.5, Add to your Faith Virtue, etc. For if these things are with you and abound, they will make you such that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.*

2. This distribution is of the whole into its members: for these two are in their own nature joined together, and they make one and the same obedience.

3. Hence both VIRTUES and their ACTIONS are set forth by the same name, and they are also explained by the same definition, because they are altogether of the same nature: even as arguments of Logic are of the same name and nature, whether they are considered alone and by themselves, or in Axioms and Syllogisms.

4. Virtue is a habit whereby the Will is *inclined* to do good.

5. Virtue is called a habit, not as it is distinguished from a disposition, nor as it signifies a confirmed and perfect constitution of mind — for such a degree of virtue is scarcely granted to men while they live here — but generally, as it contains both a perfect and also imperfect degree of Virtue and state of mind.

6. Virtue is called a habit, not only because it is attained, but also because it makes the subject[730] which it is in, have a certain manner in itself. That is, virtue *determines* the faculty to do good, which otherwise would not be determined. This is the sense of this word in *Heb 5.14, Who by reason of habit, have their senses exercised to discern good and evil.*

7. Virtue is in the Will: ***1.*** First, because the will is the proper subject of Theology as it is the proper principle of life, and of moral and spiritual actions. ***2.*** Because the will is that faculty which is properly carried to good, that is honest, *Rom 7.19, 21.*[731] ***3.*** Because virtue is a habit that is προαιρετικος or elective: the proper and immediate operation of which is voluntary election. ***4.*** Because the will commends the other faculties; and so Virtue most agrees to the will, so that all the faculties may be rightly directed. ***5.*** Because the will is

neither by itself, nor by reason, sufficiently determined to good actions; and so it needs its own and internal disposition to work rightly. ***6.*** Because the other faculties may be compelled; and thus by consequence one may, whether he wills it or not, lose virtue if it were to have its proper and fixed seat in other faculties. ***7.*** Because praise is most properly due for the actions of the will, and for the operations of the other faculties so far as they flow from and depend upon the will; it is taught not only by the philosophers, but also by the Apostle, that it is proper for virtue to be praise-worthy, *Phi 4.8, If there is any virtue, any praise...* ***8.*** Because the understanding cannot be the subject of virtue, for intellectual habits, even if they were most perfect, would not make a man good; nor would any sensitive appetite be the subject of virtue, because true virtue is found in Angels, and their souls being separated from bodies, are void of this sensitive appetite; yet there are often some dispositions in the sensitive faculties which cause the will, commanding aright, to be more easily obeyed; and in that respect, they have a certain resemblance to Virtue.

8. Virtue is said to incline to God: ***1.*** First, that it may be distinguished from a vitious [732] habit whereby men are inclined to evil, *Rom 7.17, 20, 23*.[733] ***2.*** That it may also be distinguished from those perfections of the mind which indeed do bring light, whereby the will may direct itself as doing good, but not incline it to do right.

9. Hence, *First*, true and solid virtues always make a man good in whom they are found; not that the very dispositions that inhere in us are the grace that makes us first accepted by God, as the Schoolmen speak of it — for that pertains to Faith — but because they are reciprocated by a good man, and goodness is derived from them into our actions.

10. Hence also, none can use virtue amiss, as being the principle of their actions, when notwithstanding, men may and usually do abuse any habit of the mind.[734]

11. Therefore, those virtues which are usually called *intellectual* do not exactly respect virtue.[735]

12. Moreover, virtue is said to incline not only to good, but also to *doing* good:[736] because the manner of action chiefly flows from virtue.

13. But as the rule of doing good is the revealed will of God, so also is the rule of virtue, which only has the force of a certain rule in those things which pertain to the directing of life.

14. That is a *Lesbian* rule [737] of virtue, which *Aristotle* considers to be the judgment of moral men: for there are never men so wise, that we may always stand to their judgment; even if there were, they could not always be known or consulted by those who exercise themselves in virtue.

15. That which is said to be *right reason*, if absolute rectitude is looked for, is not to be sought elsewhere than where it is to be found: that is, in the Scriptures. Nor does it differ from the will of God revealed for directing our life. *Psa 119.66, Teach me the excellence of reason and knowledge, for I believe your precepts*. But if those imperfect notions concerning what is honest and dishonest are to be understood, which are found in the mind of man after the fall — seeing they are imperfect and very obscure — they cannot inform virtue exactly. Nor indeed do they differ any from the written Law of God, except in their imperfection and obscurity.

16. Therefore there can be no other discipline of virtue than Divinity, which delivers the whole revealed will of God for directing our reason, will, and life.

17. Those who think otherwise bring no reasons which may move an understanding and sound man. They say the end of *Divinity* is the good of grace; but the end of *Ethics* is a moral or civil good — as if no moral or civil good were in any respect a good of grace, and spiritual; as if the proper good (*i.e.* blessedness or the end of man) were manifold; or as if the virtue of a man could be what does not lead him to his end and chief good. They say that *Divinity* is exercised about the inward affections of men, but *Ethics* about the outward manners — as if either *Ethics* (which they define as a prudence to govern the will and appetite) did not respect the inward affection; or as if *Divinity* did not teach outward as well as inward obedience. They would have it that *Ethics* are concluded within the bounds of this life, but that *Divinity* extends to a future life — as if a blessed life were

not one, or as if it were not of one and the same life; as if there were one rule presently, and another rule to come. They say that the subject of *Ethics* is a man, approved, good, and honest, but that the subject of Divinity is a godly and religious man — when notwithstanding, the Apostle expressly teaches that Divinity instructs us to live not only piously and religiously, but also temperately and justly: that is, approvedly and honestly, *Tit 2.12*.[738] Add to these, that the most eager defenders of the contrary opinion, acknowledge and contend that *Moral* virtues are the Image of God in man, and thus are a degree of *Theological* virtue; and they contend that moral virtue, compared to spiritual virtue, is as warmth is to heat, and as the morning light is to the noon light. As therefore warmth and heat, morning and noon light, are taught in the same act, so also virtue is both moral and spiritual.

18. Therefore, the judgment and wit of that greatest master of arts, *Peter Ramus*,[739] was no less pious than prudent when he wrote:

> "If I were to wish for what I would obtain, I would rather that this learning of philosophy were delivered to children out of the Gospel, by some Divine that is learned "and of approved manners, than out of *Aristotle* by a Philosopher. A child will learn many impieties out of *Aristotle*, which it is to be feared he will forget too late: *e.g*. that the beginning of blessedness arises out of men; that the end of blessedness is bounded in man; that all virtues are wholly contained in man's power; that they are obtained by man's nature, art, and industry; that although these works are great and Divine, yet God is never involved in them, either as an aider or a workman; that Divine providence is removed from this theatre of human life; that there is not a word spoken of Divine Justice; that man's blessedness is placed in this frail life," etc.

19. But the same habit in a man which is called *virtue* as it inclines in his manner to God, is also called a *gift*, as it is given by God and inspired by the Holy Spirit; and it is called *grace*, as it is freely bestowed upon us by the special favour of God; it is also called *fruit* in respect to the perfection which it has, together with the profit and sweetness which is perceived from it; and in respect to the hope that it brings of eternal life, it is called *blessedness* by some.

20. Therefore, they weary themselves in vain who make ***seven gifts*** of the Spirit out of *Isa 11.2, Upon whom the Spirit of Jehovah shall rest: the Spirit of wisdom and understanding, the spirit of counsel and of might, the Spirit of knowledge and of the fear of Jehovah* — and they carefully distinguish these from virtues, and have enough to do to demonstrate the proportion of every one of them to some virtue. For there are not only seven gifts of the Spirit — although no more than six are reckoned there — because only the chief and most kingly gifts in respect to the subject are remembered (for it is spoken of Christ). Other gifts are understood by a Synecdoche. Those gifts mentioned are not indeed distinguished from virtues, but by a metonymy, they set forth all virtues by their causes.

21. For although those χαρισμάτων [*charismata*], Graces, which are mentioned in 1Cor 12.4, are indeed distinguished from virtues, yet Grace, when it is not an inherent perfection in us, either sets forth some particular virtue, or else it sets forth all virtues jointly, as it were, in His root.

22. It is also in vain to gather ***twelve fruits*** of the Spirit from *Gal 5.22: The fruit of the Spirit is Love, Joy, Peace, Long-suffering, Kindness, Goodness, Faith, Meekness, Temperance*, together with the addition which is found in the common translation; and they are compared to virtues, as said before about gifts. For they are not the *only* fruits of the Spirit which are expressed upon the present occasion, and explained in that passage using the names of the virtues themselves — because *virtues are fruits*: such fruits as are required and expected by the husbandman; and they agree to the nature of the seed which he sowed; and they also bring profit and sweetness with them when they are perceived: all of which agrees to *virtues*, and to their *actions* in a certain manner in respect to God; but the profit is chiefly in respect to us. This is also why holiness, as with all virtues, is not only called a fruit of the Holy Spirit, but also our fruit, *Rom 6.22*.[740] It is this profit, together with the sweetness, that is shown in that passage to the Galatians, inasmuch as joy and peace are reckoned as *fruits of the fruits*.

23. Those who think they have found ***eight beatitudes*** in the Sermon of Christ (Mat 5) also use the same judgment; for there is only one beatitude. But seeing it has diverse signs, namely all solid

virtues, together with their operations, the Lord propounds certain singular virtues, or operations of virtues, which most agree to his Kingdom, and are very remote from human sense; he partly persuades them by the promise of blessedness, and also partly describes blessedness, or blessed men, by the study and profession of these virtues.

24. The common affections of virtue are those four which are usually called CARDINAL VIRTUES.[741]

25. For they do not make four *kinds* of virtues, as most have thought up to now — those who do violence both to virtue and to reason itself, as they constrainedly refer all singular virtues to those four heads — but there are ***four conditions*** which are necessarily required in that disposition which deserves the name of virtue.

26. The ***first condition*** is called JUSTICE, in that general sense whereby it sets forth an inclination to do rightly, giving every man his due; and it may be called the *rectitude* of virtue. The Apostle propounds a description of virtue in a certain heap of words in *Phi 4.8: Whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue, and if any praise* — in that description, although truth, Justice, and purity set forth one and the same *nature* of virtue, yet Justice most intimately sets forth the *essence* of it.

27. The ***second condition*** is PRUDENCE, whereby all the strength of reason is used to discover what is right, and to direct aright all its means. It is therefore the sole discerning of those things which pertain to doing right; and it contains in itself the force of understanding, knowledge, and wisdom. So that all those perfections of the mind with are usually called intellectual virtues, pertain to virtue in this respect alone: so far as by their power, the will is directed in doing good.

28. It is called in the Scripture, *Spiritual understanding and wisdom*, *Col 1.9*: where understanding seems to set forth a general perceiving of good and evil; and wisdom denotes the same perceiving, but as it is applied to several things considered in the circumstances with which they are clothed. So that understanding is considered to say, 'It is lawful,' while wisdom says, 'It is expedient,'

according to that distinction which is found in *1Cor 6.12* and *10.23*.[742] To this understanding is opposed FOOLISHNESS: *Eph 5.17, Therefore do not be unwise, but understanding what the Will of the Lord is*; and IGNORANCE, *Eph 4.18, Being strangers from the Life of God, by reason of the ignorance that is in them*. Prudence is also called *Judgment*, *1Cor 2.15*; and *Discerning*, *Phi 1.9-10*,[743] to which is opposed VANITY of mind, *Eph 4.17*, and a mind that is void of all Judgment, *Rom 1.28*.[744]

29. This Prudence ought to be exercised, ***1.*** With circumspection, taking heed and due diligence, which are often commended in the Scripture under the name of *watchfulness*: *Mar 13.33, Take heed, watch and pray*. To this diligence is opposed that drowsy sleepiness which is said to have seized the foolish Virgins, *Mat 25.5, 13*.[745] ***2.*** With election in due proportion, so that the greater duties are preferred before the lesser, and in every one, a convenient measure is kept according to the intent of the affections and strength. *Mat 6.33, Seek first the Kingdom of God and the righteousness of it*. *1Cor 12.31 & 14.1*: *Have affection for the greater gifts*, that you may rather profit.

30. The ***third condition*** [746] of virtue is FORTITUDE, which is a firm persisting in doing rightly, enduring and overcoming all those difficulties which may arise either from the continuance of the act which is required, or from other impediments, whatever they may be. Hence, "virtue" in *Hebrew* is set forth by the name "Christ",[747] even when it is ascribed to Women, *Pro 31.10*.[748] And a mighty strengthening is required in every virtue, *Eph 3.16*.[749] It therefore contains,

FIRST, that confidence which is commended in *Act 4.29*;[750] to which fear is opposed: *Phi 1.14, That they are bold to speak the word without fear*.

SECONDLY, perseverance and constancy: *Rev 2.26, Whoever overcomes and keeps my works to the end...* To this is opposed a fainting of mind, and weariness in doing good: *Gal 6.9, Let us not be weary; 2Thes 3.13, Do not be weary {faint not}; Heb 12.3, 12, Lest you faint in your minds; Raise up the weak hands and feeble knees*.

THIRDLY, endurance or patience, *Jas 5.7-8. Be of patient mind, and establish your hearts*; *Heb 10.36, For you have need of patience*.[751]

31. The ***fourth condition*** is TEMPERANCE, whereby all those desires which divert men from doing good are assuaged and restrained; and so it makes virtue undefiled. *2Tim 2.4, None that goes to war entangles himself. 1Pet 1.13, Gird up the loins of your mind, be sober*, etc. In Scripture it is often called *Sobriety* when that word is used in a more general sense, as in *1Pet 1.13* & *5.8*;[752] and purity or cleanliness of heart, *1Tim 1.5; 1Pet 2.22*;[753] and also sincerity, as it excludes pollution by any mixture. This sense of the word is shown in *2Cor 1.12: With simplicity and sincerity of God, not with fleshly wisdom*.

32. Of these four conditions of virtue, the first (Justice) orders, and as it were, constitutes a virtue; the second (Prudence) directs and frees it from error; the third (Fortitude) strengthens it against inconveniences; the fourth (Temperance) makes it pure, and defends it against all allurements which seduce it.

33. All these virtues seem to be prescribed and explained together, almost by name, in *2Pet 1.5, 6*:[754] *Add to Faith, Virtue* – that is, Justice or a universal rectitude — *to virtue, knowledge* — that is, Prudence directing aright all your ways — *to Prudence, continence*[755] — that is, the temperance by which you may contain yourselves from all allurements of those pleasures with which men are usually tempted and drawn away from the right way — *to continence, Patience* — that is, Fortitude, whereby you may endure any hardship for righteousness' sake. But what follows about piety and charity, contains a distribution of virtue, to be propounded in its proper place.

34. Yet because every one of those affections[756] appears more in some virtues than in others, some special virtues take both their name and their definition from them. For because an accurate rectitude most appears in the number, measure, weight, and value of those things which are mutually received and given by man, the term *Justice* in a special way is usually associated with such things. And because those inconveniences are held as most terrible, which usually happen in war and similar dangers, the term *Fortitude* is

usually restricted to such things. Because the pleasures of the senses are usually most tickled, *Temperance* is for the most part, associated with them only — although those three, together with *Prudence*, taken in a general sense, are tied and folded together among themselves, as that Philosopher observed who first most nearly propounded those four heads of virtues.[757]

35. Though the form of virtue is placed by many in a certain mediocrity [758] between two vices in the extreme,[759] that cannot be reasonably defended: ***1.*** Because privation is not the form of a habit; and mediocrity is nothing else than a privation of a defect and an excess. ***2.*** Because the form of virtue is to be sought in that conformity which it has to God's rule; but this conformity does not only, chiefly, or sometimes at all consist in mediocrity. ***3.*** Because virtue, in its formal respect, cannot be over-intended;[760] and so it does not permit excess, except either in that material thing which it has in common with vices, or in the circumstances of its operations — as when some of them are exercised when they should *not* be, or are *not* exercised when they *should be*.

36. That mean which is found in all virtues, is nothing else than a conformity to their rule or measure; for by this they have certain measures and bounds in which their nature is, as it were, contained; so that they may not decline to the right hand or to the left (Deu 17.19-20); but for this reason, mediocrity is no more the form of virtues than it is of all other things which are distinguishable by certain forms and differences.

37. But those virtues which consist in the middle between two vitious habits,[761] are not virtues because they consist in the middle, but because they consist in the middle *as their rule prescribes*. In this way, mediocrity — whether from the participation or the negation of the thing (*Rei vel rationis* [762]), or with respect to it — is to be considered as a subject matter, rather than as a perfecting form.

38. But it is obvious that such mediocrity has no place in some virtues; for the love of God is not praised for being mediocre, but for being most ardent: here the measure is *without* measure.

39. There is similar reasoning for all virtues in respect to their proper and specific nature.[763] Someone who gives when he should not, is

not too liberal (too giving), but he gives too much. So in this respect he ceases to be liberal; and in the same act, he may be just as defective in not doing what he should.

40. The wise man indeed admonishes that we not be overly just, *Ecc 7.16* [764]. But this is not at all to be understood about Justice in its nature (for *verse 20* follows, that *there is none that is just upon the Earth, who does good and does not sin*). Rather it is about self-opinion, whereby many attribute too much to themselves, and would have it attributed to Justice; but we should always endeavour to true virtue, that we may more and more abound in it, as we are often admonished in the Holy Scriptures.[765]

41. There are no degrees in any particular kind of virtue, if it is considered in itself and in its extent. For there is no virtue, at least in its disposition, that does not extend itself to all those things which are contained within the compass of its object. Someone is not temperate if he moderates himself in one lust, while favouring himself in others. But in respect to the subject, one virtue may be stronger in one man than in another, either because of a more apt disposition by nature; or because he makes a greater habit of it; or because his reason has better judgment; or finally, because of a greater Gift of God.[766]

42. It is usually said that virtues are increased by daily use and exercise; that must be understood about solid virtues that proceed from sanctifying grace; and it must be understood that daily exercise is the *disposing* cause; and in some way it is the *procuring* cause by virtue of the promise of God. But it does not principally or properly produce such an increase of virtue.

43. But virtues are *lessened* by opposite vitious acts, and that lessening is in respect to the disposition which they bring, and by reason of the merit that is in them.

44. By however much the acts of virtues, or the contrary vices, are more intent, more frequent, and more continual, they will prevail that much either to increase or diminish virtues.

45. Hence comes that distinction of virtues into human and heroic; into virtues purging, purged, and exemplary; of those who are

endued with virtue, they are distinguished into Infants and Men of ripe age, *Heb 5.13-14*.[767]

46. The communion of virtues is both in their *connexion* and *subordination* among themselves.

47. For connexion is that whereby all virtues which are plainly necessary, cling together among themselves. ***1.*** In respect to the source from which they flow; for *every good giving and every perfect gift descends from the Father of lights, by the Spirit of grace, Jas 1.17*; 1Cor 12.4-7.[768] ***2.*** In respect to the end and intention of virtue, which is generally to the same thing; for all virtues so respect God, that if his authority is violated in one, it is virtually violated in all, *Jas 2.10*.[769] ***3.*** In respect to that helping endeavour which virtues mutually perform to one another. For one virtue disposes another to act, and also defends and confirms that virtue with the act.

48. Yet virtues are not so essentially and intrinsically knit together that every one is of the essence of the other, or necessarily depends upon it as it would upon a procreating cause.

49. Subordination of virtues is that [relation] whereby the act of one virtue is ordered according to the act and object of another; this is either as a *means to an end*, which is the command of a superior upon an inferior virtue — as Religion commands Justice, Temperance, and the like, when it refers their acts to furthering the worship and glory of God — or as a *cause to its effect*, which belongs to every virtue in respect to every other virtue; for thus Religion itself is ordained to bring forth and conserve Justice.

50. Whenever the act of one virtue is ordered to the end of another virtue, this ordination, although it depends upon Prudence in respect to *directing* the act, it depends upon a superior virtue in respect to its effectual *force and authority*.[770]

Chapter 3.
Of Good Works.

1. An *action* of virtue is an operation flowing from a *disposition* of virtue. *Mat 12.35, A good man out of the good treasure of his heart, brings forth good things*.

2. In the same sense it is called an action or work that is good, right, laudable, and pleasing to God.

3. To such an action there is required FIRST, a good efficient or beginning; that is, a Will that is well-disposed and working from true virtue; for good fruits do not grow except out of a good Tree, *Mat 12.33*.[771] SECONDLY, a good matter or subject, that is, something commended by God. *Mat 15.9, In vain they worship me, teaching doctrines which are the commandments of men*. THIRDLY, a good end, that is, the glory of God and those things which tend to his glory. *1Cor 10.31, Do all to the glory of God*.

4. But the end and the object are often the same, both in good and evil actions, especially in the intention and election of the Will, where the end itself is the proper object. For those acts are either concerned with the end itself as in its matter or object — such as the acts of desiring, willing, wishing, loving, enjoying — or they are concerned with those things which tend to the end, so as their goodness or deformity is properly derived from the end.

5. For although that good intention, or that intention to do good, which is only general and confused, does not make a particular action good if other conditions are lacking. Nor does a special intention to do good suffice if the means are evil — as if anyone who intends to bestow something on the poor, or for pious uses, were on that pretense to take other men's goods for himself. Yet an evil intention always makes an action evil, and a good intention (with other conditions) makes very much for the constitution of a good action.

6. But for an action to be truly good, it is required that, at least virtually, it is referred to God as its chief end.

7. FOURTHLY, a form or good manner is also required, which is found when the action agrees to the revealed Will of God.

8. Moreover, this Will of God informs an action of man as far sit is apprehended by reason. Hence the very conscience of man is the subordinate rule of moral actions — so that every action must agree with a right conscience; and an erring or doubtful conscience must first be laid down before a man may act against it; although a lighter scruple or sticking of conscience must not in any way put off any action that is otherwise approved.

9. But for this form or manner to be good, it requires that all the circumstances are good; for a singular action is always clothed with its circumstances, upon which its goodness or evilness in no small measure depends.

10. But those circumstances being referred to the act of the will, they pass into the nature of an *object*. For the Will, while it wills some work, wills all that which is in it; and so it wills all the known circumstances of it, either expressly or implicitly. And a known circumstance being changed, the act of the will is often changed.[772]

11. But the same circumstances being referred to the act of any other faculty besides the will, are only adjunct.[773]

12. So the end itself is rightly reckoned among the circumstances; even though this is not in respect to the will, it is in respect to the other faculties, and other Acts.

13. By reason of these circumstances, it comes to pass that although many Acts are indifferent in general, or in their own nature, yet there is no singular Act that is moral and deliberate, unless it is either good or evil.

14. An Act that is indifferent in its kind, is when the object of that act includes nothing which pertains to the will of God, either in commanding or forbidding it. Yet such acts being exercised, and considered severally, if they are properly human — proceeding from deliberate reason — are either directed to a due end, and conform to the will of God, and so are good; or else they are not rightly directed, but dissent from the will of God, and so in that respect they are evil.

15. Besides actions that are good, evil, and indifferent, some observe that there are some acts which, *Sonare in malum*, have an evil

sound. That is, absolutely considered, they convey a certain excessiveness; but by some set of circumstances they are made good, such as killing a man, and the like.[774] But even those acts ought to be referred to as indifferent, for they only *seem* to have some evil in themselves; just as freeing a man from the danger of death *seems* to have some good in it; these also show that many who are not evil, are yet deceived.[775] But the true goodness or depravity of these actions depends upon the object, and other circumstances. To slay the innocent, or set at liberty the guilty, is evil; to slay the guilty justly, or to deliver the innocent upon just reason, is good.

16. The goodness of all these causes and conditions is collectively required for an action to be absolutely good; but the defect of some one of them, makes the action so far evil.

17. Hence our good works while we live here, are imperfect and impure in themselves.

18. Hence they are not accepted before God, except in Christ.

19. Hence in the works of the regenerate, there is not that meritorious respect whereby any reward is obtained by Justice.

20. Yet that reward which is imputed not as of debt, but of grace (*Rom 4.4*),[776] is sometimes assigned to those imperfect endeavours, *Mat 5.12*.[777] This is because, although all our blessedness is the mere gift of God, *Rom 6.23*,[778] yet the fruits of grace abounding in us are put on our account whereby we get the certainty of that gift. *Phi 4.17, I require that fruit abounding which may be put on your accounts*.

21. The action of virtue is either *inward* or *outward*. *2Cor 8.10-11, To will, to do, to perform*.[779]

22. The INTERNAL action is properly of the Will itself.

23. The EXTERNAL action is of another faculty that is distinct from the will; whether that faculty is the understanding, or the sensitive appetite, which are commonly called internal, or it is the executive power, which is usually called external.

24. The internal action of the will has goodness or evilness so intrinsic to it, that an act cannot remain the same in its nature, unless it remains the same in its manners; but an outward act may remain the same in its nature, and yet become another nature in its

manners: namely, an external act of good may become evil, and an external act of evil may become good: as if someone beginning to walk out of an honest purpose, persisted in his journey for an evil end.

25. There is one and the same goodness or evilness of an internal act, and the external act which it commands; for it is the same act in its kind or manners. For to will to worship God, and from that will, to actually worship God, are not two acts of obedience, but two degrees of one and the same act. So that the goodness of the one, is perfected in the other. *2Cor 8.11, Perform to do that very thing: that as there was a readiness to will, so there may be a performance*.[780]

26. The outward act without the inward, is not properly good or evil; but the inward is good or evil, even without the external act.[781] This is because the goodness of an action depends first and chiefly upon the will, which is often accepted by God, even though the outward work itself is absent. *2Cor 8.12, If there is first a ready mind, one is accepted according to what he has*.

27. But as virtue in its own nature tends to an act (for it is a disposition to do good, nor is it idle), so the internal act of virtue tends to an external act, and produces it, and in that it is led to its end. *Jas 2.22, You see that Faith was the helper of his works, and by works Faith was brought to its end*.

28. Yet the external act, joined with the internal, does not properly and by itself increase the goodness or evilness of the act in respect to the intention only; but it incidentally increases it as it continues or increases the act of the will itself.

29. The goodness or evilness of any act, which depends on the object and circumstances of that act, is (in respect to its nature) in the external act before it is in the internal act, even though in order of existence, it is first in the internal act. To *will* to give everyone his due [782] is therefore good, because this *thing* (to give everyone his due) is good. Yet the goodness of it exists in the act of *willing*, before it exists in the act of *giving*. So to *will* to steal is evil, because stealing is evil. The reason is because the exterior act is the cause of the inward act in the order of *intention*, and the inward act is the cause of the outward act in the order of *execution*.

30. But that goodness or evilness which depends upon the end, is first in the inward act, and afterward in the outward act; this is because the very intention of the end, is the inward act of the will. So forsaking the World for righteousness' sake is good, because to *will* righteousness is good; and to give alms for boasting [783] is evil, because it is evil to *will* to boast.

31. Obedience that appears in outward actions, without the inward act, is hypocrisy; and so it is not indeed obedience, but a certain shadow of it.

32. Yet inward obedience without outward, although incomplete, is still true obedience. And if there is an effectual will present, so that only opportunity or ability to execute it is lacking, it is no less acceptable to God than if it had an external act joined with it, *2Cor 8.12*.[784]

33. Therefore we must not judge an action good or evil by the event. For although it is equal, and God himself wills it, the man who judges offences among men inclines to the more favourable side, if the event itself is favourable, *Exo 21.20 f*.[785] Yet before the tribunal of God, the inward sin is as great *ceteris paribus*, all other things being equal, when neither event nor outward act follows, as if both had indeed followed. *Mat 5.28, Whoever looks at a woman to lust after her, has committed adultery already with her in his heart*.

34. Yet inward obedience is not sufficient by itself, because the whole man ought to subject himself to God; our bodies are to be offered to God, *Rom 12.1*. God is to be glorified in our bodies, *1Cor 6.20*. Nor is it true inward obedience, if it is not inclined to external obedience.

35. The works which are called works of *supererogation*,[786] whereby the Papists boast that some of theirs perform more excellent works than are commanded in the Law of God — by observing certain "counsels" which they pretend do not command anything, but only advise an unexpected perfection — are the dotings [787] of idle men who know neither the Law nor the Gospel.

36. There adheres to the best works of the faithful, that imperfection which needs remission; and yet the works themselves are not sins.

Chapter 4.
Of Religion.

1. Observance [of God's commands] is either *Religion*, or *Justice*.

2. This distribution, as touching Observance itself, is made by God in the division of the Decalogue, as enfolded by Christ in *Mat 22.37*.[788] Also, the sense of the same distribution is expressed in different words in *Rom 1.18*,[789] where all disobedience by man is distributed into *impiety* and *injustice*; this could not stand unless all obedience were also distributed into Piety and Justice. This is more plainly opened in *Tit 2.12*,[790] where those three things are propounded. Righteousness and Piety make up the parts of new Obedience, and Temperance denotes the manner or means of performing them: namely, by denying worldly lusts.

3. Also tending to this Christian life, and more frequently used, is that same distribution into *holiness* and *righteousness*, as in *Luk 1.75*, and *Eph 4.24*.[791] And it has the same meaning as that distribution which is made into love towards God, and love towards our neighbor.[792]

4. Yet we use the terms *Religion* and *Justice*, because Religion is a most general word, containing all those duties which are owed to God; and it is most emphatic, because it expresses that proper and distinct *way* by which they are due to God, as in *Act 26.5* and *Jas 1.26-27*; [793] and often in the Epistle to the *Hebrews*.

5. RELIGION is that Observance whereby we perform those things which directly pertain to bringing honour to God. *Rom 1.21, Although they knew God, yet they did not glorify him as God, nor were they thankful.*

6. Therefore some are not amiss who say this term is derived from *à Religando*, *binding* again, because in this part of obedience, we directly and immediately tend to God, so that we may *cling* to him, and as it were, be *tied* to him.

7. Religion has the first place in observance, ***1.*** Because obedience towards God must necessarily begin from God himself, and from

those affections and acts whereby we are carried towards him. *2Cor 8.5, They gave themselves first to the Lord, and then to us by the Will of God.* ***2.*** Because Righteousness towards men must be performed by the force and virtue of Religion, so it may be true obedience towards God; for it would not be obedience towards God unless it brought honour to God; nor could it bring honour to God unless it were to proceed from a religious affection. *1Cor 10.31, Do all to the glory of God*, to which also belongs this phrase, *In the Name of the Lord,* and *in the Lord*,*Col 3.17, 18*; and *as to the Lord, and not to men, Col 3.23.* ***3.*** Because Religion has command over the acts of Justice, and it is the cause of them, not only virtually effecting them, but also directing and ordering them. *Jas 1.26. If any seem to be religious among you, not refraining* [bridling] *his tongue, but deceiving his own heart, this man's religion is vain.* ***4.*** Because religion is in a certain manner the end of all the acts of Justice, as far as they dispose a man to the act of religion, as a certain greater thing.

8. Hence Justice itself is sometimes called *religion* in the Scriptures, *Jas 1.27, But religious worship, pure and without spot before God and the Father, is to visit the fatherless*, etc. This is not only because it is a sign which is not separated from true religion, but also because it ought to be exercised by the command of religion, and have its beginning from religion.

9. Hence the offices of religion are the first and highest offices. *Mat 6.33, First seek the kingdom of God. Mat 22.37, the first and great Commandment.*

10. They are the first in order, and so they ought to be taken care of in the first place.

11. To this pertains that phrase which we see everywhere in the *Psalms*, of seeking God early in the morning.[794]

12. Also they are the chief indignity, and so they are chiefly to be cared for. *Mat 10.37, He that loves father or mother above me, is not worthy of me.*

13. Hence the duties of Religion ought to be performed with more intent and stirred up forces than the duties of Justice; for that rule pertains properly to them, not to these, which says to *love with all the heart, all the soul, and all the thought, Mat 22.37.*

14. Yet this must not be so understood as if all the strength were not *also* required in performing and fulfilling the duties of the second Tablet, but ***1.*** Because this is principally required in the duty of Religion. ***2.*** Because it is not required in the other duties in respect to our neighbor whom they immediately respect; but it is required in respect to God, and by virtue of Religion. ***3.*** Because one may love his neighbor with too much intention as touching the very material act of loving — although this cannot be done in respect to virtue and love — but we can in no way love God with too much intention.

15. Hence, if some duties of piety and justice cannot be performed together using an equal and prudent comparison, then the duties of piety are to be preferred. *Mat 12.46-48, Behold my mother and my brethren. Luk 2.49, Why did you seek me? Did you not know that I must go about my father's business?*

16. But an equal comparison, is when a just proportion is observed of the greater to the greatest, and of the lesser to the least.

17. Because God is more worshipped with the inward *affection* than with the outward *work*, but men need the outward work more, the outward work of Religion may sometimes be omitted, so that a necessary work of Justice and mercy may be fulfilled. *Mat 12.1, 3, 4, 7, 10, 12: I will have mercy and not sacrifice,* etc.[795]

18. Nor is Religion in the meantime violated by this means, because Religion itself commands us to omit an external work, so that a necessary work may be performed.

19. The immediate object to which Religion is carried, is God. And that is so adequate that no duty of Religion may be referred to any other object without greatest injury to God. This pertains to that title of God whereby he is said to be *Zelotes*, *Zelotypus,* zealous or Jealous.

20. But that respect under which religion considers God, is that Divine excellency which shines forth in his sufficiency and efficiency; it is not some one attribute, but a perfection arising from all his attributes. *Exo 34.6-8, Jeshua, Jehovah, the stong God, merciful and gracious, long-suffering, and full of lovingkindness and truth*, etc.[796] Therefore all the attributes of God have some power to beget religion in us; and so in the Scriptures, its special respect refers

sometimes to Mercy – *Psa 130.4, With you is pardoning that you may be reverently worshipped*; sometimes to Justice – *Deu 4.24, Heb 12.29, Let us have grace, by which we may so serve God that we may be accepted by him, with reverence and fear. For our God is a consuming fire*.And so also to all the other attributes.

21. Hence Religion immediately flows from that Faith with which we believe in God, as in the sufficient and efficient cause of life.

22. This is what is to be understood of the usual statement that Religion respects God as the first beginning, and supreme Lord of life. And so that distinction of the Papists is too empty whereby they confess that those acts of religion which respect God as the first beginning of life are to be performed only to God; but then they contend that other acts of religion may be communicated to the Creatures also, when there is no act of religion which does not belong to God as the first beginning of life.

23. The proper act of religion is to bring honor to God, and it is called *worship*, *Exo 12.25-27*; and *adoration*, *Joh 12.23*.[797] For it must contain, in a certain manner, good unto God — otherwise it would not be obedience towards him. But there can be no intrinsic good added to God except an outward good, which is honor: that is, a testimony of the virtue of another to further his glory or estimation; and this is all that the Creature can perform unto God.

24. Therefore an agreeable or worthy estimation of God, and other acts by which an estimation of God is manifested, make the next matter of religion. And every honest human act, as far as it may be referred to the honour and glory of God, may be the matter or the material object of religion. Also, one and the same act which is called *obedience* in respect to its subjection to the precept of God, is called *religion* and *worship* in respect to the honour which it brings to God.

25. The proper manner of honour or religious worship, is to subject the soul itself, and the inward affections, and the acts of the will, to another.[798]

26. For in respect to the soul and its inward acts, man is not directly subject to any Creature *per se*; although the soul being knit to the body, and the inward acts being knit to the outward, his (as it were,

necessary) condition commands that subjection which is due to the Creature as a superior.

27. This honour is due to God, not only according to the agreement of the thing — in which sense we say those things are due which we give from liberality — but also according to the right of the person to whom it is given; and that is by so by strict a right, that in respect to the debt, it exceeds all Justice; although in respect to equality, it is far exceeded by Justice.

28. Therefore all worship which — either by its nature or condition, or by Law and common custom, or by the mind and institution of the one who gives it —gives religious honour to another besides the true God, it so far at least, grants to itself a new and a false God.

29. He that does not give this religious worship to God is *profane*; he that gives it to another besides the true God is an *idolater*, *Act* 7.40; *Rev* 19.10; 22.8.[799]

30. But because greatest care ought to be had in Divine worship, among the Latins the word *religion* is sometimes used metaphorically to describe *any* anxious care, even in things that were not sacred. By this it appears that the Heathens themselves, by the light of nature, saw that care for Religion is to be preferred before all other things.

31. Also, because the fear of conscience pertains to the worship of religion, every scruple of conscience also tends to be called religion; from this we may also gather that nature itself dictates that the conscience of a man first and most properly respects religion.

32. The general state of the Church, as it professes a right manner of worshipping God, is rightly to be called the Christian *Religion*, because that state or profession arises from virtue, and from the act of Religion.

33. Those things which, by special institution, are designed for religious uses, as instruments of religion, are also called *religious* by reason of their state, or the fixed relation which they have.

34. That peculiar manner of living which the Monks have chosen for themselves to exercise a certain pretended perfection, without any reason, and not without wrong to other Christians, tends to be called *religion* by the Papists; and such Monks are called *religious* persons.

35. He that is not religious, is not a Christian.
36. The true religion is only one.

Chapter 5.
Of Faith.

First Commandment: You shall have no other gods before me.

1. The parts of religion are two; ***1.*** *natural* worship, and ***2.*** *voluntary* or instituted worship.

2. This distinction is based on *Exo* 20.6 in those words of the Second Commandment: *showing mercy to those who love me,* and *keep my Commandments*.

3. Natural worship is that which depends upon the nature of God: so that even if we had no Law revealed and prescribed by God, yet if we rightly perceived and knew the Nature of God by a fit contemplation of it, we might, with the grace of God helping us, perceive all those things which in this regard pertain to our duty.

4. For there is nobody who rightly understands the Nature of God, unless along with this he also necessarily acknowledges that God is to be believed and hoped in, that God is to be loved and called upon, and is to be heard in all things.[800]

5. Hence this natural worship is plainly necessary to salvation. *Psa 79.6; Jer 10.25; 2Thes 1.8. Pour out your wrath on those Nations that do not know you, and on the Kingdoms that do not call upon your name*. For although we obtain eternal life neither by merit, nor by any virtue of our obedience, yet this part of obedience has such an essential connexion with that Faith by which we rest upon Christ for eternal life, that in its exercise, it cannot be separated from it.

6. Hence also, this worship has been, is, and shall be, one and the same, or immutable. *1Joh 2.7, The old Commandment which you had from the beginning*.

7. Natural worship is commanded in the first precept, not only as it is internal, but also as it is external.

8. For. ***1.*** All obedience is the same inwardly and outwardly: therefore the same inward and outward worship is contained in the same precept. ***2.*** In those precepts which pertain to the second

Tablet, inward and outward obedience is together commanded in everyone, Christ himself being the interpreter, *Mat* 5.[801] Much more is this true therefore in the precepts of the first Tablet, and in the first and chief of them. ***3.*** If that distinction were lawful, that the first precept commands only inward worship, and the second commands only outward, then the First Commandment would bind the inward man, and the second would bind only the outward man and the body — which is contrary to all reason.

9. Natural worship tends unto God,[802] either as our good, or as good in himself.

10. The worship which tends unto God, as unto our good, either respects him as he is presently ours, as in Faith; or as he is to be ours hereafter, as in Hope.

11. FAITH is a virtue by which, clinging to the faithfulness of God, we lean upon him, so that we may obtain that which he propounds to us. He that receives God's testimony has sealed that God is true. *Joh 1.12. As many as received him, who believe in his Name*.

12. These five things concur to make Divine Faith: ***1.*** Knowledge of the thing testified by God. ***2.*** A pious affection towards God, which causes his testimony to greatly prevail with us. ***3.*** An assent which is given to the thing testified, because of this affection towards God who is the witness of it. ***4.*** Resting upon God for obtaining that which is propounded. ***5.*** An election[803] or apprehension of the thing itself, which is exhibited to us in the testimony.

13. The first of these is in the understanding: but it does not make Faith, because it is common to us and to unbelievers, heretics, apostates, and the devils themselves.[804]

14. The second (affection), fourth (resting) and fifth (election) are in the will, and they make Faith, as it is, a virtue and act of religion.

15. The third (assent) is in the understanding, only as it is moved by the will; nor is this properly the virtue of Faith, but rather it is an effect of it.

16. But the perfection of Faith is only in election or apprehension; and so it is to be defined by it.

17. Hence the nature of Faith is excellently clarified in Scripture, when the faithful are said to *cling to God*, *Jos 23.8; Act 11.23; 1Cor 6.17;*[805] and to *choose the way of truth*, and to *cling to the testimony of God*, *Psa* 119.30-31.[806]

18. For by Faith we first cling to God, and then afterward, consequently, we cling to those things which are propounded to us by God: so that God himself is the first Object of Faith; and that which is propounded by God is the secondary Object.

19. Faith, as it *joins* us to God, is our life; and as it is a *virtue* and our *duty* towards God, it is an *act* of life. Therefore, in the former we have defined Faith only by that respect which it has to obtain life and salvation; but in the latter we have defined it by that general respect which it has to all that which God propounds to us to believe. Hence, Faith cannot act entirely about the threatenings of God considered in themselves, because they do not propound the good that is to be received by us; nor can Faith act entirely about the precepts of God simply considered, because they declare the good to be *done*, not to be *received*; nor can it act entirely about mere predications,[807] because in that respect they propound no good to us. But Faith is perfected in the *promises*, because in them is propounded the good to be embraced: which is also why our Divines are inclined to place the object of Faith chiefly in the promises.

20. Those who place Faith in the *understanding*, confess that there is some necessary motion of the will to yielding that assent: even as in human Faith it is said to be a voluntary thing to give credit to someone. But if Faith depends *upon* the will, then it must be that the first beginning of Faith is *in* the will.

21. The *Objectum quod* or MATERIAL object of this Faith, is whatever is revealed and propounded by God to be believed, whether it is done by Spirit or by word; publicly or privately, *Act 24.14. I believe all things that are written in the Law and the Prophets. Joh 3.33. He that receives his testimony has certified that God is true*.

22. Hence propounding the Church is not absolutely necessary to make an object of Faith. For then *Abraham* and other Prophets would not have given their assent to those things which were revealed to them directly from God, without any help from the

Church coming between. To make the Church an object of Faith is both against the Scriptures and all sound reason. Yet it is necessarily asserted and defended by the most learned of the Papists, so that they may defend the pretended authority of their false Church from such arguments.

23. This object is always immediately some axiom or sentence regarding truth: but that in which Faith is principally bounded, of which, and for which assent to that axiom is yielded by Faith, simpy put, regards some good to be had. *Rom 4.21. Being fully persuaded that he who had promised, was also able to do it. Heb 11.13. Not having received the promises but seeing them afar off, after they had been persuaded of them, embraced them.*

24. For the act of the believer is not bounded in the Axiom, or in the sentence, but in the *thing*, as the most famous Schoolmen confess. The reason is because we do not frame axioms, unless we may gain knowledge of things by them. Therefore the principal bound to which the act of the believer tends, is the thing itself: that which is chiefly regarded in the Axiom.

25. The *Objectum Quo* or FORMAL object of Faith, is the *Trueness* or faithfulness of God. *Heb 11.11. Because he judged him faithful who had promised.* For the formal, and as they say, the specificative reason of Faith, is truth in speaking; that is, the *Trueness* or faithfulness of God revealing something certainly — because it is a common respect of Faith that it leans upon the authority of the one who witnesses (this is what distinguishes Faith from opinion, science, experience, and sight or sense). And the authority of God is his *Trueness* or faithfulness. *Tit 1.2, God that cannot lie had promised.* Hence that proposition is most true: that whatever we are bound to believe (with a Divine Faith) is *true*. For nothing ought to be believed with a Divine Faith, unless God witnesses the truth of it. But God testifies that *he* is true; and *Trueness* in a witness who knows all things, cannot be separated from the truth of his testimony. Therefore it must be that all which we are bound to believe with a Divine Faith, is true. This whole demonstration is manifestly confirmed and used by the Apostle *Paul* in *1Cor 15.14-15: If Christ is not raised, our preaching is vain: your Faith is also vain; we are also found to be false witnesses of God, because we have witnessed of God, that he raised up Christ.* That is, if the

testimony is not true, then the witness is false. Unless it is admitted that whatever God witnesses is true, the firmest consequence would avail nothing at all. God witnesses this or that, and *therefore* it is true. Hence Divine Faith cannot be a principle or cause — directly or indirectly; by itself or by accident — of assenting to what is false, or of a false assent.

26. Hence also, the certainty of Faith in respect to the object is most firm; by however much it is confirmed in the heart of the one who believes, that much more glory it gives to God. *Rom 4.20-21. But he did not doubt this promise of God through unbelief: but he was strengthened in Faith, giving glory to God, and being fully persuaded that he that had promised, was also able to do*. But when our Faith in that sometimes wavers in us, it is not from the nature of Faith, but from imperfection.

27. A sufficient and certain representation of both objects [808] is propounded to us in the Scripture — that is, of those things which are to be believed, and of that respect under which they are to be believed. *Rom 16.26, It is made manifest, and by the Scriptures of the Prophets according to the Commandment of the everlasting God, made known to all Nations for the obedience of Faith. 2Tim 3.15, The Holy Scripture can make you wise unto salvation, by Faith which is in Christ Jesus*.

28. For although in the *subject* (that is, in our hearts) the light and testimony of the Holy Spirit is necessary to stir up Faith in us, yet in the *object* which is to be received by Faith, there is nothing at all that is required which is not found in the Scripture — either in respect to the things that are to be believed, or in respect to the cause and the way of believing.

29. Therefore Divine Faith cannot be reduced or resolved into the authority of the Church, or into other simple external arguments (which are usually called *Motives*), by persuading of and inducing things preparatory to Faith. Rather, Faith is to be resolved into the Scripture itself, and into that authority which Faith has imprinted on it from the author God, as the first and proper cause of the thing to be believed; and into the operation of the Holy Spirit, as the proper cause of the act itself of believing.

30. Hence, that principle from which Faith first begins, and into which it is at last resolved, is that the Scripture is revealed from God for our salvation, as a sufficient rule of Faith and Practice. 2*Pet 1.19-20, If you first know that no prophecy of the Scripture is ἰδίας ἐπιλύσεως, of a private interpretation*.

31. Faith is partly *Implicit*, and partly *Explicit*.

32. IMPLICIT Faith is that by which the truths of Faith are believed, not distinctly in themselves, but in their common principle.

33. That common principle containing all things to be believed in this way, is not the Church, but the Scripture. *Act 24.14. Who believe all things which are written in the Law and in the Prophets*.

34. The one who believes that the Scripture is in every way true, implicitly believes all things which are contained in the Scriptures, *Psa 119.86*, compared with *verses 27 and 33. All your precepts are truth itself; open my eyes, that I may see the wonders of your Law. Teach me the way of your statutes, which I will keep to the end. David* believed that those precepts which he did not yet sufficiently understand, were wonderful, and to be kept holy.

35. This implicit Faith is good and necessary, but it is not sufficient in itself for salvation; nor indeed does it have in itself the true reason for faith if it subsists by itself: for the will cannot be effectually affected by, and embrace as good, what it does not distinctly know at all. *Rom 20.14. How shall they believe him of whom they have not heard?*

36. EXPLICIT Faith is that by which the truths of Faith are believed in particular, and not only in common.

37. Explicit Faith must necessarily be had of those things which are propounded to our Faith as necessary means of salvation. *Heb 6.1, The foundation of repentance from dead works and of Faith in God; 2Cor 4.3, If our Gospel is hidden, it is hidden to those who perish*.

38. A more explicit Faith is required now, after the coming of Christ, than before, 2*Cor* 3.18;[809] It is more required of those who are set over others in the Church, than of the common people, *Heb 13*.17.[810] Lastly, it is more is required of those who have occasion to be more

perfectly instructed, than of others. *Luk 12.48, To whom much is given, of him much shall be required*.

39. The outward act of Faith is confession, profession, or the manifestation of it, which in its order and in its place, is necessary to salvation, *Rom 10.9-10*.[811] — namely, in respect to the preparation and disposition of mind that is always necessary, 2*Pet* 3.18;[812] and in respect to the act of Faith itself, when the glory of God and the edification of our neighbours require it.[813]

40. Persisting in the confession of the Faith, with loss of temporal life,[814] testifies to the truth and brings great honour to God; and so by excellency it is called *Martyrdom*, and those who do so are called witnesses, μάρτυρες Martyrs. *Rev* 2.13.[815] But this is as necessary in its place as the confession of Faith, so that it cannot be refused without denying Christ. *Mat 10.33, 39*; *16.25*.[816]

41. Opposed to Faith are *Infidelity*, *Doubting*, *Error*, *Heresy*, *Apostasy*.

42. INFIDELITY is the dissenting of a man from the Faith, who never professed the true Faith. *1Cor 14.22-23*.[817]

43. DOUBTING in one who made a profession, either diminishes or takes away his assent.

44. Doubting that diminishes only one's assent, may still stand with a weak Faith, *1Cor 8.10-11*;[818] but not that doubting which takes away assent, *Jas* 1.6-8.[819]

45. An ERROR in Faith holds some opinion contrary to Faith. *1Cor 15.1-2*.[820]

46. HERESY adds stubbornness to error. *Tit* 3.10-11.[821]

47. APOSTASY adds to heresy a universality of errors contrary to Faith, *1Tim 1.19-20; 2Tim 1.13*.[822]

48. These are opposed to Faith not only as they take away that assent of the understanding which is necessary to Faith, but also as they bring and include a privation of that election and apprehension of Faith, which is in the Will.

Chapter 6.
Of Hope.

1. Hope is a virtue, whereby we are inclined to expect those things which God has promised us. *Rom 8.25.*[823]

2. This Hope respects God, ***1.*** As the object which it expects; for the principal object of Hope is God himself, and those acts whereby he is joined to us, *1Pet 1.13.*[824] It is hope in the grace which is brought to you. Hence God himself is called *the Hope of Israel, Jer 14.8*, and in *Rom 15.13*, he is called *the God of Hope*: not so much because he is the Author and Giver of hope, as because he is the one upon whom we hope. ***2.*** It respects God as the Author and Giver of all the good which Hope expects. *Psa 37.5-6. Roll your way upon the Lord, and trust in him, for he shall bring it to pass*: For as hope inclines to God to attain good, so also it regards him as the one to be obtained by his Grace. *Jer 17.7, Blessed is the man who trusts in the Lord, and whose hope is the Lord.*

3. But the proper reason why we may not trust in Creatures in the same way we trust in God, is because the formal object of Hope is not found in the Creatures. *Psa 146.3. Do not trust in Princes, nor in any son of man, in whom there is no salvation.* For although some power to do us good, and to help us, is placed by God in the Creatures, the exercise of this virtue always depends upon God. *Psa* 107.*20 Sending his word he healed them.* And *Psa 127.1. Unless the Lord builds the house, in vain they labour that build it, unless the Lord keeps the City, the watchmen watches in vain.*

4. Therefore, when one says, "I hope this or that of such a man," it either signifies that he hopes for that *from* God *by* that Creature; or it displays a human hope, not Divine; or finally, it is simply not Christian.

5. But as Faith does, so also Hope in God respects the grace of God, and Christ only, as causes of the good to be communicated. *1Pet 1.13, Hope in the grace. Col 1.27, Christ the hope of glory.*

6. Yet Divine Hope not only respects God and eternal blessedness, but *in* God and *from* God, it also respects all those things which faith

apprehends in the promises of God, even though in their own nature they are temporal things, *Heb 11.1; 2Cor 1.10,*[825] although it chiefly respects eternal life. This is also why in Scripture, by a metonymy of the ADJUNCT, Hope is often put for salvation itself, or for the eternal life that is hoped for, *Gal 5.5; Rom 8.24; Tit 2.13.*[826] And by a metonymy of the SUBJECT, salvation is also sometimes put for the *Hope* of salvation, *Eph* 6.17 compared with *1Thes* 5.8,[827] where the *helmet of Salvation* is put for the helmet of *the Hope of salvation*. Also, this OBJECT is usually put as proper to Hope: *1Thes 5.8, Tit 3.7,* the *Hope of eternal life*; and in *Rom 5.2, the Hope of glory*.

7. Those conditions which are usually required for the OBJECT of Hope — that it is good, to come, difficult, probable — are all found in the promises of God, who always promises as the greatest good, those things which cannot be had without his help; but by virtue of his promise, they will come to pass not only probably, but certainly.

8. The act with which Hope's object is concerned is called *expectation*, because it is not of uncertain or probable conjecture only, as with human Hope, but of most certain expectation. *Rom 8.25, If we hope for what we do not see, we expect it with patience. Phi 1.20, According to my earnest expectation and hope*. And everywhere in the Old Testament where the word *Mikveh* is rendered *Hope*, it properly signifies *expectation*.[828]

9. This certainty is derived to Hope from Faith: for Faith is the foundation of Hope; nor is anything hoped for which is not believed beforehand by Faith. *Gal 5.5. For we through the spirit, wait for the Hope of righteousness by Faith*.

10. For seeing that Faith *apprehends* what is promised, and Hope *expects* what is promised, the whole difference between Faith and Hope is in respect to what is present, and what is to come.

11. Therefore that distinction which the Papists make is empty and vain, who grant that the faithful may be certain of their salvation with certainty of *Hope*, and yet deny the faithful can ever be made certain of it by ordinary means with a certainty of *Faith* — when there is altogether one and the same certainty of Faith and Hope.[829] It is also for this reason in Scripture, especially in the Old Testament, that Hope is often put for Faith.

12. Therefore, that expectation of good things to come, which is in the Angels and the spirits of just men in Heaven, differs from our hope, not because one is certain, and the other uncertain, but because: ***1.*** Our hope is grounded upon Faith which beholds God in the promises, as through a glass darkly, *1Cor 13.12*; but their expectation is grounded on open sight. ***2.*** Our hope is with labour and contention, but their expectation is without any difficulty. ***3.*** Our hope is an imperfect expectation, and their expectation is perfect.

13. Therefore, although Hope and Faith are usually said to be abolished in the life to come, 1*Cor* 13.10,[830] yet this should not be so understood as though they ceased in respect to their essence, but only in respect to the measure and degree of imperfection. So that only the imperfection is properly abolished; but Faith and hope are to be perfected in respect to their essence.[831]

14. Hence Christian CONFIDENCE as it respects the good to come, is nothing but Hope confirmed. For it must necessarily be referred to some one of those theological virtues which are reckoned by the Apostle in *1Cor* 13.13. That is, it refers either to Faith, or to Charity, or to Hope. But it cannot refer to Faith, because Faith apprehends a thing as it is now present, which it also makes to subsist, *Heb 11.1*.[832] Nor can it refer to Charity, because Charity does not respect our own good, *1Cor 13.5*.[833] Therefore Christian confidence refers to Hope.

15. Hence the natural fruit of Hope is Joy and delight in God. *Heb 3.6*, *The hope of which we rejoice*. *1Pet 1.3, 6, A lively hope in which you rejoice*. This is because it respects the greatest good, things that are not only possible and probable, but also certainly to come; and so it makes the possession of them, in a certain way, to subsist, while it assures us of that which at length shall indeed subsist. *Rom 8.24, We are saved by Hope*.

16. The manner of this act[834] depends on that respect of the object by which it is said to be, and to come, and is promised. So that, in its formal reason, it is not about those things which are seen. *Rom 8.24, Hope if it is seen, is not Hope; for why does a man hope for what he sees?*

17. Hence the fruit and companion of Hope is patience towards God, whereby we constantly cling to him in seeking and expecting

blessedness, even though in this present life we have conflict with diverse evils, and we are without that consolation we desire. *Isa* 8.17, *Waiting upon the Lord who has hidden his Face, and looking for him. Rom 8 25, But if we hope for what we do not see, we expect it with patience. 2Thes 3.5, That patient expectation*.

18. A fruit of this patience is *silence*, whereby we rest in the will of God, and repress all those carnal things by which we are stirred to make haste, or to resist him. *Psa* 37.7, *Be silent to Jehovah, and wait on him without ceasing*.

19. Hope is strengthened and increased by all those arguments whereby we are assured that the good which is hoped for pertains to us. *Rom 5.3-4* [835] — *Experience causes Hope.*

20. Among these arguments, the inward signs of Divine grace have first place. *1Joh 3.14, 19. We know that we have been translated from death to life, because we love the brethren*.[836]

21. Therefore, even though what the Papists say is most false, that our hope is grounded partly on the grace of God, and partly on our own merits, it may be most truly affirmed that hope is strengthened, increased, and stirred up by Faith, repentance, works, and a good conscience. So that true and lively hope exists by those "antecedent arguments." *Heb* 10.22, 23; 1Pet 3.23.[837]

22. The effect of hope is the confirmation of the soul as *an anchor, safe and firm, Heb 6.19*. Whereby we *possess our very souls, Luk 21.19*.

23. There always follows from this confirmation of mind, a study[838] of holiness. *1Joh 3.3, Whoever has this hope in him, keeps himself pure, even as he is pure*.

24. Opposed to hope (as a defect) is a fear of the evil of punishment, *Psa* 27.3.[839] For as Hope is the expectation of good, so this fear is an expectation of evil.

25. But this fear, if it is moderate and tempered by Faith, even though it is always materially opposed to Hope, yet in man that is a sinner, it is not so formally opposed to Hope and virtue that it is plainly a vice; rather it puts on the consideration and nature of a virtue. *2Chr 34.27. Because your heart was tender, and you threw*

yourself down before the Face of God when you heard his words against this place, etc. This is because this opposition to Hope is not *Secundum idem & ad idem,* according to the same, and for the same reason;[840] for hope respects the grace of God, and fear respects the deserts of our sins.

26. Also, DESPERATION is more directly opposed to hope, in its defect, which is a bare privation of hope, joined with a *sense* of that privation and an *apprehension*[841] of the thing hoped for, as of an impossible thing, or at least as to come, as in *Cain, Gen 4.13-14*,[842] and *Judas, Mat 27.4-5*.[843]

27. This desperation is always a grievous sin. That is because it is not a privation of that hope which men tend to have in themselves or in other Creatures, which is usually a laudable introduction to Divine hope; but it is a privation of *Divine* hope, always having its beginning from unbelief, just as hope has its beginning from Faith.

28. Yet desperation in the Devils and the damned is not from a consideration of sin, but of punishment. For desperation may either be taken privatively,[844] when one does not hope for what he ought to hope for,[845] and when he ought to hope for it;[846] or it may be taken negatively from a mere cessation of hope.[847] In the former sense it is always a sin, because it is contrary to the Law; but in the latter sense, this is not so.

29. The reason for despairing may be diverse, either because the grace of God is not considered sufficient to communicate that good to us; or because God will not communicate it. Because desperation is grounded on the former reason, it is always a sin; but in the latter sense, it is not a sin if any are certain of that will of God.

30. But because it is seldom or never obvious to anyone by ordinary means, before the end of this life, that God will not make him a partaker of grace and glory, there is therefore no desperation of men in this life which is not a sin.

31. By way of excess, PRESUMPTION is also opposed to hope, by which we rashly expect some good. *Deu* 29.19; *Jer* 7.4, 8-10. *Let there not be any man, when he has heard*, etc.[848]

32. This rash presumption in expectation of good, sometimes leans upon the Creatures. *Jer* 17.5; *1Tim* 6.17.[849] Sometimes it also leans upon God in some way, but perversely so, without a promise and without Faith — as when anyone looks for pardon and salvation, even though he remains impenitent, or he retains a purpose to live in his sins, or he expects something else of God which does not agree with God's nature or revealed will.

33. But one does not therefore sin in this presumption because he hopes too much upon God — namely, with a true and religious hope — for there is no presumption unless he hopes too lightly and rashly without any ground, or he hopes for those things which are not to be hoped.

34. Also SHAME, or confusion, is opposed to hope, in respect to the event hoped for. *Psa 25.2-3*.[850]

Chapter 7.
Of Charity.

1. Charity is a virtue, whereby we love God as the Chief Good. *Psa 106.1*; 118.1; 136.1*, Praise the Lord, because he is good, for his mercy endures for ever*. The joy of praising, which is an effect of Charity, has the same primary object that Charity has as its proper cause. Therefore the goodness of God, which specially shines forth in the effects of his kindness, is the proper object of Charity (just as it is the proper object of praising.)

2. Charity follows Faith and Hope in order of nature, as the effect follows its causes: for we love God out of Charity, because by Faith and hope we taste in some measure how good God is, and his love shed abroad in our hearts. *1Joh 4.16, 19. We have known and believed the love which God has towards us; we love him because he first loved us*.

3. Therefore not love, but Faith is the first foundation of the spiritual building in man: not only because then the building begins, but also because Faith sustains and contains all the parts of it — just as it also has the nature of a root, and therefore confers power to fructify.

4. A confused and remote inclination towards God goes before Faith (a certain shadow of which is found in all Creatures in a way): *Act 17.27, That they might seek the Lord, if happily they might find him by seeking him*. But it is an ineffectual *Velleitas*, a "woulding" (as they call it) to love God, rather than a true love.

5. The *Schoolmen* make a distinction between the natural and supernatural love of God. They make one love of God as the beginning and end of *nature*, and another as the beginning and end of *grace*. This is an idle figment. Indeed, since the fall, a man can neither love God above all by the strength of nature without Faith, nor with that love which they call "natural."

6. The love of Charity is the love of *Union*, *Well-pleasedness*, and *Good Will*. For those are, as it were, the parts of Charity; and they are always contained in it if it is true: namely, if it is a desire for Union, for the well-pleasedness of enjoying, and an affection for good will.

7. Love of UNION is that affection whereby we would be joined together with God. *2Cor 5.8. It is our desire to be absent from the body, and to be present with the Lord.*

8. There is also a love of Union in God towards us. *Eph 2.4, 13. He loved us with much love; You who were far off, are made near.* But his love is out of an abundance of goodness, because he expects no profit out of us: for we are unprofitable servants to God, *Luk 17.10. Job 22.2-3.*[851] But our love towards him is out of a lack of goodness, because we stand in need of God. *2Cor 5.4, We groan being burdened — that mortality may be swallowed up by life.*

9. Therefore our love, as it is love of Union with God, is in part that love which is called love of concupiscence or desire: because we properly desire God for ourselves, because we hope to have profit from him, and our eternal blessedness.

10. Yet the highest end of this love ought to be God himself.

11. Love of WELL-PLEASEDNESS is that affection whereby we approve of all that that is in God, and rest in his most excellent goodness. *Rev 7.12. Blessing and glory, and wisdom, and thanksgiving, and honour and power, and strength to our God for ever, and ever, Amen.*

12. God also has love of well-pleasedness towards us, *Heb* 13.16. But his well-pleasedness is in those good things which are communicated by him to us: but our well-pleasedness is in that goodness and Divine perfection which in no way depends on us.

13. Love of GOOD WILL is that affection whereby we yield ourselves wholly to God, and we *will* and endeavour that all things which pertain to his glory be given to him. *Rev 4.10-11, They fell down and cast their crowns before the throne, saying, You are worthy, O Lord, to receive glory, and honour, and power. 1Cor 10.31, Do all to the glory of God.*

14. God in bearing us good will, makes us good, by conferring that good which he wills. But we cannot properly bestow any good upon him; we can only acknowledge with the heart, publish by our words, and declare in some measure by our deeds, that goodness which he has.

15. That mutual Charity which exists between God and the faithful, has in itself some respect to *friendship*. *Joh 15.15, I have called you friends, because I have made known all things which I have heard from my Father*.

16. In this FRIENDSHIP, although there is not found that equality which exists among men who are friends, yet that equality which is possible does appear in a certain inward communion which is exercised between God and the faithful; in this respect, God is said to reveal his secrets to the faithful, *Psa* 25.14;[852] *Joh* 15.15; and to be as it were, familiar with them. *Rev 3.26, If anyone hears my voice and opens the door, I will go in to him, and sup with him, and he with me*. *Joh 14.23, If anyone loves me, he will keep my Word; And my Father will love him; and we will come to him, and dwell with him*.

17. Charity implicitly contains in it the keeping and fulfilling of all the Commandments of God. *Rom 13.10*; *1Joh 2.5*, and *3.18*.[853] For one cannot truly love God if he does not study to please him in all things, and to be like him. 1*Joh 4.17. Our Charity made perfect in this: that as he is, such also are we*.

18. The manner of our Charity towards God is that it be carried to him as to that which is plainly the highest good and end; so that neither God nor the love of God is principally and lastly to be referred to anything else — because such love for anything else would be mercenary. *Joh 6.26, You seek me, because you ate of the loaves and were filled*.

19. Yet we may love God as our reward. *Gen 15.1*.[854] And with respect to other good things, we may love them as a reward from him. *Gen 17.2*.[855]

20. The degree of Charity towards God ought to be the highest, ***1.*** First in respect to the object, or as they say, *Objectively*; *i.e.*, willing a greater good to him than to any other. ***2.*** In regard to esteem, or as some say, *Appreciatively*;[856] *i.e.*, preferring him and his will before all other things, even our own life, *Mat 10.37; Luk 14.26*,[857] so that we choose to die rather than transgress even the least of his Commandments. ***3.*** *Intensively*, *i.e.*, in respect to the vehement endeavour of applying all our faculties to loving God. *Deu 6.5*, *You*

shall love the Lord your God, with all your heart, and with all your mind, and with all your strength.

21. According to this description of Charity, it is rightly said by some Divines that only God is to be loved: *i.e.*, simply, by itself, and according to all the parts of Charity — namely with affection for good will, a desire for Union, and for the well-pleasedness of enjoying him in the highest degree; — even though our neighbour is also to be loved in a certain respect, it is for another thing, only in part, and to a lower degree.

22. Charity is opposed by that FEAR which is tormented by the presence of God, and by fear of the punishment that is to be inflicted by him. 1*Joh 4.18*, *Perfect love casts out fear: because fear has torment*.

23. Hence Charity, being perfected, casts out fear, *ibid,* because fear is a horror arising from the apprehension of evil, by reason of the presence of God: and so fear is opposed to Charity, which is carried to God as to that which is absolutely good.

24. Secondly, Charity is opposed by an ESTRANGING from God, which some call the *hatred of abomination*. *Psa 14.3, They have all gone out of the way*.[858] *Joh 3.20*, *He hates the light*.[859] For as Charity consists in affection for union, so this estranging is in disjunction with that. Hatred of God is most contrary to the love of God; it is called the *hatred of enmity*. *Joh 13.23-25, They have hated both me and my Father*. For just as the love of Charity is in good will, so this enmity against God is in ungodly men desiring and willing ill to God, if it were possible: that he did not exist, or at least that he were not such a God as he is.

25. For although God cannot be the object of hatred if he is apprehended as he is in himself, yet if he is apprehended as the one who takes vengeance on sinners, he is often hated by those same sinners — because in that respect he is most contrary to them. *Joh 3.20, Whoever does evil, hates the light, nor does he come to the light, lest his deeds be reproved*. For as the love of God in the godly causes them to hate impiety as being contrary to God, so the love of iniquity in the ungodly causes them to hate God as being contrary to their iniquity.

26. But the degrees by which men ascend to this height of ungodliness are these: ***1.*** Sinners love themselves inordinately. ***2.*** They will to do what pleases themselves, even though it is contrary to the Law of God. ***3.*** They hate the Law because it is contrary to this desire. ***4.*** They hate God himself who is the giver and author of such a Law.

27. The LOVE OF THIS WORLD also is opposed to Charity towards God, because this world does not agree with God's will. *1Joh 2.15-16, If anyone loves the world, the love of the Father is not in him. Because whatever is in the world is not of the Father.*

28. For just as the perfection of Charity exists in this — that the mind rests in God — so it must be *against* Charity if the mind rests in what is contrary to God.

29. Charity is no more the form of other virtues,[860] than any virtue that commands or orders the acts of another, is the form of it. But because those acts which in their nature do not respect God, are referred to him by Charity,[861] and because such acts are perfected in him by a metaphor, Charity is therefore not mistakenly called the form of those acts; and also the form of the virtues from which those acts come.[862]

30. But Charity cannot be the intrinsic form of Faith, because in its nature, Charity *follows* Faith, as an effect follows the cause; it does not go before it as a cause goes before the effect.

31. Nor is Faith extrinsically directed toward God by love; but in its proper and internal nature, Faith respects God as its object.

32. Justification by Faith in no way depends on Charity (as the Papists would have it), but upon the proper *object* of Faith.

33. Where Faith is said to work by love, *Gal* 5.6,[863] it is not because all the efficacy of Faith depends upon charity as upon a cause: but because Faith displays and exercises its efficacy in stirring up Charity.

34. The particle "by" does not show a *formal* cause there, but an *instrumental* cause, as when God is said to regenerate us *by* the word.

35. Faith without works is said to be Dead, *Jas 2.26*; not because the life of Faith flows from works, but because works are secondary *Acts,* necessarily flowing from the life of Faith.

36. Faith is said to be perfected by works, *Jas 2.22* — not with an *essential* perfection, as an effect that is perfected by the cause — but by a *complementary* perfection, as the cause is perfected (or made actually complete) in *producing* the effect.[864]

37. The object of Charity is the very goodness of God, as it is in itself. But Faith and Hope respect God as he is *propounded* to us, and as he is to be *apprehended* by us: therefore that inclination of the mind toward God which belongs to Charity, more evidently and constantly appears in weak believers, than the special acts of Faith or Hope appear. This is because the goodness of God is more manifest in itself, than in the way it is apprehended — which is represented to us in this life *darkly*, as it were.[865]

Chapter 8.
Of Hearing the Word.

1. From these virtues of Religion towards God — Faith, Hope, and Charity — there arises a double act of Religion which respects that spiritual communion which is exercised between God and us: *Hearing the word*, and *Prayer* [chap. 9].

2. The reason or foundation for this distribution is in this: that we affect God with religious worship when we yield him due honour, whether by receiving what he himself propounds to us, or by offering what may be received by him according to his perfection; for in both respects, we do what is immediately and directly honorable to God.

3. The first act of Religion, therefore, is about those things which are communicated to us from God: and the other is about those things which are yielded to God from us.

4. HEARING THE WORD is a religious receiving of the will of God.

5. Therefore *hearing* is here taken for any receiving of the words of God, whether they are communicated to us by preaching, or by reading, or any other way, because God tends to work in a singular manner, and by his own institution, in the preaching and hearing of the Word.

6. Therefore this word ought not to be taken so strictly that it either chiefly, or necessarily always includes the outward sense of hearing: but it may denote any perceiving of the will of God, and chiefly sets forth an inward *receiving* and *subjection*.

7. RECEIVING the Word consists of two parts: *Attention of mind*, and *Intention of will*.

8. ATTENTION is an applying of the understanding to perceive the revealed will of God. *Act 16.14, The Lord opened the heart of Lydia, that she might attend to the things which were spoken by Paul.* It is often called in the Scripture, especially in the Old Testament, seeking the will of God, or seeking God himself, to display that great desire with which we would be carried to know God's Will, as to finding out something which we can by no means do without. *Isa 58.2, Yet they seek me daily, and delight to know my ways; as a Nation which*

does righteousness and does not forsake the judgment of their God, they inquire of me the ordinances of Justice; they delight in approaching God.

9. In this attention is needed that providence by which we may discern what God wills. *Rom 12.2. That you may prove what is that good, pleasing, and perfect Will of God*: once it is perceived, we must not deliberate further — whether it is good, or to be observed or not — for the will of God itself is the last bound of all religious inquiry. *Gal 1.15-16, When it pleased God... to reveal his Son in me... I did not... consult with flesh and blood.*

10. INTENTION is applying our will to a religious observance of the will of God that is already perceived. *Psa 119.106, I have sworn and will perform it, that I will keep your righteous judgment*.

11. The purpose of the intention ought to be so strong and firm, that without exception we are ready to observe whatever God commands. *Jer 42.5-6, The Lord be a true and faithful witness between us, if we do not do according to all things for which the Lord your God shall send you to us: whether it is good, or whether it is evil, ...we will obey the voice of the Lord our God.*

12. In respect to this intention, the Law of God itself is said to be in the heart of a believer, *Psa 40.8; 119.11; Jer 31.33; Heb 8.10*.[866]

13. This hearing, to be right, ought to be from religious *observance*: bringing SUBJECTION of the inward acts and inclinations of the mind. *Rom 6.17, From the heart you obeyed that form of doctrine to which you were delivered.*

14. But so that it may be truly religious, it is requisite *First*, that it arise from Faith, whereby we believe what God reveals to us to be the word of truth; and we are accordingly affected toward it. *Heb 4.2, The word being heard did not profit them, not being mingled with Faith in those who heard it. Luk* 24.32, *Did our hearts not burn in us while he spoke to us?*

15. By this Faith we cling to the word, *Psa 119.31*. And the word itself clings to, and is ingrafted in us, unto salvation. *Jas 1.21, That ingrafted word*.[867]

16. *Secondly* the same hearing must flow from that hope whereby we embrace what God has promised as the word of life, also expecting

life by it. *Deu 32.47, It is your life. Joh 5.39, You look in them to find eternal life.*

17. By this hope it comes to pass that the faithful *bring forth fruit with patience, Luk 8.15.*

18. In like manner, it must have love joined with it, whereby we cling to the same word, or to God revealing himself to us in that word, as simply good. *Psa 119.97, How I love your Law. 2Thes 2.10, They did not receive the love of the truth, that they might be saved.*

19. In respect to this love, the Word of God *dwells plentifully in the faithful, Col* 3.16; so as to also be *transformed into the form and fashion of it, Rom 6.17.*[868]

20. Such a hearing of the Word of God is the true and proper worship of God: ***1.*** Because it immediately and directly brings spiritual honour to God; for the act of hearing is most properly directed to receiving the Will of God. Yet because in the manner of receiving it, we subject our consciences to God, we thereby honour his power and Divine truth, and in acknowledging these, his religious worship is exercised. ***2.*** Because it contains a direct and immediate exercise of Faith, Hope, and Love, in which the worship of God most essentially consists.

21. Hence no word or sentence of men ought to be mingled with the word of God, and propounded in the same way, lest by this means we in some way worship men instead of God.

22. Most formally opposed to this hearing, is that PRIDE whereby one is so affected by[869] his own excellency, that he will not be subject to the Will of God. For although this pride is contrary to humility of religion, and obedience, or obedience in general, yet it seems to be most properly opposite to these in this act of religion. This is because a proud man, as he is such, is so far from subjecting himself to the will of another, as to a Law, that he would have his own will instead of a Law. *Jer 13.15, Hear and give ear: do not be proud, for the Lord has spoken. Jer 5.5, They have broken the yoke; they have burst the bonds.*

23. The proper act of this pride, as it were, is that contempt whereby one dismisses[870] either God, or the Will of God and the observance

of it. *2Sam 12.9, Why have you despised the Word of the Lord, in doing what is evil in his Eyes?*

24. Hence pride is said to be the cause of all other sins for a double reason: ***1.*** Because all other sins in a certain way refer to that excellency which is seen in pride, as to an end.[871] ***2.*** Because pride casts away from itself in contempt, the government of the word — by which power alone sin is avoided.

25. Hence there is found in every sin some respect to pride, but especially in those sins which are committed with deliberate counsel.

26. Hence, also opposed to the hearing of the Word is all consultation with the world, flesh, or wisdom of the flesh, in those things which pertain to religion, *Rom 8.7; Gal 1.16*.[872]

27. For as by pride men altogether refuse to subject themselves to the will of God, so by these consultations with those things which are not after God, men seek for themselves, as it were, other gods to whom they may be subject.

28. The most accursed opposition to hearing the word of God is in consulting with the Devils, *Isa 8.19; Deu 18.10-14,*[873] where a certain religious Faith and Hope that are due to God alone, are transferred either explicitly or implicitly to the enemies of God.

29. Hence Faith [874] tends chiefly to be required in such consultations by those who are the masters of such [devilish] Arts.

30. By virtue of this Faith, there is a certain covenant entered into with the Devil, with some religion — if not openly and expressively, at least secretly and impliedly.

31. But although one does not have a direct intention to ask counsel from the Devil, yet if he does that which either of its own nature, or by the use and application which it has, infers calling on the name of the Devil to receive his help or counsel, he is made a partaker of the same sin.

32. Therefore all arts for knowing secrets, brought in by instinct [875] of the Devil, are in this respect to be condemned.

33. Therefore, all divination which is grounded neither upon the certain revelation of God, nor upon the course of nature ordained by

God in created things, is to be condemned.

34. All application of things or words, either to predictions, or to those operations for which they have no disposition — either by their nature or by God's Ordinance — is to be condemned.

35. Because the help of the Devil is sought by such courses of action, they contain in themselves a certain invocation of the Devil; and so they are opposed to calling upon God. And as certain revelation is expected, or as a submission of mind is used to receive and execute his commands, so these acts are opposed to hearing the word of God.

36. Therefore this communion with the Devil is not only unlawful because it is joined with fraud and seducing, but also because, of its own nature, it is contrary to true religion.

37. For having no civil communion or fellowship with the Devil, we cannot have religious communion with him, no, not as some of old had with the good Angels who are ministering spirits for our good, sent by God for that purpose.

38. Therefore, whatever we do with the Devil besides those things which pertain to resisting him as the enemy of our souls, violates true religion; and it is certainly a perverse religion.

39. If he sometimes seems subject to the command of men by virtue of certain enchantments, it is only a show of subjection, so that by that means the Devil may more easily rule over men. Therefore he does not hinder, but only colours[876] that religious subjection which men perform to him in that communion.

40. All those who desire to cure diseases in others by using words, figures, or similar things of insufficient virtue, or who allow such things in themselves or others for that end, in part join with such sins.

41. *Sympathies*, and *Antipathies*,[877] and specific virtues which are found in some things, are hereby differenced from such enchantments, in that the common experience of all men acknowledges that there is some Faith required in those things, but none is required in these.

42. A strong imagination perhaps concurs in many to make these means effectual; but that also often arises from a certain religious

Faith: nor can it effect anything in parents for their children, or in men for Cattle, without a certain diabolical operation accompanying it.

43. Those who are most given to hearing the word, as they least of all care for such acts, so they receive the least fruit by them.

Chapter 9.
Of Prayer.

1. Prayer is a religious representing of our will before God, that God may be affected by it, as it were.

2. It is an act of religion, because by its nature, it yields to God that sufficiency and efficiency of knowledge, power, and goodness which is proper to him.

3. Hence Prayer cannot be directed to any other except God, without manifest idolatry.

4. Prayer arises first from Faith. *Rom 10.14, How shall they call on him in whom they have not believed?* Namely from that Faith whereby, we believe *first,* that God is omniscient — he knows all things — and so he knows the inward affections and motions of our hearts, for the essence of Prayer chiefly consists in them; *secondly*, that he is omnipotent — he can do what he wills in fulfilling our desires; *thirdly*, that he is the author and giver of every good thing; *fourthly*, that he allows and accepts our Prayer through Christ.

5. Hence all our Prayers are to be offered to God in the name and mediation of Christ, by the power of a justifying Faith. *Joh 14.13-14; 16.23: Whatever you ask of the Father in my name…*

6. Prayer also arises from that hope whereby we expect from God the fruit we desire from our prayers. *Rom 8.23, 26. We groan expecting the adoption: The Spirit makes request for us with groans that cannot be expressed.*

7. Lastly, Prayer arises from Charity, whereby we desire both to partake of and to celebrate the goodness of God. *Psa 34.3, 8: Magnify the Lord with me, and let us extol his name together. Taste and see that the Lord is good; blessed is the man that trusts in him.*

8. Hence Charity to our neighbour is also necessarily required, that Prayer is accepted by God. This is the fifth petition of the Lord's Prayer.[878]

9. Prayer differs from hearing the word, in that hearing is concerned with the will of God; but Prayer is concerned with our will. In hearing

the word, we receive the Will of God; but in Prayer we offer our will to God, that it may be received by him.

10. It is not a simple will or desire, but a representation of the will, or the will exhibited and represented before God. For it is not sufficient to prayer that we desire to have something. If it were so, then profane men would pray most, because they most desire to have something. But there is also required a desire to obtain that thing from God, and a will to seek it from him, and then there is the representing or insinuating[879] of this desire before God.

11. But this representation is done first and essentially in the will itself; being converted to God, as it were, it stretches forth and represents to him its inclination and desire.

12. Hence, in Scripture the Prayers of the godly are called *desires, Psa 10.17*; and *unspeakable groans, Rom 8.26*. [880]

13. In the second place, and by way of a sign, this representation is made in the understanding, as conceiving an inward word, it expresses the affections of the will before God.

14. Hence the prayers of the faithful are also called *words*, and *speeches* whereby they speak to God, not first and chiefly outwardly, but inwardly. *Hos 14.2, Take words with you, and turn to the Lord. Say to him, pardon*, etc.

15. Prayer therefore is formally an act of the will. Yet along with this there is required both an *antecedent* act of the mind, whereby we understand what, of whom, for what, and how we must pray; and also a *consequent* act of the mind, whereby we conceive and express with a certain word of the mind, the prayer itself.

16. Hence, together with intention or the act of the will, there is also required *attention* in Prayer, both to God to whom we pray; and to the thing for which we pray; and also attention to the Prayer itself; for we must pray not only with the Spirit, but also with understanding. *1Cor 14.15, I will pray with the spirit, but I will also pray with understanding*.

17. This representation must be *submissive* and *humble*. For otherwise it would not be a religious praying directed from a subject Creature, to the highest God and Creator; but either a command of a superior to an inferior, or a familiar conference as it were, among

equals. *Gen 18.27, Behold now I would speak to the Lord, although I am dust and ashes. Psa 95.6, Come let us bow, and fall down, and bend the knees before the Lord that made us*.

18. The general end of Prayer is that we may, as it were, *affect* or *move God*; this is why the faithful are said by their prayers to *mightily prevail* with God, as it were, *Gen 32.28; Hos 12.4-5*; and to *strive*, *Rom 15.30*.[881]

19. For although it is true, as some say, that there is a difference between those prayers which are directed to men, and those which are made to God — that those who pray to other men affect those to whom they pray, and in some measure dispose those others to what they desire. But those who pray to God do not so much affect God as they affect themselves, and dispose themselves to those things which they desire — yet God is pleased to so commend the force and efficacy of Prayer to us, that he declares himself to be affected by it and, as it were, moved by it. And that is because our prayer is the interceding means by which God will communicate many things to us (and not otherwise). This is also why those who ask something of God for others, are said to supply the help to effect it, *2Cor 1.11*.[882]

20. For we do not pray to God that we may make known our desires to him who does not know them, who always understands afar off, *Psa 139.2*; [883] — that is, when as yet they are not in our minds. Nor do we pray so that we may move him to our mind[884] who was unwilling, *with whom there is no change or shadow of turning, Jas 1.17*. But we pray that, by our prayer, we may obtain from him what we believe he is willing to give. *1Joh 5.14, This is our confidence which we have towards God, that if we ask him anything according to his will, he hears us*.

21. Hence the firmness and unchangeableness of God's providence does not take away, but rather establishes the prayers of the faithful; and the most sure apprehension of it by Faith does not make true believers slothful, but stirs them up more to pray. *1Chr 17.25-27, You O my God, have revealed to the ear of your servant, that you will build him a house. Therefore your servant has been bold to pray before you*, etc.

22. Hence also, we must pray instantly and continually. Instantly, because our prayer is a necessary means for God's glory, and for our good. Continually, because such a disposition of will is never to be cast off, and the act of will is also to be exercised daily, as occasion is offered to us.

23. The adjuncts of Prayer are *confession* and a *promise* made to God: for these two are always either expressly or implicitly used in every acceptable Prayer to God, and in every part of it.

24. By Prayer we fly to the mercy of God as to the fountain of all good, either communicated to us already, or to be communicated to us. In doing so, we confess that we are miserable in ourselves, and destitute of all good, because we also endeavour, as it were, to affect and move God by our desires. Therefore, by prayer we also profess that our minds are suitably affected about these things, and promise to be so affected for some time to come; nor can such affections be absent from our prayers without a certain mocking of God.

25. CONFESSION is a humble and penitential acknowledgement of our offence, guiltiness and misery, *Psa 32.5*.[885]

26. The end and use of this confession is, *First*, that God *may be justified and may have glory in his judgments*, *Psa 51.4*. *Secondly*, that we may be disposed to obtain the glory of God.[886] *Thirdly*, that the grace that is granted, may more clearly appear. [887]

27. The manner of confession is as diverse as the diversity of sinners. For sins that are not known, are to be confessed generally, *Psa 19.12*.[888] But known sins especially, are confessed according to the nature and grievousness of every one of them, *Ezra 9.13*.[889]

28. A PROMISE required in Prayer testifies to a purpose that is agreeable to Prayer.

29. This purpose is a determination of the will to prosecute with an earnest endeavour, that which we pray to God that it may be so: *Psa 119.106, 112*,[890] compared with the following verses.

30. But we prosecute what we pray for, both by those means which of their own nature are necessary to that end, and also by other means, the determination of which depends upon contingent circumstances, and upon our election.

31. A promise of the latter kind, made to God distinctly and upon deliberate counsel, is by a certain appropriation called a *vow*.

32. Hence every VOW must be, *First*, about a thing that is neither impossible, nor plainly necessary, but which may be freely performed according to our pleasure by the ordinary favour of God. *Secondly*, of a thing neither evil nor vain, but lawful and good in respect to all circumstances. *Thirdly*, it must be referred only to God as the object to whom we vow, and to his honour as the prime end, although it may be ordered to our own and others' edification and use.

33. Prayer, in respect to the manner, is either *ejaculatory*, or a short lifting up of the desire, where the mind neither wholly nor long attends to the Prayer, *Psa 129.8; Neh 2.4*;[891] or else it is a *continued* order of Praying.[892]

34. That first sort ought to be more frequent, as that which cannot be hindered by ordinary business; but this second sort must be at set times, as being more solemn, and not allowing for the distraction of other thoughts.

35. But both of them are either *mental*, or *vocal*.

36. MENTAL is that which is performed in the will, mind, and affection, without any sign of it purposely adjoined, *Neh 2.4; 1Sam 1.13*.[893]

37. VOCAL is that which draws forth the inward desire of the mind in words, *Hos 14.2*.[894]

38. The voice is often necessary in prayer to express, stir up, continue, and increase the inward affection of the mind: for although the affection ought to go before the voice, and the voice ought to conform to the affection, yet while it is religiously expressed by the voice, it has a certain reflexion upon the mind itself, whereby it is more enkindled, and gets greater strength. The voice is also necessary in its measure, so that the body, together with the soul, may be exercised in this part of religion.

39. Hence, therefore, that speech is not to be used which the one praying does not understand, and by which he cannot express his conceivings; for such a repeating of unknown words is not properly speech, because it is no more formed by the inward conceivings of

the mind than those words which are sometimes uttered by a Parrot. And so it cannot distinctly express the inward conceivings of the mind in which prayer primarily consists.

40. Nor should the speech be long, or repeat the same thing often, *Mat* 6.7,[895] unless it is out of the abundance of the heart: for then neither long prayers, nor varied repetitions are vain or to no purpose, but are most acceptable to God. This sufficiently appears by approved examples of such prayers which are mentioned in the Scriptures.

41. Nor finally should there to be such careful wording[896] that it may in any way diminish our due attention, either to God, or to the subject matter, or to the inward affection of the mind.

42. In vocal prayer, if it is solemn, there are also those gestures required which become the majesty of God, and our own baseness, and the nature of the matter itself.

43. Vocal prayer is either in *prose*, or in *Meter*.

44. In METER, singing is joined; and therefore more care must be taken of the speech and tone than in prose.

45. But the melody of singing is ordained for a certain spiritual delight, whereby the mind is detained in the meditation of the thing that is sung.

46. For there is a more distinct meditation that comes between the word, and the lifting up of the heart, than in other prayers: so that the next and immediate fruit of a *Psalm* is our edification in Faith and obedience.

47. Yet the lifting up of the heart to God is together required (s*imul & consequenter*),[897] and going along with the thing that is sung; and this is also the end of that meditation; therefore we are said to *sing in our heart to the Lord*, *Col 3.16*. And *Psalms* that are sung, have the consideration of Prayers.

48. But because this religious melody respects prayers, it is not so fitting that the Decalogue, and other such Scriptures which are not of a prayerful nature, be turned into Meter and sung instead of *Psalms*.

49. But because singing immediately respects our edification, and in its own nature also displays a certain gladness of mind, *Jas 5.13*,[898] the very same gestures which are appropriate in other prayers, are not required in such similar exercises.

50. Secondly, prayer is either *solitary*, or *with others*.

51. In prayer which is had WITH OTHERS, if it is prose, one goes before in voice, and the rest follow in affection and Faith, which they ought to declare in the end by saying, *Amen: Neh* 8.7; *1Cor 14.16*.[899]

52. Hence, *Alternatio precum,*[900] interchanging of prayers by Anthems, distribution of parts between the Minister and the People; and the repeating of words propounded by the Minister, by the subsequent voice of the people, is not to be approved.[901]

53. But in the melody of singing, because it tends to our mutual edification, attention, and stirring up of pious affections among us, one toward another, *Col 3. 16*,[902] all join their voices together, 1*Chr 16.36; Mar 14.26*.[903]

54. In those prayers which are had with others, such speech must be used which is understood by others, *1Cor 14*.[904]

55. Hence that broken music which excludes understanding, must be absent from those sacred exercises of piety, at least which we have with others.

56. The kinds of prayer are two: *Petition*, and *Thanksgiving*. *Phi 4.6. In everything let your requests be made known to God in prayers, and deprecation,*[905] *with giving of thanks*.

57. PETITION is a prayer for what is lacking, so that we may obtain it. *Mat 7.7, Ask, and it shall be given to you: Seek, and you shall find; Knock, and it shall be opened to you*.

58. That which we ask for is always lacking either wholly, or in part, or in our feeling, or finally in respect to the act, or in respect to the continuance of it.

59. Hence, a sense of our emptiness and want, together with an apprehension of sufficiency, whereby our insufficiency may be supplied, is necessarily required to rightly make a petition.

60. The virtue and efficacy of petition is not in deferring, or in satisfying, as the Papists would have it, but in impetration[906] only.

61. IMPETRATION, properly speaking, is to have the force of a means to freely obtain some good from another.

62. Therefore all good works, or all observance, though it flows from Faith, has some power to obtain blessings from God by virtue of that promise whereby he appoints a free reward for them; this is also why Real Prayer, distinguished from vocal and mental prayer, is called by some a *good work*, although improperly: yet petition obtains its end in a special manner, not only as it is a chief part of obedience, but also because it has in its proper nature this end and use: as it is a formal act of Faith and Hope by which we receive all good things from God.

63. But this impetration does not properly respect the justice of God; rather it respects his mercy and kindness.

64. Hence we receive every good thing we ask for, not from the hand of justice, but from grace.

65. Petition, because it most formally flows from Faith and Hope, is concerned with good things to be asked for, in the same manner as those virtues are concerned with their secondary objects; that is, with those things which they apprehend are to be communicated to us from God.

66. Hence only those things are to be asked for absolutely, which are necessary for God's glory and our salvation: but other things may be asked for with a secret subjection to the most wise disposing of God.

67. Hence both the manner and the particular time to communicate this or that to us, should not to be prescribed to God in our prayers; yet it is lawful to ask God to hear us speedily. *Psa 102.2*, *Hear me speedily*. Because he has promised to do this. *Luk 18.8, he will avenge them quickly*. Yet we may not define the fit time of this hastening.

68. But because petition also flows from Charity, those things also are to be desired and asked for in prayers, which most make for the celebration of the glory and goodness of God.

69. Hence also, we ask not only for ourselves, but for all others also, who either are or may be partakers with us of the same goodness of God, *1Tim 2.1-3*.[907]

70. The Patriarchs and Prophets not only prayed well in their blessings when they uttered their desires, but they also promised well in the name of the Lord; the *Hebrew* words usually contain both senses, *Let God give*, or *God shall give*, *Gen 27.28*.

71. Therefore we may not peculiarly pray for the dead, because such prayer has no precept or commendable example in Scriptures, nor finally any use or end. Nor may we pray for all and everyone living collectively that they may be saved, because we know the contrary is determined by God. Yet we should not wholly reject any living man in particular, from the communion of our prayers, nor for any enmity, or conjectures, or probable signs of reprobation.

72. Petition is twofold with respect to the object or thing which is asked for: it is either *Apprecation*,[908] or *Deprecation*.[909]

73. APPRECATION is petitioning for good things to be communicated.

74. DEPRECATION is petitioning for evil things to be removed. Intercession which is joined to these two, as in *1Tim 2.1*,[910] is a specific manner of deprecation; namely, when that evil which we desire to be removed involves some injury done by men.

75. To deprecation belong *Complaints* and *Lamentations*, as adjuncts of it.

76. COMPLAINT is a signification of our grief, of miseries as they are injuriously inflicted by men.

77. IMPRECATION[911] is sometimes joined to these complaints, whereby we wish some evil to those who are authors of evil. But ordinarily this is lawful only so far as it has the force of deprecation, to remove some greater evil, by that evil which we wish to them; but the prophetic imprecations were also predictions.

78. LAMENTATION is a signification of our grief, of those miseries as they are sent by God.

79. Sometimes *fasting* is added to deprecation as an outward adjunct.

80. FASTING is an abstinence from the helps and comforts of this life, whereby humility is shown as it were, in a real confession; we are thereby made fitter to make more effectual prayers. *1Cor 7.5*; *Joe 1.14-16*; *Dan 9.3-4*.[912]

81. Hence fasting, considered by itself, is not a good work and part of our obedience toward God, except as it disposes us to make more free, ardent, and continued Prayers.

82. Hence also, the same measure and time of fasting is not equally profitable, and necessary to all and every one.

83. Hence, finally, that way of fasting is most religious, when the whole mind is so attentive to seek God, that thereby it is called away from thought and care about those things which pertain to the present life.

84. THANKSGIVING is prayer about those things which we have received, so that the honour may be given to God. *Psa 50.15, 23: I will deliver you, that you may glorify me. He that offers praise glorifies me*.

85. Thanksgiving is Prayer, no less than petition, because while we give thanks to God, we represent our will before God with a religious submission, so that he may be, as it were, affected or moved — although not, properly speaking, to the end that we may receive something from God; but rather that we may refer to him something we have received.

86. Thanksgiving is most properly about those things which we have received, because we must first be affected with the sense of a benefit, before we can give thanks to God in respect to it.

87. Yet thanks must be given, not only for those things which we have actually and really received, but also for those things we apprehend by Faith and Hope. This is partly because the promise itself of these things is a benefit, which in some sort is already said to be bestowed; and partly because the things promised are apprehended with that certainty, that they affect the mind as things that are present.[913]

88. Also belonging to thanksgiving, is that celebration of the praises of God, which is exercised about those perfections which are in God himself, and which are displayed in his works; but with a certain

regard for those things we have received; namely, as those perfections of God are arguments that either illustrate the good which we have received, or that confirm the bestowing of that good. *Rev 4.8-9, Holy, holy, holy, Lord God Almighty — the living Creatures gave glory, and honour, and thanksgiving to him who sat upon the Throne.*

89. Hence, the right performance of thanksgiving requires, ***1.*** A knowledge of the blessings of God. ***2.*** Applying them to ourselves by Faith and Hope. ***3.*** A due estimation of them, together with an appropriate affection.

90. The proper end of thanksgiving is to give the honour to God for all those things which we have received, *Psa* 50.15.[914] For if we so think of the good things we have received, that we either rest in them, or glory in ourselves, or ascribe them only to second causes, then thanksgiving is corrupted.

91. Hence thanksgiving is a secondary end of every religious petition: for he that rightly asks anything of God, does not ask only that he may receive, much less that he may *spend it upon his lusts, Jas 4.3.* But he asks that what is received may again be referred to the glory of God who gave it. *2Cor 1.11, You helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.*

92. Hence in every petition, thanksgiving for that benefit which is asked for, is expressly or implicitly promised.

93. Hence thanksgiving in itself is more perfect and more noble than petition: because in petition, often our good is respected; but in giving thanks, only God's honour is respected.

94. Hence thanksgiving is more attributed to the Angels, and to the blessed Spirits in the Scriptures, than petition.

95. By this act of thanksgiving, we are said not only to praise and celebrate God, but also to extol, bless, magnify, and glorify him, and the like: all of which are to be understood as setting forth only a declaration, and not a real effecting of those things which they make a show of.

96. If thanksgiving is more solemn, there must sometimes be a cheerful solemnity joined with it, *Est 9.19.*[915] For as fasting, when we

lament a greater evil, both causes and evidences that our humiliation is greater, so in solemn joy for some special good communicated to us, outward mirth, if it is moderate and within the bounds of Temperance, makes and evidences that our joy is greater.

97. Evils, as evils, can neither be the object of petition nor of thanksgiving: yet as afflictions are so directed by God that they work together for our good, evils may have respect to both.[916]

Chapter 10.
Of an Oath.

1. There are two manners of petition to be used on occasion, which were brought in by reason of man's infirmity: an *Oath*, and a *Lot* [chap. 11].

2. But because these two manners are brought in on such occasions, they must not be frequently used, but only where human necessity requires, and a weighty and just cause is in hand.

3. An OATH is a requesting of God's Testimony to confirm the truth of our testimony. *Heb 6.13, 16, Men swear by him who is the greater: and an Oath for confirmation is to them an end of all strife*.

4. An Oath became necessary after the fall of man, because by sin man had lost both that credit which ought to be given to his simple testimony, and also that credit which he should have given to the testimony of others.

5. That infirmity of man in giving credit to the testimony of others, is so great that it was in a manner necessary for God himself to also demean himself to confirm his testimonies by the form of an Oath, *Heb 6.13, 17*.[917] This was more than what was needed in respect to God's faithfulness, but not in respect to human infirmity.

6. Yet, seeing that God has no greater or superior Judge, *Heb 6.13*, he cannot properly swear; this is prescribed to him only metaphorically: because all that perfection of confirmation which is found in the Oaths of men, most perfectly corresponds to those testimonies of God.

7. But God's Testimony is worthily called upon to confirm truth, because he is the highest truth, who can neither deceive nor be deceived. *Heb 6.18, It cannot be that God should lie*.

8. Hence in an Oath, the worship of religion is given to God as he is both acknowledged to be the Author of truth, and also conscious of all our thoughts — to his eyes those things are naked and open which are most secret to all Creatures; he is the rewarder of truth and falsehood, and as the living God, he provides for all things by an

admirable providence. *Deu 6.13, Fear the Lord your God, and worship him, and swear by his name.*

9. Hence we may not swear by any Creature, but by God alone: he alone is omniscient; the only law-giver, and rewarder of those things which pertain to conscience; and finally, he alone is to be religiously worshipped, *Mat 5.34-35; 23.21-22; Jas 5.12*.[918]

10. Yet everything considered in an Oath is not properly the worship of God, because it does not directly tend to give honour to God, but to confirm the truth. Yet that *request* which is made in an Oath, is worship; and in that respect, sometimes in Scripture, to swear by the true God sets forth true worship, *Deu 6.13; Isa 48.1*.[919] And an Oath itself is customarily called *worship*.[920]

11. In this requesting of the testimony of God, the one who swears makes himself subject to God's vengeance and curse if he gives false testimony; that is, if he wittingly deceives. Hence in every Oath there is implicitly or expressly contained an imprecation or curse: *Neh 10.29, Entered into a curse and an Oath*; *2Cor 1.23, I call God to witness against my soul.*

12. From this comes that form of swearing which is frequent in the Old Testament, "God do so to me, and more also."[921] In these words, there is a general or indefinite curse contained, that the way of inflicting the evil may be committed to God.

13. Therefore, there is such great religion in an Oath, that it may allow for no equivocation or mental reservation; these things may have their place in play or lighter Jesting, but they cannot be used in the worship of God without great impiety. For this is nothing else than to mock God's Judgment.

14. Hence also, there can be no release, properly so-called, no commuting or dispensation, and no absolution from an Oath, that comes from a man — though some oaths which were either unlawful from the beginning, or became unlawful afterward, may be pronounced void by men.

15. Because an oath is a testimony about a thing already done, or about a thing to be done, an Oath that confirms a testimony is distinguished into an *assertory*,[922] and a *promissory* Oath.

16. An ASSERTORY Oath is about a thing past or present, *2Cor 1.23*.[923] A PROMISSORY Oath, under which a comminatory[924] is contained, is about a thing to come, *1Sam 20.12-54*.[925]

17. An assertory Oath, because it is about a thing already done, does not bind someone to do anything, but only confirms the truth of the thing that is done.

18. But this assertion immediately respects the judgment of the one that swears, being grounded on those arguments which are usually called infallible. So that an Oath that agrees with such a judgment is to be accounted as true, even though it differs from the thing itself: because it does not respect the thing itself, but the means by which such a judgment is made. This is why the *Romans* used that most considered wording, I think, when being sworn in: they spoke "those things which they were sure of."

19. A PROMISSORY Oath has in it the force of an assertory Oath, as it testifies to a present firm intention of the mind; but it moreover binds us to do what we declared was intended.

20. But it binds only so far as one can bind himself; that is, to that which both *De facto* and *de jure*, in deed and in right, he may perform; and so it must always be lawful, and possible.

21. Such an Oath binds us to fulfill it, even though the Oath was unlawful in respect to the manner of it, or the thing promised would bring damage to the one who promised it, *Jos 9.19; Psa 15.4*.[926]

22. But if the Oath is against the Commandments of God, it does not bind, because an Oath should not be a bond of iniquity.

23. Yet an Oath made in some manner against the command of God sometimes does bind, as when the *Jews* to whom freedom was promised, swore to be subject to strangers into whose power they came.[927]

24. A promissory Oath, whereby something is promised to a man only for his sake, ceases to bind if the one to whom the promise is made, either remits or takes away the foundation on which it was grounded.

25. An Oath is lawful and honest for Christians, ***1.*** Because it is of the Law of nature or moral Law, which is not abrogated. ***2.*** Because an

Oath pertains to God's honour, and Charity pertains to our neighbour. ***3.*** Because there are commendable examples of Oaths used even in the New Testament. *2Cor 1.23*; *Rev 10.6*.[928]

26. Christ in the fifth chapter of *Matthew* does not condemn every Oath, but only those oaths which are rash, indirect, and made by the Creatures.[929]

27. *Jas* 5.*12* condemns the same abuse of an Oath, and does not at all condemn swearing. By repeating the words of Christ to *swear not at all*,, he manifestly shows that those words make one sentence with those that follow, *neither by Heaven*, etc. And so they are to be understood as joined together, not separated.[930]

28. *Amen, amen* is not a form of swearing, but only of a grave asseveration.[931] Those words in *Heb 6.14*, *Surely blessing I will bless you*, do not contain the form, but only the matter of that Oath which was made in *Gen* 22.16-17.[932] Nor does the word *Amen* appear there, either in the *Greek* or *Hebrew,* as some have rashly imagined.

29. The words of an Oath are to be interpreted in the *Court of conscience*, according to the meaning of the one who swore it, whether he dealt plainly and candidly. And if not, then according to his meaning as to whom he would deceive, or to whom he swore. But in the *outward Court*, the words of those who swear are to be taken as they are commonly understood.

30. A perjured man, properly speaking, is only one who either swears against his conscience, or wittingly and willingly departs from what he lawfully swore.

31. Faith that is confirmed by a lawful Oath, is to be kept, all circumstances remaining the same, even to enemies, thieves, and Pirates: for if respect to persons does not make the Oath unlawful, then it cannot make it of no force.

32. An Oath that is extorted by fear, does not cease to bind in that respect; this is because those acts which are said to be extorted from a man by fear, if they proceed from counsel, are plainly voluntary, even though they are not absolutely *Spontaneous,*[933] or made out of good will.[934]

33. Those who lack reason, such that they cannot understand the nature of an Oath, are not capable of an Oath.[935]

34. To require an Oath of someone who swears by false gods, is not of itself a sin, *Gen* 31.53.[936]

35. An Oath of a Christian man that is given concerning his own innocence, which cannot be reprehended[937] by any certain arguments, ought to put an end to controversies pertaining to it, *Exo 22.11; Heb 6.16*.[938]

36. A simple Oath made only in words, binds as much as the most solemn Oath.

37. That solemnity which is used in some places, in touching and kissing a book, is altogether of the same sort as lifting up or stretching forth the hand;[939] that is, it signifies a consent to swear, and to the Oath itself.

38. Putting the hand under the thigh of the one who required an Oath, *Gen 24.2*,[940] was not done as any mystical signification of Christ, but as a sign of subjection.

39. Adjuring (properly speaking) is what someone does to draw another either to swear, as in *Gen 24.8*, [941] or to that religion which an Oath contains, *Num 5.21; Mat 26.63; 1Thes 5.27*.[942]

40. Therefore adjuring most properly pertains to those with power to require an Oath of others, [943] though in a certain proportion, it also extends to that religious obtestation[944] which inferiors sometimes use towards their superiors, and those who are equals use among themselves.

41. To adjure the Devils, is to exercise command over them. And so it is not lawful for anyone to exercise adjuration toward them unless he received special power from God for that purpose.[945]

42. Those exorcisms which were used before Baptism, even in the time of the Fathers, were superstitious.

43. The adjurings or exorcisings of lifeless things, and consecrating them for supernatural operations and uses, such as the Papists use in

their holy Water, Temples, Bells, and the like, are superstitious enchantments.

44. Adjuring a man to accuse himself for any crime that may be objected (which is used in that Oath which is called the *Oath of Inquisition* or *Ex officio*)[946] has no ground in the Scriptures, and it is against the law of nature.

45. Nor is an indefinite[947] adjuring — to answer to anything which will be demanded — to be allowed at all.

Chapter 11.
Of a Lot.

1. A Lot is a requesting Divine testimony to decide some controversy, by determining that an event will be manifested in a mere contingency. *Pro 16.33, The Lot is cast into the lap: but the whole disposition of it is from the Lord.* And *Pro 18.8, A Lot makes contentions cease, and decides among the mighty*.

2. We call a Lot a *request* because it has such a nature, that it expects that the use which it serves is from God alone; and in that respect it immediately regards his providence.

3. We define it by contingency to avoid the error of those who commonly consider a Lot in the manner of an efficient cause, whereby it is said to work by fortune.

4. For there are many fortuitous causes which altogether differ from the consideration of a Lot: as when someone who was digging in search of coal, finds gold; also there are many Lots in which fortune is not an acting cause, as when the Lot depends on whether birds will fly, or some other such effects, produced by a cause that works of its own power.

5. Nor can it be logically defended that the very toss of a Die, or some other such effect on which the consideration of a Lot depends, is always beside the intention or scope of the agent,[948] which is necessarily required for such a fortuitous chance.

6. But we do not place a Lot *simply* in contingency, but in *mere* contingency: because there are three degrees of contingent things: some happen often, some seldom, and some (so far as we can understand) equally on either part. For in other Contingents, someplace is left to conjecture by some form of art;[949] but in *mere* contingency, there is none.

7. Therefore it is not a fortuitous manner of the efficient cause which is said to rule in Lots, but either that blind fortune, which was made a goddess by profane men and placed in Heaven; or it is the special providence of God, working in a way that is hidden to us.

8. But seeing that in every Lot, the determination of some question or controversy is sought; and it is sought by mere contingency, in itself and in respect to us, altogether undetermined; it must be that the very determination itself (whatever the actual intention of men may be) is from the nature of the thing that is always sought from a higher power that has power to direct such contingencies by certain counsel. And so indeed, the use of a Lot is an appeal that is always made either to the true God, or to some feigned power, which is usually set forth by many under the name of *fortune*.

9. When therefore our Divines teach that there is a certain extraordinary providence of God set over all Lots, they are not to be taken as saying that either those who used Lots always directly and distinctly respected such a providence; or that God always exercised such a providence — but that the Lot itself, of its own nature, has a certain respect to the singular and extraordinary providence of God in directing an event that is merely contingent; and in this sense, their sentence is most true.

10. For seeing that in a Lot, by the common consent of all, some judgment is expected — and there is no power to give judgment in contingent events, nor is there any other fortune judging it than the certain providence of God — it must be that this judgment, in a singular manner, is expected from God's providence.

11. Nor can mere contingency itself be a principal cause in deciding any question; nor can man, to whom the event itself is merely contingent, direct it to attain such an end. Therefore it must be that such direction is expected from some superior director.

12. Add to this, that such is the order of proceeding in man's inquiry, that when men desire some question to be determined, and do not have certain means in their power for this determination, they seek it from some superior power. The consideration of a Lot altogether agrees with this manner of proceeding.

13. Nor can it stand that someone who works by counsel, intending a certain end and scope by certain reason, can subject his action either to fortune or to mere contingency as such: for then such counsel would be without knowledge; and undetermined indifference would be a means of determining a cause.

14. Such an expectation and regard for the singular providence of God, is manifestly taught in *Pro* 16.33,[950] where the action of every man surrounding a Lot, is affirmed to be bounded in mere contingency. *The Lot is cast into the lap*, and being accurately discerned, the whole judgment is referred to God. But its entire disposition is from the Lord.

15. For although all things are otherwise referred to God's providence in the Scriptures, nothing is usually referred to it with such discerning, unless it has a certain singular respect to it.

16. Nor does it hinder anything that the *Hebrew* word *Mischphath*[951] is sometimes used to signify something besides Judgment; because it must always be taken according to the subject matter; and there is a certain judgment that is given to Lots by all who describe their nature.

17. Hence, a Lot should not be used rashly, for sport or lighter matters, or in those controversies which are either vain, or can be appropriately decided by other ordinary means.

18. Therefore neither is it to be used ordinarily, or without special revelation, for divining; nor to consult about a right; nor ordinarily about a deed that is past; but it may be used of a division to be made, or of an election that is lawful on both sides, which cannot otherwise be so fitly determined, so that those whom it concerns would be pleased.

19. The opinion of those who defend playing Lots is sufficiently refuted by this one reason: that (by the consent of all) a Lot has a natural fitness to ask counsel of God's providence in a special manner. For it cannot be that one and the same action, of its own nature, should be specially apt for so sacred a use, and yet despite this, it should be applied to jests and games.

20. The reason contended that the use of a Lot is lawful in light and playful matters — because it is lawfully used in those civil controversies which are of lesser importance — has no consequence. For those civil controversies in which a Lot has its place, are not great by themselves; yet they are made very great by the consequences joined with them, or that adhere to them, which cannot be claimed of those spurting contentions.

21. The tithes of the living Creatures, *Lev 27.32,*[952] and the orders of priestly and Levitical administrations, *1Chr 26.13-14; Luk 1.9,* [953] might bring great inconveniences with them, unless they were determined by some Divine sentence. And in that respect, they were appointed by Lot, by God's institution.

22. It does not appear from the nature of Lots, that they most agree with the lightest things.[954] For even though we may not expect God's special determination unless we have done as much as we can beforehand to decide the question, as propounded by ordinary means, yet by our endeavour either *weightiness* is not removed from the question, or it is not to be committed to a Lot.

23. The very nature of a Lot is HOLY, as with the nature of an Oath. Therefore there is no need for it to receive special sanctification from any special institution. For even if that contingency which is the matter of a Lot, is not of its own nature holy — as neither Bread nor Wine should be esteemed holy of their own nature — yet in the application of a Lot to its *use*, it puts on a certain sanctity, as with the words of an Oath, and with the elements when used in the Sacraments.

24. It is indeed free for Christians to use created things for those ends to which they are naturally apt, or made apt: But mere contingency has no aptitude of itself to determine any question; nor does it take any aptitude by the consent of those who use it for that end. For in those Lots which are called *extraordinary*, and are acknowledged to depend upon God and not upon men, the same consent is had in the same manner; and yet it adds nothing to a Lot.

25. None can show that a Lot is indifferent, unless he first demonstrates that there is no special appeal to God's providence in it.

26. Also, though the matter of sporting things is not tied to this or that kind of indifferent action, yet it has those bounds set to itself, that it can have no place in those things which singularly pertain to communion with God.

27. It is altogether futile to object that a Lot, repeated often, will have different outcomes; for neither is it likely that a Lot can be rightly iterated; nor does every appeal to God's providence necessarily bring

with it his special operation. And yet God, even out of order, is read to have sometimes answered differently to those by whom he was unseasonably tempted. *Num 22.12*, *Do not go with them*; *Num 22.20, Arise, go with them*.[955]

28. But it is much vainer to object, in place of an argument, that God cannot be drawn by us at our pleasure to exercise an extraordinary providence. For notwithstanding this, we may appeal to his extraordinary providence when it pleases us.[956]

29. Therefore playing at Dice is repugnant to religion, not only by the circumstances and by accident, but of its inward nature and in itself.

30. But those games are also comprehended under the name of *the Die*, which are grounded on mere contingency, even though afterward they are governed by wit, industry, or some skill, as in Table, and Cards.

31. But those human exercises which are grounded upon skill, and are subject in part to casualty[957] in the progress, greatly differ from Dice.

32. Whereas, by playing at Dice, men tend to be stirred up to swearing, cursing, and blasphemy, more than in other exercises. This comes partly from the nature of the game itself — because the Lot being often reiterated, and often failing men's expectation, they think that the power which they imagine governs the Lot, is against them.

33. By the same reasoning, it also comes to pass that those who use those games can scarcely put an end or limit to them — because those who are inferior in the contention, have no reason to despair of their Lot, and so they persist in a pertinacious[958] expectation of their wished success.

34. Hence also, losses and inconveniences in other games tend to become *extrinsically* vitious;[959] but in dice, they depend partly on the very nature of the game.

Chapter 12.
Of Tempting God.

1. Tempting God, in a singular manner, is opposed to Hearing the Word, and Prayer. *Psa 95.7-9, Today if you will hear his voice, do not harden your heart, as in the provocation, as in the day of Temptation in the Wilderness: where your fathers tempted me, proved me, and saw my works.* For seeing that in hearing the word and godly Prayer, we have communion with God according to his will, if we seek such communion *beyond* his will, then we are properly said to tempt him.

2. To tempt God is to TEST some Divine perfection in an unlawful manner. *Psa 95.9.*

3. This testing is sometimes of the POWER of God. *Psa 78.18-19, They tempted God in their heart — and speaking against God, they said, Can God prepare a Table in the Wilderness?* — namely, when it is circumscribed by men, and bounds are set at their pleasure: that if he will do this or that which they would have him do, then let him be accounted omnipotent; otherwise not. *Psa 78.41, Who tempted God, and limited the holy one of Israel?*

4. Sometimes a test is made of the KNOWLEDGE of God, as when men privily[960] do something, doubting whether God knows it or not. *Psa 94.7, saying, the Lord does not see, nor does the God of Jacob regard.*

5. Sometimes it is a test of the PRESENCE of God. *Exo 17.7. They tempted God, saying, Is the Lord among us or not?*

6. Sometimes it is a test of the PROVIDENCE of God, when men abandoning the ordinary means appointed by God, still expect God to provide for them at their desire, although he promised no such thing. *Mat 4.7.*[961]

7. Sometimes it is a test of the ANGER, JUSTICE and VENGEANCE of God. *1Cor 10.22. Do we provoke the Lord to anger?* This kind of tempting is found in all murmuring and strife against God, or against those sent by God. *1Cor 10.9-10. Nor let us tempt Christ. Nor*

murmur, for which *Massah* and *Meribah* were the names of that same place. *Exo 17.7.*

8. But tempting God is sometimes with an express *intention* to try God, as in unlawfully casting Lots, and whenever we PRESUME something of God which he has not promised.

9. Sometimes it is with a secret and implied consent, namely when what is done — of itself and in its own nature — tends to this: that God may be tried, even though the one that does it thinks no such thing.

10. And this is done in two ways. *First*, when one wills and expects anything to be done, and in the meantime refuses the means that are necessary for it: as in *natural* things those who would have health or continuance of life, and reject medicines or food; also in *supernatural* things, when those who would have grace and life, neglect the Word of God, and the Sacraments, and like means of grace and salvation. *Secondly*, when one exposes himself to danger without urgent necessity, from which he cannot be delivered in any way, or scarcely be delivered, except by a miracle from God: as those often do in *natural* things, who seek vainglory in contemning death,[962] and as those do in *spiritual* things, who seem as it were, to love the occasions and the enticements to sin.[963]

11. This sin often flows from DOUBTING or UNBELIEF, because the one who seeks to try God, does not sufficiently trust the revealed word of God; but will undertake a new way to know the will of God. And so it is opposed to hearing the word, so far as it is to be received by Faith.

12. Sometimes it flows from DESPAIR, when men do not expect the promises of God; and so, by a disorderly hastening, they prescribe to God when and how he may satisfy their expectation. And so it is opposed to the hearing of the word, as it cherishes divine hope in us.

13. Sometimes also it flows from a base esteem and CONTEMPT of God: as when one playing and jesting will test whether God will manifest himself according to his desire. And so it is opposed to hearing the word, as the word has in it a love and fit esteem of God.

14. It flows also from a certain ARROGANCE and PRIDE whereby, refusing to subject our wills to the Will of God, we seek to make his will subject to our lust.

15. But it comes most often from PRESUMPTION, whereby one is confident that God will do this or that, which he nowhere promised, or at least which he did not promise to do in that manner and with those means they expect; this is why some refer *every* tempting of God to presumption. And in respect to ARROGANCE, it is opposed to Prayer, in which we humbly present our will to God, so that it may be performed by him as he pleases.

16. But it is always opposed to some act of religion by which we depend on the will of God — because when we tempt God, we do it so that God may, as it were, depend on *our* will.

17. To desire some special SIGN from God, with some special reason, inspiration, or instinct, is to tempt God, *Mat 16.1, The Pharisees and Sadducees tempting him, required him to show them a sign from Heaven*.

18. Yet to REFUSE A SIGN offered by God, is also to tempt or weary him. *Isa 7.11-13, Ask for a sign. ...I will not ask, nor will I tempt God. ...You weary my God*[964] Humbly seeking a sign from God about some particular necessary thing, which otherwise is not sufficiently manifested, may sometimes be done without sin. *Gen 15.8, How shall I know that I shall inherit the Land?*

19. Proving or purging a suspected offence by a trial of hot Iron, scalding water, and the like, are temptings of God. For there is a certain miraculous showing of the power of God that is expected or required in them to prove a hidden truth. But this is without just cause, because there are other means appointed to find out men's faults, which if they fail, such things may remain unknown without any fault.

20. Of the same kind are single Duels, or monomachies,[965] which were permitted of old by public authority, and are still too frequent. For in these, the righteousness of the cause is committed to be decided by the singular providence of God, from that success which he is thought to give according to his Justice; but this is without any certain and just reason.

21. Besides these temptings which properly pertain to a trial of God, there is also a tempting as it were, of INDUCEMENT towards God,

when help from him is required, or expected, in order to commit some heinous wickedness.

22. Yet those inducements may fitly enough be referred to as tempting by *trial*, because the Will of God is tried in them. They differ from other trials only in this: that the object about which the Will of God is tried, is an action that is unlawful in itself. In this respect, the honour of God is especially hurt and violated, because there is joined together with the temptation, a certain most foul mocking of God.

23. Tempting or proving God is sometime taken as good, and it is commanded: *Mal 3.10, Try me now in this, says the Lord of Hosts*.

24. But this tempting is an act of Faith, leading us to obey and practise those things which God has commanded, with an expectation of that fruit and blessing which God has promised.

25. This lawful tempting of God pushes back all the temptations of the Devil.[966]

26. That unlawful tempting of God lays us open to the temptations of the Devil; nor are we ever overcome by any temptation of the Devil, unless we in some sort tempt God.

Chapter 13.
Of Instituted worship.

SECOND COMMANDMENT: YOU SHALL MAKE NO GRAVEN IMAGE

1. INSTITUTED worship is the means ordained by the Will of God to exercise and further NATURAL worship.

2. All such means ordained by God are declared in the Second Commandment, by forbidding all contrary means of worship devised by men under the title of *Graven Image*. Seeing that of old they were the chief inventions of men corrupting the worship of God, they are most fitly (by a Synecdoche that is frequent in the Decalogue) put in place of all devices of man's wit pertaining to worship.

3. This worship does not depend *in specie*,[967] and immediately upon the nature of God, or upon that honour which we owe to God by virtue of our Creation, but upon the most free *institution* of God.

4. Hence this worship was diverse according to the diverse constitution of the Church — one before Christ was exhibited, and another after.

5. It is a means related to the *natural* worship of God; otherwise it would not be worship. This is because one cannot give that honour to God which is due to him — touching the essence of the act — any other way than by Faith, Hope, and Love, whereby we receive from God, with due subjection, those things he propounds to us to be received. And with the same subjection, we offer to him those things which may be offered by us to his honour. But because the acts themselves are in a special manner exercised in those things which God has instituted for his honour, they include a certain secondary worship, and a certain partaking of the former.

6. But in respect to that *natural* worship, *instituted* worship has the affection of an effect, which exists by virtue of the former worship; and the affection of a means and instrument whereby Faith, Hope, and Love (in which that worship is contained) exercise their acts; and it has the affection of an adjuvant cause,[968] whereby those acts

are furthered; and also the affection of an adjunct,[969] to which those acts are subjected.

7. But it is properly called *worship*, as it is a means and helping cause of that primary worship.

8. But the command of God being given, it depends on and flows from the primary worship of God. Thus it is often persuaded and urged by those arguments which are taken from the inward and essential manner of worshipping God, as in the Second Precept. *Those who love me, and keep by Commandments.*[970] *Deu 10.12-13, What does the Lord your God require of you, but that you fear the Lord your God, walk in all his ways, that you love him, worship the Lord your God with all your heart, and all your soul: observing the precepts of the Lord, and his Statutes.*

9. Therefore that rule of interpreting the Scriptures which tends to be delivered by some — that all those moral and immutable duties, have moral and immutable reasons joined to them [971] — is not universally true, unless it is understood that those duties follow upon those reasons, with no special command coming between. *Lev 11.44. I am the Lord your God that sanctifies you, that you may be holy as I am holy: do not therefore defile yourselves with any creeping thing.*

10. No worship of this kind is lawful, unless it has God as its the Author and ordainer. *Deu 4.2, Keep all things which I shall command you; Do not add to the word which I command you, nor take from it. Deu 12.32, Everything which I command you, observe to do it: do not add to it, nor take from it. 1Chr 15.13, Our Lord broke in upon us, because we did not seek him aright.*

11. That is declared in these words of the Second Commandment,[972] *You shall not make for yourself* — that is of your own brain or judgment. Though the particle "*for yourself*" sometimes abounds in meanings, or has another intent, here multiple meanings are excluded by the most accurate brevity of these Commandments. It is manifest that the vanity of man's cogitations is excluded by other places of Scripture pertaining to the same thing: such as *Amos 5.26, Which you made for yourselves.*[973] *Num 15.39. That you do not follow after your own heart and your own eyes, which when you follow; you go a whoring.*

12. The same is also declared by that universality of the prohibition, which is explained in the Commandment by a distribution of the things which are *in Heaven above, or in the Earth beneath, or in the Waters under the Earth*.

13. For none besides God himself can either understand what will be acceptable to him, or can add that virtue to any worship whereby it may be made effectual and profitable for us. Nor can there be anything honorable to God which does not come from him as the author of it. Nor, finally, do we read that such a power was at any time given to any man by God, to ordain any worship at his own pleasure. *Mat 15.9. In vain they worship me, teaching for doctrines the precepts of men*.

14. Hence implicitly, and by the interpretation of God himself, we make someone our god, and give him the honour due to God, when we subject ourselves to that person's authority or ordinances in religious worship.

15. In this respect also, men are sometimes said to worship the Devil, when they observe those types of worship which the Devil brought in. *1Cor 10.20. Lev 17.7. Deu 32.17.*[974]

16. But we must observe the worship which God has appointed, with the same religion as we receive his word, or will, or call upon his name: *Deu 6.17-18; 12.23, 28; 13.18; 28.14.*[975]

17. Some of the means that God has ordained for this kind of worship, properly and immediately provide for exercising and furthering Faith, Hope and Charity: such as public and solemn preaching of the word, celebrating Baptism and the Lords Supper, and Prayer.

Some of them are means for the right performance of those former duties, such as combining the faithful into certain Congregations or Churches, Election, Ordination, and Ministration of Ministers ordained by God, together with the care of Ecclesiastical Discipline.

18. Those former duties are most properly the instituted worship of God; yet the rest are also worship — not only in that *general* respect in which all things are said to be acts of worship and religion, which in any way flow from or are guided by religion; but also in their

special nature — because the adequate end and use of them, is that God may be rightly worshipped.

19. All these therefore, both general and special in nature, ought to be observed by us as they are appointed by God; for God must be worshipped by us with his own worship, totally and solely. Nothing here must be added, taken away, or changed. *Deu 12.32*.[976]

20. Some go about excusing their additions, saying that only an addition which corrupts is forbidden, but not an addition which conserves. That is a very empty distinction; because every addition, as well as detraction,[977] is expressly opposed to observing or conserving the commands of God, and so it is a corruption. *Deu 12.32*.

21. Of a similar stamp, is that evasion by which they say that only the addition of *essentials* is forbidden, and not the addition of *accidentals*. For *First*, although there are accidents or certain adjuncts of worship, yet there is no worship that is to be called simply *accidental*, because it still has in it the very essence of worship. *Secondly*, the least commands of God, even to *Iotaes* and Tittles,[978] are to be religiously observed, *Mat 5.18-19*.[979] So additions which seem very small, are for the same reason to be rejected. *Thirdly*, *Moses* seals up even those laws about the place of Divine worship, of the manner of it, of abstinence from blood, and the like, which must refer to accidental worship if there is any such thing, with this very caution of not adding, or taking away. *Deu 12.32*.

22. This observation in a special way is called *obedience*, because by it we do what seems right in the eyes of the Lord, though some other way may seem more right in our eyes. *Deu 12.25, 28*.

23. Opposed to this instituted worship, as being unlawful, is that WILL-WORSHIP which is devised by men. *Mat 15.9; Col 2.23*.[980]

24. The sin which is committed in will-worship, is called by the general name *superstition*.

25. SUPERSTITION is that by which undue worship is yielded to God.

26. For in superstition, God is always the object and the end in some measure, but the worship itself is unlawful.

27. It is called *undue worship*, either in respect to the manner or the measure of it, or in respect to the matter and substance of the worship. In the former manner, the *Pharisees* offended about the Sabbath, when they urged its observation as to outward rest, above the manner and measure appointed by God. And they also offended in the manner of its substance, in observing and urging their own traditions, *Mar* 7.8.[981]

28. Hence superstition is called an *excess of religion*, not in respect to the formal power of religion, because none can be too religious; but in respect to the acts and means of religion.

29. This excess is not only in those positive exercises which consist in the use of things, but also in abstinence from the use of some things, such as from meats which are considered unclean and unlawful, and the like.[982]

30. Yet every abstinence, even from lawful things, although they are considered unlawful, is not superstition properly speaking, unless there is some special worship and honour intended to God by that abstinence. [983]

31. This undue worship is either properly opposed to that worship in which instituted worship is directly put forth and exercised — that is, in Hearing the Word, celebration of the Sacraments, and Prayer — or it is opposed to that which respects the means of worship.

32. Opposed to the hearing of the word is *First*, teaching by *images* devised by men, *Deu 4.15-16. Isa 40.19; 41.29; Jer 10.8, 14; Hab 2.18*.[984] *Secondly*, a vaunting of *traditions*, propounded as rules of religion, *Mat 7.8*.

33. Religious teaching by IMAGES is condemned, *First*, because they are not sanctified by God to that end: *Secondly*, because they can neither represent God himself to us, nor the perfections of God; *Thirdly*, because they debase the soul, and turn the attention away from spiritual contemplation of the Will of God; *Fourthly*, because once they are admitted into the exercises of worship, the worship itself, by the perverseness of man's wit, at least in part, will be transferred to them — as it is declared in those words of the Second Commandment. *You shall not bow down to them, nor worship them*.

34. Of a similar kind as Images, are all those ceremonies which are ordained by men for mystical or religious signification.

35. For such ceremonies have no determinate power to teach, either by any power put into them by nature, or by divine institution. And they can receive none by human institution, because man cannot effect this either by commanding (seeing that it is beyond his authority), or by obtaining (seeing that God has promised no such thing to the one that asks).

36. Nor can men take to themselves any authority in ordaining such ceremonies, because it is commanded to all Churches that *all things be done decently, and in order, 1Cor 14.40*. For the respect of order and decency does not require that some holy things be newly ordained, but rather that those which are ordained by God, be used in that manner which is agreeable to their dignity. Nor do order and decency pertain only to holy things, but also to civil duties — for confusion and indecency in both, are vices opposite to that due manner which is required to attain their just end and use.

37. To the Sacraments are opposed. 1. Sacrifices, properly so-called, whether they are bloody or unbloody, as the Papists feign of their Mass: for after Christ was exhibited, all the old sacrifices were abrogated. Nor is there any new ordinance, because once the sacrifice of Christ was offered, we had no need for other types than those which pertain to the exhibition and sealing of Christ bestowed on us — which by God's ordinance, is sufficiently performed in the Sacraments (without Sacrifices).

38. Also the ordination and use of new seals or ceremonies, sealing some grace of God, is opposed to the Sacraments: for it belongs to God to seal grace, to whom it also belongs to give it.

39. To prayer is opposed that relative use of Images, whereby God is worshipped at them, or before them, even though the worship is not subjectively referred to the Images themselves, as some say, but objectively referred by them to God alone.

40. Superstition of this kind is called *idolatry*. *Exo* 32.4-5; *Psa* 106.20; *Act* 7.41.[985]

41. If they are idols which are worshipped in themselves instead of God, it is that idolatry which is against the First Commandment; but

when the true God is worshipped at an Image, or in an Image, this is idolatry which is against the Second Commandment.

42. For although the intention of the one that worships is not to offend in the primary or highest object, yet from the nature of the thing itself, he always offends against the formal worship of God; and interpretatively, a new god is also pretended for the object, who is delighted with such worship; and religious worship is also given to the Image itself, even though it is not done with the purpose that such worship is finally bounded in the Image, but that it would be directed also to God himself.

43. Hence we must shun not only this idolatry, as well as that absolute idolatry which violates the First Commandment; but also the very idols, and idolothytes, or the things that are dedicated to Idols; and all the monuments (properly so-called) of Idols, *1Joh 5.21; 1Cor 8.10; 10.18, 19, 21; 2Cor 6.16; Num 33.52; Deu 12.2-3; Exo 23.13.*[986]

44. Superstition of the second kind is found in human forms of the Church, such as Churches that are visibly, integrally, and organically Ecumenical, Provincial, and Diocesan, brought in by men; also in the Hierarchy that is agreeable to them; and in the orders of religious persons who are found among the Papists; and in the functions and censures which are exercised by them.

45. The audaciousness of those men is intolerable, who either omit the Second Commandment, or teach that it ought to be so maimed, that it should now be read under the New Testament, *You shall not adore or worship any likeness, or Image.*[987]

Chapter 14.
Of the manner of Divine worship.

Third Commandment: You shall not take the name of the Lord in vain

The adjuncts of worship to be especially observed are two: The *Manner* contained in the Third Commandment, and the *Time* which is commanded in the Fourth Commandment.

4. But these two are such adjuncts of religious worship, that in a certain secondary respect, they take on the definition and nature of it; because by observing them, not only is that honour of God furthered, which consists in the *natural* and *instituted* worship of God, but also a certain special honour is yielded to God as far as they are joined together, both by his command and by a direct and immediate respect to each other

3. The MANNER of worship in general is the *lawful* use of all those things which pertain to God.

4. But their LAWFUL use consists in this: that all things which pertain to worship are to be so handled, that they are agreeable to the Majesty of God.

5. It is forbidden in the Third Commandment to, *take the name of God in vain.* By "the Name of God" is understood all those things whereby God is made known to us, or reveals himself. Just as men are typically known one to another by their names, so the Name of God contains all those things which pertain to the worship of God, whether natural or instituted. *Act 9.15, That he may bear my name among the Gentiles. Deu 12.5, The place which the Lord shall choose to place his name there. Mic 4.5, We will walk in the Name of the Lord our God. Mal 1.11, My name shall be great among the Gentiles.*

6. But seeing that taking this *Name in vain* is either to take it rashly — that is, either without any end expressed, or without a just and fitting end — or to take it in vain — that is, not in that manner which is required to a just end; namely, to the honour of God — it is commanded with this, that we *sanctify* the Name of God: that is, that

we use all holy things in that manner which is suitable to their holiness and dignity, *Isa 1.13*.[988]

7. That suitable manner is when those circumstances are used which the nature of religious things requires.

8. We define this manner by *Circumstances*, because with virtues and acts of religion, their essential manner is contained in the virtues and acts themselves. And the manner is directly commanded in the same precepts with them. But that accidental manner which exists in circumstances is commanded in this Third Commandment in a special way, seeing that it is somewhat separable from the acts of Religion, and yet it is necessarily required for them, so they may be acceptable to God.

9. These CIRCUMSTANCES are either *inward* or *outward*.

10. INWARD circumstances are either *antecedent* (going before), *concomitant* (accompanying with), or *consequent* (following after).

11. The circumstances going BEFORE, are a desire and a stirring up of the mind, or preparation in a due meditation about the things which pertain to that holy thing which is to be handled. *Ecc. 5.1-2. Take heed to your feet when you enter into the House of God: do not be swift with your mouth, and do not let your mind hasten to utter a thing before God.*

12. But this preparation most properly pertains to those acts of religion which are more solemn. For meditation itself, whereby the mind is stirred up, is an act of Religion; but it does not require another preparation before as well, for then we would proceed without end. But those acts which are less perfect by nature, ought to make way for more perfect and more solemn acts.

13. Hence, before public and solemn Hearing of the Word and Prayer, private prayer is required; and before private prayer, if it is solemn, there is also required some meditation about those things which pertain to our prayers, whether in respect to God whom we pray to; or in respect to ourselves who are about to pray; or in respect to the things themselves which are to be asked.

14. The circumstances that are CONCOMITANT or that accompany Divine worship, are *Reverence* and *Devotion*.

15. A certain GENERAL REVERENCE of God is necessary for all obedience which respects the authority of God that commands us; but *THIS* REVERENCE is proper to the acts of Religion which respect the holiness of those things about which we are exercised.

16. This Reverence contains two things: ***1.*** A due estimation of the excellency of such things. ***2.*** A fear of too much familiarity, by which such things might be unworthily handled by us.

17. DEVOTION also contains two things. ***1.*** A certain singular readiness to perform all those things which pertain to the worship of God. *Psa 108.1-2, O God, I will sing with a fixed heart. I will awake right early*. ***2.*** A suitable delight in performing those things. *Isa 58.13, If you shall call the Sabbath a delight*.

18. Hence also, a greater care and a care of another kind must be had in Hearing the Word of God, than in receiving the Edicts of Princes; and greater care in calling upon the Name of God, than in supplications we make to men, whomever they are.

19. The circumstances that FOLLOW these are two. ***1.*** To retain the force and, as it were, the taste of that worship in our minds. ***2.*** To obtain with all our endeavour, the end and use of it.

20. OUTWARD circumstances are those which pertain to order and decency. *1Cor 14.40. Let all things be done decently and in order*.

21. But the general rule of these is that they be ordered in that manner which makes most for edification, *1Cor 14.26*.[989]

22. Of this nature are the circumstances of place, time, and the like, which are common adjuncts of religious and civil acts.

23. Therefore, though some may call such circumstances *rites*, and *religious* or *Ecclesiastical* ceremonies, yet they have nothing in their nature which is proper to religion, and therefore religious worship does not so properly consist in these things. However, the holiness of religious worship is in some way violated by the neglect and contempt of them, because that common respect of order and decency — which applies equally to religious and civil actions — cannot be severed from religious worship without its dignity and majesty being diminished in some way.

24. Therefore, similar circumstances which are civil or common in nature, are not specifically commanded in the Scriptures. This is partly because they come into men's common understanding. And it is partly because it would not stand with the dignity and majesty of the Law of God, if such things were severally prescribed in it. For otherwise many ridiculous things would have been provided for by a special Law: for example, that in the Church assembly, one should not rest on another's chest, spit in another's face, or make mouths in holy actions.[990] And yet they are to be considered as commanded from God, ***1.*** Because they are commanded in general under the Law of order, decency, and edification, and ***2.*** Because most of them necessarily follow from those things that are expressly appointed by God. For when God appointed that the faithful of all sorts should meet together to celebrate his name and worship, he consequently ordained that they should have a fit and convenient place in which to meet, and an hour assigned at which they may be present together; or when there is a Minister appointed by God to teach others publicly, it is also appointed that he have a seat, and that his body be appropriately situated for such an action.

25. Those things therefore which pertain to order and decency, are not left to men's will, such that under that name, men may impose what they please on the Churches. Rather, they are partly determined by the general precepts of God, partly by the nature of the things themselves, and partly by those circumstances which offer themselves on occasion.

26. For various circumstances of order and decency are such that, even though there is no public institution of them, yet they should be observed by everyone; nor can men forbid them without sin.

27. But those constitutions by which many circumstances of this kind are usually determined — about place, time, and the like — are rightly said by the best Divines to be partly Divine, and partly human: because they are partly grounded on the Will of God in respect to the chief and primary reasons for them; and because they partly depend on the prudence of men, in respect to the particular observation of those things which are agreeable to the Will of God. So if there is no human error in making that determination, that constitution is to be held as plainly Divine. For it is the Will of God that the Church meet at that hour of the day which (all circumstances

considered) is most convenient. Therefore, if there is no error in observing the circumstances, that hour which by their due consideration is assigned for meeting, must be acknowledged as if it were appointed by God.

28. The special manner of the worship of God must be specially determined, as the special nature of every religious action requires.

29. To this special manner of worship pertain the right manner of hearing the Word of God, calling upon his name, receiving the Sacraments, exercising Ecclesiastical Discipline, and performing those several things which pertain either to the natural or instituted worship of God: *Eze 33.31; Mat 13.19; 1Cor 11.27, 29; Isa 66.4-5.*[991]

30. But because in Oaths, the manner of swearing is usually what is chiefly respected, therefore (not without reason) it is usually referred by many to this place in the Third Commandment; though of its own nature, it pertains to the first: *Lev 19.12; Mat 5.34; 2Chr 36.13.*[992]

31. Contrary to this due manner in general is, ***1.*** That vice which is called by some *Acedia*, LOATHING, whereby one loathes Divine or spiritual things, *2Tim 4.3.*[993] This is opposed to that desire whereby we ought to have an appetite for spiritual things. *1Pet 2.2.*[994]

32. ***2.*** That SLOTHFULNESS whereby one shuns that cheerfulness and labour which are required for Divine things, *Rom 12.11.*[995] This is opposed to that stirring up and heat of mind, whereby Divine things are to be prosecuted. *Rom 12.11. Psa 57, 8-9.*[996]

33. ***3.*** NEGLECT and contempt of holy things, and the abuse of them for filthy sporting, and light matters, all of which are opposed to that reverence due to holy things, *Luk* 19. 46.

34. ***4.*** DULLNESS and wandering of the mind in exercises of worship, *Heb 5.11; Eze 33.31.*[997] And it is opposed to that sort of devotion which was in *Cornelius, Act 10.2.*[998]

35. ***5.*** RASHNESS or lightness in using either the name or the titles of God, or those things which have some special respect to God. *Jer 32.34; Luk 13.1.*[999] And it is opposed to that prosecuting of a just end, which ought to be present with reverence in the use of such things. *1Cor 11.27.*[1000]

36. ***6.*** FORGETFULNESS, *Jas 1.23-25*.[1001] Which is opposed to the receiving of fruit, and the abiding of virtue, which ought to follow the acts of religion.[1002]

37. ***7.*** CONFUSION, which is opposed to order and decency. *1Cor 14.33*.[1003]

Chapter 15.
Of the time of worship.

Fourth Commandment: Remember the Sabbath

1. The most solemn time of worship is now the first day of every week, which is called the Lord's Day, *Rev 1.10; 1Cor 16.2*.[1004]

2. And it is called the Lord's Day, for the same reason that the holy Supper of the Eucharist is called the Lord's Supper, *1Cor 11.20*.[1005] Namely, because it was instituted by our Lord Jesus Christ, and it must be referred to the Lord in its end and use.

3. It is necessary that some time be given for the worship of God, by the dictate of natural reason: for man must have time for everything, especially his outward actions; nor can he conveniently attend Divine worship, unless he ceases from other works for that time.

4. Thus far, therefore, the time of worship falls under the same precept as worship itself; for when God created the whole world, he is said also to have created time with it; and so too when he commanded and ordained religious actions along with this command, he also ordained some time or necessary circumstance for them.

5. That some certain day is to be ordained for the more solemn worship of God, is also of a moral natural right, not unknown to the very heathen who always had, through all ages, their set and solemn feast days.

6. That this solemn day ought to be at least one day in a week, or in the compass of seven, belongs to positive Law; yet it is entirely of an unchangeable institution. So that in respect to our duty and obligation, it has the very same force and reason as those that are of moral and natural right. And so it is rightly said by the Schoolmen to belong to moral right, not by nature, but by Discipline.

7. That this institution was not ceremonial and temporal, is sufficiently apparent from this: that it has nothing that is proper only to the *Jews,* or to the time of the Ceremonial Law. For none can, or dare deny that such a determination might at least be made for a

moral reason and benefit. Because even though natural reason does not dictate that this determination is necessary, yet it dictates that it is convenient, as it apprehends that it is fitting for the worship of God to be frequently exercised. And it can only acknowledge this determination in respect to the frequency of the days, that they are convenient in this respect.

8. The same is also made manifest by this: that from the beginning of the Creation — when there was no place for ceremonies that had respect to Christ the Redeemer — the seventh day, or one day in seven, was set apart for the worship of God, *Gen 2.3*.[1006]

9. Some contend that this was spoken by a *prolepsis* or anticipation: that the seventh day was sanctified at that time in the mind and purpose of God, but not in execution; or that a foundation was laid then for that sanctification which was to come; and it was not the obligation or the Law itself. This may be refuted by diverse arguments. For ***1.*** This anticipation never came into anyone's mind, who was not previously prejudiced about the observation of the Lord's Day. The *Jews* of old never dreamed of it; their received opinion was that this feast was πάνδημον και του κόσμου γενεσιον, *among all Nations from the beginning of the World* (*Philo* περὶκοσμου 14).[1007] In the New Testament, there is no such thing taught or declared. Even the authors of this opinion grant it is probable that some observation of the seventh day began from the beginning of the Creation (*Suarez, de diebus Fest*).[1008] The best interpreters (*Luther, Calvin, etc.*), whom none would say offended on that side, in giving too much to the Lord's Day, plainly and candidly acknowledge that the seventh day was sanctified from the beginning of the World. ***2.*** There can be no example given of such a similar anticipation in all the Scripture: for although the name of certain places are sometimes used *proleptically*, especially in the book of *Genesis,* yet there is no mention at all of such a proleptical *institution* of the Lord's Day, either in that book, or in any other book of the whole sacred Scripture. ***3.*** The words and phrases of this very passage evince the contrary. *Gen 2.2, 3*. For the perfection of the Creation is twice joined together with the sanctification of the seventh day using the very same manner and phrasing: the Creation

of other Creatures and of man himself, is joined together with their blessing, *Gen 1.21-22, 27-28*.[1009] ***4.*** Neither the purpose of God, nor a naked foundation of the thing itself, suffices to ground and uphold such a phrasing of sanctification and benediction. For by this reasoning, it might be said that God sanctified Water, Bread, and Wine for the Sacraments of the New Covenant from the time that he gave the promise of breaking the Serpent's head by the seed of the woman, *Gen 3.15*. For it was then that God purposed to seal that covenant of grace by such seals; some foundation for these seals was also laid partly in the promise itself, and partly in the creation of those things which might actually be used for such sealing. ***5.*** From such a foundation laid in the first Creation, the Prophet gathers a perpetual rule and Law. *Mal 2.15*, *Did he not make them one? And why one? To seek a godly seed*. So in like manner may we say: did not God rest the seventh day? And why the seventh day? To sanctify the seventh day to God. ***6.*** The argument of the Apostle seems to be grounded on this very thing, *Heb 4.3-5, 7-9*.[1010] Which is thus: There was a double rest mentioned in the Old Testament, of which the godly were made partakers in this life. One was of the Sabbath, and the other was of the Land of *Canaan*. But *David* in *Psalm 95*,[1011] promising rest, does not speak of the rest of the Sabbath, because that was from the beginning of the World: nor of the rest in the Land of *Canaan,* because that rest was past, and not to be expected. By "Today," therefore, he understands a certain third rest; and that is eternal rest in Heaven.

10. Nor does it at all hinder this truth, that it is not recorded in the History of *Genesis,* that the observation of the seventh day was solemnly kept by the first *Patriarchs*. For ***1.*** All and everything which was observed by them for a thousand and five hundred years, neither could nor should be particularly declared in so short a History as that of *Genesis*. Also, after the Law of the Sabbath delivered by *Moses,* there is no mention in the book of *Judges* and some other Histories, of its observation. ***2.*** If this very thing is granted, that the observation of this day was for the most part neglected, this still should no more make its first institution doubtful, than the *Polygamy* of those same times can show that the sacred Laws of

Wedlock were not equal in time with the very first marriage. ***3.*** Before the promulgation of the Law in *Mount Sinai,* the observation of the Law is propounded and urged, not as a new thing, but as ordained of old, *Exo 16.23, 329.*[1012] Although this may be affirmed about sacrifices and some other ceremonial observations, yet in the Sabbath, there seems to be (for the reasons given before) a certain respect to its first institution, which was equal in time with man's Creation; this is also declared in the 29th *Verse*, in past tense wording, *has given you the Sabbath*, etc. ***4.*** Among the very Heathens, there were always those footsteps of the observation of the seventh day. It is more than probable that the observation of the seventh day was delivered to them from the *Patriarchs*, whose posterity they were. *Josephus*, in his last book *Against Apion,* denies that, "there can be found any city, either of the *Greeks* or *Barbarians,* which had not taken resting from labour on the seventh day into their own customs."[1013] *Clemens Alexandrinus Lib.* 5. *Stromat.*[1014] demonstrates the same thing: οτι τὴν εβδόμην ἱερὰν οὐ μὸνον οἱ εβραῖοι, ἀλλὰ και ὸ ἐλληνες ίσασι, that not only the *Hebrews,* but the *Greeks* also observed the seventh Day. *Eusebius' de praeparatione Evangelica lib.* 13. affirms that not only the *Hebrews,* but almost all Philosophers as well as Poets, knew that the seventh day was more holy. *Lampridius* in *Alexandro Severo,* tells us that on the seventh day, when he was in the City, he went up to the Capitol and frequented the Temples. Nor is it far from this purpose that holy days were usually granted to children in Schools on the seventh day, *Lucianus* in *Pseudologista, Aulus Gellius. lib.* 13. *cap.* 2. And some heathen Doctors were in the habit of disputing only on the Sabbaths, as *Suetonius* relates about one *Diogenes, lib.* 3.[1015] *Hesiod. lib.* 2. *Dierum.* εβδόμι ίερὸν ἥμας [days sacred to us].[1016] *Linus*, ἐβδαμάτη δε ἦ τετελεσμένα πάντα τέτυκται, ἐβδόμη έιν αγαθοῖς και ἐβδόμη ές γενέθλη. ***5.*** The former forgetfulness or carelessness, and neglect of this day, is easily seen to be reproved by that same hortatory word used in the beginning of the Fourth Commandment: *Remember.*

11. But the right, and moral perpetual authority of this institution is most of all declared from this: that it is expressly commanded in the Decalogue; for this is a most certain rule, and received among all the

best Divines; that moral precepts were thus differenced from ceremonials and Judicials; that all and only morals were publicly proclaimed before all the people of *Israel* from Mount *Sinai* by the voice of God himself. And afterward they were also written, and written again, as it were, by the finger of God himself; and that was done in Tablets of stone, to declare their perpetual and unchangeable continuance. Christ also expressly testifies that not one Jot or tittle of this Law would perish, *Mat 5.18*.

12. What is commanded in the Fourth Commandment is not indeed of a moral nature, not in the same degree and manner as those things that are commanded for the most part in all the other Commandments. This is because it belongs to *positive* right, which is also why, whereas the three former Commandments were propounded *negatively* — by forbidding those vices to which we are prone by the depravity of our nature — this Fourth Commandment is first propounded affirmatively, declaring and commanding in this part what pertains to our duty; and afterward it declares and commands negatively, by forbidding those things which are repugnant to this duty. In part, this is also the reason for that admonition which is specially prefixed before this precept, *Remember the Sabbath day*; that is, Remember to keep this day, as it is explained in *Deu 5.14*.[1017] That is because it may more easily be forgotten, seeing that it belongs to positive right than many other things which are more natural. Yet this positive right upon which this ordinance is grounded, is *Divine* right, and in respect to man, it is altogether unchangeable.

13. There are those who turn this Fourth Commandment into allegories of a cessation from sins, and from the troubles of this life, and other such things. And from there they pretend there is a fourfold, or a fivefold Sabbath, according to the manner of those who play with Allegories. They attribute nothing at all to this member of the Decalogue, which does not agree as well (and much more properly) with many Jewish ceremonies, which are now wholly abrogated.

14. But those who would have this precept be ceremonial (as they would also have the Second Precept be ceremonial), besides being sufficiently refuted by those things which were said before, they contradict the express testimony of Scripture, which affirms that

there are *ten* sayings, or moral precepts contained in the Decalogue, *Exo 34.28; Deu 4.13; 10.4* — where they leave only nine, or rather eight.

15. Those who would make this precept moral only in this — that some time or certain days were assigned to Divine worship — make this ordinance no more moral than was the building of the Tabernacle and Temple among the *Jews*. For by that very thing, this moral precept was declared to all, to be the *perpetual* Will of God: that some fit place is *always* to be appointed for Church meetings, and for the public exercises of Divine worship. So that by their reasoning, there is no more a moral precept given touching some *time* of worship, than there is touching the *place* of worship. And so indeed, "*You shall observe Feast-days*" (which is all they leave in the fourth precept), should no more be put in the Decalogue than, "*You shall frequent the Temples*."

16. Moreover, the yearly Feasts, new Moons, and similar ordinances, which were indeed merely ceremonial, also contain general equity[1018] in them, and still teach us that some certain and fit days ought to be appointed for public worship. Finally, by such reasoning, this Commandment of God would command several men nothing at all: for seeing that in their opinion, only the institution of days is immediately commanded, and it is not in the power of private men to ordain these or those days for public worship; by this means, nothing at all would be commanded except at the will of those who are in public office. Nor would anything be commanded by them specifically, but only in general: that according to their wisdom, they should set apart days for public worship. So that if it seems good to them to appoint one day in twenty or thirty to this use, they cannot be reproved for any sin in this respect, as if they had broken this Commandment.

17. If there were ever anything ceremonial in the Sabbath in respect to the very observation of the day, that is to be considered added to it, or a constitution coming extrinsically — beyond the nature of the Sabbath and its first institution. And so it would not at all hinder the institution of the seventh day as plainly moral. For there was a ceremonial respect of some type added to some other Commandments. In the authority of Fathers, and the firstborn of Families, which pertain to the First Commandment, there was a

certain adumbration[1019] of Christ, who is the first begotten among the Sons of God.

18. Nor does it appear certain in the Scriptures that there was any ceremony (properly so-called) or any type, in the observation of the seventh day. For whereas *Heb 4.9*,[1020] mentions a spiritual Sabbatism[1021] prefigured before by a type, with respect to a type it referred only to the rest promised in the Land of *Canaan*; and by comparison, it was like the rest of God.[1022] But in no way, or in the least sense, does it refer to the rest commanded in the Fourth Commandment, as to a type or shadow.

19. But whereas in *Exo 31.13, 17 and Eze 20.20*,[1023] the Sabbath is called a *sign* between God and his people, it cannot be made from this into a type or a representation of any future grace: Because ***1.*** A sign often denotes the same thing as an argument or instruction, as the most learned interpreters note. *Exodus 31, It is a sign between me*, etc.; that is, it is an instruction. So our mutual love is a sign that we are the Disciples of Christ, *Joh 13.35*.[1024] But it is not a type. ***2.*** The Sabbath in those places is not said to be a sign of something to come, but of something present, just as every visible concomitant adjunct is a sign of the subject being present. For in observing the Sabbath, there is a common and public profession of that communion which is between God and us. Therefore, just as all solemn profession is a sign of that thing which is professed, so also the Sabbath is in that common respect called a *sign*.

20. And this is the most proper reason why the observation of the Sabbath is so much urged, and the breaking of it is so severely punished in the Old Testament: namely, because there was in the Sabbath a common and public profession of all Religion; for this Commandment, as it closes the first Tablet of the Law, summarily contains the whole worship of God, by commanding a certain day for all of Religion's exercises, *Isa 56.2*.[1025]

21. There were many ceremonies ordained about the observation of the Sabbath; but the observation of the Sabbath was no more made ceremonial by them, than it was made judicial [1026] or political because of those judicial Laws whereby it was then provided that it should be celebrated most religiously, *Exo 31.14*. [1027]

22. That accommodation of the Fourth Commandment to the special state of the *Jews,* which was in the observation of the seventh day from the beginning of the Creation, no more makes the precept itself ceremonial, than the promise of the Land of *Canaan* — made to the people of *Israel, That you may live long in the land which the Lord your God gives you* — makes the Fifth Commandment ceremonial; or more than that Preface, *I am the Lord your God which brought you out of the Land of Egypt,* makes all the Commandments ceremonial.

23. It may indeed be granted that a stricter observation of the Sabbath was commanded in those days, applied to the time of Pedagogy [1028] and bondage, which does not have force in all ages; yet this does not keep the observation itself from being plainly moral and common to all ages.

24. Yet there can be nothing brought out of the Scriptures, which was at any time commanded about the strict observation of the Sabbath to the *Jews,* which by the same reasoning does not pertain to all Christians — except for the kindling of fires, and preparing their ordinary food, *Exo* 35.3; 16.4.[1029] And those precepts seem to have been special, and given on a particular occasion; for there is nothing said about the kindling of fire (except in the building of the Tabernacle) which God would declare was not so holy a work, that it might not and ought to be intermitted[1030] on the Sabbath day. Nor is there any mention of preparing food, except when Manna was sent from Heaven by a miracle, and also preserved by a miracle, on the Sabbath day.[1031] And by the History of Christ it appears very likely that he approved of preparing food by kindling a fire on the Sabbath day. For being invited by the *Jews* to a feast which was had on the Sabbath day, he did not refuse to be present, *Luk 14.1*, etc. [1032]

25. Though the reason for the Sabbath seems to refer sometimes to delivering the people of *Israel* out of the captivity of *Egypt,* it does not turn the Sabbath into a ceremony. For ***1.*** All the Commandments are in some way referred to the same deliverance, as it appears by the Preface to the Decalogue.[1033] ***2.*** It does not appear that the Sabbath itself had any singular relation to this deliverance, except that mention is made of the deliverance out of *Egypt, Deu 5.15.*[1034] For that reason only — seeing that the *Israelites* had been servants

before in *Egypt* — they should more readily and willingly grant this time of rest to *their own* servants.

26. The last day of the week was observed of old, anciently ordained by God from the time of the first Creation, because on that day God ceased from the works of Creation.[1035]

27. Though the last day of the week is now changed into the first day, this was not done by human authority, but Divine. For only the one who is Lord of the Sabbath, can change the day of the Sabbath: that is, Christ, *Mat 12.8*. This is also why that first day which succeeded the Sabbath, is properly called *the Lord's Day*.

28. If it is granted that this Lord's Day was of Apostolic institution, yet that authority which it is built upon, is nevertheless divine; because the Apostles were no less guided by the Spirit in holy institutions, than in propounding the doctrine of the Gospel, either in word or writings.

29. Also, seeing that this institution was grounded upon no special occasion that would continue only for a time, and by which it might be made temporary, it necessarily follows that the mind of the Ordainers was that the observation of this day should be of perpetual and unchangeable right.

30. Yet it is more likely that Christ himself was the author of this institution in his own person. ***1.*** Because Christ was no less faithful than *Moses* in ordering his whole house, or the Church of God, as touching all things that are generally necessary and useful, *Heb 3.2, 6*.[1036] But no Christian can with any reason deny that observing this day is generally profitable in some way necessary for the Churches of Christ. ***2.*** Because Christ himself often appeared on this very day to his Disciples, gathered together in one place after the resurrection, *Joh 20.19, 26*.[1037] ***3.*** Because he empowered them with the Holy Spirit this very day, *Act* 2.1.[1038] ***4.*** In the practise of the Churches in the time of the Apostles, mention is made of observing the first day, *Act 20.7; 1Cor 16.2*.[1039] It is not remembered as some recent Ordinance, but as something received for a good while among all the Disciples of Christ. ***5.*** The Apostles in all things delivered those things to the Churches which they had received from Christ, *1Cor 11.23*.[1040] ***6.*** This institution could not be deferred even one week

after the death of Christ; and the law that one day in every week is to be sanctified according to the determination of God himself, remains firm: this law has been demonstrated before to be of perpetual right. For the Jewish Sabbath, in respect to being the seventh day, was abrogated in the death of Christ. For it is read that the Apostles, sometime after, were present in the assemblies of the Jews on that day of the Sabbath, *Act 13.14; 16.13; 17.2; 18.4.*[1041] They did that chiefly because then was the fittest occasion to preach the Gospel to the Jews; as also afterward the Apostle greatly desired to be at Jerusalem on the day of Pentecost, *Act 20.16*, because at that time the greatest concourse of the Jews was to be had in that place. ***7.*** If the institution of the Lord's Day was deferred so long — till the Apostles had separated from the Jews, and had their meetings apart, *Act 18.6-7; 19.9*,[1042] as some would have it — then all that space of time which came between the death of Christ and this separation, which was above three years, the Fourth Commandment had bound none to that observation of any day — because the Jews' day was already abolished; and by this opinion, there was no new day put in its place; and so there were only nine precepts[1043] in force all that time. ***8.*** The reason itself for this change confirms this same thing, which is that by the consent of all, it referred to the resurrection of Christ: namely, because on this day the creation of the new world was perfected, or *the world to come*, *Heb 2.5*, in which *all things were made new*, *2Cor 5.17*. So that God now, in Christ rising again from the dead, ceased or rested from his greatest work. In the beginning of the creation, when God rested from his works, he then blessed and sanctified that day in which he rested. So it was very fitting on that very day in which Christ rested from his labours himself, that he should also sanctify that day. Nor is to to be easily rejected, what is urged by some of the Ancients out of *Psa 118.24*: *This is the day which the Lord has made.* For in that very place Christ's resurrection is treated, as Christ himself interprets it, *Mat 21.42*.[1044] ***9.*** It was also most fitting that the day of worship in the New Testament should be ordained by him by whom the worship itself was ordained, and from whom all blessing and grace is to be expected in all worship.

31. Those who consider the observation of the Lord's Day an unwritten tradition are hereby sufficiently refuted: ***1.*** Because not

one thing so depends upon an unwritten tradition of such moment, as the observation of the Lord's Day, by common consent, and the consent of almost all Christians. ***2.*** By this means a door is opened to bring in various superstitions and human devices into the Church of God, or at least to prop them up when they are brought in. ***3.*** Many among the Papists are ashamed of this invention: for although all the Papists, to cloak their superstitions, tend to give too much weight to Ecclesiastical traditions, yet in observing the Lord's Day, that impression of Divine authority is so apparent that it has compelled not a few of them to ascribe it not to any human right, but to Divine right. *Bannes in* 2. 2. q. 44. *a* 1. *Author supplementi ad summam Pisanam verb. Dominica; Abbas in cap licet defer. n.* 3. *Aug. ver. feria n.* 3. *Silvester. ver. Dominica q.* 1. 7. Also *Alexander*, the third Pope of Rome, affirms in the Canon law *de feriiscap. licet,* that the Scripture of the Old as well as New Testament has specially deputed[1045] the seventh day for man's rest. That is (as *Suarez* interprets *de dieb. fest. cap.* 1.), both Testaments have approved the manner of deputing every seventh day of the week for man's rest — which is to depute the seventh day formally, even though materially it was not always deputed. And in this way, it is true that that seventh day in the Old law was the Sabbath, and in the New it is the Lord's Day. ***4.*** Those who among themselves consider the Lord's Day another tradition, also consider baptizing children a tradition, and with greater show in the same chapter and verse. But all our Divines, who have answered the Papists as to those examples of traditions, always contend that those institutions, and all others which are of the same profit and necessity, are to be found in the Scriptures themselves.

32. Those things which are usually brought out of the Scriptures to the contrary, *e.g. Rom 14.5; Gal 4.10; Col 2.16*, do not hinder this truth at all.[1046] For *First*, in all those places the observation of some day for religious use by the ordinance of Christ is no more condemned or denied than the choice of some certain meat for religious use by the ordinance of the same Christ. No Christian is so void of all reason that he would conclude out of those places, that the choice of bread and wine in the Lord's Supper for a religious use, is either unlawful, or not ordained by Christ. Therefore neither can anything be concluded from them against the observation of the

Lord's Day by the use and institution of Christ. *Secondly*, the Apostle in *Rom* 14.5 expressly speaks about that esteem of days which bred offence among Christians at that time; but the observation of the Lord's Day, which the Apostle himself teaches, and which had taken place at that time in all the Churches (*1Cor 16.1-2*),[1047] could not give any occasion for offence. *Thirdly*, it is most likely that in that passage to the *Romans*, the Apostle is addressing the choice of days to eat or to refuse certain meats: for the question in that dispute, propounded in verse 2,[1048] is only about meats. In the 5th and 6th verses, the esteem of a duty is joined with it as pertaining to the same thing; and afterward through all the rest of the Chapter he addresses only meats, making no mention of days. *Fourthly*, in that passage to the *Galatians,* what is expressly treated is that observation of days, months, and years which pertained to the bondage of weak and beggarly elements, Gal 4.9.[1049] But it was far from the Apostle, and altogether alien to Christian religion, to consider any precept of the Decalogue, or any ordinance of Christ in such a way. *Fifthly*, *Col 2.16* specially and expressly treats those sabbaths as the same kind with new Moons, and were ceremonial shadows of things to come in Christ. But the Sabbath commanded in the Decalogue and our Lord's Day, are altogether of another nature,[1050] as demonstrated before.

33. Nor is Christian liberty at all diminished by this opinion, as some seem to fear (without cause). For it is not a liberty but an unchristian licentiousness for any to think themselves freed from the observation of any precept of the Decalogue, or from the institutions of Christ. And experience also teaches that licentiousness, and neglect of holy things, more and more prevails where due respect is not had for the Lord's Day.

34. Nor also was *Adam* subject to any bondage because he was bound to sanctify the seventh day by specially observing it.

35. But just as the beginning of the old Sabbath was at the evening;[1051] and because the Creation also began at the evening;[1052] and because the general mass was created before the light;[1053] and the cessation from the work of Creation also began at the evening;[1054] so also the beginning of the Lord's Day seems to begin

from the morning of that day, because the resurrection of Christ was early in the morning, *Mar 16.9; Joh 20.1.*[1055]

36. For the right observation of this day, two things are necessary: *rest*, and the *sanctification* of this rest.

37. The REST which is required is a cessation from every work which might hinder the exercises of Divine worship. We must therefore abstain on that day: ***1.*** From all those works which are properly called *servile*: for seeing that such works of old were excluded by name in all other solemn feasts, *Lev 23.7-8, 25, 32, 36; Num 28.25*,[1056] much more were they excluded from the Sabbath.

38. But it is ridiculous to understand *servile works* to mean sins or mercenary good works, or those things done (in the manner of servants) for reward (as some understand them by a certain Allegorical sport). For sins are not forbidden and unlawful at some certain times, but are always and everywhere forbidden. Nor is it pertinent to the Fourth Commandment to deal with all sins that are to be forbidden. Although in some sense, this may be granted: that various sins are thereby aggravated if they are committed on so holy a day, *Isa 58.4;*[1057] also those evil works which are done out of fear or hope; that is, which are altogether servile,[1058] and have in respect to their manner, the same nature as other sins.

39. But properly, servile works are those which servants or servile men usually perform, such as mechanical works,[1059] and all those for which great bodily labour is required, such as ploughing, digging, etc. ***2.*** Besides these works, all works that are *ours* are also forbidden on that day; this is gathered from the opposite concession which is given in the fourth precept: *Six days shall you work and do all* YOUR *work*.

40. From this, together with the words following, we may gather that on the Sabbath day you shall do no work: that all those works are forbidden which are properly called *ours*, even though they are not strictly speaking, servile, or mechanical.

41. Now those are our works which pertain to the uses of this life; that is, those which are exercised in natural and civil things, and which properly pertain to our gain and profit. This kind includes those which are not servile by nature but liberal, such as studying, or

exercising liberal arts; much more, those which are common to free men and servants, such as journeying to handle civil causes, etc.

42. For so this phrase is explained in *Isa 58.3, You do that which delights you, that you may exact all your labours*; that is, that you carefully attend to your own matters; Verse 13, *doing your own ways*. But in that chapter, *Isaiah* also and chiefly treats *wicked* actions, and those works which are unlawful at all times, as it appears in verse 6.[1060] Therefore some godly Divines seem to err, who usually gather from that passage that every word or thought used on the Lord's Day, that is human or pertains to men, is to be considered sin. For all human words, deeds, or thoughts on that day, which this chapter handles (whether the *Sabbath* proper, or a *solemn feast*) are not judged there to be impertinent to the Sabbath, and thus to be plainly reprehended; but are only those which tend to concern our gain, which are either plainly unlawful, or repugnant to holy exercises, as it appears in verses 3 and 6. Concerning such servile and vulgar works, there is such a strict law, that on the Sabbath day men may not go on in their work, not even in time of plowing and harvest; that is, at those times which are most opportune and as it were, necessary for man's life, *Exo 34.21*;[1061] nor in those things which mediately and remotely pertain to holy things, as was the building of the Tabernacle, *Exo 31.13*.[1062] Much less is it lawful to enter into any ordinary journey, *Exo* 16.[1063] or to frequent Marts or Fairs, *Neh* 13.[1064]

43. Yet here are exceptions: ***1.*** All those works which belong to common honesty: for seeing that we should behave and carry ourselves decently at all other times, so especially on that day which is specially dedicated to Divine worship: thus all those things which plainly pertain to it are understood to be permitted. ***2.*** Those things which are imposed on us by some singular necessity, *Mat 12.11*.[1065] Notwithstanding, those things which men make or pretend to themselves to be necessary, are not to be included; but only those things which are obviously necessary and unavoidable by the providence of God, and which we are not aware of — that is, when such a necessity as the Scripture itself allows, is a sufficient cause to do any ordinary thing. ***3.*** All those works which directly respect the worship and glory of God, *Mat 12.5; Joh 5.8, 9*.[1066] For in that case,

those works which are servile by nature, pass into the nature of holy actions; they are not properly our works, but God's works.

44. This REST —though absolutely considered in itself, is not, nor was it ever, a part of worship — yet because it is commanded by God as a certain necessary thing to his worship, and also referred to it, it is thus part of that obedience which pertains to religion and to the worship of God.

45. The SANCTIFICATION OF THIS REST and day, means specially applying ourselves to worship God on this day; which is intimated in the phrases, *He sanctified that day*, and *it is a Sabbath to the Lord your God*.[1067]

46. Here public worship should chiefly be respected, which is also why the Sabbath is called a holy Convocation, *Lev 23.3; Act 13.14; 15.21; 16.13*.[1068] But it sufficiently appears that the public convocation of the Church should be had both before and after noon on the Lord's Day, because of the double burnt-offering of the Sabbath, in the morning and in the evening, *Num 28.8*.[1069]

47. But the rest of the day ought to be spent in exercises of piety: for although of old there was an offering peculiar to the Sabbath, yet the continual or daily offering with his drink-offering was not to be omitted, *Num 28.10*.[1070]

48. Also public worship, seeing that it is to be celebrated most solemnly, necessarily requires exercises of reading Scripture, meditation, prayer, holy conferences, and contemplation of the works of God. By these we may be more prepared for public worship, and public worship may be made truly effectual to us.

49. Contrary to his ordinance of the Lord's Day, are all feast days ordained by men which are considered holy days, as [only] the Lord's Day ought to be considered.

50. For it is most agreeable with the first institution [of the Lord's Day], and with the writings of the Apostles, that only one day in the week is sanctified.

51. The Jews had no feast days that were rightly sanctified, except by divine institution.[1071]

52. Yet any days may be piously turned into an occasion to further the worship of God.

53. Also, when God by his special judgments calls us to more solemn fasting, those days are to be considered, as it were, extraordinary Sabbaths.

54. Contrary also to the observation of this day are all transactions of business, exercises, feastings, sports, and the like, whereby the mind of man is drawn away from the exercises of religion on this day.

Chapter 16.
Of Justice and Charity toward our neighbour.

The Second Tablet: Justice and Charity

Thus much of Religion:
Justice follows, which is contained in the Second Tablet.

1. Justice is a virtue, whereby we are inclined to perform our duty that is due our neighbour. So the duty of children towards their parents is said to be just, *Eph 6.1*; and the duty of masters towards their servants is called right and fair, *Col 4.1*; and all those things which we owe to our neighbour, are performed in living justly.

2. But justice in this passage[1072] is not taken in the most general sense, as setting forth every duty owed to another; for that contains even religion itself. General justice is nothing other than virtue in general; as declared before when we showed that justice was chief among the general affections of virtue. Nor should it be understood in the most particular sense, to respect the quantity of the thing either deserved or received. For then it would contain only a few duties of the second Tablet; namely, those by which like is returned for like. But here it is used in a certain middle way, by which it sets forth the mutual duty owed between those who are bound by the same right; in this sense it contains all the force of the second Tablet.

3. It has our neighbour for the object: that is, *everyone*, whether man or Angel, who is or may be a partaker with us of the same end and blessedness, *Luk 10.36-37.*[1073]

4. Hence, neither holy men, of whatever kind they are, nor Angels themselves, can be a fit object of religion, or of that religious worship which is commanded in the First Tablet — only of Justice or of that duty due our neighbour which is contained in the Second Tablet. This is why those arguments taken from the nature of the thing, exclude all adoration of Creatures. *Act 10.26, Rise, for I myself am also a man. Rev 22.9. See you do not do it, for I am your fellow servant, and of your brethren the Prophets, and of those that keep the words of this Book. Worship God.*

5. Both in number and name, everyone is proportionally included, even in respect to himself; for everyone is first a neighbour to himself, and then to others. This is also why there is no singular precept given whereby a man may be ordered toward himself. For while he is rightly ordered toward God, and toward his neighbour, he is also ordered toward himself — but with this difference: that the disposition by which anyone is made fit to perform his duty to God and to his neighbour, pertains to his perfection;[1074] but he must also perform the same duties both to his neighbour and to himself (not to God and himself).

6. But because that manner by which duties are exercised toward our neighbour is with respect and affection for their good, this same virtue is called *charity* toward our neighbour. *Mat 22.39; Mar 12.31.*[1075]

7. In this CHARITY there is always a love of union, of well-pleasedness, and good will, as we have in that love we have toward God; but also often added is the consideration of MERCY, when the misery of our neighbour is regarded; this has no place in our charity toward God.

8. But this bond of Justice and the affection of Charity should always flow and be derived from Religion toward God. For seeing that Religion gives the chief honour to God, it causes obedience to be given to his will in those things which also immediately respect the Creatures. This is why those who neglect their duty towards men, deny honour to God, contemning him instead, *1Sam 2.30.*[1076] Also charity towards God, which is contained in Religion, produces charity towards men by its own nature, as they are in some way partakers of the Image of God. This is also why we are said to love God in men, and men in God, which is one reason for that phrase, *beloved in the Lord.*[1077]

9. Hence, nothing is properly due to man which is contrary to Religion. *Act 4.19; 5.29, Whether it is right in the sight of God to obey you rather than God, you judge: we must obey God rather than men.*

10. Hence also, the truth of Religion cannot be consistent with the neglect of Justice and Charity toward our neighbour. *Jas 1.27. Religious worship, pure and undefiled before God and the Father, is*

this, to visit the fatherless, and widows in affliction. 1Joh 4.20-21. If anyone says I love God, and hates his brother, he is a liar. This Commandment we have from God, that he that loves God, loves his brother also.

11. Hence, finally, religion is best proved and tried by Justice according to the frequent use of the Scripture. This argument, notwithstanding, serves much more certainly for negation than for affirmation, if it is understood to concern the outward works and offices of Justice. This is because such works of Justice may sometimes be present where true religion is lacking; but if true religion is present, such works cannot be wholly absent.

12. By the same reasoning also, unjust works argue more for a man being ungodly, than just works argue that a man is godly. This is why works of the flesh are said to be manifest. *Gal* 5.19,[1078] which is not affirmed about the fruits of the spirit, *Gal 5.22*.[1079]

13. The order of this charity is this: that God is first and chiefly to be loved by charity, and so he is, as it were, the formal reason for this charity toward our neighbour. Next after God we are bound to love ourselves, namely with that charity which respects true blessedness; for loving God himself with a love of union, we love ourselves immediately with that chief charity which respects our spiritual blessedness. But secondarily, we should love others whom we would have partake of the same good with us. Moreover, others may be deprived of this blessedness without our fault, but we ourselves cannot; and therefore we are more bound to will and to seek this blessedness for ourselves than for others.

14. This is why the love of ourselves has the force of a rule or a measure for the love of others: *You shall love your neighbour as yourself.*[1080]

15. Hence it is never lawful to commit any sin for another's sake, even though our offence may seem small, and to be a chief good which we should seek for another. For he that wittingly and willingly sins, hates his own soul. *Pro 8.36, He that sins against me, offers violence to his own soul. Pro 29.24. He that partakes with a thief, hates himself: he hears cursing and does not declare it.*[1081]

16. Among men, none that is capable of being blessed, should be wholly removed from being embraced by our charity; for if we love God above all things, no enmities will so far prevail with us, that we may not love our very enemies for God. *Mat 5.39; Rom 12.17; 1Thes 5.15. 1Pet 3.9.*[1082]

17. But among men, those who come nearer to God, and nearer in God to ourselves, are more to be loved than others,. *Gal 6.10, Let us do good to all, but especially to the household of Faith.*

18. But because those who believe are nearer both to God and to us spiritually, than those who do not as yet believe, they are therefore also more to be beloved.

19. Yet this is to be so understood that it refers to the present time, and to immediate affection. For we may will that good to some other person as much or more in times to come, because the grace of God and faith has come between. This is the sense in which the affection of the Apostle for the *Israelites* is to be taken, *Rom 9.3.*[1083]

20. If among those who are to be beloved, there is no apparent disparity either in respect to God, or in respect to us, then they are to be beloved equally.

21. But if any apparent disparity appears, either in their nearness to God or to ourselves, then the one who exceeds in any nearness, is more to be beloved — that is, when we cannot exercise the act of our love alike toward all, we are more bound to place our love on those whom God has commended to us by some special nearness or communion, than on others. Therefore, even though we should equally will the salvation of others, yet the exercise and care of this will is chiefly due those who are joined near to us in some special respect. For example, though a Soldier ought to wish well to all his fellow Soldiers, yet he is bound to take most care of those who are of the same band, and closest to him in Rank. This appears in that example of *Paul,* who more fervently desired the conversion of the *Israelites* than of other Nations. He gives one reason for this affection: because they were his brethren, and kindred according to the flesh, *Rom* 9.3.

22. Yet in this prerogative of charity, we must wish for those who are near to us, those good things which pertain to that conjunction by

which they are near — such as wishing *spiritual* good things to those who are most spiritually joined to us, and *natural* good things to those with whom we have a natural nearness. It is not that those kinds of good things are to be separated from one another in our desires, but because of the very kind of conjunction, it is as it were, a beckon from God by which he stirs us up to bestow our pains chiefly in this or that kind.

23. Hence it follows: *First*, that kindred in blood, *Caeteris paribus,* all other things being equal, are more to be beloved than strangers, in those things which pertain to the good things of this life; and among those who are near in blood, those who are nearest are most to be loved.

24. *Secondly*, that some special friend is more to be beloved than an ordinary kinsman in blood, at least in those things which pertain to the common duties of this life. This is because that friendship may be such that considered by itself, it has a nearer conjunction than consanguinity. *Pro 18.24. For a friend is nearer than a brother.*

25. *Thirdly*, that parents are to be loved more than any friend, because the nearness of parents is greater than that of friends as touching communicating those things which are most intimate to us. *1Tim 5.4. If any widow has children or nephews, let them learn first to show piety towards their own house, and to recompence their parents: for this is honest and acceptable in the sight of God.*

26. *Fourthly*, that parents are more to be beloved than children, in those good things which ought to redound from the effect to the cause — such as Honour, Esteem, Reverence, Thankfulness, and the like. But children are more to be loved than parents, in those kinds of things which are derived from the cause to the effect, such asMaintenance, Promotion, Providence, and the like.

27. *Fifthly*, that husbands and wives are to be loved more than parents or children, in those things which pertain to society and union in this life; for that is the greatest nearness, of which it is said they shall be one flesh: *Gen 2.24 and Mat 19.5, Therefore a man shall leave his Father and Mother, and shall cling to his Wife, and they shall be one flesh.*

28. *Sixthly*, that those who have deserved good from us are more to be beloved than others; and among those, such who have

communicated spiritual good things to us are most to be beloved: *Let him that is taught in the word communicate*[1084] *all good things to the one who taught him, Gal 6.6*.

29. *Seventhly*, that a community or a whole society is more to be beloved than any member of it, because the conjunction of a part with the whole is greater than with another part. And therefore, a prince whose life and safety is necessary or most profitable for the common good, is more to be beloved than any or various of the common people — indeed, more than ourselves in temporal things. *2Sam 21.17. You shall no more go with us to battle, lest you quench the light of Israel*; also *Lam 4.20*.[1085]

30. There are two *Acts* of charity toward our neighbour: *Prayer* for his good, and the *Working* of his good. *Mat 5.44, Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who hurt and persecute you*.

31. This PRAYER, as it respects the honour of God, pertains to religion in the First Tablet. But as it respects the good of our neighbour, it pertains to Justice and Charity toward our neighbour in the Second Tablet.

32. We must pray for all those good things which religion commands us to wish for him, whether they are spiritual, or corporal.

33. In this praying is included not only petition, but also thanksgiving, whereby we praise God for the good things which he has bestowed on our neighbours, *Rom 1.8-10*.[1086]

34. To this praying is opposed that imprecation which tends to the hurt of our neighbour, which is called cursing in *Mat 5.44* [thesis 30].

35. The WORKING OF GOOD toward our neighbour is an endeavour concerning him, that tends to his good; this is also why it is called a *good deed*, *Mat 5.16*;[1087] and *love in deed*. *1Joh 3.18*.

36. This working is distinguished from praying; because although prayer is also an endeavour tending to the good of our neighbour, it is not immediately exercised about our neighbour, but is directed to God.

37. Yet those endeavours which are exercised about other created things for our neighbour's sake, must be referred to this working of good; for then there is an efficiency in our actions for the same reason — as if it had been exercised immediately for our neighbour himself.

38. Now this endeavour is either by *moral persuading*, or *real effecting*.

39. An endeavour of MORAL PERSUASION is propounding the good to be performed using arguments by which the person may be stirred up to do it.

40. And this is by *admonition*, and *good example* [thesis 46].

41. This ADMONITION is generally taken as any warning by words, whether to procure and perform good for our neighbours, or to drive away and make up for any hurt.

42. Therefore it contains our duty to *teach and admonish*, *Col 3.16*; to observe others so we may *stir them up to love and good works*, *Heb 10.24*; also to *exhort them daily*, *Heb 3.13*; to *comfort them* against sorrow and grief, *1Thes 4.18*; and to *correct them in a brotherly manner, if they are overtaken with some offence*, *Gal 6.1*.

43. But this brotherly correction then, is to be used when we certainly know that the evil to be corrected has been committed; and when there is hope of some fruit or good to follow upon our correction, either by the amendment of our brother who has fallen, or by preserving others from partaking in it; and lastly, when there is fit opportunity in respect to time, or person, and the circumstances.

44. To this admonition is opposed *consent*, or communion with others in their sins, *Eph* 5.7, 11.[1088]

45. One is said to partake in another's sin nine ways; which are thus set down in Latin:

> *Iussio, consilium, consensus, palpo, recursus,*
> *Participans, nutans, non obstans, non manifestans.*

That is, in summary, "Consent is given to sinners by counselling, defending, helping, permitting when we can hinder, and by holding our peace when we may profitably speak," *Rom 1.32*.[1089]

46. GOOD EXAMPLE is representing a good work, by which others may be stirred up to perform a similar work: *1Tim 4.12; Tit 2.4, 7; Mat 5.16; 1Pet 2.12.*[1090]

47. To good example is opposed *scandal. 1Cor 10.32-33, Give no offence to the Jews, to the Gentiles, nor to the Church of God.*

48. A SCANDAL is a representation of an evil work by which others may either be stirred up to sin (for which it is called πρόσκομμα, or a cause of stumbling), or to be hindered or slackened from doing good (for which it is called ἀσθενεια or a cause of weakening); and that is properly called a scandal. *1Cor 8.9-10, Take heed that your liberty does not become an occasion for the weak to stumble*, etc. *Rom 14.21, by which your brother stumbles, or is offended, or is made weak.*

49. There is in every evil work which is made known to others, the respect of a scandal. *Mat 18.6-8, 15, Whoever is an offence... If your hand, foot, or eye causes you to offend... If your brother sins against you.*[1091]

50. There is also sometimes a scandal in a work that is lawful in itself, if it is not expedient in respect to others. *1Cor 8.13. If my meat offends my brother, I will never eat flesh, least I offend my brother.*

51. But an indifferent thing is said to be expedient, or not expedient, when all circumstances considered, it does or does not bring glory to God, and edification to our neighbour.

52. There is no human authority that can make that action lawful,by which our neighbour is scandalized.

53. But then a scandal is said to be given either when some manifest sin is committed, or at least has an evident show of sin, so that it becomes known to others; or when what is rashly committed is not necessary by God's Command, and yet it brings spiritual hurt to others; but much more if the corruption or troubling of our neighbour is directly intended by that action.

54. But if an offence follows that is not from the condition of our work, but from the pure malice of others, then it is called an offence *taken*, such as that of the *Pharisees,* which is not our sin, but the sin of those who are offended. *Mat 15.12-14. Do you not know that the*

Pharisees were offended at that saying? But he answered, Let them alone: they are blind leaders of the blind.

55. But though this offence that is *taken* cannot be avoided by us, yet an offence *given* may and ought to be avoided. For God never lays upon his people a necessity to offend.

56. That scandal by which one is said (metaphorically) to offend himself, or to give an occasion to sin against himself, is proportionately referred to an offence that is *given*.[1092]

57. A real effecting or procuring of the good of our neighbour, is when we ourselves perform something which of itself tends to the good of our neighbour, without his help coming between. *Heb 13.16. Do not forget not to do good, and to distribute*.[1093]

58. But although all acts of Justice ought to have charity joined to them, yet there are some in which *Justice* shines forth more, and others in which *Charity* rules more.

59. Hence that distinction arises whereby some offices are said to belong to JUSTICE strictly taken, and some belong to CHARITY. We have Christ as the author of this difference and formal distribution. *Luk 11.42. You pass by judgment and the love of God*.[1094]

60. Those which consider a debt, and equality in respect to others, are acts of JUSTICE.

61. Those by which the good of another is respected more than our debt, are acts of CHARITY.

62. The offices of Justice are of a prior and stricter obligation than those of Charity.

63. Hence we are more bound to pay our debts, than to give anything of our own; and the one who offends another, is more bound to seek reconciliation than the one who is offended.

64. In many things there is a double respect to Justice: one respects the immediate end and words of the Law — one that binds — which is called Justice in the strictest sense. The other respects the remote end and reason of the Law, which is called *equity* or ἐπιείκεια.[1095]

65. There are two parts of this Justice. One gives to everyone his own, and it is called *Distributive Justice*; the other restores to

everyone his own, and it may be called *Emendative Justice*.[1096]

66. DISTRIBUTIVE JUSTICE cannot be rightly performed without a right judging of things and persons, and a fit comparison of things to things, and persons to persons, from which arises that proportion which they call *geometric*.

67. To distributive Justice is opposed that acceptance of persons whereby one is preferred before another in the distribution of good that is due, without just cause.

68. EMENDATIVE JUSTICE is either *Commutative*, or *Corrective*.

69. COMMUTATIVE JUSTICE is equality of the thing given, and the thing received.

70. CORRECTIVE JUSTICE presupposes some *injustice*, and so it is either *civil* or *criminal*.

71. CIVIL Justice chiefly corrects the injustice of the *cause*.

72. CRIMINAL Justice chiefly corrects the injustice of the *person*.

73. To corrective Justice pertain *revenge* and *restitution*.

74. REVENGE is an act of corrective Justice, whereby punishment is inflicted on the one who has violated Justice.

75. Its end ought to be the amendment or restraint of the offender, quietness[1097] and admonition to others, and so the preserving of Justice and of the honour of God. *Deu 13.11; 17.13; 19.20; 21.21: That all Israel may hear, and fear, and do no such iniquity in your midst*.

76. RESTITUTION is an act of *corrective* Justice, whereby another is again put in possession of that thing of his own, of which he was unjustly deprived.

77. Hence an action that requires restitution must be against JUSTICE, strictly taken, and not against CHARITY only.

78. To this Justice is opposed *injury*.[1098]

79. To *Charity* is opposed *ill-will* or evil-will,[1099] whether it is *formal*, by a direct intention, or *virtual*, by interpretation.

80. To this ILL-WILL pertains *unjust discord*, which if it results in separation, especially in those things which pertain to religion, it is

properly called *Schism*.

Chapter 17.
Of the honour of our Neighbour.

Fifth Commandment: Honour your Father and Mother

1. Justice toward our Neighbour either immediately affects him, or it is by means of some action.

2. Justice which immediately affects our Neighbour, either respects the *degree* of that condition in which our Neighbour is placed, or the *condition* itself, absolutely considered.

3. As it respects the DEGREE of the condition, it is called *honour*, which is commanded in the First Commandment of the second Tablet, which is said to be the first Commandment with a promise, *Eph 6.2*,[1100] either because it is the first there, or because it is the first Commandment in all the Law that has a singular and proper promise joined to it.

4. Here the society of men among themselves is supposed and established, private or economic, and public or political, in which one ought to serve another being, joined together in mutual duties of Justice and Charity, so that they may exercise and show towards men that religion by which they worship God.

5. Hence that solitary life which certain Hermits have chosen for themselves as Angelical,[1101] and which others embrace for other reasons, is so far from perfection, that unless justified by some extraordinary reason (and only for a time), it is altogether contrary to the law and will of God.

6. But because human society serves as a foundation for all other offices of Justice and Charity which are commanded in the second Tablet of the law, those transgressions which directly contribute to the disturbance, confusion, and overthrow of this society, are more grievous sins than breaches of the several precepts.

7. Even though Political as well as Economic society is established by God, yet there is a certain form of this Economic society (as there is a certain form of Ecclesiastical society) that is prescribed for all people.

But this is not so of Political society; that is left to men's liberty (so as to preserve their power whole), that they may ordain that society which best establishes religion and justice among themselves.

8. And this is one reason why there is mention only of *parents* in the Fifth Precept: because Economic society only (which is plainly natural) should remain one and the same throughout all ages and nations — to which it may also be added that this is the first degree, in which is found the fountain and seminary[1102] of all society; and from which also the authority of all others in superiour power[1103] is set forth and mitigated by the name of *Father*: *2Kng 2.12-13; 13.14; Gen 45.8; 1Sam 24.11; 1Tim 5.1*.[1104]

9. HONOUR is an acknowledgement of that dignity or excellence in another, with a due testifying of it.

10. It is called both an acknowledgement and testifying, because it does not consist either in outward observance only, or in inward only, but in both.

11. It is said to respect excellence or dignity, because we are not affected with reverence, except upon the *apprehension* of some excellence.

12. Hence that duty which is due to those who are placed above us in some eminence, is commonly and most properly set forth under the name of *reverence*. But by a synecdoche, it sets forth every duty in which the degree of dignity or excellence of another is respected, whether that degree is unequal in respect to us, or equal. *Rom 12.10, In honour preferring one another*. *1Pet 3.7, Let men likewise dwell according to the knowledge of God, giving honour to the woman as to the weaker vessel*. *1Pet 2.17, Honour all men*.

13. But honour has first place among those duties which are due our neighbour, *First*, because it comes nearest to the nature of religion and piety with which we worship God, and from which it is also called religion or piety — not only by secular authors, but sometimes also in the Scriptures: *1Tim 5.4, Let him learn first to show piety to his own family*, etc. *Secondly*, because it is the bond and foundation of all other justice which is to be performed to our neighbour. For by virtue of this duty, to the degree it respects others, men *lead a quiet and peaceable life with all piety and honesty, 1Tim 2.2*. This also

seems to be the proper reason for that promise which is adjoined to this Fifth Precept, *that you may prolong your days upon earth*, because without this mutual observance of superiours and inferiours among themselves, it could not be expected that the life of man would abide in its state.

14. Honour, as it respects the knowledge and opinion of others, about the one that is to be honoured, is called *fame*, *Ecc 7.1*; or a *good name*, *Phi 4.8*.

15. Hence honour, as it is the external good of a man, does not really differ from fame, except in reason.

16. That office of honouring which we owe to all, is to preserve that state of dignity which they have, without being hurt.

17. To this office are opposed those vices by which the office of our neighbour is hurt.

18. The good name of our neighbour is hurt when that estimation which ought to be had of him is diminished. *1Cor 4.13, Being defamed we pray*. *2Cor 6.8. By honour and dishonour, by evil report and good report*.

19. We may diminish it either by conceiving ill of him ourselves, without just cause, which is called *rash judgment*, *Mat* 7.1; *1Cor* 4.3,[1105] or with others also.

20. The good name of our neighbour is diminished with others by words, deeds, gestures, or other signs.

21. This is also done sometimes directly and formally with an intention to hurt; and sometimes virtually and indirectly; or by the nature of the thing; or by adjoining circumstances.

22. When the fame of another is hurt by imputing an evil — by their fault or by punishment — then if it is in his presence, it is called a *reproach*, or *derision*, or *slander*; if it is in his absence, it is called a *detraction*.

23. DETRACTION is directly exercised about the *evil* of our neighbour in four ways: ***1.*** When a fault is falsely laid upon him. ***2.*** When a secret fault is discovered without a just cause. ***3.*** When a true crime is harped on too much. ***4.*** When the deed is allowed, but the intention is blamed.

24. It is indirectly exercised about the *good* of our neighbour in four ways also: ***1.*** Denying that good which is to be given to our neighbour. ***2.*** Hiding it. ***3.*** Lessening it. ***4.*** By praising it coldly.

25. The former ways are contained in this verse,

Imponens, augens, manifestans, in mala vertens.[1106]

26. The latter in this verse,

Qui negat aut minuit, tacuit, laudatque remisse.[1107]

27. The good name of our neighbour is restored by retracting, or desiring pardon, or sometimes also by recompensing it.

28. Some of the duties of honour belong to *unequals*, some to *equals*.

29. Among unequals, it belongs to superiours to excel in well-deserving; but it belongs to inferiours to reverence and give thanks.

30. Inequality is either in some *simple quality*, or in *authority and power*.

31. Inequality in a SIMPLE QUALITY, is either in respect to *age*, or in respect to *gifts*.

32. Those who are above others in AGE, ought to go before them in a grave example, *Tit 2.4, That old women teach the younger women to be sober*.

33. Those who excel in GIFTS, should readily impart them to the profit of others, *Rom 1.14. I am a debtor both to the Grecians and Barbarians; to the wise, and the unwise*.

34. Those who are above others in POWER, are those who have a right to govern others, for which this power is called *jurisdiction*; it is their duty to administer justice and charity toward others in a certain eminent way, according to that power which has been committed to them. *Job 29.14-15, I put on justice, and my judgment covered me as a robe, and as a Diadem. I was as eyes to the blind, and as feet to the lame. Col 4.1, Masters, do what is right and fair to your servants*.

35. This justice is administered in charity, by *protecting* and *ruling*.

36. PROTECTION is an application of power to defend others from evil. *Isa 32.2, And a man shall be as a hiding place from the wind, and a*

covert from the tempest, etc. To which also pertains that providence whereby they provide necessary things for them, *1Tim 5.8*.[1108]

37. RULING is an application of power to further others in good, *Rom 13.4, He is the minister of God for your good. 1Tim 2.2, That we may lead a peaceable and quiet life in all godliness and honesty*.

38. This ruling is exercised in *directing* and *rewarding*.

39. DIRECTION is a propounding of what is right and good, so that it may be observed. *Eph 6.4, Fathers, bring up your children in the nurture and admonition of the Lord*.

40. To this direction pertains making and promulgating good laws in whatever society of men it is required.

41. REWARDING is recompencing obedience which is performed or denied [in response] to direction, *1Pet 2.14, to take vengeance on the wicked, and for the praise of those who do well*. Also *Rom 13.3*.

42. Here distributive and emendative justice most shine forth: for although the justice in other men is the same as that which is exercised in those who are their superiours, yet it most shines forth if it is administered with a fit power.

43. Hence the right of revenge properly belongs only to those who have super-eminent power, *Rom 13.4, 1Pet 2.14*,[1109] by whom when it is rightly exercised, it is not the revenge of men, but of God. *2Chr 19.6, Take heed what you do, for you judge not for men, but for the Lord, who will be with you in the judgment*.

44. Those who are in higher power ought to provide for the commodities of those over whom they are set — in respect to their souls, that they may have the means of salvation, *Eph 6.4*;[1110] and in respect to their bodies, that they may have food, raiment, and a fit dwelling.[1111]

45. And these are either *private* persons or *public*.

46. PRIVATE persons, are the husband in respect to the wife, parents in respect to children; and master in respect to servants — where the power of the husband is moderated with a certain *equality*; the power of the master is merely *commanding*; but the paternal power is as it were *mixed*.

47. Those who are in PUBLIC authority, are either *ministers* or *magistrates*.

48. There is this difference between MAGISTRATES and MINISTERS of the Church. ***1.*** Magistracy (of this rather than of the other kind) is an ordinance from man; but the ordinance of ministers is from God, which is declared in the Scriptures, when the power of magistracy, although it is ordained by God, *Rom* 13.1, is yet called a human creature, *1Pet 2.13*;[1112] this name does not at all agree to the lawful ministers of the Church. ***2.*** Magistracy is an ordinance of God the Creator, and so it belongs to all kinds of men; but the Ecclesiastical ministry is a gift and ordinance of Christ the Mediator, and so it does not properly and ordinarily pertain to any except those who are of the Church of Christ. ***3.*** A magistrate has jurisdiction joined to his government, and so (if he is the supreme magistrate) upon just cause, he may make and abolish laws, and commit jurisdiction to others; but the ministers of the Church (considered in themselves) are merely mandatory; they have no authority of their own, but whatever they do lawfully, they do it as in Christ's stead who commands them; and so they can neither make laws, nor commit to others that power which they have received. ***4.*** It belongs to magistrates to procure the common good of all those committed to their jurisdiction, both spiritual and corporal, using political means and a coercive power, *1Tim* 2.2;[1113] but it is ministers' duties to procure spiritual good for those who are committed to them, using Ecclesiastical means, *Act 20.28; Heb 13.17.*[1114]

49. But they cannot be exactly distinguished in the things themselves, the persons and causes which occupy them: for there is no thing, person, or cause so Ecclesiastical, that it may not in some respect pertain to the jurisdiction of the magistrate; nor is there any action so secular that, so far as it respects obedience to God, it may not pertain to the Church taking notice of it (as if done by a member of the Church).

50. Therefore exempting Ecclesiastical men (as they are called) from the jurisdiction of the civil magistrate, and also unloosing them from the obedience due to Magistrates and Parents, is brought in by Papists under a pretence of Religion and perfection; but it is altogether contrary to the perfect Law of God.

51. In respect to this ruling which comes from the power of superiors, there is due from inferiors, *subjection* and *obedience*. *Heb 13.17, Obey your leaders, and submit yourselves*.

52. SUBJECTION is an acknowledgment of their authority, *1Pet 2.18; Eph 5.22*.[1115]

53. OBEDIENCE is the performance of those things that are prescribed, *Eph 6.1, 5*.[1116]

54. This obedience should always be limited according to the limits of power, which the superior commander has.

55. Hence we must not obey men in those things which are against the command of God, for we must obey in the Lord, *Eph 6.1*, and in the fear of God, *Col 3.22*.[1117] We must not obey those things which are against the command of those superior persons who have greater authority than they.

56. Hence also, that obedience must not be blind, or without examination of the precept: but an inferior ought to enquire so far as required for the matter in hand, whether the precept is lawful, convenient,[1118] and binding, *Act 4.19*.[1119]

57. But if the precept is not lawful, then enduring the punishment wrongfully inflicted, has the place and force of obedience, *1Pet 2.19-20*.[1120]

58. In respect to the good that is communicated either by the gifts, or by the power of superiors, inferiors owe submissive *thankfulness*.

59. THANKFULNESS is a desire to recompence benefits received.

60. For it is a certain well-wishing affection, having respect and proportion to the benefit of another, yet so that it must not be contained in the affection itself, but it must be manifested in answerable endeavour.

61. Thankfulness indeed is the common duty of all men who have received any benefit from others; but there is a certain singular way of thankfulness of inferiors towards superiors, which is declared in that word, when thankfulness is said to be *submissive*.

62. To this pertains relieving their needs, whether they stand in need of substance, help, or counsel. *Gen 45.9*.[1121]

63. This thankfulness which respects those by whose benefit we subsist under God — namely our parents and country, or those who sustain that person with them — is called *piety*, *1Tim 5.4*.[1122]

64. The duty of equals towards all their equals is that one prefers another in honour: *Rom 12.10; Eph 5.21*.[1123]

65. FRIENDSHIP is towards some that are joined nearer in love and communion, *Pro 18.24*.[1124]

66. The beginning of all honour to be given to our Neighbour, especially of that honour which is due to superiors and equals, is *humility*.

67. This HUMILITY is a virtue, whereby one so moderates his esteem of himself, that he will not in any way attribute anything to himself above that which is fit for him. *Phi 2.3*, *In humility of mind thinking every one better than himself*.

68. To humility is opposed *pride* and *envy*.

69. PRIDE is an inordinate affection of a man's own excellence.

70. This affectation for a man's own excellence, if it is exercised about good things that we have, is called *boasting*; if it is about those things we would seem to have, it is called *arrogance*; if it is about the fame and esteem we seek from others, it is called *vainglory*; if it is about dignities, it is called *ambition*: if it is about undertaking matters which are beyond our strength, it is called *presumption*.

71. ENVY is sorrow over the good which our Neighbour has, because it seems to diminish our own excellence, *Num 11.29*.[1125]

72. For if there is fear of another's good, because we see some evils that are likely to come from there, either to others or to ourselves, it is not envy, but an honest fear, *Pro 23.17*.[1126]

73. If the cause of sadness is not that another has good, but that we do *not* have it, and that good is wished for by us, then it is not envy, but *emulation*, *Rom 11.14*.[1127]

74. If the cause of sadness is the unworthiness of the one who enjoys that good, then it is not properly envy, but *indignation*, *Pro 29.2*.[1128]

75. Yet all these affections, if they exceed proper measure, are usually noted in the Scriptures under the name of *envy*: *Psa 37.1, 7; Pro 3.31*.[1129]

Chapter 18.
Of humanity toward our Neighbour.

SIXTH COMMANDMENT: YOU SHALL NOT MURDER

1. Justice which respects the condition of our Neighbour, absolutely considered, either respects the *person* of our Neighbour, or his outward *commodities*.

2. That which respects his PERSON either respects his *life*, or his *purity*.

3. That which respects his LIFE is *humanity*, and it is commanded in the Sixth Commandment.[1130] For seeing that man's life is properly provided for here, or as Scripture phrases it in *Gen* 9.5-6,[1131] *the soul of man* and *the blood of man*; all that duty which is handled here is rightly set forth under the name of *humanity*.

4. This Commandment does not properly treat the life of the brute Creatures, because they are in man's power, *Gen* 9.2-3;[1132] nor do they have common society with man. Yet because a fit disposition toward the life of man implies some respect for another image of his, which is found in other living Creatures — and because cruelty against them tends to declare a certain inhuman disposition, or one that has little by little been accustomed to it —clemency and inclemency towards the brute Creatures, also pertains to this life as a certain appendix.

5. HUMANITY is a virtue, whereby we are inclined to preserve the life of our Neighbour, and its quietness, by lawful means.

6. But this is performed two ways: namely, by supplying helpful things, and hindering hurtful things.

7. But seeing that the life of man which ought to be preserved is twofold, *spiritual* and *corporal;* some DUTIES of humanity are *spiritual*, and some are *corporal*.

8. The SPIRITUAL duty is to do all things, according to our power, which may further the edification of our Neighbour.

9. This kind of duty includes prayer, good example, and admonition, which are required of all.

10. For although in regard to their immediate end, these are general duties of charity, yet mediately and in respect to the remote end, they pertain to the furtherance of the spiritual life of our Neighbour, *Jas 5.20*.[1133]

11. There is similar reasoning regarding ceasing from due offices pertaining to the salvation of our Neighbour, consenting with others in their sins, and giving offence to them, which are sins opposed to those spiritual duties: for these always hurt the spiritual life of our Neighbour, *Eze 3.18; 13.19; 33.6, 8; Rom 14.15; 1Cor 8.11*.[1134]

12. Just as the soul is more noble than the body, so the spiritual life is of greater price than the corporal. And so those sins which go against the spiritual life of our Neighbour are greater (an equal comparison being made) than those which hurt the body. Yet they do not so really pertain to hurting our Neighbour, because hurting and bodily death itself is usually brought on men by coaction. But spiritual death cannot be brought upon another, unless in some way he is willing and consents to it; so that his own action is the immediate cause of it.

13. Also it is required of superiors, who have power and authority, that they study to further the salvation of inferiors by their authority.

14. There are various degrees of our duty toward the CORPORAL life of our Neighbour, so that it may be kept quiet and safe.

15. The ***first degree*** of this corporal duty is in those virtues which keep us far from any hurting of our Neighbour.

16. This kind of duty includes Meekness, Patience, Longsuffering, placableness,[1135] or pardoning wrong.

17. MEEKNESS is a virtue which moderates anger, *Pro 17.17; 1Cor 13.4.* [1136] *Num 12.3, Now the man Moses was very meek; above all men who were on the face of the Earth. Gal 5.22, The fruits of the spirit are the restraining of anger* [i.e. long-suffering]*, goodness, gentleness.*

18. To this is opposed *slowness* and *wrath*.

19. SLOWNESS is a lack of Just anger, *1Sam 12.13*.[1137]

20. WRATH is an inordinate stirring up of anger. *Gen 49.7, Cursed be their anger because it was fierce, and their wrath because it was cruel. Ecc 7.9, Do not be hasty in your spirit to be angry, for anger rests in the bosom of fools.*

21. The degrees of wrath are, *provoking the mind to grow hot*, and *hatred*.

22. PATIENCE is a virtue which moderates anger that has been stirred up by grievous wrongs. *Luk 21.19; Col 1.11; 1Thes 5.14.*[1138]

23. LONG-SUFFERING is continuing to be patient, even though *long* provoked. *Pro 14.29; 15.18; 16.32.*[1139]

24. PLACABLENESS is a virtue by which we easily forgive a wrong done to us: *Mat 18.21-22. Luk 17.3-4.*[1140]

25. The ***second degree*** of this corporal duty is in those virtues which cherish the society of life, such as *concord*, and *benevolence* which has courtesy, affability, and equanimity joined with it.

26. CONCORD is a virtue by which we easily agree with others in those things that are good: *Phi 1.27; 2.2; 4.2.*[1141]

27. BENEVOLENCE is a virtue, whereby we wish all things prosperous to others. *1Cor 13.4, Charity is kind.*

28. To these are opposed discord, dissention and enmity, etc. *Gal 5.20.*[1142]

29. A ***third degree*** of this corporal duty is in those endeavours whereby our Neighbour's life itself is defended, furthered, and cherished.

30. An endeavour to defend, promote, and cherish the life of our Neighbour contains all those duties by which we may be conserving causes of the life of man, *Pro 24.11.*[1143]

31. To these are opposed all those sins by which the life of men is hurt, such as fierceness, cruelty, and the like, *Pro 12.10.*[1144]

32. All these are contained under the name of *Homicide*.

33. HOMICIDE is the unjust killing of a man.

34. Now killing and also hurting is unjust if either ***1.*** it is not done by a just authority (that is, by a public authority, or its equivalent); or ***2.***

it is not done upon a just cause; or ***3.*** it is not done in due order; or ***4.*** it is done upon an unjust intention — those four conditions should always concur for a just killing; if one of them is lacking, Homicide is committed.

35. Also rash anger must be equated to Homicide, so far as it intends to hurt the life of our Neighbour. *Mat 5.22, Whoever is angry with his brother unadvisedly,*[1145] etc.

36. Those words are not to be understood to mean that all anger is condemned, for only what is rash is reproved: that is, what has no just cause, or observes no just measure. Otherwise the force of anger, like the zeal of God, is often commended. *Gen 30.2; Exo 11.8; 16.20; 32.19; Num 16.15; 31.14; 2Kng 13.19.*[1146] And hatred itself is commended, *Psa 139.21-22.*[1147]

37. This for the most part particularly belongs to the Sixth Precept,[1148] that those things which are forbidden may sometimes not be amiss (in another consideration), and sometimes may be well and rightly done in obedience toward God.

38. So he that accidentally kills another who gave him no cause, while he is about a lawful work, when and where it is lawful, using suitable diligence, does not sin, *Deu 19.5.*[1149]

39. This is also the basis of a necessary defence: that the desire for revenge is lacking. For this is an unblameable defence granted to everyone.

40. Sometimes also God is obeyed by killing, *Deu 13.9.*[1150] Namely when it is done by authority, and by a command from God, *1Sam 15.18-19.*[1151]

41. No man has power from *God*, by common Law, to purposely kill that man whose innocence he knows of.

42. Nor is there any power of *man* which can give sufficient authority to any subject, to slay someone he knows to be innocent and not deserving of death.

43. Therefore a war can never be just on both sides, because there cannot be a just cause for death on both sides.

44. Nor is it lawful in any war to intend the occasion of the death of those who are not in some way partakers of that cause.[1152]

45. But if there is a lawful cause present, together with a just authority and intention, and a just manner is used, the war itself, or warfare, is not against Religion, Justice, or Charity: *Num 31.3. 1Sam 18.16; 25.28; 1Chr 5.22; Luk 3.14; Rom 13.4; 1Pet 2.14.*[1153]

46. Also, the same conditions being observed, it is lawful for those who have skill in weapons (*1Chr 5.18; Psa 144.1* [1154]) to offer and apply their help to lawful Captains, to make war, *Luk 3.14; 1Cor 9.7.*[1155]

47. No Law of God permits anyone to kill himself.

48. Yet it is lawful and just sometimes for one to expose himself to certain danger of death.

49. Indeed, sometimes the case is one in which one may and ought to offer himself to death, as in *Jon 1.12.*[1156]

Chapter 19.
Of Chastity.

Seventh Commandment: You shall not commit Adultery

1. Justice which respects the purity of our Neighbour is *Chastity*.

2. Chastity is a virtue, whereby the purity of his person is preserved in respect to those things which pertain to generation,[1157] *1Thes* 4. 3, 4, 5.

3. Chastity has two parts: *shamefastness* and *honesty*.

4. Shamefastness is that part of chastity which draws back from impurity, in the same sense as what is called *bashfulness*.

5. Honesty is that part of chastity which leads to things which reflect *purity*.

6. Shamefastness and honesty are radically in the inward choice of a man, but they are clearly revealed in the outward conduct.

7. Hence chastity is chiefly called shamefastness, as it takes away the outward signs of impurity; and it is called *attractiveness*, as it puts on the outward signs of purity.

8. *Modesty* chiefly refers to shamefastness, and *gravity* [1158] chiefly refers to attractiveness.

9. Modesty is a virtue by which we contain ourselves within the bounds of fleshly desire.

10. Gravity is a virtue by which the *decorum* of purity is observed.

11. Chastity is *virginal*, *conjugal*, or *vidual*.

12. But this categorization is not of the *Genus* into *Species,* but of the adjunct into its subjects.

13. For chastity is the same in respect to its essence in all three, but it allows for some accidental differences according to the different states of those by whom chastity is observed.

14. For virginal is what ought to be kept by a virgin until she contracts in marriage, *1Cor 7.34*.[1159]

15. CONJUGAL is that which ought to be kept in wedlock, *Tit 2.5.* [1160]

16. VIDUAL is that which is to be kept by Widows. *1Tim 5.7.* [1161]

17. Conjugal chastity refers to marriage that is lawfully contracted and observed, *Mat 19.6; 1Tim 2.14; Heb 13.4; 1Pet 3.1-4.* [1162]

18. For this is the difference between single estate and married: that though chastity may and ought to be observed in single estate, yet the single estate of itself does nothing for chastity;[1163] but wedlock has a certain purity in itself, both of its own nature as an ordinance of God, and by virtue of that institution, it also becomes a means to *preserve* purity and chastity.

19. Marriage is the individual conjunction of one man and one woman by lawful consent, for a mutual communion of their bodies, and for a society of life between themselves.

20. It is of one man with one woman, *Gen 2.22. Mal 2.15. Mat 19.4-5; 1Cor 7.2; Lev 18.18.*[1164]

21. For that perfection of friendship and of mutual offices, such as marriage is, cannot be had except between one and one.

22. Therefore *Polygamy,* even that which was in use with the ancient Fathers, was always a violation of the Laws of Marriage; nor was it tolerated by God by any other dispensation than that by which he is inclined to tolerate men's infirmities and ignorances, and to turn them to God.[1165]

23. Lawful consent requires *First*, that the persons to be joined are fit: *Secondly*, that the consent itself agrees with the nature of the thing, and with the Law of God.

24. For the persons to be fit, it requires *First*, a *just distance of blood relation*, *Lev 18.6-22.*

25. Near relation[1166] hinders marriage because a certain special reverence is due our own flesh; contrary to this is that conjugal familiarity which is signified in the phrase, *Do not uncover their nakedness*, as in *Lev 18.6-7* and following.

26. That distance in degree of kindredness or affinity between persons, *Lev* 18, which is to be observed, is a common and perpetual

rightness; for violating it was among those abominations with which the *Gentiles* were said to have polluted the Land, Lev 18.27-28.[1167]

27. Yet it is not such an essential moral right in all things that it will not allow any exception, either upon mere necessity, as in the beginning of the world, or upon a special command of God, as in *Deu 25.5*.[1168]

28. *Spiritual* kindredness or nearness — as it called by the Papists, who introduced it— between the God-father (who baptises) and the God-son or God-daughter (as they call the ones baptised), is an idle and tyrannical devise of superstition, and is not an impediment to lawful matrimony.

29. *Secondly*, it is also required in the person that is to contract Matrimony, *Ripeness of age*, *1Cor* 7.36.[1169] If it were lacking, she could not contract other covenants of less importance, much less a covenant of so great importance as this.

30. For this consent to conform to the nature of the things, there is required beforehand. ***1.*** *Consent of the parents*, if they still exercise their parental authority, *1Cor 7.36-38*.[1170]

31. For the persons to be fit, it is also required that ***2.*** The consent of the persons who are contracting marriage ought to proceed from certain *deliberate counsel*, without compulsion or deceit.[1171]

32. This conjunction is said to be individual, because from the nature of the thing itself, it has the same ends as the life of man, *Rom 7.1-3; 1Cor 7.39*.[1172]

33. Therefore, those who have concubines, contract between themselves for a time, and do not marry according to God's ordinance and allowance, but filthily elude it.[1173]

34. Nor does this perpetually depend only on the will and covenant of the contracting persons: for then, by consent of both parts, a covenant so begun may be unloosed again, as it used to be between master and servant. But the rule and bond of this covenant of marriage is the institution of God, which is why Scripture sometimes calls it *the covenant of God. Pro 2.17*.[1174]

35. This institution of God, by which he establishes the individual fellowship of husband and wife, respects the good of mankind in its just conservation by a certain education and hereditary succession of children; this cannot be done without an individual conjunction of parents.

36. Therefore lawful marriage cannot be unloosed before death, without the most grievous guilt of the one who caused it.

37. Neither infidelity[1175] nor heresy in either party, gives a just cause for separation, *1Cor 7.12-13*.[1176]

38. But if one party separates with obstinate and persistent determination, the other party in that case is freed, *1Cor 7.15*. [1177]

39. This conjunction is for the communion of bodies [thesis 19]; because in marriage there is first sought a holy seed, *Mal 2.15*; [1178] and secondarily is sought a remedy against those carnal desires in men who do not have a singular gift of continency. They are so unbridled since the fall, that unless men are helped by this remedy, it would burn them; that is, it would make them unfit for pious duties, and make them run headlong to unlawful and foul unions, *1Cor 7.2, 9*.[1179]

40. Hence the body of the husband is said to be in the power of the wife, and the body of the wife is said to be in the power of the husband, so that they ought to give due benevolence to one another, without depriving, *1Cor* 7.3-5.[1180]

41. Hence also, the vow of single life as it is practiced among the Papists, is not a vow of *chastity* but of diabolical *presumption*, a snare of the conscience, and the bond of impurity.

42. Among the ends of marriage is also the society of life; and that is most intimate for mutual comfort and help. For seeing that a man must *leave his father and mother, and cling to his wife, Gen 2.24*; and seeing that the woman is said to be made a *helper* for man, *Gen 2.18,* this helping society not only pertains to the propagation of mankind, but it must extend to all the duties of this life.

43. All these are mutual between the husband and wife, and they ought to be observed as being of equal right, touching the essence or sum of the matter. Yet it is such that the difference of degree which

comes between the husband and the wife (that the husband governs, and the wife obeys) is observed in all these things: *1Pet 3.7; 1Cor 11.7-10; Eph 5. 33.*[1181]

44. INDUGENCE [1182] is opposed to chastity in a stricter sense, by which it sets forth an unlawful use of those things which pertain to generation; in the same sense it is called uncleanness, inordinate affection, and evil concupiscence, *Col 3.5*;[1183] lasciviousness, *Rom 13.13*;[1184] and the disease of concupiscence, *1Thes 4.5.*[1185]

45. Indugence includes all its helping causes, effects, and signs, such as unchaste looks, *Job* 31.1; *Pro* 9.13; *2Pet* 2.14; *Mat* 5.28;[1186] Noddings, Kissings, Embracings, Touchings, Dancing, Shows, Songs, Gestures, and the like, *Gal 5.19.* [1187]

46. Contributing causes to Indulgence are *Gluttony* and *Drunkenness. Rom 13.13; Eze 16.49; Pro 23.31-33.*[1188]

47. The effects and signs of it are lasciviousness, and lascivious attire, *Pro 7.10*;[1189] and obscene speech, *Eph 5.4.*[1190]

48. The kinds of Indulgence are. ***1.*** Scortation, which is the mixing of a single man with a single woman, *1Cor* 6.16. Whether it is *Stuprum,* whoredom, which is deflowering a woman who is otherwise honest: or fornication properly so-called, which is mixing with a dishonest woman, or a whore. ***2.*** Adultery, when at least one of the offending persons is married or betrothed. ***3.*** Incest, when those who are near relations are mixed together. ***4.*** Rape, when force is added to Indulgence. ***5.*** Mixing against nature.[1191]

49. Adultery is most properly and essentially against marriage; it breaks the bond and covenant of marriage by its own nature; and so it is the proper and just cause of a divorce, which is not to be allowed for many other sins even though they are more grievous.[1192]

50. A just divorce dissolves the bond of marriage.

Chapter 20.
Of Commutative Justice.

Eighth Commandment: You shall not Steal

1. Justice which respects the outward benefit of our Neighbour by a certain appropriation, is called COMMUTATIVE JUSTICE, because it is chiefly used in exchanges.[1193]

2. This Justice is a virtue, whereby every man's own is given to him in external commodities.

3. Now what is said to be every man's own, is that for which he has a lawful dominion.

4. Dominion is a right to completely dispose of matter,[1194] so far as Laws permit. *Mat 20.15*.

5. There are two parts of complete dominion: *property*, and the *use* of it. *Luk* 20.9-10; *1Cor* 9.7.[1195]

6. Now these are sometimes separated, so that the property is in the dominion of one, and the use for a time is in the power of another.

7. This Justice is exercised in *getting* and *using* the property.

8. The Justice of GETTING depends on the cause of the dominion.

9. The cause and reason of a dominion is called a *title*.

10. A just TITLE is a just occupying, an inheritance, a gift, a reward, or a contract.

11. A just OCCUPATION is a lawful taking of things which belonged to nobody before, yet may become somebody's.

12. Those things which are not possessed nor in anyone's dominion are said to belong to nobody.

13. In this sense, all things are said to have been *common* in the beginning of the world, and also after the flood, because they belonged to no man by possession or particular dominion. And so they were propounded in common to everyone who first took or occupied the world. To this also pertains that blessing of God upon mankind in *Gen 1.28, Fill the earth and subdue it, and bear rule*

over every beast, and over all fowls of the Heavens, and over all the beasts that creep upon the Earth; this was also repeated after the flood: *Be fruitful, increase and fill the Earth*.[1196]

14. The same condition also now applies to those Islands of the Sea, and parts of the continent, which were never inhabited.

15. Of the same right also, are all those things which once belonged to somebody, but afterward ceased to belong to anyone; these are usually called *vacant* or *forsaken* things.

16. But things that are lost are not to be considered vacant or forsaken, unless due diligence has been used to find out the true owner. For even though they are not physically kept by another, yet by right, they are possessed by another with will and mind.

17. Hence those wares that are thrown into the Sea to lighten a Ship, or are brought to shore by some Shipwreck, are not to be considered vacant or forsaken things.

18. This OCCUPYING [1197] refers to *captivity*, which is an occupying caused by right of war, justly undertaken.

19. An INHERITANCE is succeeding to the goods of another, by virtue of his just will, *Lev 25.45-46*; *Num 27.8-11*.[1198]

20. A GIFT is a free bestowing of a good thing. *1Kng 10.10, 13*.[1199]

21. A REWARD is the recompencing of a work done.

22. A CONTRACT, as it pertains to this place, is the communicating of a good thing upon an agreement binding to it: the form of this contract is this: I give, that you may give; or I give that you may do; or I do that you may do; or I do that you may give.

23. Possession by contract refers to: ***1.*** Buying, when a thing is had at a certain price, ***2.*** Letting, when the use of a thing is granted for a certain reward. ***3.*** Borrowing, when a thing is taken to be freely returned again in the same kind, it is generally called *mutuum*;[1200] or if the same specifically is to be restored, it is called *commodatum,* to which a *pledge* or *depositum* may be reckoned.

24. These matters concern a lawful occupation, or a course of living, that is common to all men except those in public offices (of whom we spoke before, at the Fifth Commandment). For such occupations of

life — even though from the nature of the thing, they pertain to the common good, and ought to be directed to the common good by men — yet they all belong to the private good of this life, in getting and keeping the goods of this life. *Eph 4.28; 2Thes 3.11-12*.[1201]

25. All are bound to exercise some such occupation, who are not exercised in greater offices, and are not preparing themselves for them, *1Tim* 5.13; *Gen* 3.19.[1202] According to that saying of the Apostle, *if any will not labour, do not let him eat. 2Thes 3.10*.

26. Nor is it enough that one labours, unless he labours for what is good, *Eph 4.28*. That is, he follows that occupation of life which agrees with the will of God, and with the profit of men: studying quietness and diligence, *1Thes 4.11-12*; *2Thes 3.12*.[1203] To these are opposed slothfulness; voluntary beggary; vain, curious, and unclean arts; and an unnecessary concern about other men's business, which is called *Busybodiness*.

27. But what singular kind of occupation everyone ought to apply himself to, depends partly on the inward endowments and inclinations which he has, *1Pet 4.10*;[1204] and partly on the outward circumstances by which he is carried more to one course of life than to another.

28. But because there is a singular providence of God exercised in directing such matters, everyone is rightly said to be assigned to this or that kind of life, as it were by God's reckoning.

29. But although in respect to this divine providence, such a special occupation of life is usually called a *vocation* by Divines, this is not to be understood as though vulgar men[1205] were as separated by God to their occupations, as believing men are separated to live well,[1206] or a Minister of the word is separated to fulfill the work of the Ministry. For nowhere in the Scriptures is any such thing declared, nor is the title *vocation* simply and properly given to any vulgar occupation.

30. For when the Apostle in *1Cor 7.20* [1207] mentions vocation, he does not set forth any particular occupation of this life (for circumcision and uncircumcision, service and freedom, are not occupations of life, or just callings). But he distributes, as it were, the calling of the faithful by subjects, when he shows that some who are

called are servants, and some are free, as appears in *Verse* 24. There he unfolds the variety of calling by that diverse state and condition in which the called are found. Nor does he command there that everyone abide in that state in which he was called; for he permits a servant to aspire to freedom, *Verse 21*. But he teaches that there is no difference between a free man and a servant in respect to Christ and Christian calling, *Verse 22*.

31. Poverty consists in the lack of such possessions, and riches in their abundance.

32. Riches lawfully gotten, though in their own nature they are not moral good things, yet they are good gifts of God. *Pro 22.4*.[1208]

33. And poverty respects a punishment or affliction, *Pro 21.17*. [1209]

34. Therefore there is no perfection in casting away or forsaking riches, unless the special will of God requires it, *Act 4.35*.[1210]

35. But evangelical poverty, which is spiritual, is consistent with great riches, as in *Abraham, Job,* etc.[1211]

36. Also property and distinction of dominions is the ordinance of God, and approved by him, *Pro 22.2*; *2Thes 3.12*.[1212]

37. Exercising this right of dominion, both in getting and using commutative Justice, in sum, is that we possess our own, not another's, and we do that without the hurt of others.

38. But the foundation of this Justice is placed in the lawful keeping of those things we have.

39. Keeping requires *parsimony*[1213] and *frugality*,[1214] *Pro 21.17*.[1215]

40. PARSIMONY is a virtue, whereby we make only honest and necessary expenses.

41. FRUGALITY is a virtue, whereby we order our matters, with profit and benefit.

42. The perfection of this Justice, properly flowing from Charity, is in *Liberality*.

43. LIBERALITY is a virtue, whereby we are inclined to communicate our goods freely to others, by the Will of God. *2Cor 8.14; Rom 12.13; Lev 25.35; Psa 37.21*.[1216]

44. To liberality pertains not only freely *giving* — under which is comprehended the forgiving of a debt — but also freely *lending*, *Luk 6.34*;[1217] and *hospitality*, *Rom 12.13; 1Pet 4.9*.[1218]

45. Giving alms, properly so-called, consists in this liberality, when it is done in taking pity on the calamity of our Neighbour.[1219]

46. THEFT in the larger sense is opposed to a just title of dominion.

47. Theft is an unjust taking away of that which is another man's, against the will of the owner. *Eph 4.28*.[1220]

48. Taking away comprehends taking, detaining, and damnifying.[1221]

49. A thing is said to be another's, which is another's either in respect to ownership, power, or possession.

50. In various cases, the owner, by right of humanity, is supposed to consent to bestowing some part of his goods on another, although he has not actually evidenced his consent; and then whatever respect it has to theft ceases. *Deu 23.24-25*.[1222]

51. But seeing that what is another man's is taken away either secretly or by force, there are thus two kinds of this sin: namely, *theft* specifically named, and *Rapine* or *Robbery*, *Exo 22.1; Hos 6.8-9; Luk 10.30; 1Cor 6.8-9*.[1223]

52. Theft refers to all fraud which is used in buying, selling, or in any other unlawful getting.

53. Theft in the commonwealth is *Peculatus,*[1224] when things that belong to the community are taken away, and *Annonae stagellatio,*[1225] when the buying and selling of corn or other things is made more costly than is fit, by monopolies or similar craftiness.

54. To RAPINE [1226] are referred oppression, *Isa 3.14*, and extortion. *Luk 3.14; 1Sam 2.12*.[1227]

55. To parsimony and frugality is opposed *profusion*, which is an immoderate bestowing of those things which we have.[1228]

56. To liberality is opposed *covetousness*, which is an immoderate keeping of those things which we have, *Pro 11.24*.[1229] Or a greedy desire for those things we do not have, *1Tim 6.9*.[1230]

Chapter 21.
Of telling Truth. Veracity.

NINTH COMMANDMENT: YOU SHALL NOT BEAR FALSE WITNESS

1. Justice which affects our Neighbour mediately,[1231] is *Veracity* and *Contentment*. For by that Veracity, our Neighbour's credit or reputation is affected; and by means of some work or action on our part which belongs to some prior Commandment.

2. Veracity is a virtue, whereby we are inclined to observe truth in giving testimony, *Mat 23.22; Eph 4.25; Psa 15.2*.[1232]

3. The Ninth Precept properly handles this telling truth in giving testimony; and not only about those things which chiefly pertain to the fame of our Neighbour, for fame pertains to the consideration of that honour which is had in the Fifth Precept.[1233] Nor is it to be put after riches and the profits of this life, which was handled in the Eighth Commandment,[1234] *Pro 22.1*.[1235] Nor does a testimony, whether true or false, pertain only to the fame of others, but also to their possessions, and life itself. *Pro 14.25*.[1236]

4. It is also manifest that the words of this precept most directly respect proceeding in judgment, *Num 35.30; Deu 17.6; 19.15*.[1237] In these places, many other things are handled besides fame, although they should also be extended to all public, political, and sacred testimonies. *1Cor 15.15; Joh 1.7, 8, 15, 19, 32, 34*.[1238]

5. Hence, actions in places of judgment, not only have approval, but also direction from this precept; namely, that judgments should always be grounded on fit testimony (unless there is evidence of the matter which serves to witness), or at least strong and violent (as they call them) presumptions,[1239] which are equal to testimonies.

6. The words of a testimony must always be used in the sense they are understood, or are thought to be understood, by those to whom the witnesses endeavour to give credence, without equivocation, doubting, or mental reservation.

7. Truth in a testimony is threefold. ***1.*** When what is said conforms to the thing in hand. ***2.*** When it comforms to the mind of the one who speaks it. ***3.*** When it conforms both to the thing and to the mind.

8. The second truth is that which is most properly looked at in a testimony and in veracity: yet the third is required in those things of which we are either bound or profess to have certain knowledge.

9. This veracity is either in a simple *assertion*, or in a *promise*.

10. The truth of an ASSERTION is always necessary thus far: that if we affirm anything, it agrees with the mind and our judgment.

11. Also, an assertion itself is necessary, when either Justice or Charity may require it of us.

12. JUSTICE requires it in public judgments of the Judge, of the plaintiff, of the defendant, of the witness, of the advocate, the notary, and the proctor; and out of judgment, when we are bound to bear witness by some special right.

13. CHARITY requires this when good comes to our Neighbour by it, without equivalent hurt to ourselves or others.

14. The truth of a promise is called *fidelity*.

15. FIDELITY is a virtue, whereby we are inclined to constantly keep our credit given.[1240]

16. This Fidelity is the foundation of civil Justice, and all agreements and contracts: for a reciprocal promise is a contract.

17. Opposed to the truth of a testimony, is a Lie, *Eph 4.25*.[1241]

18. A LIE is properly a testimony by which one declares other than what is in his heart, *Act* 5.3.[1242] From this comes that phrase in Scripture of a *double heart*, *Psa* 12.2;[1243] of a man that is a *liar*.[1244]

19. But because what is declared does not consist only in outward words, but chiefly in their sense, the same words which are true in one sense, become a lie in another sense, *Mat 26.61*.[1245]

20. Ironies, fables, jests, also repeating false things and their like, are not lies, because they are not testimonies; and they are not testimonies because they are not confirmed by the credit and authority of the speaker.

21. Although it almost always accompanies a false testimony, an intention to deceive is not the essence of a lie, nor is it required for a lie. For even though one knows that the one with whom he is dealing cannot be deceived by his lie, yet if he intends to affirm what is false, he lies no less than if he hoped to deceive.

22. An intention to hurt indeed increases the mischief of a lie, but it does not make the nature of it a lie: for if a man out of jesting, or a desire to please, or to be officious, confirms by his credit what he knows to be false, it is a lie. It is pernicious of its own nature, if not to others, yet to the author himself — just as it is in those who are given to flattery or boasting, or who are delighted to confirm monstrous fables or fictions to others.

23. An intention to speak what is false is what makes a lie, even if what is spoken is most true.

24. To asseverate[1246] what is uncertain, as being certain, is considered a lie, even though we think it is true.

25. Also that secrecy by which one does not speak the truth when Justice or Charity requires it, partakes of the nature of a lie.

26. But when neither Justice nor Charity requires us to give testimony, then the truth or part of it may be concealed without sin, *Jer 38.27.*[1247]

27. Lies are more heinous where the testimony is more solemn, as in public judgments (which are chiefly referred to in the Ninth Precept), sacred matters, and the like, *Mat 26.59. 1Cor 15.15.*[1248]

28. Hence subscriptions,[1249] testimonies, or commendatory letters, given against the known truth, are foul lies.

29. That dissembling which consists in deeds or signs, and not in words, is not properly a lie, unless of their own nature, or by some certain appointment, they have the force and use of speech, as in *1Sam* 20.20-22; *Mat* 26.49.[1250] This is because such non-verbal deeds and signs have no certain and determinate meaning, so as to have the force of a testimony.

30. Therefore such dissembling is sometimes lawful, as in warlike stratagems. *Jos 8.*[1251]

31. But it is made unlawful when, in respect to its end or manner, it conflicts with religion, Justice, or Charity.

32. To fidelity is opposed *perfidy* or unfaithfulness.

33. A LIE is committed in a promise if there is no *intention* to do what is promised; UNFAITHFULNESS is committed if there is no corresponding *endeavour* to perform it; therefore a lie and unfaithfulness, may be joined together, and they may also be severed.

34. When a testimony toward our Neighbour is confirmed by an oath, then the oath is an adjunct of that testimony: even though in itself it respects God only, yet in this use, it respects our Neighbour also.

35. Therefore *perjury* in such a testimony is directly and immediately a sin against the reverence due to God: but mediately it also violates that Justice which is due to our Neighbour.

36. Asseveration is the manner of a testimony by which the sincerity of the witness is declared, and also the certitude of knowledge which he has of the thing witnessed; this is why it is not unfitly called a *protestation* by some, because it produces witnessing by explication.

37. Therefore, in an asseveration there is no second contesting coming to the former, as there is in an oath, but an illustration of one and the same thing.

38. Nor in a mere asseveration is there any calling upon God, which is essential to an oath.

39. Yet an asseveration is only convenient for graver testimonies; for it is, as it were, a middle degree between a simple testimony and an oath.

40. We must abstain most of all from those asseverations in our common speech, which have some show of an oath.

Chapter 22.
Of Contentment.

Tenth Commandment: You shall not Covet

1. Contentment is a virtue, whereby the mind rests in that portion that God has given him, *1Tim 6.6; Heb 13.5; Phi 4.11*.[1252]

2. This Contentment is commanded in the Tenth Commandment,[1253] as it appears by the words themselves; nor is it in any way fitting that this Commandment should be referred to that inward and original purity of righteousness which is the fountain of all obedience; for that is not generally commanded in any one Commandment, but in all; nor does it pertain more to the second Tablet (which is the condition of this precept) than it does to the first.

3. Yet, of all those virtues contained in the second Tablet, none is more internal or more intimate to primitive righteousness than contentment; and we are, as it were, led by the hand from this to contemplate and seek that contentment; therefore, by occasion of this precept, that purity is not unfitly handled here.

4. Joined to this contentment is joy for the prosperity of our Neighbour, as if it were for our own, *Rom 12.15*.[1254]

5. In that contentment and joy consists the peak and perfection of all charity toward our Neighbour. In this respect also, contentment is in a certain way the perfection of godliness and of a godly man. *1Tim 6.6, For godliness is great gain* (μετὰ αὐταρκείας) *with contentment*, or producing the perfection of contentment.

6. Hence contentment is commanded in this last precept, according to that order which proceeds from the more imperfect to the more perfect, and from that which is more known to that which is less known.

7. For this is a duty that is most perfect, and most unknown to us by nature: that whatever we conceive or will, should be joined with the good of our Neighbour.

8. Therefore, by its own nature, contentment has first place among our duties to our Neighbour, as the foundation of all the rest; yet

because it is last in coming into being in corrupted man, it is therefore commanded in the last place.

9. Opposed to Contentment is *concupiscence*, *Heb 13.5*.[1255]

10. By CONCUPISCENCE is not meant the power and faculty of lusting and desiring, which is natural; nor is it the act or operation of that natural faculty, which is also natural and lawful; nor is it the whole inclination of our nature which is corrupt, and which is not specially condemned by any one precept, but in the whole of the Law; nor is it all those chief and actual lusts which are inordinate, a great part of which are contrary to religion, and condemned in the first Tablet of the Law; nor lastly, is concupiscence all lusts which tend to hurt our Neighbour; for those which have a deliberate consent, joined with a purpose to prosecute them, are condemned in the several Commandments. But concupiscence is that desire by which the mind is first instigated and tickled with a desire for the good things which are our Neighbour's, even though it has not yet come into the mind to get them by unlawful means, *1Kng 21.2; Mat 5.28*.[1256]

11. Because of that affinity or near consanguinity which those first motions of injustice have with original corruption, and from which they arise, many usually confound the two. But ***1.*** ORIGINAL SIN is an inbred habit perpetually dwelling in us, always having the same manner in respect to its existence while we live here; but *these motions* are transient actions proceeding from that habit. ***2.*** That sin which dwells in us, is no more original than a general principle of all vitious actions;[1257] but *those acts* which are condemned in this place,[1258] are manifestly circumscribed as respecting only our Neighbour.

12. The Apostle himself, in Romans chapter 7, plainly opens this precept by a Synecdoche of the operations of sin; for concupiscence (ver. 7) is the same as the affections of sinners (ver. 5); and with concupiscence effected by sin (ver. 8). And so it must necessarily be distinguished from sin dwelling in him (ver.7).[1259]

13. Nor is it any marvel that the *Pharisees* (of whom *Paul* was one) did not acknowledge the first motions of concupiscence to be sins, seeing that it is still stiffly denied by their cousin germans,[1260] the Papists.

14. Some divide this last precept of concupiscence in two,[1261] so that one is of coveting the house, and the other of coveting the wife together with what follows. ***1.*** They are forsaken of all reason. ***2.*** They are constrained either to root out altogether the second precept of the first Tablet, [1262] or at least turn it into a needless appendix to the first; thus they may seem to retain ten precepts in number; or rather (which is evident in many of them) by obscuring the force of the second precept, they may distance it from themselves and their superstitions; but they are constrained to tear asunder this tenth precept. ***3.*** They cannot with certainty determine which would be the ninth precept and which the tenth, because in the repetition of the Law in Deu 5.21, coveting the wife is put before coveting the house.[1263] ***4.*** They can declare no distinct injustice between these types of covetings, from which it also comes to pass that they themselves, in explaining the Decalogue, always join (or rather confound) the ninth[1264] and tenth precepts. ***5.*** The very words of the Decalogue expressly note one precept when they forbid one act (You shall not covet); and one object (whatever is your Neighbour's).

15. The inordinate love of ourselves, which is called φίλαυτος, is referred to in *2Tim 3.2* as a cause of concupiscence.

16. This self-love is the foundation and origin, in a way, of all sins, not only against our Neighbour, but also against God himself, *2Tim 3.2-4*.[1265]

17. This concupiscence is what John distributes into that which is of the *flesh* (respecting those things which pertain to food and lust); that which is of the *eyes* (respecting those things which pertain to outward delight and profit); and that which is of the pride of life (respecting those things which pertain to the glory and pomp of this world), *1Joh 2.16*.[1266]

18. Opposed to joy and being well-pleased in the prosperity of our Neighbour, is *envy*, or an "evil eye," *Mat 20.15*,[1267] and also ἐπιχαίροντες,[1268] or rejoicing in the hurt of our Neighbour, *Psa 70.2-3; Oba 1.12*.[1269]

19. In this last precept is commanded that perfection of Justice which in some way is explained throughout the whole second Tablet. As in

the first precept of the first Tablet, all Religion is commanded in a certain *manner*; so that in the first precept of the first Tablet is contained that first and great Commandment, "You shall love God with all your heart." And the second Tablet is like it: "You shall love your Neighbour as yourself." This is contained in the last precept of the second Tablet.

20. From the perfection which shines forth in any one of these precepts, it is manifest that a perfect and accurate fulfilling of the Law is impossible, even to the faithful, by that grace which is bestowed upon them in this life. As it is well said, the rule and measure of our obedience is in the affirmative, "You shall love with all your heart;" and in the negative, "You shall not covet;" seeing that both of these are impossible in this life, it necessarily follows that none can exactly satisfy the Law.

21. In this life we know only in part, *1Cor 13.9*.[1270] And therefore we act only in part. We have received only the first fruits of the Spirit, *Rom 8.23*.[1271] And therefore we cannot exactly observe a Law altogether spiritually, *Rom 7.14*.[1272] We carry about us flesh that lusts against the Spirit, *Gal 5.17*.[1273] Therefore we cannot obey without concupiscence, inclining and drawing us another way. Finally, we are not perfect, *Phi 3.12*.[1274] We cannot therefore perform perfect obedience; but we always need to have that petition in the heart, and in the mouth, "Forgive us our debts."[1275]

22. Yet it is truly and rightly said that the yoke of Christ is easy, and his burden is light, *Mat 11.30*. And his Commandments are not grievous, *1Joh 5.3*. This is because the Law is considered there, ***1.*** As it is observed by the faithful who delight in it, *Rom 7.22; Psa 119.14,16*, and not as it ought to be observed. For observing it brings rest to the souls of the faithful, *Mat 11.29* — even though the imperfection that clings to them is grievous and troublesome to them. ***2.*** The Law is considered in respect to the spirit, not in respect to the flesh, *Mat 26.41*.[1276] ***3.*** It is considered in respect to Remission of sin, and of all that imperfection which clings to our endeavours. ***4.*** In comparison to the Letter of the Law which kills.[1277] ***5.*** In comparison also to the reward appointed by God for the imperfect obedience that has begun. In this sense, all afflictions are counted light, *2Cor 4.17*.[1278]

The easiness therefore, and the lightness of the Law of God,
is not in proportion to our strength, but in the grace
of our Lord Jesus Christ, and the Love of God,
together with the Communication of the
Holy Spirit, which is with all those
who love the Law of God,

Amen.

FINIS

Notes

[←1]

That is, so precisely; exactly; or minutely.

[←2]

Demanding or obscure.

[←3]

That is, revealing or disclosing the meaning of.

[←4]

Rare word for appellation – where appellation is the name itself, and compellation is the giving of that name.

[←5]

A tiny or scarcely detectable amount; a grammatical mark in Hebrew that can change the meaning of a word.

[←6]

Victor Shepherd is Professor of Systematic and Historical Theology at Tyndale, teaching courses in the history and theology of the Sixteenth Century Reformation, and the spirituality of the Puritans.

[←7]

Wisdom – the ability to apply knowledge, experience, understanding or common sense and insight.

[←8]

Joh 6:45 “It is written in the prophets, ‘And they shall all be taught by God.’ Therefore everyone who has heard and learned from the Father comes to Me.

[←9]

Joh 3:36 “He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.” **Joh 5:24** “Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.

[←10]

Synecdoche refers to the whole by one of its parts. Referring to a car as “wheels” is a synecdoche. In a *Metonymy,* the word used to describe another thing is closely linked to it, but not a part of it. Using “Crown” to mean power or authority, is a metonymy. A *Metaphor* uses one thing to describe another; the better the metaphor is understood, the better what it describes is understood. “She was transformed, just as a caterpillar is transformed into a butterfly.”

[←11]

1Tim 6:3 If anyone teaches otherwise and does not consent to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which accords with godliness,

[←12]

i.e., “Doing good.” Because “well” is now an adverb only, “doing good” will be used in place of well-doing.

[←13]

Meaning, it is to be *practiced*, visibly *acted out*. **Phi 2:12**, "work out your own salvation with fear and trembling;"

[←14]

Rom 3:31 Do we then make void the law through faith? Certainly not! On the contrary, we establish the law. **Rom 6:1** What shall we say then? Shall we continue in sin that grace may abound? [2] Certainly not! How shall we who died to sin live any longer in it?

[←15]

A *principle of life* is either a moral rule by which to live, or that essence within us that generates life.

[←16]

Isa 10:20 But will depend on the LORD, the Holy One of Israel, in truth.

[←17]

Joh 6:35 And Jesus said to them, “I am the bread of life. He who **comes** to Me shall never hunger, and he who **believes** in Me shall never thirst.

[←18]

Joh 7:17 “If anyone wants to do His will, he shall know concerning the doctrine, whether it is from God or *whether* I speak on My own *authority*. **Joh 8:31** Then Jesus said to those Jews who believed Him, “If you abide in My word, you are My disciples indeed.”And you shall know the truth, and the truth shall make you free.” **1 Joh 2:3** Now by this we know that we know Him, if we keep His commandments.

[←19]
That is, *certified* or *authenticated*.

[←20]

Science: knowledge by testing and experimentation; *experiential* knowledge.

[←21]

A figure of speech by which the cause is put for the effect, or the subject for the Adjunct or contrariwise, the effect for the cause. The “White House” released its official report today.

[←22]

Something added to another thing but not an essential part of it.

[←23]

Something that is settled or resolved; the outcome of decision-making. Faith is a *choice*, and that choice is grounded in our belief that it is God speaking, promising, and declaring – and so our trust is *first* in Him.

[←24]

DRA **Isa 10:20** And it shall come to pass in that day, that the remnant of Israel, and they that shall escape of the house of Jacob, shall lean no more upon him that strikes them: but they shall lean upon the Lord the Holy One of Israel, in truth. **Pro 3:5** Trust in the LORD with all your heart, And lean not on your own understanding; DRA **Isa 50:10** Who is there among you that fears the Lord, that hears the voice of his servant, that has walked in darkness, and has no light? Let him hope in the name of the Lord, and lean upon his God. NET **Psa 71:6** I have leaned on you since birth; you pulled me from my mother's womb. I praise you continually. **Rom 10:11** For the Scripture says, "Whoever believes on Him will not be put to shame."

[←25]

Jas 2:17 Thus also faith by itself, if it does not have works, is dead.

[←26]

A failing or inability.

[←27]

Joh 1:50 Jesus answered and said to him, “Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.”

[←28]

1Cor 13:13 And now abide faith, hope, love, these three; but the greatest of these *is* love.

[←29]

What we call *anthropopathic*. The Greek here is, *anthros popatheia*.

[←30]

Exo 33:19 Then He said, “I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion.” [20] But He said, “You cannot see My face; for no man shall see Me, and live.”

[←31]

The EFFICIENCY of God will be handled in chapter 6.

[←32]

Rom 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had while still* uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also,

[←33]

(Geneva Bible) **Gen 17:1** When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am **God all sufficient**: walk before me, and be upright—*that is rendered "Almighty" in other translations*.

[←34]

Rom 4:20 He did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God,

[←35]

That is, the creatures (men) conceived the names for these attributes (they are man-made, and so they belong to man primarily). But the attributes of God themselves, to which these names apply, belong to God.

[←36]

Inequality; presumably between the persons of the Godhead; the attributes of one are identical to those of the others. This is itself an attribute of God, *indivisibility*.

[←37]
That is, in power.

[←38]

That is, in reality.

[←39]

Ratione ratiocinante, ratione Ratiocinata. Human subjective conception of things, as distinct from God's objective reality – it is what we only conceive is true, as distinct from God's absolute knowledge of truth.

[←40]

Doubtfully or ambiguously.

[←41]

That is, one and the same thing, not only in nature, but in number.

[←42]

Inclusion suggests a place not previously occupied by God, or which is a separate space in which to include him. A Sabbath invocation might imply that God was somehow not present before invoking him. It actually invokes, not God's presence, but God's ever-present Spirit to fill us with power and grace, that we may worship rightly.

[←43]

One of the inherent cognitive or perceptual powers of the mind.

[←44]

Apart from anything else; without additions or modifications.

[←45]

That is, the three Persons of the Godhead have only one will. When Christ says in the Garden, “Not my will but yours,” (Luk 22.42) it is said in his human, not his divine nature – submitting that will to the other in him, so there would be no inconsistency in himself as to Father’s decree; hence our instruction in Rom 8.14, Jas 4.7.

[←46]

The state of existing in reality; having substance. The Nicene Creed describes Jesus as being *homooúsios* with God the Father—that is, they are of the "same substance," of one essence (*ousia*), and are equally God.

[←47]

"of itself" – that is, each Person is of *the one Deity*, and of the same substance together.

[←48]

Here Ames begins to distinguish the Persons of the Godhead. Though having an identical subsistence, each person has its own identity (its *personhood*) within that subsistence, which is not confused with the others.

[←49]

“growing together” here means merged, or co-existing together as one – it does not mean they were somehow separate and apart and then grew together.

[←50]

Here is the *Filioque* of the Council of Constantinople (361) that the Son proceeds from the Father ("sent his only begotten son"), and the Spirit proceeds from both the Father and the Son ("the Father will send"; "I will send").

[←51]
Refraining or limiting.

[←52]
Issuing.

[←53]

2Cor 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit *be* with you all.

[←54]
His working power.

[←55]

In general custom; *i.e.* generally, or customarily.

[←56]
An argument.

[←57]

Jas 1:17 Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.

[←58]

Mar 10:27 But Jesus looked at them and said, “With men *it is* impossible, but not with God; for with God all things are possible.” **Eph 3:20** Now to Him who is able to do exceedingly abundantly above all that we ask or think,

[←59]

Psa 115:3 But our God *is* in heaven; He does whatever He pleases. **Psa 135:6** Whatever the LORD pleases He does, In heaven and on earth, In the seas and in all deep places. **Eph 3:11** according to the eternal purpose which He accomplished in Christ Jesus our Lord,

[←60]

Gen 1:1 In the beginning God created the heavens and the earth. [2] The earth was without form, and void; and darkness *was* on the face of the deep. And the Spirit of God was hovering over the face of the waters. ***Joh* 1:1** In the beginning was the Word, and the Word was with God, and the Word was God. [2] He was in the beginning with God. [3] All things were made through Him, and without Him nothing was made that was made.

[←61]

Tit 3:5 ...not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit;

[←62]

1Cor 12:4 There are diversities of gifts, but the same Spirit. **1Cor 12:11** But one and the same Spirit works all these things, distributing to each one individually as He wills.

[←63]

Gen 1:31 Then God saw everything that He had made, and indeed *it was* very good.

[←64]

That is, the relation of a work to a particular person – it ‘terminates’ in him.

[←65]

1Pet 1:2 elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

[←66]

Geneva Bible; all other translations read, “But the LORD *is* the true God.” Yet see Deu 32.4; Psa 31.5; Isa 65.16.

[←67]

1Cor 2:7 But we speak the wisdom of God in a mystery, the hidden *wisdom* which God ordained before the ages for our glory; **Act 15:18** “Known to God from eternity are all His works.”

[←68]

Eph 1:11 In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will; **Act 4:27-28** “For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together [28] “to do whatever Your hand and Your purpose determined before to be done.

[←69]

That is, the deliberation and judgment of men depend upon making an inquiry, gathering facts, weighing options, choosing outcomes and means, etc. God does not deliberate in such a fashion. Rather, God is *deliberate*.

[←70]

An inventor or creative personality; the first to think of or make something by crafting it.

[←71]

Heb 11:3 By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.

[←72]

Able to be imitated. Man is made in the image of God (Gen 1.27); but man is a creature. Even so, he receives the "communicable attributes" of God, not in their perfection, but as reflections of some aspects of God's nature. Such characteristics combine to form the "image" of man's nature, which reflects the "image" of God's nature.

[←73]

A form or image of a thing in a man's mind.

[←74]

That is, *Arminianism*, in which God foresees a man's future merits, or faith, before electing him to salvation. This makes God react to, or be "impressed by", man's actions, rather than causing or "expressing" them. Such a concept makes God dependent on the independent actions of men in order to exercise His will. (Act 17.25-29)

[←75]

The essence or being of a thing that makes it the kind of thing it is, and makes it different from any other.

[←76]
God’s absolute knowledge.

[←77]
Considered individually.

[←78]

Science is *knowledge*.

[←79]

The power to foresee the future.

[←80]

Wisdom.

[←81]

Heb 11:10 for he waited for the city which has foundations, whose builder and maker *is* God.

[←82]

To make the subject of dispute, or contention.

[←83]

i.e., man “partakes” only of that freedom which operates within the bounds of God’s will, *Rom 9.19*.

[←84]
Going before.

[←85]

Joining before.

[←86]

Or *Scholastics* – A School of critical thinking that began in the 12th century. The *Schoolmen* placed a strong emphasis on dialectical reasoning and argumentation. It often takes the form of explicit disputation: a topic is drawn from a tradition, and then presented in the form of a question; the opponent's responses are given, and a counterproposal is argued, in which the opponent's arguments are rebutted. The *Schoolmen* strived to reconcile Christian theology as a whole with classical philosophy, especially that of Plato and Aristotle; but also *Neoplatonism*. Ames is addressing the Neo-Plationist doctrine that the first principle and source of reality transcends being and thought, and is naturally unknowable. The *Schoolmen* included Anselm of Canterbury, Peter Abelard, Albertus Magnus, Duns Scotus, William of Ockham, Bonaventure, and Thomas Aquinas.

[←87]

A touching, connection, or contact between things. Ames uses “passive attingency” to mean the efficacy of the will of God upon one thing, causing another thing.

[←88]

That is, it isn ‘t a consequential event *dependent* on man’s will, but a sequential event *awaiting* man’s will.

[←89]

Jas 4:13-15 Come now, you who say, “Today or tomorrow we will go to such and such
a city, spend a year there, buy and sell, and make a profit”; [14] whereas you do not
know what *will happen* tomorrow. For what *is* your life? It is even a vapor that
appears for a little time and then vanishes away. [15] Instead you *ought* to say, “If the
Lord wills, we shall live and do this or that.”

[←90]

Psa 2:12 Kiss the Son, lest He be angry, And you perish *in* the way, When His wrath is kindled but a little. Blessed *are* all those who put their trust in Him. **Psa 110:4** The LORD has sworn And will not relent, “You *are* a priest forever According to the order of Melchizedek.” **Psa 40:7** Then I said, “Behold, I come; In the scroll of the book *it is* written of me. 8 I delight to do Your will, O my God, And Your law *is* within my heart.” 9 I have proclaimed the good news of righteousness In the great assembly; Indeed, I do not restrain my lips, O LORD, You Yourself know. **Heb 7:15** And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest 16 who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. **Heb 7:21** (for they have become priests without an oath, but He with an oath by Him who said to Him: “The LORD has sworn And will not relent, ‘You *are* a priest forever According to the order of Melchizedek ‘ “); **Eph 5:25** Husbands, love your wives, just as Christ also loved the church and gave Himself for her; **2Tim 1:9** who has saved us and called *us* with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began;

[←91]

Psa 33:15 He fashions their hearts individually; He considers all their works.

[←92]

1Sam 10:9 So it was, when he had turned his back to go from Samuel, that God gave him another heart; and all those signs came to pass that day. **1Sam 10:26** And Saul also went home to Gibeah; and valiant *men* went with him, whose hearts God had touched.

[←93]

Pro 21:1 The king's heart *is* in the hand of the LORD, *Like* the rivers of water; He turns it wherever He wishes.

[←94]

Exo 21:13 “However, if he did not lie in wait, but God delivered *him* into his hand, then I will appoint for you a place where he may flee.

[←95]

Pro 16:33 The lot is cast into the lap, But its every decision *is* from the LORD.

[←96]

Isa 45:7 I form the light and create darkness, I make peace and create calamity; I, the LORD, do all these *things*.'

[←97]

Jer 14:22 Are there any among the idols of the nations that can cause rain? Or can the heavens give showers? *Are* You not He, O LORD our God? Therefore we will wait for You, Since You have made all these.

[←98]

Willing all things (from *volition* – the ability to consciously make a choice or decision).

[←99]

Psa 34:20 He guards all his bones; Not one of them is broken. **Joh 19:36** For these things were done that the Scripture should be fulfilled, “Not *one* of His bones shall be broken.”

[←100]

Deu 29:29 “The secret *things belong* to the LORD our God, but those *things which are* revealed *belong* to us and to our children forever, that *we* may do all the words of this law.

[←101]

From William de Montibus ‘ work *Versarius*, a compilation of mnemonic verses.

[←102]

Passing away in reality.

[←103]

Passing away only in power, while its existence continues.

[←104]

Creatures here refers both to animate and inanimate *creations* of God, who is Creator of all things.

[←105]

Rev 4:11 “You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created.” **Psa 115:3** our God *is* in heaven; He does whatever He pleases.

[←106]

Gen 1:5 So the evening and the morning were the first day.

[←107]

1Tim 4:4 For every creature of God *is* good, and nothing is to be refused if it is received with thanksgiving;

[←108]

And where it does not fit that use, it is *perverse* – it *deviates* from its intended use.

[←109]

Isa 48:13 Indeed My hand has laid the foundation of the earth, And My right hand has stretched out the heavens; *When* I call to them, They stand up together.

[←110]

Psa 19:1 The heavens declare the glory of God; And the firmament shows His handiwork.

[←111]

Rom 1:20 For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse; **Act 17:26-27** "And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, [27] "so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us;

[←112]

1Cor 10:31 Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. **1Ti 4:3-4** forbidding to marry, *and commanding* to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. 4 For every creature of God *is* good, and nothing is to be refused if it is received with thanksgiving;

[←113]

Gen 1:22 And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.”

[←114]

Rom 4:17-18 (as it is written, “I have made you a father of many nations “) in the presence of Him whom he believed — God, who gives life to the dead and calls those things which do not exist as though they did; [18] who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, “So shall your descendants be.”

[←115]

In progression: **Psa 33:6** By the word of the LORD the heavens were made, And all the host of them by the breath of His mouth. **Heb 11:3**[3] faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible. **Gen 2:7** And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. **2:19**[1] Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name. **2:22** Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man.

[←116]

1Cor 2:7-9 But we speak the wisdom of God in a mystery, the hidden *wisdom* which God ordained before the ages for our glory, [8] which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory. [9] But as it is written: “Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him.” **Mar 12:23** “Therefore, in the resurrection, when they rise, whose wife will she be? For all seven had her as wife.” **1Co 13:12** For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.

[←117]

Gen 1:1 In the beginning God created the heavens [Heb. *shamayim* (pl.), heaven, heavens, or sky] and the earth – "heaven and earth" (KJV, GNV, DRA). **Heb 11:10** for he waited for the city which has foundations, whose builder and maker *is* God. **11:16** But now they desire a better, that is, a heavenly *country*. Therefore God is not ashamed to be called their God, for He has prepared a city for them.

[←118]

Col 1:16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. **Psa 148:4-5** Praise Him, you heavens of heavens, And you waters above the heavens! 5 Let them praise the name of the LORD, For He commanded and they were created.

[←119]

Job 38:7 When the morning stars sang together, And all the sons of God shouted for joy?

[←120]

Heb 1:14 Are they not all ministering spirits sent forth to minister for those who will inherit salvation? **Luk 24:39** “Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.”

[←121]

Heb 1:7 And of the angels He says: “Who makes His angels spirits And His ministers a flame of fire.” **Luk 20:36** “nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection.

[←122]

Rev 4.6, 8.

[←123]

Psa 103:20 Bless the LORD, you His angels, Who excel in strength, who do His word, Heeding the voice of His word.

[←124]

2Pet 2:11 whereas angels, who are greater in power and might, do not bring a reviling accusation against them before the Lord.

[←125]

Eze 1:6 Each one had four faces, and each one had four wings. Also, **Dan 9:21** while I *was* speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering.

[←126]

Psa 91:11 For He shall give His angels charge over you, To keep you in all your ways.
[7] **Psa 34:7** The angel of the LORD encamps all around those who fear Him, And delivers them.

[←127]

Luk 9:26 "For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His *own* glory, and *in His* Father's, and of the holy angels. **Joh 8:44** "You are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. **Jud 1:6** And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; **2Pet 2:4** For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment;

[←128]

Dan 7:10 A fiery stream issued And came forth from before Him. A thousand thousands ministered to Him; Ten thousand times ten thousand stood before Him. The court was seated, And the books were opened. **Heb 12:22** But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels; **Mat 26:53** "Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels?

[←129]

Eph 1:21 far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. *Also*, **Luk 1:19** And the angel answered and said to him, “I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings. **Jud 1:9** Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, “The Lord rebuke you!”

[←130]

Psa 91.11; Jos 5.14; Mat 13.41; 24.31. Also, all references to the *Lord of Hosts*.

[←131]

That is, rudimentary, or initial and unrefined.

[←132]
Gen 1.2.

[←133]

Psa 33:9 For He spoke, and it was *done*; He commanded, and it stood fast.

[←134]
His approval.

[←135]

Gen 1.10, 12, 18, 21, 25.

[←136]

Psa 19:1 The heavens declare the glory of God; And the firmament shows His handiwork.

[←137]

Jer 10:12 He has made the earth by His power, He has established the world by His wisdom, And has stretched out the heavens at His discretion. Also 51.15.

[←138]

This clarifies Ames' statement in 54 above. The Hebrew word here for *made*, "asah," means to *fashion*, as distinct from the word for *create*, "bara," which is used in Gen. 1.1. Ames equates the two. After God created the heavens and the earth (Gen 1.1), Scripture then describes creation from an earth-centric viewpoint. And so others (e.g. J. Gill) have said that on the fourth day, the "luminaries" were seen from the earth; they were *fashioned*, or given their function, in relation to the earth, rather than given their existence (v. 16, "made… to rule"). They are used or made for night and day, seasons and years, and "to give light *on the earth*" (vv. 14-15). Ames would not have agreed.

[←139]

Col 1:15 He is the image of the invisible God, the firstborn over all creation. **Heb 1:3** who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high;

[←140]

That is, man was not deprived of perfection. Rather, being a creature, he was necessarily less perfect than his Creator. And as a consequence of man's sin, God's image in him was negatively marred or broken.

[←141]

Gen 2:25 And they were both naked, the man and his wife, and were not ashamed.
Rom 6:13 And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God.

[←142]

Eph 4:24 and that you put on the new man which was created according to God, in true righteousness and holiness. **Col 3:10** and have put on the new *man* who is renewed in knowledge according to the image of Him who created him;

[←143]

Gen 1:26 Then God said, “Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.” **Gen 2:19-20** Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought *them* to Adam to see what he would call them. And whatever Adam called each living creature, that *was* its name. 20 So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

[←144]

Gen 2:5 before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and *there was* no man to till the ground;

[←145]

Gen 2:15 Then the LORD God took the man and put him in the garden of Eden to tend and keep it.

[←146]

1Cor 11:8 For man is not from woman, but woman from man. [9] Nor was man created for the woman, but woman for the man.

[←147]

2Cor 4:6 For it is the God who commanded light to shine out of darkness, who has shone in our hearts to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

[←148]

Eph 1:11 In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will;

[←149]

Psa 145:15-16 The eyes of all look expectantly to You, And You give them their food in due season. [16] You open Your hand And satisfy the desire of every living thing. **Pro 16:9** A man's heart plans his way, But the LORD directs his steps. **Pro 16:33** The lot is cast into the lap, But its every decision *is* from the LORD. [13] **Exo 21:13** "However, if he did not lie in wait, but God delivered *him* into his hand, then I will appoint for you a place where he may flee.

[←150]

Deu 8:3 “So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every *word* that proceeds from the mouth of the LORD. **Isa 28:26** For He instructs him in right judgment, His God teaches him.

[←151]

Act 17:28 “for in Him we live and move and have our being;

[←152]

1Sam 14:6 Then Jonathan said to the young man who bore his armor, “Come, let us go over to the garrison of these uncircumcised; it may be that the LORD will work for us. For nothing restrains the LORD from saving by many or by few.”

[←153]

1Cor 1:27 But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; [28] and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are; **Amos 5:9** He rains ruin upon the strong, So that fury comes upon the fortress. **2Chr 24:24** For the army of the Syrians came with a small company of men; but the LORD delivered a very great army into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash.

[←154]

Psa 33:16 No king *is* saved by the multitude of an army; A mighty man is not delivered by great strength. **Psa 127:1** Unless the LORD builds the house, They labor in vain who build it; Unless the LORD guards the city, The watchman stays awake in vain. [2] *It is* vain for you to rise up early, To sit up late, To eat the bread of sorrows; *For* so He gives His beloved sleep. **Hos 4:10** For they shall eat, but not have enough; They shall commit harlotry, but not increase; Because they have ceased obeying the LORD.

[←155]

This is from the Geneva Bible. The NKJ version reads, “It shall come to pass in that day *That* I will answer,” says the LORD; “I will answer the heavens, And they shall answer the earth. [22] The earth shall answer With grain, With new wine, And with oil; They shall answer Jezreel.

[←156]

Joh 10:37-38 “If I do not do the works of My Father, do not believe Me; but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father *is* in Me, and I in Him.”

[←157]

Preventing loss, injury, or other change.

[←158]

The act of governing or ruling.

[←159]

Psa 104:19-20 He appointed the moon for seasons; The sun knows its going down. You make darkness, and it is night, In which all the beasts of the forest creep about. **Act 17:28** "for in Him we live and move and have our being, as also some of your own poets have said, 'For we are also His offspring.' **Heb 1:3** who being the brightness of *His* glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high;

[←160]

Gen 50:20 “But as for you, you meant evil against me; *but* God meant it for good, in order to bring it about as *it is* this day, to save many people alive.

[←161]

Originally spelled “Mise” but translated “rock badger” in the NKJV. In Greek, χοιρογρύλλιοι, Hebrew פַּגִּים .

[←162]

Pro 30:25 The ants *are* a people not strong, Yet they prepare their food in the summer; [26] The rock badgers are a feeble folk, Yet they make their homes in the crags; [27] The locusts have no king, Yet they all advance in ranks; [28] The spider skillfully grasps with its hands, And it is in kings ' palaces.

[←163]

Eze 21.21-22 “For the king of Babylon stands at the parting of the road, at the fork of the two roads, to use divination: he shakes the arrows, he consults the images, he looks at the liver. 22 “In his right hand is the divination for Jerusalem: to set up battering rams, to call for a slaughter, to lift the voice with shouting, to set battering rams against the gates, to heap up a *siege* mound, and to build a wall. NKJ **2Sam 16:10** But the king said, “What have I to do with you, you sons of Zeruiah? So let him curse, because the LORD has said to him, ‘Curse David.’ Who then shall say, ‘Why have you done so? ‘“

[←164]

Job 1:12 And the LORD said to Satan, “Behold, all that he has *is* in your power; only do not lay a hand on his *person*.” So Satan went out from the presence of the LORD.
Job 2:6 And the LORD said to Satan, “Behold, he *is* in your hand, but spare his life.”
Job 38:10 When I fixed My limit for it, And set bars and doors;

[←165]

Gen 50:20 “But as for you, you meant evil against me; *but* God meant it for good, in order to bring it about as *it is* this day, to save many people alive.

[←166]

Reasoning creatures: men and angels.

[←167]

Deu 26:16-19 “This day the LORD your God commands you to observe these statutes and judgments; therefore you shall be careful to observe them with all your heart and with all your soul. [17] “Today you have proclaimed the LORD to be your God, and that you will walk in His ways and keep His statutes, His commandments, and His judgments, and that you will obey His voice. [18] “Also today the LORD has proclaimed you to be His special people, just as He promised you, that *you* should keep all His commandments, [19] “and that He will set you high above all nations which He has made, in praise, in name, and in honor, and that you may be a holy people to the LORD your God, just as He has spoken.”

[←168]

Deu 8:17-18 “then you say in your heart, ‘My power and the might of my hand have gained me this wealth.’ [18] “And you shall remember the LORD your God, for *it is* He who gives you power to get wealth, that He may establish His covenant which He swore to your fathers, as *it is* this day.

[←169]

The Ten Commandments, Exo 20.1-17.

[←170]

Mat 22:30 “For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven.

[←171]

Jud 1:6 And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day; **2Pet 2:4** For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment;

[←172]

Luk 8:2 and certain women who had been healed of evil spirits and infirmities — Mary called Magdalene, out of whom had come seven demons, **Luk 9:42** And as he was still coming, the demon threw him down and convulsed *him*. Then Jesus rebuked the unclean spirit, healed the child, and gave him back to his father.

[←173]

Ames states the doctrine of his day. A distinction should be drawn between Satan's ejection from heaven, and his defeat (Rev 20.3). Satan wandered the earth in Job 1.6-7; yet Jud 1.6 and 2Pet 2.4 indicate the fallen angels, who presumably fell after Satan, were chained in hell's darkness pending Judgment. Also, in Luk 10.18, Jesus says, "I saw Satan fall from heaven like lightning," as if it was a current event. This is affirmed in Rev 12:10: Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down."

[←174]

Mat 25:41 “Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: **1Cor 6:3** Do you not know that we shall judge angels? How much more, things that pertain to this life?

[←175]

An aspect of the conscience by which one judges right from wrong and decides on good conduct. It's taken from the Latin writings of Thomas Aquinas, and from the Greek συντήρησις (suntērēsis, "careful watching"). But Ames defines it as, "That part of the understanding in which we keep several notions."

[←176]

Rom 2:15 who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves *their* thoughts accusing or else excusing *them*.

[←177]
Physical life.

[←178]

That is, things which affect one or more of the five senses (touch, taste, smell, hearing, and sight).

[←179]

Act 17:26 "And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings; **Rom 5:18-19** Therefore, as through one man's offense *judgment came* to all men, resulting in condemnation, even so through one Man's righteous act *the free gift came* to all men, resulting in justification of life. [19] For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous. **1Cor 15:21** For since by man *came* death, by Man also *came* the resurrection of the dead. [22] For as in Adam all die, even so in Christ all shall be made alive.

[←180]

Gen 2:16-17 And the LORD God commanded the man, saying, “Of every tree of the garden you may freely eat; 17 “but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” **Luk 10:27-28** So he answered and said, “ ‘You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,’ and ‘your Neighbour as yourself.’” And [Jesus] said to him, “You have answered rightly; do this and you will live.”

[←181]

Apostasis (apostasy or *falling away*), 2Thes 2.3; and *apokatastasis* (*restoration* to a former state), Act 3.21.

[←182]

There is no generation of Angels, one from another, as in there is in human procreation (Mat 22.30).

[←183]

Mat 5:28 ...whoever looks at a woman to lust for her has already committed adultery with her in his heart.

[←184]

That is, by exalting her own understanding above God's (contra *Pro 3.5, Lean not on your own understanding*).

[←185]

Helping: furnishing added support; ancillary or contributing causes.

[←186]

Ecc 7:29 Truly, this only I have found: That God made man upright, But they have sought out many schemes." **Ecc 7:20** For *there is* not a just man on earth who does good And does not sin.

[←187]

Isa 14:12 “How you are fallen from heaven, O Lucifer, son of the morning! *How* you are cut down to the ground, You who weakened the nations! [13] For you have said in your heart:`I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north; [14] I will ascend above the heights of the clouds, I will be like the Most High.’

[←188]

An affection becomes sinful when it supplants a higher affection (e.g. glorifying self over glorifying God).

[←189]

Mat 4:3 Now when the tempter came to Him, he said, “If You are the Son of God, command that these stones become bread.”

[←190]

Ames is not denying that the Devil tempts; he is describing the method by which he tempts: using a *false argument*.

[←191]

Cunning, subterfuge, or artful deceit.

[←192]

1Tim 2:14 And Adam was not deceived, but the woman being deceived, fell into transgression.

[←193]

Gen 3:6 “So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband ***with her***, and he ate.” The phrase “with her” is in the Hebrew and LXX, and most translations. Of the primary translations, it is missing only in the DRA (Douay-Rheims); even so, the meaning is ambiguous as to *when* Adam was with her.

[←194]

.The threat or decree of divine punishment.

[←195]
That is, pride.

[←196]

Gen 3:4 “You will not surely die.”

[←197]

Rev 12:9 So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. **Joh 8:44** "You are of *your* father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *resources*, for he is a liar and the father of it. **Rev 20:10** The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet *are*. And they will be tormented day and night forever and ever.

[←198]

As indicated in thesis 26, testing God is seeing if God will be faithful to His Word and His Justice. It is forbidden in Deu 6.16, which Jesus quoted in Mat 4.7. And yet God invites it in Mal 3.10, regarding the blessing of obedience.

[←199]

1Cor 15.45, 47.

[←200]

Lev 5:5-6 ‘And it shall be, when he is guilty in any of these *matters*, that he shall confess that he has sinned in that *thing*; [6] ‘and he shall bring his trespass offering to the LORD for his sin which he has committed, a female from the flock, a lamb or a kid of the goats as a sin offering. So the priest shall make atonement for him concerning his sin. (*the original citation was Lev 5.2-5*)

[←201]

Rom 3:9 What then? Are we better *than they*? Not at all. For we have previously charged both Jews and Greeks that they are all under sin. **Rom 3:19** Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

[←202]

1 Cor 15:17 And if Christ is not risen, your faith *is* futile; you are still in your sins!

[←203]

Either *vicious* (of a vice deserving punishment), or *vitiating* (making corrupt or imperfect; polluting). We carry in us not only the sin itself, but the *guilt* of sin which the Law imposes on it.

[←204]

Rom 1:32 ...knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

[←205]

Gen 3:8 And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden… [10] So he said, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.” **Heb 2:15** …and release those who through fear of death were all their lifetime subject to bondage. **Rom 8:15** For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.”

[←206]

Mat 15:11 “Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man.” **Rev 22:11** “He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still.”

[←207]

Isa 1:15 When you spread out your hands, I will hide My eyes from you; Even though you make many prayers, I will not hear. Your hands are full of blood.

[←208]

More likely, **Eze 5:11** ‘Therefore, *as* I live,’ says the Lord GOD,’surely, because you have defiled My sanctuary with all your detestable things and with all your abominations, therefore I will also diminish *you*; My eye will not spare, nor will I have any pity.

[←209]

Pro 21:7 The violence of the wicked will destroy them, Because they refuse to do justice. **Jer 16:18** “And first I will repay double for their iniquity and their sin, because they have defiled My land; they have filled My inheritance with the carcasses of their detestable and abominable idols.”

[←210]

Gen 3:7 Then the eyes of both of them were opened, and they knew that they *were* naked; and they sewed fig leaves together and made themselves coverings.

[←211]

Original wording, “of an honest good, as it is honest, as sin is;” The word “honest” there means gained or earned, as in an “honest wage” – the wages of sin is death, Rom 6.23. And so “earned” is substituted for “honest.”

[←212]

Desert - that which is deserved or merited; a just punishment or reward.

[←213]

See page [51], number 21.

[←214]

There can be no sin where there is no *mens rea* (guilty mind); it requires being able to discern right from wrong (Heb 5.14), and willfully choosing the wrong. Thus moral law is applicable only to human beings.

[←215]

Sin is a form of disorderliness; it is an inappropriate and unacceptable response to the order of God's Law.

[←216]

Rom 3:8 And *why* not *say*, “Let us do evil that good may come “? – as we are slanderously reported and as some affirm that we say. Their condemnation is just.

[←217]

Isa 6:3 And one cried to another and said: “Holy, holy, holy *is* the LORD of hosts; The whole earth *is* full of His glory!” **Rev 4:8** …And they do not rest day or night, saying: “Holy, holy, holy, Lord God Almighty, Who was and is and is to come!”

[←218]

Fitting or appropriate and deserved; used especially of punishment.

[←219]

2Pet 3:9 The Lord is not slack concerning *His* promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

[←220]

Exo 34:6 And the LORD passed before him and proclaimed, “The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth,

[←221]

Mat 5:45 "...He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.

[←222]

Gen 3:22-24 Then the LORD God said, “Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever “ — [23] therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. [24] So He drove out the man; and He placed cherubim at the east of the Garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

[←223]

That is, bodily death.

[←224]

Act 26:18 ‘to open their eyes, *in order* to turn *them* from darkness to light, and *from* the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.’ **2Cor 4:4** whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. ***Joh* 12:31** “Now is the judgment of this world; now the ruler of this world will be cast out. **Joh 16:11** “of judgment, because the ruler of this world is judged. **2Tim 2:26** and *that* they may come to their senses *and escape* the snare of the devil, having been taken captive by him to *do* his will. **Eph 2:2** in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,

[←225]

Phi 3:19 whose end *is* destruction, whose god *is their* belly, and *whose* glory *is* in their shame — who set their mind on earthly things. **1Joh 4:5** They are of the world. Therefore they speak *as* of the world, and the world hears them. **1Joh 2:15** Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. [16] For all that *is* in the world — the lust of the flesh, the lust of the eyes, and the pride of life — is not of the Father but is of the world.

[←226]

Rom 6:16-17 Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin *leading* to death, or of obedience *leading* to righteousness? [17] But God be thanked that *though* you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. **Rom 6:19-20** I speak in human *terms* because of the weakness of your flesh. For just as you presented your members *as* slaves of uncleanness, and of lawlessness *leading* to *more* lawlessness, so now present your members *as* slaves *of* righteousness for holiness. [20] For when you were slaves of sin, you were free in regard to righteousness.

[←227]

Rom 1:25 ...who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator. **Rom 5:16** And the gift *is* not like *that which came* through the one who sinned. For the judgment *which came* from one *offense resulted* in condemnation, but the free gift *which came* from many offenses *resulted* in justification.

[←228]

Marked by extreme excess.

[←229]

Of the same nature throughout.

[←230]

Gen 6:5 Then the LORD saw that the wickedness of man *was* great in the earth, and *that* every intent of the thoughts of his heart *was* only evil continually.

[←231]

Rom 8:5 For those who live according to the flesh set their minds on the things of the flesh, but those *who live* according to the Spirit, the things of the Spirit. [6] For to be carnally minded *is* death, but to be spiritually minded *is* life and peace. [7] Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be.

[←232]

Tit 1:15 To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled.

[←233]

Gen 8:21 And the LORD smelled a soothing aroma. Then the LORD said in His heart, “I will never again curse the ground for man’s sake, although the imagination of man’s heart *is* evil from his youth; nor will I again destroy every living thing as I have done.

[←234]

Rom 1:24 Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves;

[←235]

Rom 6:19 I speak in human *terms* because of the weakness of your flesh. For just as you presented your members *as* slaves of uncleanness, and of lawlessness *leading* to *more* lawlessness, so now present your members *as* slaves *of* righteousness for holiness.

[←236]

Depravity - Moral perversion; impairment of virtue and moral principles.

[←237]

Rom 6:12 Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. **Rom 7:7** What shall we say then? *Is* the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, “You shall not covet.”

[←238]

Rom 7:8, 20 But sin, taking opportunity by the commandment, produced in me all *manner of evil* desire. For apart from the law, sin (*harmartia*) *was* dead… [20] Now if I do what I will not *to do*, it is no longer I who do it, but sin (*hamartia*) that dwells in me.

[←239]

Rom 7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

[←240]

Rom 7:17 But now, *it is* no longer I who do it, but sin that dwells in me. **Rom 7:20-21** Now if I do what I will not *to do*, it is no longer I who do it, but sin that dwells in me. [21] I find then a law, that evil is present with me, the one who wills to do good. **Heb 12:1** Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares *us*, and let us run with endurance the race that is set before us;

[←241]

Jer 2:13 "For My people have committed two evils: They have forsaken Me, the fountain of living waters, *And* hewn themselves cisterns – broken cisterns that can hold no water.

[←242]

Rom 7:14 For we know that the law is spiritual, but I am carnal, sold under sin. **2Cor 3:5** Not that we are sufficient of ourselves to think of anything as *being* from ourselves, but our sufficiency *is* from God; **Joh 8:34** Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin. **2Pet 2:19** While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. **Rom 6:16** Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin *leading* to death, or of obedience *leading* to righteousness?

[←243]

Original Sin (Chapter XIII) was defined as an exhorbitance of man's *whole nature*, not just his *action*.

[←244]

The term “fomes peccati” is from Thomas Aquinas’ *Summa Theologiae* 3, 27, 3. He writes: “The *fomes* is nothing but a certain inordinate, but habitual, concupiscence of the sensitive *appetite*. for actual concupiscence is a sinful *motion*. Now sensual concupiscence is said to be inordinate, in so far as it rebels against reason; and this it does by inclining to evil, or hindering from good. Consequently it is essential to the *fomes* to incline to evil, or hinder from good.”

[←245]

Jas 2:10 For whoever shall keep the whole law, and yet stumble in one *point*, he is guilty of all. **1Tim 6:9** But those who desire to be rich fall into temptation and a snare, and *into* many foolish and harmful lusts which drown men in destruction and perdition.

[←246]

KJV and GNV. **Eze 5:6**'she has rebelled against My judgments by doing wickedness more than the nations, and against My statutes more than the countries that *are* all around her; for they have refused My judgments, and they have not walked in My statutes.'

[←247]

Mat 11:22 “But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. [23] “And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day. [24] “But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you.”

[←248]

Num 12:14 Then the LORD said to Moses, “If her father had but spit in her face, would she not be shamed seven days? Let her be shut out of the camp seven days, and afterward she may be received *again*.”

[←249]

Exo 22:16 "If a man entices a virgin who is not betrothed, and lies with her, he shall surely pay the bride-price for her *to be* his wife. **Lev 20:10** 'The man who commits adultery with *another* man's wife, *he* who commits adultery with his Neighbour's wife, the adulterer and the adulteress, shall surely be put to death. [NAU] **Lev 20:12** 'If *there is* a man who lies with his daughter-in-law, both of them shall surely be put to death; they have committed incest, their bloodguiltiness is upon them.

[←250]
Withdrawing.

[←251]

Deu 4:2 “You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you. **Deu 12:32** “Whatever I command you, be careful to observe it; you shall not add to it nor take away from it. **Rev 22:18** For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; [19] and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and *from* the things which are written in this book.

[←252]

Isa 29:13, 15 Therefore the Lord said: “Inasmuch as these people draw near with their mouths And honor Me with their lips, But have removed their hearts far from Me, And their fear toward Me is taught by the commandment of men; **Mat 5:28** “But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart. **Mat 15:19** “For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

[←253]

Luk 15:18 `I will arise and go to my father, and will say to him, “Father, I have sinned against heaven and before you, **1Sam 2:25** “If one man sins against another, God will judge him. But if a man sins against the LORD, who will intercede for him?”

[←254]

The conscience, from repeated sin, falls into a false sense of being free from danger or injury, anxiety or fear.

[←255]

Heb 3:13 but exhort one another daily, while it is called “Today,” lest any of you be hardened through the deceitfulness of sin.

[←256]

A person with dark skin, especially (but not necessarily) one from northern Africa. Rendered “Ethiopian” in modern translations; literally *Cushite*, from the land of Cush —modern Sudan and Ethiopia.

[←257]

Heb 10:26 For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, [27] but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries. **Gen 4:13** And Cain said to the LORD, “My punishment *is* greater than I can bear!

[←258]

1Joh 3:9 Whoever has been born of God does not [actively make] sin (n.), for His seed remains in him; and he cannot sin [*i.e.* he is unable to continually sin], because he has been born of God.

[←259]

Rom 1:20 For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse; **Psa 19:2** Day unto day utters speech, And night unto night reveals knowledge. [3] *There is* no speech nor language *Where* their voice is not heard.

[←260]

Deu 28:21 “The LORD will make the plague cling to you until He has consumed you from the land which you are going to possess. **Deu 28:27** “The LORD will strike you with the boils of Egypt, with tumors, with the scab, and with the itch, from which you cannot be healed. **Deu 28:35** “The LORD will strike you in the knees and on the legs with severe boils which cannot be healed, and from the sole of your foot to the top of your head. **1Cor 11:30** For this reason many *are* weak and sick among you, and many sleep. **Mat 9:2** Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, “Son, be of good cheer; your sins are forgiven you.”

[←261]

That is, our estate, or state of being.

[←262]

Or *bond*.

[←263]

Loss of honor.

[←264]

Deu 28:20 “The LORD will send on you cursing, confusion, and rebuke in all that you set your hand to do, until you are destroyed and until you perish quickly, because of the wickedness of your doings in which you have forsaken Me. **Deu 28:37** “And you shall become an astonishment, a proverb, and a byword among all nations where the LORD will drive you.

[←265]

Deu 28:17 “Cursed *shall be* your basket and your kneading bowl. [18] “Cursed *shall be*
the fruit of your body and the produce of your land, the increase of your cattle and the
offspring of your flocks.

[←266]

Gen 3:19 In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you *are*, And to dust you shall return." **Deu 28:35** "The LORD will strike you in the knees and on the legs with severe boils which cannot be healed, and from the sole of your foot to the top of your head.

[←267]

Deu 28:47-48 “Because you did not serve the LORD your God with joy and gladness of heart, for the abundance of everything, [48] “therefore you shall serve your enemies, whom the LORD will send against you, in hunger, in thirst, in nakedness, and in need of everything; and He will put a yoke of iron on your neck until He has destroyed you.

[←268]
chap. 14, thesis 30.

[←269]

Gen 3:6 So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

[←270]

Gen 3:17 Then to Adam He said, “Because you have heeded the voice of your wife,
and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of
it ‘: “Cursed *is* the ground for your sake; In toil you shall eat *of* it All the days of your
life. [18] Both thorns and thistles it shall bring forth for you, And you shall eat the herb
of the field. **Rom 8:20** For the creation was subjected to futility, not willingly, but
because of Him who subjected *it* in hope; [21] because the creation itself also will be
delivered from the bondage of corruption into the glorious liberty of the children of
God. [22] For we know that the whole creation groans and labors with birth pangs
together until now.

[←271]

Only Christ can satisfy the demands of God's Justice and atone for sin; apart from Christ, there is no satisfaction.

[←272]

Luk 16:26 ‘And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.’

[←273]

Mat 25:41 “Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:

[←274]

Mar 9:44 where ‘Their worm does not die, And the fire is not quenched.’ **Isa 66:24** “And they shall go forth and look Upon the corpses of the men Who have transgressed against Me. For their worm does not die, And their fire is not quenched. They shall be an abhorrence to all flesh.”

[←275]

1Cor 15:42 So also *is* the resurrection of the dead. *The body* is sown in corruption, it is raised in incorruption. [43] It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.

[←276]

1Cor 15:51 Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed — [52] in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. **1The 4:15** For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep. [16] For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

[←277]

Rev 21:8 “But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.”

[←278]

Luk 16:23 “And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

[←279]

Luk 13:28 “There will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and yourselves thrust out.

[←280]

Job 14:4 Who can bring a clean *thing* out of an unclean? No one! **Psa 51:5** Behold, I was brought forth in iniquity, And in sin my mother conceived me. **Rom 5:14** Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. **Eph 2:3** among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were *by nature children of wrath*, just as the others.

[←281]

A natural indisposition to something.

[←282]

Eph 2:1 And you *He made alive*, who were dead in trespasses and sins;

[←283]

1Tim 2:5 For *there is* one God and one Mediator between God and men, *the* Man Christ Jesus;

[←284]
Or “ransom.”

[←285]

Gal 4:4 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law; **Tit 1:2-3** in hope of eternal life which God, who cannot lie, promised before time began, but has in due time manifested His word; **1Pet 1:20** He indeed was foreordained before the foundation of the world, but was manifest in these last times for you;

[←286]

That is, it was not retroactive grace, but grace by original decree, before the foundations of the earth (Eph 1.4, 11).

[←287]

Joh 1:14 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

[←288]

Col 2:9 For in Him dwells all the fullness of the Godhead bodily;

[←289]

A declaration of something self-evident; something that can be assumed as the basis for argument.

[←290]

Joh 21:17 He said to him the third time, “Simon, *son* of Jonah, do you love Me?” …And he said to Him, “Lord, *You know all things*; **Mar 13:32** “But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father. **Luk 5:13** Then He put out *His* hand and touched him, saying, “I am willing; be cleansed.” Immediately the leprosy left him. **Mat 26:39** He went a little farther and fell on His face, and prayed, saying, “O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You *will*.”

[←291]

Joh 3.16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. Also *Joh 1.14; 6.33, 38-40; 16.27*; *1Joh 4.9-10; Isa 42.1-6;* etc.

[←292]

Psa 110:4 The LORD has sworn And will not relent, “You *are* a priest forever According to the order of Melchizedek.” **Heb 5:6** As *He* also says in another *place*: “You *are* a priest forever According to the order of Melchizedek”; **Heb 7:24** But He, because He continues forever, has an unchangeable priesthood.

[←293]

A general form or mode of behavior; it was *characteristic* of him, and under his direction.

[←294]

The occurrence of a small flash or spark; that is, a flash of insight or instruction that overcame them.

[←295]

Joh 1:18 No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared *Him*. **Joh 3:13** "No one has ascended to heaven but He who came down from heaven, *that is*, the Son of Man who is in heaven.

[←296]

Act 3:22 For Moses truly said to the fathers, ‘The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you.’ (quoting Deu 18.15)

[←297]

1Cor 2:11 For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. **1Cor 2:16** For “who has known the mind of the LORD that he may instruct Him?” But we have the mind of Christ.

[←298]

Heb 1:1-2 God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by *His* Son;

[←299]

Col 1:20-22 and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross. [21] And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled [22] in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight. **2Cor 5:15** and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again. **Rom 5:10** For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

[←300]

Heb 5:5-6 So also Christ did not glorify Himself to become High Priest, but *it was* He who said to Him: “You are My Son, Today I have begotten You.” As *He* also says in another *place*: “You *are* a priest forever According to the order of Melchizedek”;

[←301]

Heb 10:10 By that will we have been sanctified through the offering of the body of Jesus Christ once *for all*. **1Pet 2:24** who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness — by whose stripes you were healed. **Col 1:21-22** And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled [22] in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight;

[←302]

Col 1:20 and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

[←303]

Isa 53:10 Yet it pleased the LORD to bruise Him; He has put *Him* to grief. When You make His soul an offering for sin; **Mat 20:28** “just as the Son of Man did not come to be served, but to serve, and to give His life [Greek *psuché*, or soul] a ransom for many.”

[←304]

Act 20:28 “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. **Rom 8:3** For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh;

[←305]

Heb 9:14, 21-22 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? [21] Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry. [22] And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. **Heb 13:10** We have an altar from which those who serve the tabernacle have no right to eat. **Heb 13:12** Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. **Heb 13:15** Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of *our* lips, giving thanks to His name.

[←306]

Mat 23:17 “Fools and blind! For which is greater, the gold or the temple that sanctifies the gold?

[←307]

Joh 17:19 “And for their sakes I sanctify Myself, that they also may be sanctified by the truth.

[←308]

Psa 2:6-7 “Yet I have set My King On My holy hill of Zion.” “I will declare the decree: The LORD has said to Me, ‘You *are* My Son, Today I have begotten You.’” **Dan 2:44** “And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever. **Luk 1:36** “Now indeed, Elizabeth your relative has also conceived a son in her old age; and this is now the sixth month for her who was called barren.

[←309]

Mat 22:43-45 He said to them, “How then does David in the Spirit call Him ‘Lord,’ saying: 44 ‘The LORD said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool”’? 45 “If David then calls Him ‘Lord,’ how is He his Son?”

[←310]

Dan 7:14 Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion *is* an everlasting dominion, Which shall not pass away, And His kingdom *the one* Which shall not be destroyed. **Rev 17:14** “These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those *who are* with Him *are* called, chosen, and faithful.”

[←311]

Eph 1:20-22 which He worked in Christ when He raised Him from the dead and seated *Him* at His right hand in the heavenly *places*, [21] far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. [22] And He put all *things* under His feet, and gave Him *to be* head over all *things* to the church;

[←312]

Rom 14:17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

[←313]

Rev 1:18 "I *am* He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.

[←314]

Dan 2:44 “And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever. **Dan 7:14** Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion *is* an everlasting dominion, Which shall not pass away, And His kingdom *the one* Which shall not be destroyed.

[←315]

State of well-being characterized by emotions ranging from contentment to intense joy

[←316]

Isa 9:6 For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. **Eph 2:16** and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. **Heb 7:2** to whom also Abraham gave a tenth part of all, first being translated “king of righteousness,” and then also king of Salem, meaning “king of peace,”

[←317]

1Cor 1:13 Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

[←318]

Rom 8:34 Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

[←319]

Rom 5:10 For if when we were enemies we were **reconciled** to God through the death of His Son, much more, having been reconciled, we shall be **saved** by His life.

[←320]

That is, he did not simply forbear or remove our sins without the penalty being paid for them.

[←321]

1Pet 1:18 knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers;

[←322]

Heb 9:13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, [14] how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? [15] And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

[←323]

1Tim 2:5 For *there is* one God and one Mediator between God and men, *the* Man Christ Jesus, [6] who gave Himself a ransom for all, to be testified in due time;

[←324]

Joh 1:12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: **1Pet 1:21** who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

[←325]

Eph 5:2 And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.

[←326]

Heb 10:12, 14 But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God... [14] For by one offering He has perfected forever those who are being sanctified.

[←327]

Heb 7:22 by so much more Jesus has become a surety of a better covenant.

[←328]

Rom 5:16-19 And the gift *is* not like *that which came* through the one who sinned. For the judgment *which came* from one *offense resulted* in condemnation, but the free gift *which came* from many offenses *resulted* in justification. [17] For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.) [18] Therefore, as through one man's offense *judgment came* to all men, resulting in condemnation, even so through one Man's righteous act *the free gift came* to all men, resulting in justification of life. [19] For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous. **1Cor 15:22** For as in Adam all die, even so in Christ all shall be made alive.

[←329]

Rom 5:19 For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

[←330]

Rom 5:10 For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

[←331]

Rom 6:23 For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

[←332]

Isa 32:17 The work of righteousness will be peace, And the effect of righteousness, quietness and assurance forever.

[←333]

Thus, if Barabbas had been offered on the cross instead (Joh 18.40), it would not have satisfied God's justice, for it was an imperfect offering. Nor would it have brought honour to Barabbas, for he would have received only what he deserved. But Jesus Christ was offered, who was without sin (Heb 4.15); he condescended to allow it, so that acceptable satisfaction might be made for our sins. And thus great glory redounds to him (Phi 2.7-9).

[←334]

It is unclear what Ames intended here; it may be that the *substance* of his satisfaction is the removal of sin's offense (Col 2.13-14); and its *circumstances* refers to his death on a cross (Gal 3.13), which of himself, he did not deserve.

[←336]

Gen 3:15 And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.”

[←337]

Mat 1:23 “Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,” which is translated, “God with us” (from Isa 7.14).

[←338]

Luk 2:8 Now there were in the same country shepherds living out in the fields,
keeping watch over their flock by night. [9] And behold, an angel of the Lord stood
before them, and the glory of the Lord shone around them, and they were greatly
afraid. [10] Then the angel said to them, “Do not be afraid, for behold, I bring you good
tidings of great joy which will be to all people. [11] “For there is born to you this day in
the city of David a Savior, who is Christ the Lord. [12] “And this *will be* the sign to you:
You will find a Babe wrapped in swaddling cloths, lying in a manger.” [13] And suddenly
there was with the angel a multitude of the heavenly host praising God and saying: [14]
“Glory to God in the highest, And on earth peace, goodwill toward men!”

[←339]

Gen 22:18 “In your seed all the nations of the earth shall be blessed; **Gal 3:16** Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Christ.

[←340]

Luk 2:21 And when eight days were completed for the circumcision of the Child, His
name was called JESUS, the name given by the angel before He was conceived in the
womb. [22] Now when the days of her purification according to the law of Moses were
completed, they brought Him to Jerusalem to present *Him* to the Lord

[←341]

Mat 2:13 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, “Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him.” **Mat 2:19-21** But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, 20 saying, “Arise, take the young Child and His mother, and go to the land of Israel, for those who sought the young Child’s life are dead.” 21 Then he arose, took the young Child and His mother, and came into the land of Israel.

[←342]

Mat 3:15 But Jesus answered and said to him, “Permit *it to be so* now, for thus it is fitting for us to fulfill all righteousness.” Then [the Baptist] allowed Him. **Mat 5:17** “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.

[←343]

Gen 17:10 “This *is* My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised; [11] “and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you.

[←344]

Num 18:15 “Everything that first opens the womb of all flesh, which they bring to the LORD, whether man or beast, shall be yours; nevertheless the firstborn of man you shall surely redeem, and the firstborn of unclean animals you shall redeem.

[←345]

Exo 20:12 “Honor your father and your mother, that your days may be long upon the land which the LORD your God is giving you.

[←346]
Luk 2.42-50.

[←347]

Isa 2:3 Many people shall come and say, “Come, and let us go up to the mountain of the LORD, To the house of the God of Jacob; He will teach us His ways, And we shall walk in His paths.” For out of Zion shall go forth the law, And the word of the LORD from Jerusalem. **Isa 54:13** All your children *shall be* taught by the LORD, And great *shall be* the peace of your children. **Jer 31:34** “No more shall every man teach his Neighbour, and every man his brother, saying, ‘Know the LORD,’ for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more.”

[←348]

Gen 3:19 In the sweat of your face you shall eat bread Till you return to the ground,
For out of it you were taken; For dust you *are*, And to dust you shall return."

[←349]
Mat 3.13; 4.1.

[←350]
Installation.

[←351]
Mat 3.16-17.

[←352]

Col 2:11-12 In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, buried with Him in baptism, in which you also were raised with *Him* through faith in the working of God, who raised Him from the dead.

[←353]

Heb 4:15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are, yet* without sin.

[←354]

To contrast it with those Roman Catholic monks who make a vow of poverty, and are sustained by begging.

[←355]

That is, sleeplessness; or watching in prayer rather than sleep (Psa 119.148; Mar 1.35, 14.23; 2Cor 6.5, 11.27).

[←356]

1Cor 11:26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

[←357]

A prayer to avert or remove some evil or disaster.

[←358]

Luk 22.50-51; Joh 18.6, 10.

[←359]

Gal 3:13 Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed *is* everyone who hangs on a tree “);

[←360]

Luk 23:46 And when Jesus had cried out with a loud voice, He said, “Father, into Your hands I commit My spirit.” Having said this, He breathed His last.

[←361]

That is, Jesus didn ‘t die of natural causes, but was killed or executed.

[←362]

Joh 10:18 “No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.”

[←363]

Eph 4.8-10. The actual phrase is taken from a late addition to the *Apostles Creed*. The phrase was not included in the *Marcelli Ancyrani* (a Greek version of the creed, A.D. 340), nor the Latin versions of the creed (cf. *Romana*, from the 3d or 4th century). It was not until later that this line and others appeared. Philip Schaff writes, "The translation 'descended into hell' is unfortunate and misleading. We do not know whether Christ was in hell; but we do know from his own lips that he was in paradise between his death and resurrection (Lk 23.43). The term *Hades* is much more comprehensive than Hell (*Gehenna*), which is confined to the state and place of the lost." See thesis 10 below.

[←364]

That is, practical or actual in nearly every respect; the difference being the *already* vs. the *not-yet*.

[←365]

Joh 3:14 “And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, [15] that whoever believes in Him should not perish but have eternal life.

[←366]
That is, gracefulness.

[←367]

That is, *vivification* – life – was restored to his body by reuniting his soul to it.

[←368]

e.g. **1Joh 1:1** That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life – [2] the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us – [3] that which we have seen and heard we declare to you;

[←369]

Phi 2:7 "...but made Himself of no reputation [Gr. *é kenosis*, emptied], taking the form of a bondservant, *and* coming in the likeness of men." Emptying did not remove his divine nature, but set aside his divine rights.

[←370]

Zec 14:4 And in that day His feet will stand on the Mount of Olives, Which faces Jerusalem on the east.

[←371]

A heaven that exists everywhere, rather than having a particular location distinct from other places.

[←372]

Mat 26:11 “For you have the poor with you always, but Me you do not have always.

[←373]

1Cor 15:5 He was seen by Cephas, then by the twelve. [6] After that He was seen by over five hundred brethren at once;

[←374]

Heb 9:8 the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.

[←375]

Col 1:20 “and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.” John Gill writes concerning this verse, “all the elect of God are here meant, the family of God in heaven and in earth; all the saints that were then in heaven, when actual reconciliation was made by the blood of Christ, and who went there upon the foot of peace, reconciliation, and redemption, to be made by his sacrifice and death;”

[←376]

Gen 5:24 And Enoch walked with God; and he *was* not, for God took him. **Heb 11:5** By faith Enoch was taken away so that he did not see death, “and was not found, because God had taken him”; for before he was taken he had this testimony, that he pleased God. **2Kgs 2:11** Then it happened, as they continued on and talked, that suddenly a chariot of fire *appeared* with horses of fire, and separated the two of them; and Elijah went up by a whirlwind into heaven.

[←377]

Act 1:11 “Men of Galilee, why do you stand gazing up into heaven? This *same* Jesus, who was ***taken up*** from you into heaven, will so come in like manner as you saw Him go into heaven.” The Greek and Latin Gospels (and the Acts), use “assumption” for the ascension of Christ. The NKJ renders it “taken up.” The Latin is “usque in diem qua præcipiens Apostolis per Spiritum Sanctum, quos elegit, ***assumptus*** est,” (he was assumed); Acts 1:2, in the Clementine *Latin Vulgate*.

[←378]

Eph 1:20 which He worked in Christ when He raised Him from the dead and seated *Him* at His right hand in the heavenly *places*, [21] far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.

[←379]

Mat 28:18 And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. [19] “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, [20] “teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age.” Amen. **Mar 16:20** And they went out and preached everywhere, the Lord working with *them* and confirming the word through the accompanying signs. Amen.

[←380]

Joh 6:37 “All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. **Joh 6:44** “No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

[←381]

Eph 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ, ... [5] having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, ... [11] In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will;

[←382]

To obtain by request or entreaty.

[←383]

In other words, Christ's sacrifice being infinite, it was *sufficient* to atone for all men in all ages, and not just the elect. But it is *efficient*, *i.e.* it is *applied*, only to the elect, who were given to Christ for redemption on the cross.

[←384]

Heb 8:8-10 “Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah – 9 “not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD. 10 “For this *is* the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.

[←385]

Rom 4:16 Therefore *[the Promise] is* of faith that *it might be* according to **grace**, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all; **Gal 3.18, 21, 22** [18] For if the inheritance *is* of the law, *it is* no longer of promise; but God gave *it* to Abraham by promise. [21] *Is* the law then against the promises of God? Certainly not! For if there had been a law given which could have given **life**, truly righteousness would have been by the law. [22] But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.

[←386]

Heb 9:16 For where there *is* a testament, there must also of necessity be the death of the testator.

[←387]

Presumably God's purposes with regard to inanimate things, like night and day.

[←388]

: The promise is extended by men, through the Gospel, to all kinds of men indiscriminately (*i.e.* in all cultures, among all nations); but God directs it to the hearts and minds of those for whom He intends it.

[←389]

Eph 2:8-9 For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, not of works, lest anyone should boast.

[←390]

That which makes alive; *enlivening*.

[←391]
Made obsolete.

[←392]

Mercy: the Greek word is actually *soteria*, salvation.

[←393]

In the Douay Rheims and Geneva bibles, the text points to the elect being foreknown by Christ, rather than Christ being foreknown.

[←394]

The Scripture actually reads “*counsel* of his own will.”

[←395]

Rom 8:28 And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose.

[←396]

Rom 9:13 As it is written, “Jacob I have loved, but Esau I have hated.”

[←397]

Jer 31:3 The LORD has appeared of old to me, *saying*: “Yes, I have loved you with an everlasting love; Therefore with lovingkindness I have drawn you. **Eph 5:25** Husbands, love your wives, just as Christ also loved the church and gave Himself for her;

[←398]

Joh 17:6 “I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. **1Cor 1:27** But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; [28] and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are;

[←399]

Joh 6:37 “All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. **2Thes 2:13** But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth,

[←400]

Eph 1:4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love;

[←401]

First Act of Election: to will the glory of God's grace in the salvation of some men (thesis 20 above).

[←402]

Third Act of Election: a purpose or intention to prepare and direct those means by which elected men are certainly led through to salvation, as to an end (thesis 23 above).

Rom 9:22 *What* if God, wanting to show *His* wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, **2Thes 2:12** that they all may be condemned who did not believe the truth but had pleasure in unrighteousness. **Jud 1:4** For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.

[←404]

This refers back to theses 1, 2, and 10 in which a distinction is made between two groups, not because there is an *inherent* difference in them, but because God's decree has *made* a difference. Here in thesis 35, the basis of that difference is God's love for some, and the denial of his love to others.

[←405]

That is, their sin is sufficient cause for the exercise of God's justice – it is not undeserved.

[←406]

Rom 9:18 Therefore He has mercy on whom He wills, and whom He wills He hardens [*He permits their sin*]. **2Thes 2:11** And for this reason God will send them strong delusion, that they should believe the lie, [12] that they all may be condemned who did not believe the truth but had pleasure in unrighteousness [*they live in sin*].

[←407]

1Thes 2:12 that you would walk worthy of God who calls you into His own kingdom and glory.

[←408]

Eph 1:13 In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise;

[←409]

That is, whether the things promised properly belong to the person that hears them.

[←410]

Heb 6:4-6 For *it is* impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, 5 and have tasted the good word of God and the powers of the age to come, 6 if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put *Him* to an open shame. **Heb 10:29** Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? **Mat 13:20-21** "But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; 21 "yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles.

[←411]

1Joh 5:16 If anyone sees his brother sinning a sin *which does* not *lead* to death, he will ask, and He will give him life for those who commit sin not *leading* to death. There is sin *leading* to death. I do not say that he should pray about that. **Mat 12:32** "Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the *age* to come [*The Pharisees said Jesus cast out demons by the power of Beelzebub (v.24), and thus they profaned the HS*].

[←412]

1Cor 12:27 Now you are the body of Christ, and members individually.

[←413]

Act 26:20 “but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and *then* to the Gentiles, that they should repent, turn to God, and do works befitting repentance.

[←414]

Joh 1:13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **Joh 3:6** "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. **1Joh 3:9** Whoever has been born of God does not sin, for His seed remains in him; and he cannot sin, because he has been born of God **1Peter 1:23** having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever; *Also*, **Rom 6:4** ... we also should walk in newness of life. **2Cor 5:17** Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new.

[←415]

That is, an *elicited act* – an act called or drawn forth from someone who might not otherwise have acted. Hence it is a free act of the will, a chosen act of the mind, and yet it has been incited or provoked from outside. Even so, it presupposes an *ability* to choose and act. Apart from God first acting in *Regeneration*, there is no ability to choose what is pleasing to God, which is faith in Christ.

[←416]

Joh 3:15 “that whoever believes in Him should not perish but have eternal life. [16] “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

[←417]

1Pet 1:21 who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

[←418]

In kind, or of that nature; where there is true faith, repentance follows naturally and expectedly.

[←419]

Amos 5:14 Seek good and not evil, That you may live; So the LORD God of hosts will be with you, As you have spoken. [15] Hate evil, love good; Establish justice in the gate. It may be that the LORD God of hosts Will be gracious to the remnant of Joseph.

[←420]

"Virtually" here means *incompletely*; there is no perfection in this life, except as it is imputed from Christ.

[←422]

An actual change.

[←423]

Thomas Aquinas (1225-1274) in *Summa Theologica*, claimed that at conversion there is such a renovation of the soul, that righteousness is infused in the believer by God (graciously); it is an inherent righteousness (or virtue). And this, he said, is what justifies him "by grace," rather than being justified by the righteousness of Christ imputed to him. He said this inherent righteousness is gradually infused into the believer through the sacraments, as hindered by sins, and furthered by good works. Thus justification, he says, is not a single pronouncement based on the fixed perfection of Christ (as Ames said in theses 5 & 7); but it is a varying condition based on the works of the individual. Hence purgatory is required to perfect any remaining corruption in the individual, to enable entry into the heavenlies.

[←424]

See theses 15-17 below for further clarification.

[←425]

Rom 5:18 Therefore, as through one man's offense *judgment came* to all men, resulting in condemnation, even so through one Man's righteous act *the free gift came* to all men, resulting in justification of life.

[←426]

Rom 10:3 For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

[←427]

In other words, Christ was not justified for himself, but for us. His righteousness was perfect and meritorious under the Law. He was not Justified by declaring or accounting him Just, because he was Just in himself.

[←428]

Vocation here means our *calling* – to be called or summoned “vocally”.

[←429]
Or “by faith.”

[←430]
Or “saving faith.”

[←431]

Adequate: to the same extent.

[←432]

Joh 1:12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name. **Joh 3:15** "that whoever believes in Him should not perish but have eternal life. [16] "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. **Joh 6:40** "And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day." **Joh 6:47** "Most assuredly, I say to you, he who believes in Me has everlasting life. **Joh 14:1** "Let not your heart be troubled; you believe in God, believe also in Me. **Joh 14:6** Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me. **Rom 4:5** But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness; **Rom 3:25** whom God set forth *as* a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, [26] to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. **Act 10:43** "To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins." **Act 26:18** 'to open their eyes, *in order* to turn *them* from darkness to light, and *from* the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.' **Gal 3:26** For you are all sons of God through faith in Christ Jesus.

[←433]

Joh 14:27 “Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.

[←434]

That which is deserved or merited; a just punishment or reward.

[←435]

Eph 1:6 to the praise of the glory of His grace, by which He has made us accepted in the Beloved. [7] In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace

[←436]

Geneva Bible: **Lev 20:4** And if the people of the land hide their eyes, and wink at that man when he gives his children unto Molech, and kill him not;

[←437]

Num 23:20-21 Behold, I have received *a command* to bless; He has blessed, and I cannot reverse it. [21] “He has not observed iniquity in Jacob, Nor has He seen wickedness in Israel. The LORD his God *is* with him, And the shout of a King *is* among them.

[←438]

Joh 5:24 “Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.

[←439]

Rom 5:18-19 Therefore, as through one man's offense *judgment came* to all men, resulting in condemnation, even so through one Man's righteous act *the free gift came* to all men, resulting in justification of life. [19] For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous. **Rev 19:8** And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. **Rom 8:3** For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, [4] that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

[←440]

That is, righteousness is not the mere absence of sin. The Law has positive requirements in addition to negative prohibitions. Thus remission of sin alone, without the righteousness required by the Law, is insufficient to save. Unless we are perfectly righteous in ourselves, we must be justified with the righteousness of Christ. It is not enough to be delivered from hell; we must also be delivered into heaven – and Christ our Lord does both.

[←441]
Previous chapter, thesis 5.

[←442]

Joh 1:12 But as many as received Him, to them He gave the right to become children of God, etc.

[←443]

That is, an external name or label.

[←444]

Heb 2:10 For it was fitting for Him, for whom *are* all things and by whom *are* all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. [11] For both He who sanctifies and those who are being sanctified *are* all of one, for which reason He is not ashamed to call them brethren, [12] saying: “I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You.” [13] And again: “I will put My trust in Him.” And again: “Here am I and the children whom God has given Me.”

[←445]

Gen 1:26 Then God said, “Let Us make man in Our image, according to Our likeness;

[←446]

Or “Son of God by nature.”

[←447]

That is, the band, tie, or bond we have with Christ, in being united to Him through faith.

[←448]

1Joh 3:1 Behold what manner of love the Father has bestowed on us, that we should be called children of God!

[←449]

Gen 48:5 “And now your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you in Egypt, *are* mine; as Reuben and Simeon, they shall be mine.

[←450]

Gal 6:10 Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.

[←451]

Est 2:7 And *Mordecai* had brought up Hadassah, that *is*, Esther, his uncle's daughter, for she had neither father nor mother. The young woman *was* lovely and beautiful. When her father and mother died, Mordecai took her as his own daughter.

[←452]

Rom 8:15-16 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.” [16] The Spirit Himself bears witness with our spirit that we are children of God; **Rom 8:23** Not only *that*, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. **Gal 4:5-7** to redeem those who were under the law, that we might receive the adoption as sons. [6] And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, “Abba, Father!” [7] Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.

[←453]

Joh 3:5 Jesus answered, “Most assuredly, I say to you, unless one is born of water
and the Spirit, he cannot enter the kingdom of God. 6 “That which is born of the flesh
is flesh, and that which is born of the Spirit is spirit. 7 “Do not marvel that I said to
you, ‘You must be born again.’ 8 “The wind blows where it wishes, and you hear the
sound of it, but cannot tell where it comes from and where it goes. So is everyone who
is born of the Spirit.”

[←454]

Eph 1:13-14 In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, [14] who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory. **Eph 4:30** And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. **Gal 3:14** that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

[←455]

The formal act of freeing from slavery.

[←456]

Joh 8:32 “And you shall know the truth, and the truth shall make you free.”

[←457]

Rev 1:6 and has made us kings and priests to His God and Father; **2Cor 2:17** For we are not, as so many, peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ.

[←458]
That is, men and angels.

[←459]

Tit 1:15 To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled. **1Cor 3:21** Therefore let no one boast in men. For all things are yours: [22] whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come — all are yours.

[←460]

Heb 1:14 Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

[←461]

Rom 8:28 And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose.

[←462]

Gen 1:27 So God created man in His *own* image; in the image of God He created him; male and female He created them. **2Cor 4:4** whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. **Rom 8:29** For whom He foreknew, He also predestined *to be* conformed to the image of His Son....

[←463]

This is not *justifying* righteousness (which can only be the righteousness of Christ), but a resulting or responsive righteousness, which manifests the presence of justifying or saving Faith, as Ames pointed out earlier. See thesis 8.

[←465]

In Justification, *objectively* (in God's sight), we are completely and finally sanctified in Christ; but *subjectively* (in our own experience of salvation), we are progressively sanctified by the Spirit. The first is entirely of God, *monergistic*; the second is cooperative, *synergistic*. And thus we "work out our salvation in fear and trembling."

[←466]

Gen 2:3 Then God blessed the seventh day and sanctified it.

[←467]

1Pet 3:15 But sanctify the Lord God in your hearts;

[←468]

Or part & parcel – the integral or essential part of a man.

[←469]

That is, the change to which *sanctification* refers, requires *putting off the old, and putting on the new* (**Col 3.9-10**). Thesis 13 describes putting off the old sinful self; thesis 14 describes putting on the new godly self.

[←470]

Eph 4:24 that you put on the new man which was created according to God, in true righteousness and holiness.

[←471]

Jam 1:25 But he who looks into the perfect law of liberty and continues *in it*, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.

[←472]

1Cor 13:11 When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. [12] For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known. **Eph 4:14** that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting; **1Pet 1:14** as obedient children, not conforming yourselves to the former lusts, *as* in your ignorance;

[←473]

Heb 5:13 For everyone who partakes *only* of milk *is* unskilled in the word of righteousness, for he is a babe. [14] But solid food belongs to those who are of full age, *that is*, those who by reason of use have their senses exercised to discern both good and evil.

[←474]

Eph 4:15 we may grow up; **1Cor 13:11** when I became a man; **Phi 3:12** Not that I have already attained, or am already perfected; Also, **1Cor 14:20** in malice be babes, but in understanding be mature.

[←475]

Rom 8:5-6 For those who live according to the flesh set their minds on the things of the flesh, but those *who live* according to the Spirit, the things of the Spirit. [6] For to be carnally minded *is* death, but to be spiritually minded *is* life and peace. **Rom 8:13** For if you live according to the flesh you will die; but if by the Spirit you put to death [*mortify*] the deeds of the body, you will live.

[←476]

i.e., made to waste away. In *Mortification of Sin*, John Owen said, “Either be killing sin, or sin will be killing you.”

[←477]

Luk 9:23 Then He said to *them* all, “If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me. **Gal 6:14** But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.

[←478]

Col 3:10 and have put on the new *man* who is renewed in knowledge according to the image of Him who created him; **Eph 4:24** and that you put on the new man which was created according to God, in true righteousness and holiness. **Rom 12:2** And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of God.

[←479]

2Cor 4:16 Therefore we do not lose heart. Even though our outward man is perishing, yet the inward *man* is being renewed day by day.

[←480]

That is, in the passive and sensory appetite – input we receive “thoughtlessly” from the external world.

[←481]

1Thes 5:23 Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.

[←482]

1. An ardent (rampant) desire, especially sexual desire; lust.

[←483]

Rom 7:18-20, 25 For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but *how* to perform what is good I do not find. [19] For the good that I will *to do*, I do not do; but the evil I will not *to do*, that I practice. [20] Now if I do what I will not *to do*, it is no longer I who do it, but sin that dwells in me. [25] ...So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

[←484]

That is, the flesh fearing the wrath of God, against the flesh desiring to satisfy its own lust.

[←485]

1Cor 1:30 But of Him you are in Christ Jesus, who became for us wisdom from God – and righteousness and sanctification and redemption; **Eph 1:14** who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory. **Gal 3:13** Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed *is* everyone who hangs on a tree "); **Heb 9:14** how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? [15] And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.

[←486]

Eph 1:7 In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace. **Col 1:14** in whom we have redemption through His blood, the forgiveness of sins.

[←487]

Eph 2:18 For through Him we both have access by one Spirit to the Father. **Eph 3:12** in whom we have boldness and access with confidence through faith in Him. **Heb 10:22** let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

[←488]

Rom 8:38 For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, [39] nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

[←489]

2Cor 13:5 Examine yourselves *as to* whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you? – unless indeed you are disqualified.

[←490]

Mat 24:13 But he who endures to the end shall be saved. **Heb 10:39** But we are not of those who draw back to perdition, but of those who believe to the saving of the soul. **Rev 2:10** Be faithful until death, and I will give you the crown of life. **2Tim 4:18** And the Lord will deliver me from every evil work and preserve *me* for His heavenly kingdom. To Him *be* glory forever and ever. Amen! **Jud 1:1** Jude, a bondservant of Jesus Christ, and brother of James, To those who are called, sanctified by God the Father, and preserved in Jesus Christ:

[←491]

Psa 51:1-4 Have mercy upon me, O God, According to Your lovingkindness;
According to the multitude of Your tender mercies, Blot out my transgressions. [2]
Wash me thoroughly from my iniquity, And cleanse me from my sin. [3] For I
acknowledge my transgressions, And my sin *is* always before me. [4] Against You, You
only, have I sinned, And done *this* evil in Your sight…

[←492]

Rom 5:2-3 through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. 3 And not only *that*, but we also glory in tribulations, knowing that tribulation produces perseverance; **1Pet 1:8** Though now you do not see *Him*, yet believing, you rejoice with joy inexpressible and full of glory; **Rom 14:17** for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

[←493]

Rom 8:23 Not only *that*, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

[←494]

2Cor 1:4 who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.

[←495]

Col 2:2 that their hearts may be encouraged, being knit together in love, and *attaining* to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ;

[←496]

Phi 4:7 and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

[←497]

For example, **Rom 1:7** To all who are in Rome, beloved of God, called *to be* saints: **Grace to you and peace** from God our Father and the Lord Jesus Christ.

[←498]

According to Aristotle, the *chief good* (or goal of human life) is achieving *eudamonia*, which is "happiness." According to the Westminster Larger Catechism, written after Ames ' death, "Man's chief and highest end is to glorify God, and to fully enjoy him forever."

[←499]

Mat 25:21 “His lord said to him, ‘Well *done*, good and faithful servant; you were faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’ **Joh 15:11** “These things I have spoken to you, that My joy may remain in you, and *that* your joy may be full.

[←500]

Col 2:2 that their hearts may be encouraged, being knit together in love, and *attaining* to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ; **Col 2:7** rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving. **Col 2:10** and you are complete in Him, who is the head of all principality and power.

[←501]

2Pet 1:8 For if these things are yours and abound, *you* will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. **2Pet 1:11** for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

[←502]

Neh 2:8 “and a letter to Asaph the keeper of the king’s forest, that he must give me timber to make beams for the gates of the citadel which *pertains* to the temple, for the city wall, and for the house that I will occupy.” And the king granted *them* to me according to the good hand of my God upon me.

[←503]

Eph 3:16 that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, [17] that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, [18] may be able to comprehend with all the saints what *is* the width and length and depth and height – [19] to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

[←504]

2Cor 5:2 For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven; **Phi 1:23** For I am hard pressed between the two, having a desire to depart and be with Christ, *which is* far better. **Heb 2:12** saying: “I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You.”

[←505]

Eph 4:13 till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; **Phi 3:20-21** For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, [21] who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.

[←506]

That is, the *Church* is the thing being discussed in the application of Redemption. We are individually redeemed, yes; but not for our personal ends or private salvation only; it is for the end of the Church as a whole, to which each believer is made a member. **1Cor 12:13-14** For by one Spirit we were all baptized into one Body… [14] For in fact the Body is not one member but many. See thesis 9 below.

[←507]

Joh 17:9-11 “I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. [10] “And all Mine are Yours, and Yours are Mine, and I am glorified in them. [11] “Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We *are*.

[←508]

Hence distinctions are made between the Church *Militant* (the elect struggling on earth), *Trimphant* (the elect in heaven), *Universal* (the elect of all ages, or the elect worldwide), *Visible* (having an outward profession of faith), and *Invisible* (an inward excercise of faith). See theses 21-26 below.

[←509]

The Hebrew word for *assembly,* “qahal,” as translated into Greek in the LXX (e.g. Jdg 20.2), and the NT Greek word for *Church*, is *ecclesia* – meaning those who are *called out*, or *summoned together*.

[←510]

1Cor 1:2 To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called *to be* saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours: **1Cor 1:24** but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. **1Cor 10:32** Give no offense, either to the Jews or to the Greeks or to the church of God;

[←511]

Col 1:18 And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. **1Cor 11:3** But I want you to know that the head of every man is Christ, the head of woman *is* man, and the head of Christ *is* God.

[←512]

Col 1:24 I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church;

[←513]

Col 1:13 He has delivered us from the power of darkness and conveyed *us* into the kingdom of the Son…

[←514]

Eph 4:16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

[←515]

Both as a covenant (a “compact”) community, and as a discrete group of believers (e.g. the local church).

[←516]

Song 2:16 THE SHULAMITE My beloved *is* mine, and I *am* his. He feeds *his flock* among the lilies.

[←517]

Joh 15:4 “Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. **1Joh 3:24** Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us.

[←518]

That is, it is a specialized species, an individual or single member of a species — unique, not simply one of a *kind*.

[←519]
Wholly, entirely.

[←520]

Genus - A logical term intimating a nature common to several kinds; ***Species*** - A logical term signifying a nature agreeable to several particulars.

[←521]
Or incidental.

[←522]

Heb 10:12 But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, [13] from that time waiting till His enemies are made His footstool.

[←523]

Act 15:9 “and made no distinction between us and them, purifying their hearts by faith.

[←524]

“Saints” comes from the Greek for “holy ones.”

[←525]

1Cor 1:2 To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called *to be* saints, with all who in every place call on the name of Jesus Christ our Lord, both theirs and ours: **2Cor 1:1** Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, To the church of God which is at Corinth, with all the saints who are in all Achaia: **Rom 1:7** To all who are in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father and the Lord Jesus Christ. **Col 1:2** To the saints and faithful brethren in Christ *who are* in Colosse: Grace to you and peace from God our Father and the Lord Jesus Christ.

[←526]

1Thes 1:1 Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ. *Also 2Thes 1.1.*

[←527]

1Cor 7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy.

[←528]

Eph 4:16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

[←529]

Exo 24:7 Then he took the Book of the Covenant and read in the hearing of the people. And they said, “All that the LORD has said we will do, and be obedient.” **Jos 24:24-25** And the people said to Joshua, “The LORD our God we will serve, and His voice we will obey!” 25 So Joshua made a covenant with the people that day, and made for them a statute and an ordinance in Shechem. **Jer 42:5-6** So they said to Jeremiah, “Let the LORD be a true and faithful witness between us, if we do not do according to everything which the LORD your God sends us by you. 6 “Whether *it is* pleasing or displeasing, we will obey the voice of the LORD our God to whom we send you, that it may be well with us when we obey the voice of the LORD our God.”

[←530]

Rom 6:4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. **Col 2:11** In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, [12] buried with Him in baptism, in which you also were raised with *Him* through faith in the working of God, who raised Him from the dead. **1Cor 12:13** For by one Spirit we were all baptized into one body

[←531]

Mat 18:20 “For where two or three are gathered together in My name, I am there in the midst of them.” **1Cor 5:4** In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ.

[←532]

That is, by establishing a form of government. **Act 14:23** So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed. **1Tim 5:17** Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine.

[←533]

Heb 3:5 And Moses indeed *was* faithful in all His house as a servant, for a testimony of those things which would be spoken *afterward*,

[←534]

Eph 1:22 And He put all *things* under His feet, and gave Him *to be* head over all *things* to the church, [23] which is His body, the fullness of Him who fills all in all.

[←535]

Rev 2:1 “To the angel of the church of Ephesus write, ‘These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands: **Isa 31:9** He shall cross over to his stronghold for fear, And his princes shall be afraid of the banner,” Says the LORD, Whose fire *is* in Zion And whose furnace *is* in Jerusalem.

[←536]

Isa 59:21 “As for Me,” says the LORD, “this *is* My covenant with them: My Spirit who *is* upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants ‘ descendants,” says the LORD, “from this time and forevermore.” **Joh 15:26** “But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.

[←537]

That is, some local churches may proclaim the Gospel before preaching, or taking communion, or baptizing, often as a warning to the unregenerate to flee to Christ with all haste (*e.g.* 1Cor 11.26-29).

[←538]

See Chapter 31 above.

[←539]

For example, the sacraments, or the preaching of the Word.

[←540]

The church began with miracles as signs; but the perpetual signs ordained by Christ are the two sacraments. Ames explores the various types of Holy Signs in chapter 36.

[←541]

. See chapter 37. Jonathon Beeke writes: “Each church community, in spite of a possible admixture of unbelievers, has Faith as its foundation. This gives it its inner vitality and shapes the life of its members through the practice of a discipline which moves along Biblical lines.” *William Ames and the Church’s Worship: A Puritan’s Analysis of a “Contemporary” Question,* PRJ 2, 2 (2010): 223–234.

[←542]

1Cor 4:1 Let a man so consider us, as servants of Christ and stewards of the mysteries of God. [2] Moreover it is required in stewards that one be found faithful.

[←543]

In the Church of England, a vicar is a clergyman who is appointed to act as priest of a parish (local church).

[←544]

Such as preaching and administering the sacraments.

[←545]

For example, counseling and comforting with the Word of God.

[←546]

Ecclesiastical polity is the form of government of the Church; how its affairs are conducted, and by whom.

[←547]

Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.

[←548]

Gal 1:1 Paul, an apostle (not from men nor through man, but through Jesus Christ and God the Father who raised Him from the dead),

[←549]
That is, directly from God.

[←550]

Exo 4:15 “Now you shall speak to him and put the words in his mouth. And I will be with your mouth and with his mouth, and I will teach you what you shall do. [16] “So he shall be your spokesman to the people. And he himself shall be as a mouth for you, and you shall be to him as God.

[←551]

Rev 1:10 I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as
of a trumpet, [11] saying, "I am the Alpha and the Omega, the First and the Last," and,
"What you see, write in a book and send *it* to the seven churches which are in Asia: to
Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to
Laodicea."

[←552]

Jdg 2:1 Then the Angel of the LORD came up from Gilgal to Bochim, and said: “I led you up from Egypt and brought you to the land of which I swore to your fathers; and I said, ‘I will never break My covenant with you.’

[←553]

2Cor 12:2-4 I know a man in Christ who fourteen years ago — whether in the body I do not know, or whether out of the body I do not know, God knows — such a one was caught up to the third heaven. 3 And I know such a man — whether in the body or out of the body I do not know, God knows — 4 how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter.

[←554]

Jdg 6:36 So Gideon said to God, “If You will save Israel by my hand as You have said
— 37 “look, I shall put a fleece of wool on the threshing floor; if there is dew on the
fleece only, and *it is* dry on all the ground, then I shall know that You will save Israel
by my hand, as You have said.” 38 And it was so. When he rose early the next morning
and squeezed the fleece together, he wrung the dew out of the fleece, a bowlful of
water.

[←555]

Deu 31:19 “Now therefore, write down this song for yourselves, and teach it to the children of Israel; put it in their mouths, that this song may be a witness for Me against the children of Israel. **Rev 1:19** “Write the things which you have seen, and the things which are, and the things which will take place after this.

[←556]

Hence the Apocrypha are “authentic”, but they are not “inspired.”

[←557]

The Greek word for “Scripture” is *graphe*, or writing. It is God’s *eternal* word, recorded in time, by *finite* men.

[←558]
Prominently.

[←559]

Rom 1:2 which He promised before through His prophets in the Holy Scriptures; **Eph 3:5** which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets: **2Pet 1:21** for prophecy never came by the will of man, but holy men of God spoke *as they were* moved by the Holy Spirit. **2Pet 2:21** For it would have been better for them not to have known the way of righteousness, than having known *it*, to turn from the holy commandment delivered to them. **2Pet 3:2** that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior; **Rev 18:20** "Rejoice over her, O heaven, and *you* holy apostles and prophets…"

[←560]

Heb 1:1-2 God, who at various times and in various ways spoke in time past to the fathers by the prophets, [2] has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds;

[←561]

That is, the foundational truths of the doctrine of salvation.

[←562]

When there are legitimate disputes between reasonable men concerning doctrinal truths revealed in Scripture…

[←563]

"Vulgar" – *i.e.*, widespread, ordinary, and well-understood.

[←564]

Rom 3:2 Much in every way! Chiefly because to them were committed the oracles of God. **Rom 9:4** who are Israelites, to whom *pertain* the adoption, the glory, the covenants, the giving of the law, the service *of God*, and the promises;

[←565]

Originally, *interpreters*, and at the end of this thesis, *interpreting*.

[←566]

Seventy Jewish scholars translated the Hebrew OT into Greek — it is called the *Septuagint*.

[←567]

In other words, every translation is to be tested against, or judged by, the best original copies we possess. The Roman Catholic Church, in dealing with William Tyndale, demanded that he translate from Jerome's Latin Vulgate and not the original Greek and Hebrew manuscripts, because that was their only authentic, or "authorized" version.

[←568]

Psa 12:6-7 The words of the LORD *are* pure words, *Like* silver tried in a furnace of earth, Purified seven times. [7] You shall keep them, O LORD, You shall preserve them from this generation forever. [*These verses are so badly rendered in many modern translations, that the crucial promise they contain is effectively removed*.]

[←569]

The Greek word *dokimazo*, means to test, examine, prove, and scrutinize, to see whether a thing is genuine; and after such an examination, to approve it as genuine, or deem it worthy of the name or title.

[←570]

Rom 2:21 You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal?

[←571]

2Pet 1:12 For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth.

[←572]

Originally “vain laughing.” But the KJV, GNV use “vain jangling,” which may have been mis-typeset. It is idle, empty, and fruitless talk; The DRM uses “vain babbling” – blathering about nothing of eternal value.

[←573]

Tit 1:9 holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.

[←574]

Tit 2:7-8 in all things showing yourself *to be* a pattern of good works; in doctrine *showing* integrity, reverence, incorruptibility, [8] sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.

[←575]

Someone else's comment, marginal note, or sermon on that passage of Scripture.

[←576]
A rule in divinity.

[←577]
Clear or easily understood.

[←578]

Originally, “commodity”: something useful or valuable.

[←579]
Originally, “dissentaneous.”

[←580]

In other words, “use” is the practical application of a doctrinal truth or principle drawn from Scripture.

[←581]
Originally, “probation.”

[←582]

2Tim 3:16 All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness;

[←583]

That is, the declaration of those things that are contained in the Text; see thesis 17 above.

[←584]

Whet: to make keen or more acute – to sharpen or bring into tight focus.

[←585]

KJV **Act 2:37** Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

[←586]

Heb 4:12 For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

[←587]

That is, to correct a moral corruption or imperfection of some kind.

[←588]

Dehortation: dissuasion, an exhortation against a course of action.

[←589]

1Cor 3:11 For no other foundation can anyone lay than that which is laid, which is Jesus Christ. [12] Now if anyone builds on this foundation *with* gold, silver, precious stones, wood, hay, straw, [13] each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is.

[←590]

Much like contracting a sickness.

[←591]

2Tim 4:3 For the time will come when they will not endure sound doctrine, but according to their own desires, *because* they have itching ears, they will heap up for themselves teachers; [4] and they will turn *their* ears away from the truth, and be turned aside to fables.

[←592]

An introduction, preface, or preamble.

[←593]

This is an introduction to a discourse, giving the listener a brief overview to help them follow along as it unfolds.

[←594]
That is, rhythmic, in sing-song fashion.

[←595]

Celerity: having a rapid rate, like a machine-gun.

[←596]

See Chapter 31 and Chapter 33 above.

[←597]

Able to be physically sensed: affecting one or more of the five physical senses.

[←598]
Commemorative.

[←599]
Diagnostic.

[←600]

Prognostic.

[←601]

Rom 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had while still* uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also;

[←602]

That is, being baptized without saving faith, does not signify new birth; nor does taking Communion without saving faith, seal the blessings of salvation and forgiveness of sins to the individual. **1Cor 11:27-29** Whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. [28] But let a man examine himself, and so let him eat of the bread and drink of the cup. [29] For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body.

[←603]

The declaration of something that is self-evident in the sign, like an attribute or quality of what is signified.

[←604]

Rom 2:29 but *he is* a Jew who *is one* inwardly; and **circumcision** *is that* of the heart, in the Spirit...

[←605]

Luk 22:20 Likewise He also *took* the cup after supper, saying, “This cup *is* the **new covenant** in My blood, which is shed for you. **Mat 26:26** And as they were eating, Jesus took bread, blessed and broke *it*, and gave *it* to the disciples and said, “Take, eat; this is **My body**.”

[←606]

Tit 3:5 not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of **regeneration** and renewing of the Holy Spirit;

[←607]

1Cor 10:16 The bread which we break, is it not the communion of the body **of Christ**?

[←608]

1Cor 10:2 all were baptized into Moses in the cloud and in the sea, [3] all ate the same **spiritual** food,

[←609]

That is, in the instructions to the Church.

[←610]

Reciprocal: interchangeable. Originally worded “(as neither the other two)”, meaning “(unlike the other two)”.

[←611]

2Cor 2:9 For to this end I also wrote, that I might put you to the test, whether you are obedient in all things.

[←612]

Mat 16:19 “And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” **Mat 18:15** “Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. [16] “But if he will not hear, take with you one or two more, that ‘by the mouth of two or three witnesses every word may be established.’ [17] “And if he refuses to hear them, tell *it* to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

[←613]

That is, by Divine *authority*. “Right” is similarly used in chap. 35.4, on page [154].

[←614]

Mat 18:15 “Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. **1Cor 5:11** But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner — not even to eat with such a person. **1Cor 5.12** For what *have* I *to do* with judging those also who are outside? Do you not judge those who are inside?

[←615]

2Cor 10:4 For the weapons of our warfare *are* not carnal but mighty in God for pulling down strongholds, [5] casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ;

[←616]

A paste or medicinal dressing applied to the skin for healing purposes.

[←617]

1Cor 5:5 deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.

[←618]

Mat 28:20 “teaching them to observe all things that I have commanded you;

[←619]

Joh 9:22 His parents said these *things* because they feared the Jews, for the Jews had agreed already that if anyone confessed *that* He *was* Christ, he would be put out of the synagogue [GNV *excommunicated*: the act of banishing a member of a church from the communion of believers and the privileges of the church; cutting a person off from religious society, as in *2Tim 3.5*; *Tit 3.10*. The practice was widely abused by Roman Catholics.]

[←620]

DRA **1Cor 16:22** If any man love not our Lord Jesus Christ, let him be anathema; [*accursed* – something devoted to God as a sacrifice, without hope of being redeemed; doomed to destruction.]

[←621]

Chiding, rebuking, reproving, censuring.

[←622]

Personally in private; in front of one or two witnesses; in front of the Church.

[←623]

1Tim 5:20 Those who are sinning rebuke in the presence of all, that the rest also may fear. [The context would suggest this is in regard to an elder who sins, v. 19; but Ames applies it as a general rule for all public sins.]

[←624]

A full or comprehensive excommunication (treated as a non-believer).

[←625]

Obstinate rebelliousness and insubordination; resistance to authority; refusal to accept the judgment of the Church, or to comply with its correction. In a secular court, it would be a finding of contempt.

[←626]

Speech, prayer, greeting, association, and food are forbidden. The sentence of excommunication.

[←627]

Rev 17:5 And on her forehead a name *was* written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. [Typically interpreted as the Romish Church.]

[←628]

Heb 9:9 It *was* symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience — [10] *concerned* only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation. **Rom 9:7** nor *are they* all children because they are the seed of Abraham; but, “In Isaac your seed shall be called.” [8] That is, those who *are* the children of the flesh, these *are* not the children of God; but the children of the promise are counted as the seed.

[←629]

Having power to atone for or offered by way of expiation (compensation) or propitiation (appeasement).

[←630]

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service.

[←631]

Jud 1:14 Now Enoch, the seventh from Adam, prophesied about these men also, saying, “Behold, the Lord comes with ten thousands of His saints, [15] to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.” **1Pet 3:20** who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while *the* ark was being prepared, in which a few, that is, eight souls, were saved through water. [21] There is also an antitype which now saves us — baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ;

[←632]

Heb 11:7 By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.

[←633]

Exo 18:12 Then Jethro, Moses ‘ father-in-law, took a burnt offering and *other* sacrifices *to offer* to God. And Aaron came with all the elders of Israel to eat bread with Moses ‘ father-in-law before God.

[←634]

Gen 21:12 But God said to Abraham, “Do not let it be displeasing in your sight because of the lad or because of your bondwoman. Whatever Sarah has said to you, listen to her voice; for in Isaac your seed shall be called. **Rom 9:11** (for *the children* not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), [12] it was said to her, “The older shall serve the younger.” [13] As it is written, “Jacob I have loved, but Esau I have hated.”

[←635]

Gen 14:18 Then Melchizedek king of Salem brought out bread and wine; he *was* the priest of God Most High. [19] And he blessed him and said: “Blessed be Abram of God Most High, Possessor of heaven and earth;

[←636]

Gen 22:18 “In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

[←637]

Heb 11:8 By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going.
9 By faith he dwelt in the land of promise as *in* a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; 10 for he waited for the city which has foundations, whose builder and maker *is* God.

[←638]

Gal 4:26 but the Jerusalem above is free, which is the mother of us all. [28] Now we, brethren, as Isaac *was*, are children of promise. [29] But, as he who was born according to the flesh then persecuted him *who was born* according to the Spirit, even so *it is* now. [30] Nevertheless what does the Scripture say? “Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman.” [31] So then, brethren, we are not children of the bondwoman but of the free.

[←639]

Col 2:11 In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ; **Deu 30:6** "And the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, that you may live.

[←640]

Canaan here refers to the Promised Land which God gave to His people, not to the land of the Canaanites.

[←641]

Mat 2:15 and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, “Out of Egypt I called My Son.”

[←642]

Joh 3:14 “And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; **Joh 12:32** “And I, if I am lifted up from the earth, will draw all *peoples* to Myself.”

[←643]

1Cor 10:2 all were baptized into Moses in the cloud and in the sea; **Isa 4:5** then the LORD will create above every dwelling place of Mount Zion, and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night. For over all the glory there *will be* a covering.

[←644]

1Cor 10:3 all ate the same spiritual food, [4] and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. **Joh 6:32** Then Jesus said to them, “Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. [33] “For the bread of God is He who comes down from heaven and gives life to the world.”

[←645]

Heb 12:2 looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

[←646]

1Cor 5:7 For indeed Christ, our Passover, was sacrificed for us.

[←647]

Exo 13:15 `And it came to pass, when Pharaoh was stubborn about letting us go, that the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore I sacrifice to the LORD all males that open the womb, but all the firstborn of my sons I redeem.'

[←648]

Num 8:6 “Take the Levites from among the children of Israel and cleanse them *ceremonially*. [7] “Thus you shall do to them to cleanse them: Sprinkle water of purification on them, and let them shave all their body, and let them wash their clothes, and *so* make themselves clean.

[←649]

Exo 26:33 “And you shall hang the veil from the clasps. Then you shall bring the ark of the Testimony in there, behind the veil. The veil shall be a divider for you between the holy *place* and the Most Holy. **Jos 18:1** Now the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of meeting there. And the land was subdued before them.

[←650]

Act 2:5 And there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. 6 And when this sound occurred, the multitude came together, and were confused, because everyone heard them speak in his own language. **Acts 2:8** "And how *is it that* we hear, each in our own language in which we were born? 9 "Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 "Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, 11 "Cretans and Arabs — we hear them speaking in our own tongues the wonderful works of God." **Act 8:27** So he arose and went. And behold, a man of Ethiopia, a eunuch of great authority under Candace the queen of the Ethiopians, who had charge of all her treasury, and had come to Jerusalem to worship,

[←651]

Num 3:6 “Bring the tribe of Levi near, and present them before Aaron the priest, that they may serve him. 7 “And they shall attend to his needs and the needs of the whole congregation before the tabernacle of meeting, to do the work of the tabernacle. 8 “Also they shall attend to all the furnishings of the tabernacle of meeting, and to the needs of the children of Israel, to do the work of the tabernacle. 9 “And you shall give the Levites to Aaron and his sons; they *are* given entirely to him from among the children of Israel. 10 “So you shall appoint Aaron and his sons, and they shall attend to their priesthood; but the outsider who comes near shall be put to death.”

[←652]

Num 4:46 All who were numbered of the Levites, … [47] from thirty years old and above, even to fifty years old, everyone who came to do the work of service and the work of bearing burdens in the tabernacle of meeting [*the rest of what Ames lists is reasonably deduced from the requirements of their Priestly and Levitical duties*].

[←653]

Mat 5:17 “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.”

[←654]

2Cor 3:12 Therefore, since we have such hope, we use great boldness of speech – [13] unlike Moses, *who* put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away. [14] But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the *veil* is taken away in Christ.

[←655]

A list of charges that was nailed above those who were crucified, so onlookers would know their crimes.

[←656]

Col 2:14 having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross… [17] which are a shadow of things to come, but the substance is of Christ.

[←657]

Alluding to the two Tablets of the Law which Moses brought down from the Mount. Ames is suggesting that any such thing effectively reimposes the Law on us, which Christ fulfilled on our behalf. Why would he relieve us of the old Law, only to burden us with a new Law? Salvation is either of *Law*, or it is of *Grace* (Rom 6.14).

[←658]

Intensively: the inward virtue of a thing; *extensively*: the outward acts of a thing.

[←659]

2Cor 3:6 who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

[←660]

2Cor 3:17 Now the Lord is the Spirit; and where the Spirit of the Lord *is*, there *is* liberty. [18] But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being **transformed** into the same image from glory to glory, just as by the Spirit of the Lord.

[←661]

2Cor 3:11 For if what is passing away *was* glorious, what remains *is* much more glorious.

[←662]

Eph 4:13 till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ;

[←663]

That is, the *Temple*.

[←664]

That is, the *Synagogues* – see chap. 38, thesis 37.

[←665]

This is Ames ‘ principle of *Congregationalism*. “He believed in independent, voluntary congregations, but not separatism. He was one of the founders of the Congregationalist movement among Puritans.” – “Ames,” *Evangelical Dict. of Theology*, 2nd ed. (Baker House, Grand Rapids MI, 2007) ed. Walter Elwell, p. 52.

[←666]

The House of Nassau is a diverse aristocratic dynasty in Europe. It is named after the lordship associated with Nassau Castle, located in present-day Nassau, Rhineland-Palatinate, Germany.

[←667]

1Thes 2:14 For you, brethren, became imitators of the churches of God which are in Judea in Christ Jesus. **Act 14:23** So when they had appointed elders in every church. **Act 15:41** And he went through Syria and Cilicia, strengthening the churches. **Rom 16:4** to whom not only I give thanks, but also all the churches of the Gentiles. [5] Likewise *greet* the church that is in their house. **Rom 16:16** The churches of Christ greet you. **1Cor 16:1** Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also: **1Cor 16:19** The churches of Asia greet you. **2Cor 8:1** Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia: **2Cor 8:18** And we have sent with him the brother whose praise *is* in the gospel throughout all the churches, [19] and not only *that*, but who was also chosen by the churches to travel with us with this gift; **Gal 1:2** To the churches of Galatia: **Gal 1:22** And I was unknown by face to the churches of Judea which *were* in Christ.

[←668]

Act 2:44 Now all who believed were together, and had all things in common; **Act 5:12** And they were all with one accord in Solomon's Porch. **Act 14:27** Now when they had come and gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles. **Act 15:25** it seemed good to us, being assembled with one accord, to send chosen men to you; **Acts 21:22** "What then? The assembly must certainly meet, for they will hear that you have come. **1Cor 5:4** In the name of our Lord Jesus Christ, when you are gathered together, along with my spirit, with the power of our Lord Jesus Christ; **1Cor 14:23** Therefore if the whole church comes together in one place; **1Cor 14:26** How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. **1Cor 11:17** Now in giving these instructions I do not praise *you*, since you come together not for the better but for the worse. **1Cor 11:33** Therefore, my brethren, when you come together to eat, wait for one another.

[←669]

Act 14:23 So when they [*i.e. Paul and Barnabas*] had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed.

[←670]
Originally, “Imposition of hands.”

[←671]

Transparently clear; easily understood.

[←672]

Based on his congregational views expressed in the previous chapter, Ames is not suggesting that these are Ministers approved by the State, but ordained under the laws of God. He sees this as a requirement to administer the Sacraments, because sacraments should be joined with sound teaching to ensure right doctrine and practice. As he wrote in *The Substance of Christian Religion* (1659), "in any ordinary way, faith is never so confirmed and strengthened as it is when Sacraments are joined with the Word," p. 168. Further, he sees these as corporate and not private sacraments, thus warning against their use outside the assembly.

[←673]
That is, *buried*.

[←674]

Referring to ceremonial washing using water from the Laver in the Tabernacle (Exo 30.18-19; 40.30-31).

[←675]

Rom 6:3-5 Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness* of *His* resurrection;

[←676]

Rom 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had while still* uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also; **Gal 3:7** Therefore know that *only* those who are of faith are sons of Abraham. [8] And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, *saying*, "In you all the nations shall be blessed."

[←677]

Col 2:11 In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, [12] buried with Him in baptism, in which you also were raised with *Him* through faith in the working of God, who raised Him from the dead.

[←678]

Heb 9:12 Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

[←679]

Joh 6:51 “I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”

[←680]

1Cor 11:26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.

[←681]

The Roman Catholic doctrine that the whole substance of the bread and the wine *changes into* the substance of the body and blood of Christ when consecrated in the Eucharist.

[←682]

The doctrine of the Lutherans and the High Anglican Church that after the consecration of the Eucharist, the substance of the body and blood of Christ *coexists* with the substance of the consecrated bread and wine.

[←683]

Language used in a figurative or nonliteral sense.

[←684]

Substituting the name of an attribute or feature for the name of the thing itself (as in ‘they counted heads ‘).

[←685]

Logic: a declaration of something self-evident, and thus it is assumed to be literal.

[←686]

An equating verb that links the subject with the complement of a sentence. In the phrase, “he became a doctor,” the verb “became” is the *copula*.

[←687]

Substituting a more inclusive term for a less inclusive one, or *vice versa*, as in “fifty **head** of cattle.”

[←688]

Luk 21:28 “Now when these things begin to happen, …your redemption draws near.” **Rom 8:23** we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. **Eph 1:14** who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

[←689]

Act 10:42 “And He commanded us to preach to the people, and to testify that it is He who was ordained by God *to be* Judge of the living and the dead.

[←690]

Act 1:11 who also said, “Men of Galilee, why do you stand gazing up into heaven? This *same* Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.”

[←691]

Mat 24:30 “Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. **Tit 2:13** looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ;

[←692]

2Thes 1:7 and to *give* you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, [8] in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. [9] These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, [10] when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.

[←693]

2Cor 5:10 For we must all appear before the judgment seat of Christ, that each one may receive the things *done* in the body, according to what he has done, whether good or bad.

[←694]

Either before the fact or after the fact – it is not an evidentiary event.

[←695]

Mat 24:31 “And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

[←696]

Col 3:4 When Christ *who is* our life appears, then you also will appear with Him in glory. **1Thes 4:14** For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.

[←697]

Joh 5:28 “Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice [29] “and come forth — those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

[←698]

Joh 5:22 “For the Father judges no one, but has committed all judgment to the Son.

[←699]

1Thes 4:17 Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

[←700]

Mat 24:36 “But of that day and hour no one knows, not even the angels of heaven, but My Father only.

[←701]

Rev 20:12 And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is *the Book* of Life. And the dead were judged according to their works, by the things which were written in the books.

[←702]

And those true causes are the works of Christ, accounted to believers by God's grace, through faith in Christ. **Eph 2:8** For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, 9 not of works, lest anyone should boast. **Tit 3:5** not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit;

[←703]

Joh 5:26 “For as the Father has life in Himself, so He has granted the Son to have life
in Himself, [27] “and has given Him authority to execute judgment also, because He is
the Son of Man.

[←704]

1Cor 6:3 Do you not know that we shall judge angels?

[←705]

Rev 20:13 The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. [14] Then Death and Hades were cast into the lake of fire. This is the second death.

[←706]

The sketchy logic is this: If purgatory is no longer necessary to perfect a soul for eternal life *after* Judgment, and if those who were in Purgatory *at the moment of* Judgment were not yet perfected, but were still entirely saved by Christ through faith (Joh 6.40), then what need is there for Purgatory *before* the Judgment, or at all? (Gal 3.3)

[←707]

2Pet 3:10 But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. **1Cor 15:51** Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed — [52] in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. **Heb 1:10** And: "You, LORD, in the beginning laid the foundation of the earth, And the heavens are the work of Your hands. [11] They will perish, but You remain; And they will all grow old like a garment; [12] Like a cloak You will fold them up, And they will be changed. But You are the same, And Your years will not fail." (Psa 102.25-27)

[←708]

1Kng 2:45 “But King Solomon *shall be* blessed, and the throne of David shall be established before the LORD forever.” **1Tim 1:17** Now to the King eternal… **Heb 7:25** Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

[←709]
Mat 6.10.

[←710]

Rom 8:7 Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be.

[←711]

Luk 1:74 To grant us that we, Being delivered from the hand of our enemies, Might serve Him without fear; **Rom 6:16** Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin *leading* to death, or of obedience *leading* to righteousness?

[←712]

Rom 6:18 having been set free from sin, you became slaves of righteousness. **Rom 6:22** having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.

[←713]

Joh 3:2 This man came to Jesus by night and said to Him, “Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.”

Geneva and Douay Rheims Bibles.

[←716]

Joh 15:4 “Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. 5 “I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

[←717]

Deu 32:46 and He said to them: “Set your hearts on all the words which I testify among you today, which you shall command your children to be careful to observe — all the words of this law. 47 “For it *is* not a futile thing for you, because it *is* your life, and by this word you shall prolong *your* days in the land which you cross over the Jordan to possess.”

[←718]

That is, it would not be complete so that it may be known; and it must be known if it is to be rightly obeyed.

[←719]

Revoked or abolished.

[←720]

That is, in Adam's state prior to the Fall.

[←721]

1Kng 11:31 And he said to Jeroboam, “Take for yourself ten pieces, for thus says the LORD, the God of Israel: ‘Behold, I will tear the kingdom out of the hand of Solomon and will give ten tribes to you; **2Chr 13:5** “Should you not know that the LORD God of Israel gave the dominion over Israel to David forever, to him and his sons, by a covenant of salt? 6 “Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, rose up and rebelled against his lord. 7 “Then worthless rogues gathered to him, and strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and inexperienced and could not withstand them.

[←722]

Eph 2:10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

[←723]

Rom 4:4 Now to him who works, the wages are not counted as grace but as debt.

[←724]

Samuel Bolton (1606-1654), in his book *The True Bounds of Christian Freedom*, lists nine differences between legal obedience and evangelical obedience: (1) a slavish vs. a childlike spirit; (2) burdensome vs. delightful; (3) conviction of conscience vs. necessity of new nature; (4) satisfaction in duty vs. satisfaction in Christ; (5) shell vs. substance; (6) performs to live vs. lives to Christ; (7) formality vs. fervency; (8) performs when pressured vs. performs out of happiness; (9) duty with reluctance vs. duty with delight.

[←725]

Mat 6:3 “But when you do a charitable deed, do not let your left hand know what your right hand is doing, [4] “that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly.

[←726]

Of a foreign nature; not akin to the life of the Spirit.

[←727]

1Thes 5:23 Now may the God of peace Himself sanctify you *completely*; and may your *whole* spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. **1Cor 6:20** For you were bought at a price; therefore glorify God in your body *and* in your spirit, which are God's.

[←728]

Gal 4:18 But it is good to be zealous in a good thing always, and not only when I am present with you.

[←729]
Liveliness and eagerness.

[←730]

Not just the person in general, but the particular faculty that drives virtue, which Ames asserts is the Will.

[←731]

Rom 7:19 For the good that I will *to do*, I do not do; but the evil I will not *to do*, that I practice… [21] I find then a law, that evil is present with me, the one who wills to do good.

[←732]
Vice-prone.

[←733]

Rom 7:17 But now, *it is* no longer I who do it, but sin that dwells in me... [20] Now if I do what I will not *to do*, it is no longer I who do it, but sin that dwells in me... [23] But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

[←734]

In other words, when virtue drives an action, it is a virtuous action; and that is not negated by the fact that we usually abuse our knowledge of what is right and good, by doing what is evil.

[←735]

i.e., intellect (knowledge, logic, etc.) doesn ‘t exactly correspond to virtue; intellect is not “virtue” in itself. The reason is given in the next thesis: *knowledge* of virtue isn’t virtue; virtue always produces virtuous *action*.

[←736]

What Ames and the King James Bible term “well-doing”: *Rom 2.7; Gal 6.9; 2Thes 3.13; 1Pet 2.15, 3.17, 4.19*.

[←737]

The *Lesbian Rule* is a flexible mason's ruler made of lead. It could be bent to the curves of a moulding. Aristotle said that the Law (what is *right* and *just*) is not a fixed rule in every situation, but must be bent (shaped) to the variables, to yield what is *equitable*. However, though all men are generally capable of perception, not all are qualified to adapt the Law to obtain a just outcome. Only some are "moral men". By their experience (their habit or 'ethic ') and their ability to recognize relevant distinctions, they are qualified to "mould" or shape the Law to fit the circumstances and obtain the good. *Nicomachean Ethics* (espec. bk 2, ch. 1; bk 5, ch. 10)

[←738]

Tit 2:11 For the grace of God that brings salvation has appeared to all men, [12] teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,

[←739]

Peter Ramus (1515-1572) was a renowned French humanist, logician, and educational reformer. He converted to Protestantism in 1561, and was killed during the St. Bartholomew's Day Massacre, 1572. He was anti-Aristotelian. In "Dialecticae partitiones," Ramus recommended the use of summaries, headings, citations and examples as a means to replace the old Aristotelian logic of the Scholastics (*dialogue*), with a new science of reason (*dialectic*). A school of Ramists arose in France, Germany, Switzerland, and the Netherlands.

[←740]

Rom 6:22 But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.

[←741]

In classical writings, the four CARDINAL VIRTUES are Justice, Prudence, Fortitude (or *courage*), and Temperance.

[←742]

1Cor 6:12 All things are lawful for me, but all things are not helpful. All things are lawful for me, but I will not be brought under the power of any. **1Cor 10:23** All things are lawful for me[1], but not all things are helpful; all things are lawful for me[2], but not all things edify.

[←743]

1Cor 2:15 But he who is spiritual judges all things... **Phi 1:9** And this I pray, that your love may abound still more and more in knowledge and all discernment, [10] that you may approve the things that are excellent, that you may be sincere and without offense....

[←744]

KJV **Eph 4:17** that you henceforth walk not as other Gentiles walk, in the vanity of their mind; KJV **Rom 1:28** And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; {to retain: or, to acknowledge} {a reprobate...: or, a mind void of judgment or, an unapproving mind}.

[←745]

Mat 25:5 But while the bridegroom was delayed, they all slumbered and slept. **Mat 25:13** “Watch therefore, for you know neither the day nor the hour[1] in which the Son of Man is coming.

[←746]

This was changed from the original “third general affection.” The term “condition” from thesis 25 was added to each Cardinal virtue as it was named. But here in thesis 30, Ames instead used “general affection,” thus equating general *affection* with a condition – a necessary attribute or disposition of the mind and heart that *affects* our will, and thus our *affection* for doing good.

[←747]

"Christ" in Hebrew is *mashiach*, Messiah, "the anointed." It is unclear what point Ames is making, except perhaps that Christ is the embodiment of what it means to be virtuous and brave – *see next footnote*.

[←748]

Pro 31:10 "Who can find a virtuous wife?" *Virtuous* is the Hebrew חַיִל*chayil*, meaning power, strength, wealth, and even *army*. The LXX translates it to the Greek as ἀνδρεῖαν *andreian*, meaning manly, courageous, or brave — attributes of a warrior. John Gill's commentary on Proverbs 31.10 applies this description to the Church:

> a "woman of strength, valour, and courage, as the word signifies when used of men, 1Sa_16:18 [*which describes David as a 'man of valour ' – chayil*]; The church is militant, has many enemies, and these are powerful and mighty, as well as cunning and crafty; yet with all their power and policy, they cannot overcome her; the gates of hell cannot prevail against her; she engages with them all, and is more than a conqueror over them; she is of great spiritual strength, which she has from Christ, to fight the Lord's battles, to withstand every enemy, to exercise grace, and do every good work; and all her true members persevere to the end."

[←749]

Eph 3:16 that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man;

[←750]

Act 4:29 “Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word,

[←751]

Greek ὑπομονῆς *hupomone*: alternately translated *endurance*.

[←752]

1Pet 5:8 Be sober, be vigilant; because[1] your adversary the devil walks about like a roaring lion, seeking whom he may devour.

[←753]

1Tim 1:5 Now the purpose of the commandment is love from a pure heart, *from* a good conscience, and *from* sincere faith; **1Pet 2:22** “Who committed no sin, Nor was deceit found in His mouth”;

[←754]

2Pe 1:5-6 But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, [6] to knowledge self-control, to self-control perseverance, to perseverance godliness, [7] to godliness brotherly kindness, and to brotherly kindness love.

[←755]

Usually translated “self-control;” KJV and Geneva bibles, “temperance;” Douay-Rheims, “abstinence.”

[←756]

Or *conditions*. See footnote for thesis 30 above.

[←757]

The four Virtues initially came from Plato, as discussed in *Republic* (dialogue) Book IV. They were expanded on by Cicero, and adapted by Ambrose, Augustine, and Thomas Aquinas (*Summa Theologica* II (I).61).

[←758]

Mediocrity: the mean.

[←759]

It is sometimes said that virtue, like ethics, is not evidenced in choosing between obvious good and evil, but rather choosing between the lesser of two evils which first need to be valued, and then weighed against each other.

[←760]

That is, the intent to be virtuous cannot be “in the extreme”, as if one could want too much to be virtuous.

[←761]

Vicious habits, i.e., habits of vice.

[←762]

As the real mean or reason. See Thomas Aquinas ' *Summa Theologica*, Vol. 23 *Virtue*, 1a2ae ques. 55-67.

[←763]

Specific meaning the same in kind.

[←764]

Ecc 7:16 Do not be overly righteous, Nor be overly wise: Why should you destroy yourself? [*i.e. self-righteousness, and proud of one's own wisdom, as with the Pharisee in Luk 18.11-12*.]

[←765]

Phi 1:9 And this I pray, that your love may abound still more and more in knowledge and all discernment;

[←766]

Rom 12:6 Having then gifts differing according to the grace that is given to us, *let us use them*: **Eph 4:7** But to each one of us grace was given according to the measure of Christ's gift.

[←767]

Heb 5:13 For everyone who partakes *only* of milk *is* unskilled in the word of righteousness, for he is a babe. [14] But solid food belongs to those who are of full age, *that is*, those who by reason of use have their senses exercised to discern both good and evil.

[←768]

1Co 12:4-7 There are diversities of gifts, but the same Spirit. [5] There are differences of ministries, but the same Lord. [6] And there are diversities of activities, but it is the same God who works all in all. [7] But the manifestation of the Spirit is given to each one for the profit *of all*: etc.

[←769]

Jas 2:10 For whoever shall keep the whole law, and yet stumble in one *point*, he is guilty of all.

[←770]

1Cor 13:1 *ff*. Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. [2] And though I have *the gift of* prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing, etc.

[←771]

Mat 12:33 “Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by *its* fruit.

[←772]

Thus, our will to drink water includes the will to have water available, the means to obtain that water, and the means by which to drink it. However, also having a need for our child to drink, and insufficient water for both, our will to drink the water ourselves may change, even though our desire remains.

[←773]
Not essential.

[←774]

Such as killing a man in battle, or executing a murderer.

[←775]

One who kills an innocent, or frees the guilty, out of ignorance or mistake, may not be evil so far as the intent which led to their evil actions; they may only be deceived. “I was just following orders”, etc.

[←776]

Rom 4:4 Now to him who works, the wages are not counted as grace but as debt.

[←777]

Mat 5:12 “Rejoice and be exceedingly glad, for great *is* your reward in heaven, for so they persecuted the prophets who were before you.

[←778]

Rom 6:23 For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

[←779]

DRA **2Cor 8:10** And herein I give my advice; for this is profitable for you, who have begun not only **to do**, but also to be **willing**, a year ago. [11] Now therefore perform it also in deed; that as your mind is forward to be willing, so it may be also to **perform**, out of that which you have.

[←781]

Mat 5:28 “But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart. (see thesis 33 below).

[←782]

Rom 13:7 Render therefore to all their due: taxes to whom taxes *are due*, customs to whom customs, fear to whom fear, honor to whom honor.

[←783]

Originally, “vainglory,” which is outspoken conceit or boastfulness – “to be seen by men” (Mat 6.1).

[←784]

2Cor 8:12 For if there is first a willing mind, *it is* accepted according to what one has, *and* not according to what he does not have.

[←785]

Exo 21:20-25 “And if a man beats his male or female servant with a rod, so that he dies under his hand, he shall surely be punished. [21] “Notwithstanding, if he remains alive a day or two, he shall not be punished; for he *is* his property. [22] “If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no harm follows, he shall surely be punished accordingly, as the woman’s husband imposes on him; and he shall pay as the judges *determine*. [23] “But if *any* harm follows, then you shall give life for life, [24] “eye for eye, tooth for tooth, hand for hand, foot for foot, [25] “burn for burn, wound for wound, stripe for stripe.

[←786]

An effort above and beyond the call of duty, or what is required by the Law.

[←787]

Dotings: the foolish imaginings of senility; or indulgences and extravagances lavished on another.

[←788]

Mat 22:37 Jesus said to him, "`You shall love the LORD your God with all your heart, with all your soul, and with all your mind[1].' 38 "This is *the* first and great commandment. 39 "And *the* second *is* like it:`You shall love your neighbor as yourself[1].' 40 "On these two commandments hang all the Law and the Prophets."

[←789]

Rom 1:17-18 For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith [*i.e.* belief and trust in God alone – 1st Tablet]." 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men [2nd Tablet], who suppress the truth in unrighteousness;

[←790]

Tit 2:12 teaching us that, denying ungodliness and worldly lusts, we should live soberly [with temperance], righteously, and godly [with piety] in the present age;

[←791]

Luk 1:75 In holiness and righteousness before Him all the days of our life. **Eph 4:24** and that you put on the new man which was created according to God, in true righteousness and holiness.

[←792]
Luk 10.27.

[←793]

Act 26:5 “They knew me from the first, if they were willing to testify, that according to the strictest sect of our religion I lived a Pharisee. **Jas 1:26** If anyone among you[1] thinks he is religious, and does not bridle his tongue but deceives his own heart, this one’s religion *is* useless. [27] Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, *and* to keep oneself unspotted from the world.

[←794]

Psa 63:1 O God, You *are* my God; Early will I seek You; My soul thirsts for You; My flesh longs for You In a dry and thirsty land Where there is no water. See also, Psa 143.6; 84.2; 42.1-2.

[←795]

Mat 12:1 At that time Jesus went through the grainfields on the Sabbath. And His disciples were hungry, and began to pluck heads of grain and to eat… [3] But He said to them, “Have you not read what David did when he was hungry, he and those who were with him: [4] “how he entered the house of God and ate the showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests?… [7] “But if you had known what *this* means, ‘**I desire mercy and not sacrifice**,’ you would not have condemned the guiltless… [10] And behold, there was a man who had a withered hand. And they asked Him, saying, “Is it lawful to heal on the Sabbath?” – that they might accuse Him… [12] “Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath.”

[←796]

GNV **Exo 34:6** So the Lord passed before his face, and cried, The Lord, the Lord, strong, merciful, and gracious, slow to anger, and abundant in goodness and truth, 7 Reserving mercy for thousands, forgiving iniquity, and transgression and sin, and not making the wicked innocent, visiting the iniquity of the fathers upon you children, and upon children's children, unto the third and fourth generation. 8 Then Moses made haste and bowed himself to the earth, and worshipped.

[←797]

Douay Rheims: [DRA] **Joh 4:23** But the hour comes, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeks such to adore him.

[←798]

This thesis and the next four deal with our duty to rightly submit to a human superior, without violating our duty to worship God alone. And so they distinguish proper submission from idolatrous worship.

[←799]

Act 7:40 “saying to Aaron, ‘Make us gods to go before us; *as for* this Moses who brought us out of the land of Egypt, we do not know what has become of him[1].’ 41 “And they made a calf in those days, offered sacrifices to the idol, and rejoiced in the works of their own hands. **Rev 19:10** And I fell at his feet to worship him. But he said to me, “See *that you do* not *do that*! I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy.” **Rev 22:8** Now I, John, saw and heard[1] these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things. 9 Then he said to me, “See *that you do* not *do that*. For[1] I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. Worship God.”

[←800]

Heb 11:6 But without faith *it is* impossible to please *Him*, for he who comes to God must believe that He is, and *that* He is a rewarder of those who diligently seek Him.

[←801]

The *Sermon on the Mount*. For example, **Mat 5:13-16** “You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. [14] “You are the light of the world. A city that is set on a hill cannot be hidden. [15] “Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all *who are* in the house. [16] “Let your light so shine before men, that they may see your good works and glorify your Father in heaven; etc.

[←802]

That is, worship inclines toward, draws near, or is favorably disposed to God.

[←803]

A choosing of it.

[←804]

Jas 2:19 You believe that there is one God. You do well. Even the demons believe – and tremble!

[←805]

Jos 23:8 “but you shall hold fast to the LORD your God, as you have done to this day. KJV **Act 11:23** Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. **1Cor 6:17** But he who is joined to the Lord is one spirit *with Him*.

[←806]

Psa 119:30 I have chosen the way of truth; Your judgments I have laid *before me*. [31] I cling to Your testimonies; O LORD, do not put me to shame!

[←807]

A predication is a declaration of something that is self-evident – *e.g.* God's existence (Rom 1.20).

[←808]

The MATERIAL object of our Faith (the promise), and the FORMAL object of our Faith (the Promisor).

[←809]

2Cor 3:18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

[←810]

Heb 13:17 Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.

[←811]

Rom 10:9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. [10] For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

[←812]

2Pet 3:18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ.

[←813]

1Pet 2:12 having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by *your* good works which they observe, glorify God in the day of visitation.

[←814]

Rev 2:10 Be faithful until death, and I will give you the crown of life.

[←815]

Rev 2:13 "I know your works, and where you dwell, where Satan's throne *is*. And you hold fast to My name, and did not deny My faith even in the days in which Antipas *was* My faithful martyr, who was killed among you, where Satan dwells.

[←816]

Mat 10:33 “But whoever denies Me before men, him I will also deny before My Father who is in heaven. **Mat 10:39** “He who finds his life will lose it, and he who loses his life for My sake will find it. **Mat 16:25** “For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it.

[←817]

DRA **1Cor 14:22** Wherefore tongues are for a sign, not to believers, but to **unbelievers**; but prophecies not to unbelievers, but to believers. [23] If therefore the whole church comes together into one place, and all speak with tongues, and there come in unlearned persons or **infidels**, will they not say that you are mad? [*Infidels are equated to unbelievers in this verse from the Douay Rheims translation; hence infidelity is equated to unbelief.*]

[←818]

1Cor 8:10 For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols? [11] And because of your knowledge shall the weak brother perish, for whom Christ died?

[←819]

Jas 1:6 But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. [7] For let not that man suppose that he will receive anything from the Lord; [8] *he is* a double-minded man, unstable in all his ways.

[←820]

1Cor 15:1 Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, [2] by which also you are saved, if you hold fast that word which I preached to you – unless you believed in vain.

[←821]

Tit 3:10 Reject a divisive man after the first and second admonition, [11] knowing that such a person is warped and sinning, being self-condemned. [*Heresy, as commonly used, is any departure from orthodoxy – established truth*]

[←822]

1Tim 1:19 having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, [20] of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme. **2Tim 1:13** Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus. [*Apostasy is damnable error, turning away from Christ's salvation to another*]

[←823]

Rom 8:25 But if we hope for what we do not see, we eagerly wait for *it* with perseverance.

[←824]

1Pet 1:13 Therefore gird up the loins of your mind, be sober, and rest *your* hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ;

[←825]

Heb 11:1 Now faith is the substance of things hoped for, the evidence of things not seen. **2Cor 1:9** Yes, we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raises the dead, [10] who delivered us from so great a death, and does[1] deliver us; in whom we trust that He will still deliver *us*,

[←826]

Gal 5:5 For we through the Spirit eagerly wait for the hope of righteousness by faith. **Rom 8:24** For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? **Tit 2:13** looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ;

[←827]

Eph 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God; **1Thes 5:8** But let us who are of the day be sober, putting on the breastplate of faith and love, and *as* a helmet the hope of salvation.

[←828]

1Chr 29:15 For we *are* aliens and pilgrims before You, As *were* all our fathers; Our days on earth *are* as a shadow, And without hope. **Ezr 10:2** And Shechaniah the son of Jehiel, *one* of the sons of Elam, spoke up and said to Ezra, “We have trespassed against our God, and have taken pagan wives from the peoples of the land; yet now there is hope in Israel in spite of this. **Jer 14:8** O the Hope of Israel, his Savior in time of trouble;

[←829]

Because Faith and Hope share the promises of God in common, they are both therefore certain.

[←830]

1Cor 13:10 But when that which is perfect has come, then that which is in part will be done away.

[←831]

1Cor 13:13 And now abide faith, hope, love, these three; but the greatest of these *is* love.

[←832]

Heb 11:1 Now faith is the *substance* of things hoped for, the *evidence* of things not seen.

[←833]

1Cor 13:4 Love suffers long *and* is kind; love does not envy; love does not parade itself, is not puffed up; [5] does not behave rudely, does not seek its own, is not provoked, thinks no evil; [*i.e., it seeks the good of others*]

[←834]

That is, the act of expectation (thesis 8 above).

[←835]

Rom 5:3 And not only *that*, but we also glory in tribulations, knowing [*eido:* knowledge by seeing] that tribulation produces perseverance; [4] and perseverance, character; and character, hope.

[←836]

1Joh 3:19 And by this we know that we are of the truth, and shall assure our hearts before Him.

[←837]

Heb 10:22 let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. [23] Let us hold fast the confession of *our* hope without wavering, for He who promised *is* faithful.

[←838]

Study: a careful consideration of, and attention to.

[←839]

Psa 27:3 Though an army may encamp against me, My heart shall not fear; Though war should rise against me, In this I *will be* confident.

[←840]

That is, the fear which both believers and unbelievers have before a holy and righteous God, is differently motivated: the believer hoping in grace, and the unbeliever dreading justice.

[←841]

Heb 10:27 a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.

[←842]

Gen 4:13 And Cain said to the LORD, “My punishment *is* greater than I can bear! [14] “Surely You have driven me out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen *that* anyone who finds me will kill me.”

[←843]

Mat 27:4 saying, “I have sinned by betraying innocent blood.” And they said, “What *is that* to us? You see *to it*!” 5 Then he threw down the pieces of silver in the temple and departed, and went and hanged himself.

[←844]
Being deprived of something.

[←845]

Psa 33:17 A horse *is* a vain hope for safety; Neither shall it deliver *any* by its great strength.

[←846]

Pro 19:18 Chasten your son while there is hope, And do not set your heart on his destruction.

[←847]

Psa 9:18 For the needy shall not always be forgotten; The expectation of the poor shall *not* perish forever.

[←848]

Jer 7:4 “Do not trust in these lying words, saying, ‘The temple of the LORD, the temple of the LORD, the temple of the LORD *are* these.’ **Jer 7:8** “Behold, you trust in lying words that cannot profit. 9 “Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and walk after other gods whom you do not know, 10 “and *then* come and stand before Me in this house which is called by My name, and say, ‘We are delivered to do all these abominations ‘?

[←849]

Jer 17:5 Thus says the LORD: “Cursed *is* the man who trusts in man And makes flesh his strength, Whose heart departs from the LORD. **1Tim 6:17** Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy.

[←850]

Psa 25:2 O my God, I trust in You; Let me not be ashamed; Let not my enemies triumph over me. [3] Indeed, let no one who waits on You be ashamed; Let those be ashamed who deal treacherously without cause.

[←851]

Luk 17:10 “So likewise you, when you have done all those things which you are commanded, say, ‘We are unprofitable servants. We have done what was our duty to do.’” **Job 22:2** “Can a man be profitable to God, Though he who is wise may be profitable to himself? 3 *Is it* any pleasure to the Almighty that you are righteous? Or *is it* gain *to Him* that you make your ways blameless?

[←852]

Psa 25:14 The secret of the LORD *is* with those who fear Him, And He will show them His covenant.

[←853]

Rom 13:10 Love does no harm to a neighbor; therefore love *is* the fulfillment of the law. **1Joh 2:5** But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. **1Joh 3:18** My little children, let us not love in word or in tongue, but in deed and in truth.

[←854]

Gen 15:1 After these things the word of the LORD came to Abram in a vision, saying,
"Do not be afraid, Abram. I *am* your shield, your exceedingly great reward." [2] But
Abram said, "Lord GOD, what will You give me, seeing I go childless, and the heir of
my house *is* Eliezer of Damascus?"

[←855]

Gen 17:1 When Abram was ninety-nine years old, the LORD appeared to Abram and
said to him, “I *am* Almighty God; walk before Me and be blameless. [2] “And I will make
My covenant between Me and you, and will multiply you exceedingly.”

[←856]
Valuably.

[←857]

Mat 10:37 “He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. **Luk 14:26** “If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple.

[←858]

Psa 14:3 They have all turned aside, They have together become corrupt; *There is* none who does good, No, not one.

[←859]

Joh 3:20 “For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed.

[←860]

That is, the expression or product of other virtues. Rather, Charity is a virtue in and of itself.

[←861]

That is, they are directed toward God out of thanksgiving to him and for his glory — he is the *object* of our Charity.

[←862]

This sounds self-contradictory: *Charity is not a form of other virtues ...but by a metaphor it is*. Ames is simply describing the immediacy of the connection between acts of Charity, and acts of other virtues that are motivated by Charity (1Cor 13.1, 2, 3, "But if I have not charity..."). Charity is the motivation (the cause), not the form (the effect), of the acts of the other virtues; and yet, because of Charity, those acts become *charitable* (by a metaphor). In that sense only is Charity the *form* of those acts, and of the virtues which produced them. To get concrete, kindness is a virtue. Charity is not a form of kindness; rather kindness is an act that expresses Charity, and specifically when that Charity is directed ("referred") to the glory of God, and motivated by the love of God.

[←863]

Gal 5:6 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.

[←864]

Dropping a rock in pool produces ripples in the water. The essential cause is dropping the rock; the complementary cause is the property of water such that it moves in waves. Dropping a rock on dirt does not produce the same effect. The act of dropping the rock is perfected, or completed, when the ripples begin to flow.

[←865]

1Cor 13:12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

[←866]

Psa 40:8 I delight to do Your will, O my God, And Your law *is* within my heart." **Psa 119:11** Your word I have hidden in my heart, That I might not sin against You! **Jer 31:33** "But this *is* the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. (*quoted in Heb 8.10*)

[←867]

Psa 119:31 I cling to Your testimonies; O LORD, do not put me to shame! **Jas 1:21** Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls.

[←868]

Rom 6:17 ...yet you obeyed from the heart that form of doctrine to which you were delivered [Gr. *paradidomi: transferred into its ruling authority*]. **2Cor 3:18** But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

[←869]

Or *so loves*.

[←870]
Originally, “sets at naught.”

[←871]

That is, Pride is the end of every sin, for Pride glories in self-exaltation, which every sin serves. Pride makes the self, *live to self*, and not *to God* (Gal 2.19). Pride makes the self into its own god, to be worshipped and satisfied by all, including itself (*Exo 20.3*). And thus Pride is not only the end of every sin, but the beginning of every sin (*Sir 10.13*). Pride ensures the self is loved more than God, and loved to the exclusion of its neighbor — which are the two pegs on which *hang all the Law and the Prophets* (Mat 22.37-40). Thus Pride *violates* all the Law and the Prophets.

[←872]

Rom 8:7 Because the carnal mind *is* enmity against God; for it is not subject to the law of God, nor indeed can be. **Gal 1:16** to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood;

[←873]

Isa 8:19 And when they say to you, “Seek those who are mediums and wizards, who whisper and mutter,” should not a people seek their God? *Should they seek* the dead on behalf of the living? **Deu 18:10** “There shall not be found among you *anyone* who makes his son or his daughter pass through the fire, *or one* who practices witchcraft, *or* a soothsayer, or one who interprets omens, or a sorcerer, [11] “or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. [12] “For all who do these things *are* an abomination to the LORD, and because of these abominations the LORD your God drives them out from before you. [13] “You shall be blameless before the LORD your God. [14] “For these nations which you will dispossess listened to soothsayers and diviners; but as for you, the LORD your God has not appointed such for you.

[←874]

Not Faith in Christ, but faith in another who has taken the place of Christ – *i.e., misplaced* Faith.

[←875]

An intuitive judgement or feeling about the best way to act, that is not based on Scripture or reason; *see thesis 33*.

[←876]

An outward or token appearance or form that is deliberately misleading.

[←877]

Sympathies agree in their nature; *Antipathies* disagree in their nature.

[←878]

Mat 6:12 And forgive us our debts, As we forgive our debtors.

[←879]

To introduce, or give to understand. **Phi 4:6** Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, *let your requests be made known to God*;

[←880]

Psa 10:17 LORD, You have heard the desire of the humble; You will prepare their heart; You will cause Your ear to hear; [DRA] **Rom 8:26** Likewise the Spirit also helps our infirmity. For we know not what we should pray for as we ought; but the Spirit himself asks for us with unspeakable groanings.

[←881]

Gen 32:28 And He said, “Your name shall no longer be called Jacob, but Israel; for you have struggled [Heb. *sarah*, to exert power or might, to contend] with God and with men, and have prevailed.” **Hos 12:4** Yes, he struggled with the Angel and prevailed; He wept, and sought favor from Him. He found Him *in* Bethel, And there He spoke to us-- [5] That is, the LORD God of hosts. The LORD *is* His memorable name. **Rom 15:30** Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me.

[←882]

2Cor 1:11 you also helping together in prayer for us, that thanks may be given by many persons on our behalf for the gift *granted* to us through many.

[←883]

Psa 139:2 You know my sitting down and my rising up; You understand my thought afar off.

[←884]
That is, to our way of thinking.

[←885]

Psa 32:5 I acknowledged my sin to You, And my iniquity I have not hidden. I said, “I will confess my transgressions to the LORD,” And You forgave the iniquity of my sin. Selah.

[←886]

Psa 79:9 Help us, O God of our salvation, For the glory of Your name; And deliver us, and provide atonement for our sins, For Your name's sake!

[←887]

Eph 2:5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), [6] and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus, [7] that in the ages to come He might show the exceeding riches of His grace in *His* kindness toward us in Christ Jesus.

[←888]

Psa 19:12 Who can understand *his* errors? Cleanse me from secret *faults*.

[←889]

Ezr 9:13 “And after all that has come upon us for our evil deeds and for our great guilt, since You our God have punished us less than our iniquities *deserve*, and have given us *such* deliverance as this.

[←890]

Psa 119:106 I have sworn and confirmed That I will keep Your righteous judgments.
Psa 119:112 I have inclined my heart to perform Your statutes Forever, to the very end.

[←891]

Psa 129:8 Neither let those who pass by them say, “The blessing of the LORD *be* upon you; We bless you in the name of the LORD!” **Neh 2:4** Then the king said to me, “What do you request?” So I prayed to the God of heaven.

[←892]

Neh 1:6 "...I pray before You now, day and night, for the children of Israel Your servants, and confess the sins of the children of Israel which we have sinned against You. Both my father's house and I have sinned. **Luk 2:37** and this woman *was* a widow of about eighty-four years, who did not depart from the temple, but served *God* with fastings and prayers night and day.

[←893]

1Sam 1:13 Now Hannah spoke in her heart; only her lips moved, but her voice was not heard.

[←894]

Hos 14:2 Take words with you, And return to the LORD. Say to Him, “Take away all iniquity; Receive *us* graciously, For we will offer the sacrifices of our lips.

[←895]

Mat 6:7 “And when you pray, do not use vain repetitions as the heathen *do*. For they think that they will be heard for their many words.

[←896]

Typically marked by halting speech, as “just the right words” are searched for; but the petition is not meant to be decorated with words, but conveyed by them. Or perhaps a flood of words proceeds without any focus (the mouth is engaged but not yet the mind); this may mean that the supply, as well as the Supplier, were ill-considered beforehand.

[←897]
Simultaneosly and consequentially.

[←898]

Jas 5:13 Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms.

[←899]

Neh 8:6 And Ezra blessed the LORD, the great God. Then all the people answered, “Amen, Amen!” while lifting up their hands. And they bowed their heads and worshiped the LORD with *their* faces to the ground. **1Cor 14:16** Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say “Amen “ at your giving of thanks, since he does not understand what you say?

[←900]

Alternatively requesting.

[←901]

This was the Roman Catholic liturgy, yet it was also the Anglican liturgy using the Book of Common Prayer (1559).

[←902]

Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

[←903]

1Chr 16:34 Oh, give thanks to the LORD, for *He is* good! For His mercy *endures* forever. 35 And say, “Save us, O God of our salvation; Gather us together, and deliver us from the Gentiles, To give thanks to Your holy name, To triumph in Your praise.” 36 Blessed *be* the LORD God of Israel From everlasting to everlasting! And all the people said, “Amen!” and praised the LORD. **Mar 14:26** And when they had sung a hymn, they went out to the Mount of Olives.

[←904]

1Co 14:9 So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air.

[←905]

A prayer to avert or remove some evil or disaster.

[←906]

To humbly ask for, supplicate, or entreat by prayer.

[←907]

1Tim 2:1 Therefore I exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for all men, [2] for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. [3] For this *is* good and acceptable in the sight of God our Savior;

[←908]

Earnest prayer to obtain what is desired; a devout wish.

[←909]

A prayer to avert or remove some evil or disaster.

[←910]

1Tim 2:1 Therefore I exhort first of all that supplications, prayers, intercessions, *and* giving of thanks be made for all men;

[←911]

The act of calling down a curse that invokes evil on someone. **Luk 9:54** And when His disciples James and John saw *this*, they said, “Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?”

[←912]

1Cor 7:5 Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; **Joe 1:14** Consecrate a fast, Call a sacred assembly; Gather the elders *And* all the inhabitants of the land *Into* the house of the LORD your God, And cry out to the LORD. **Dan 9:3** Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes. 4 And I prayed to the LORD my God, and made confession, and said, "O Lord, great and awesome God, who keeps His covenant and mercy with those who love Him, and with those who keep His commandments,

[←913]

Mar 11:24 “Therefore I say to you, whatever things you ask when you pray, believe that you receive *them*, and you will have *them*.

[←914]

Psa 50:14 Offer to God thanksgiving, And pay your vows to the Most High. [15] Call upon Me in the day of trouble; I will deliver you, and you shall glorify Me."

[←915]

Est 9:19 Therefore the Jews of the villages who dwelt in the unwalled towns celebrated the fourteenth day of the month of Adar *with* gladness and feasting, as a holiday, and for sending presents to one another.

[←916]

Rom 8:28 And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose.

[←917]

Heb 6:13 For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself… [17] Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed *it* by an oath;

[←918]

Mat 5:34 “But I say to you, do not swear at all: neither by heaven, for it is God’s throne; 35 “nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the great King. **Mat 23:21** “He who swears by the temple, swears by it and by Him who dwells in it. 22 “And he who swears by heaven, swears by the throne of God and by Him who sits on it. **Jas 5:12** But above all, my brethren, do not swear, either by heaven or by earth or with any other oath. But let your “Yes,” be “Yes,” and *your* “No,” “No,” lest you fall into judgment.

[←919]

Deu 6:13 "You shall fear the LORD your God and serve Him, and shall take oaths in His name. **Isa 48:1** "Hear this, O house of Jacob, Who are called by the name of Israel, And have come forth from the wellsprings of Judah; Who swear by the name of the LORD, And make mention of the God of Israel, *But* not in truth or in righteousness;

[←920]

Because both worship and oaths call upon the name of the Lord: **Gen 13:4** to the place of the altar which he had made there at first. And there Abram called on the name of the LORD. **Gen 31:53** “The God of Abraham, the God of Nahor, and the God of their father judge between us.” And Jacob swore by the Fear of his father Isaac.

[←921]

1Kgs 2.23; 2Kng 6.31.

[←922]

Assertory – affirming.

[←923]

2Cor 1:23 Moreover I call God as witness against my soul, that to spare you I came no more to Corinth.

[←924]

Containing a warning of punishment.

[←925]

1Sam 20:12 Then Jonathan said to David: “The LORD God of Israel *is witness*! When I have sounded out my father sometime tomorrow, *or* the third *day*, and indeed *there is* good toward David, and I do not send to you and tell you, 13 “may the LORD do so and much more to Jonathan. But if it pleases my father *to do* you evil, then I will report it to you and send you away, that you may go in safety. And the LORD be with you as He has been with my father. 14 “And you shall not only show me the kindness of the LORD while I still live, that I may not die; 15 “but you shall not cut off your kindness from my house forever, no, not when the LORD has cut off every one of the enemies of David from the face of the earth.”

[←926]

Jos 9:19 Then all the rulers said to all the congregation, “We have sworn to them by the LORD God of Israel; now therefore, we may not touch them. **Psa 15:4** In whose eyes a vile person is despised, But he honors those who fear the LORD; He *who* swears to his own hurt and does not change;

[←927]

Jer 5:19 “And it will be when you say, ‘Why does the LORD our God do all these *things* to us?’ then you shall answer them, ‘Just as you have forsaken Me and served foreign gods in your land, so you shall serve aliens in a land *that is* not yours.’ **Jer 30:8** `For it shall come to pass in that day,’ Says the LORD of hosts, ‘*That* I will break his yoke from your neck, And will burst your bonds; Foreigners shall no more enslave them.

[←928]

Rev 10:5 The angel whom I saw standing on the sea and on the land raised up his hand to heaven [6] and swore by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be delay no longer;

[←929]

Mat 5:33 “Again you have heard that it was said to those of old, ‘You shall not swear
falsely, but shall perform your oaths to the Lord.’ 34 “But I say to you, do not swear at
all: neither by heaven, for it is God’s throne; 35 “nor by the earth, for it is His footstool;
nor by Jerusalem, for it is the city of the great King. 36 “Nor shall you swear by your
head, because you cannot make one hair white or black. 37 “But let your`Yes’ be`Yes,’
and your`No,’`No.’ For whatever is more than these is from the evil one.

[←930]

Jas 5:12 But above all, my brethren, do not swear, either by heaven or by earth or with any other oath. But let your “Yes,” be “Yes,” and *your* “No,” “No,” lest you fall into judgment.

[←931]
An emphatic declaration.

[←932]

Gen 22:16 and said: “By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only *son*-- [17] “blessing I will bless you, and multiplying I will multiply your descendants, etc.

[←933]
Willingly made.

[←934]

Ames is not advocating torture, coercion, or duress; but only that an oath made in fear of God is still valid.

[←935]

This is the principle of mental capacity, and why children and the simple-minded cannot be held to contracts.

[←936]

Gen 31:51, 53 Then Laban said to Jacob...,"The God of Abraham, the God of Nahor, and the God of their father judge between us." And Jacob swore by the Fear of his father Isaac.

[←937]
Disapproved, picked apart.

[←938]

Exo 22:11 "*then* an oath of the LORD shall be between them both, that he has not put his hand into his neighbor's goods; and the owner of it shall accept *that*, and he shall not make *it* good. **Heb 6:16** For men indeed swear by the greater, and an oath for confirmation *is* for them an end of all dispute.

[←939]

In other words, kissing the Bible or raising the right hand to God, are equivalent signs that an oath is being taken.

[←940]

Gen 24:2 So Abraham said to the oldest servant of his house, who ruled over all that he had, “Please, put your hand under my thigh, [3] “and I will make you swear by the LORD, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell;

[←941]

Gen 24:8 “And if the woman is not willing to follow you, then you will be released from this oath; only do not take my son back there.”

[←942]

Num 5:21 `then the priest shall put the woman under the oath of the curse, and he shall say to the woman-- "the LORD make you a curse and an oath among your people, when the LORD makes your thigh rot and your belly swell; **Mat 26:63** But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!" **1Thes 5:27** I charge you by the Lord that this epistle be read to all the holy brethren.

[←943]

"Do you swear to tell the truth, the whole truth, and nothing but the truth, so help you God?"

[←944]

An entreaty or supplication, sometimes calling upon God as witness.

[←945]

Mat 8:31 So the demons begged Him, saying, “If You cast us out, permit us to go away into the herd of swine.” **Mat 10:8** “Heal the sick, cleanse the lepers, raise the dead, cast out demons…”

[←946]

“Do you swear that you are guilty of any and all charges which we shall bring against you?”

[←947]

Here it means *unlimited* or *open-ended*, which would be equivalent to signing a blank check.

[←948]

The agent is the one who tosses the die.

[←949]

By craft or skill, as in calculating the odds using statistics, or by “interpreting the signs”, as in fortune-telling.

[←950]

Pro 16:33 The lot is cast into the lap, But its every decision *is* from the LORD.

[←951]

Or *Mishpat*, מִשְׁפָּט, Strong's 4941, **Exo 28:29** "So Aaron shall bear the names of the sons of Israel on the breastplate of judgment [mishpat] over his heart, when he goes into the holy *place*, etc.

[←952]

Lev 27:32 `And concerning the tithe of the herd or the flock, of whatever passes under the rod, the tenth one shall be holy to the LORD.

[←953]

1Chr 26:13 And they cast lots for each gate, the small as well as the great, according to their father's house. [14] The lot for the East *Gate* fell to Shelemiah. Then they cast lots *for* his son Zechariah, a wise counselor, and his lot came out for the North Gate; etc. **Luk 1:9** according to the custom of the priesthood, his lot fell to burn incense when he went into the temple of the Lord.

[←954]

That is *frivolous* as opposed to *weighty*. Lots call upon God's name for his determiniation in the matter; and God's name must not be taken in vain (Exo 20.7), *i.e.*, called upon for frivolous things. Therefore, part of our endeavour beforehand, is to determine whether or not this is a weighty matter worthy of God's determination by lot.

[←955]

Num 22:12 And God said to Balaam, “You shall not go with them; you shall not curse the people, for they *are* blessed.” **Num 22:20** And God came to Balaam at night and said to him, “If the men come to call you, rise *and* go with them; but only the word which I speak to you-- that you shall do.”

[←956]

Psa 50:15 Call upon Me in the day of trouble; I will deliver you, and you shall glorify Me.”

[←957]
Chance, or risk.

[←958]

Stubbornly resolute; obstinate; tenacious.

[←959]
Vice-prone.

[←960]
Secretly; privately.

[←961]

Mat 4:7 Jesus said to him, “It is written again, ‘You shall not tempt the LORD your God.’”

[←962]

That is, in despising, or showing contempt for death by needlessly risking their lives to gain glory for themselves.

[←963]

They dangle from a string to see how close they can get to sin without touching it; or stand in its path, thinking they can avoid its snares; or join with sinners, thinking they will not be pulled down with them. **Psa 1:1** Blessed *is* the man Who walks not in the counsel of the ungodly, Nor stands in the path of sinners, Nor sits in the seat of the scornful;

[←964]

Isa 7:10 Moreover the LORD spoke again to Ahaz [by Isaiah], saying, [11] “Ask a sign for yourself from the LORD your God; ask it either in the depth or in the height above.” [12] But Ahaz said, “I will not ask, nor will I test the LORD!” [13] Then he said, “Hear now, O house of David! *Is it* a small thing for you to weary men, but will you weary my God also?

[←965]

Monomachia – a conflict or fight between two individuals.

[←966]

Luk 4.1-13 – the temptation of Christ, in which he distinguished lawful from unlawful tempting of God the Father.

[←967]
Specifically.

[←968]

Furnishing added support.

[←969]

Something added to another thing but not an essential part of it.

[←970]

The close of the 2nd Commandment: **Exo 20:5-6:** you shall not bow down to them nor serve them. For I, the LORD your God, *am* a jealous God, visiting the iniquity of the fathers on the children to the third and fourth *generations* of those who hate Me, [6] but showing mercy to thousands, to those who love Me and keep My commandments.

[←971]

That is, such duties are tied to universal and eternal principles or precepts, grounded in the nature and will of God. They are not mere creations of the letter of the Law; rather the Law embodies these eternal principles.

[←972]

Exo 20:4 “You shall not make for yourself a carved image, etc.

[←973]

Amo 5:26 You also carried Sikkuth [*or Moloch*] your king [*Moloch means "king"*]
And Chiun, your idols, The star of your gods, Which you made for yourselves.

[←974]

1Cor 10:20 Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to God, and I do not want you to have fellowship with demons. **Lev 17:7** "They shall no more offer their sacrifices to demons, after whom they have played the harlot. This shall be a statute forever for them throughout their generations."' **Deu 32:17** They sacrificed to demons, not to God, *To gods* they did not know, To new *gods*, new arrivals That your fathers did not fear.

[←975]

Deu 6:17 "You shall diligently keep the commandments of the LORD your God, His testimonies, and His statutes which He has commanded you. [18] "And you shall do *what is* right and good in the sight of the LORD, that it may be well with you, and that you may go in and possess the good land of which the LORD swore to your fathers, [19] "to cast out all your enemies from before you, as the LORD has spoken. **Deu 12:25** "You shall not eat [blood], that it may go well with you and your children after you, when you do *what is* right in the sight of the LORD. **Deu 12:28** "Observe and obey all these words which I command you, that it may go well with you and your children after you forever, when you do *what is* good and right in the sight of the LORD your God. **Deu 13:17** "So none of the accursed things shall remain in your hand, that the LORD may turn from the fierceness of His anger and show you mercy, have compassion on you and multiply you, just as He swore to your fathers, [18] "because you have listened to the voice of the LORD your God, to keep all His commandments which I command you today, to do *what is* right in the eyes of the LORD your God. **Deu 28:14** "So you shall not turn aside from any of the words which I command you this day, *to* the right or the left, to go after other gods to serve them.

[←976]

Deu 12:32 “Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.

[←977]

An addition is an exaggeration or stretching of the truth; a detraction is a slander.

[←978]

Or jots and tittles; tiny textual marks in Hebrew writing that can change the meaning of a word. Here Ames used the Greek “Iotas”, the smallest Greek letter.

[←979]

Mat 5:18 “For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. [19] “Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches *them*, he shall be called great in the kingdom of heaven.

[←980]

Mat 15:9 And in vain they worship Me, Teaching *as* doctrines the commandments of men.'" **Col 2:23** These things indeed have an appearance of wisdom in self-imposed religion [KJV "will-worship"], *false* humility, and neglect of the body, *but are* of no value against the indulgence of the flesh.

[←981]

Mar 7:8 “For laying aside the commandment of God, you hold the tradition of men--the washing of pitchers and cups, and many other such things you do.”

[←982]

Rom 14:20 Do not destroy the work of God for the sake of food. All things indeed *are* pure, but *it is* evil for the man who eats with offense. **1Cor 10:23, 25** All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify…[25] Eat whatever is sold in the meat market, asking no questions for conscience' sake;

[←983]

See theses 25 and 26 above: the act, or abstinence, must regard the worship of God.

[←984]

Isa 40:18 To whom then will you liken God? Or what likeness will you compare to Him? [19] The workman molds an image, The goldsmith overspreads it with gold, And the silversmith casts silver chains. **Isa 41:29** Indeed they *are* all worthless; Their works *are* nothing; Their molded images *are* wind and confusion. **Jer 10:8** But they are altogether dull-hearted and foolish; A wooden idol *is* a worthless doctrine. **Jer 10:14** Everyone is dull-hearted, without knowledge; Every metalsmith is put to shame by an image; For his molded image *is* falsehood, And *there is* no breath in them. **Hab 2:18** "What profit is the image, that its maker should carve it, The molded image, a teacher of lies, That the maker of its mold should trust in it, To make mute idols?

[←985]

Exo 32:4 And he received *the gold* from their hand, and he fashioned it with an engraving tool, and made a molded calf. Then they said, “This *is* your god, O Israel, that brought you out of the land of Egypt!” 5 So when Aaron saw *it*, he built an altar before it. And Aaron made a proclamation and said, “Tomorrow *is* a feast to the LORD.” **Psa 106:20** Thus they changed their glory Into the image of an ox that eats grass. **Act 7:41** “And they made a calf in those days, offered sacrifices to the idol, and rejoiced in the works of their own hands.

[←986]

1Joh 5:21 Little children, keep yourselves from idols. Amen. **1Cor 8:10** For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols? **1Cor 10:18** Observe Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar? 19 What am I saying then? That an idol is anything, or what is offered to idols is anything? ...21 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord's table and of the table of demons. **2Cor 6:16** And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them And walk among *them*. I will be their God, And they shall be My people." **Num 33:52** `then you shall drive out all the inhabitants of the land from before you, destroy all their engraved stones, destroy all their molded images, and demolish all their high places; **Deu 12:2** "You shall utterly destroy all the places where the nations which you shall dispossess served their gods, on the high mountains and on the hills and under every green tree. 3 "And you shall destroy their altars, break their *sacred* pillars, and burn their wooden images with fire; you shall cut down the carved images of their gods and destroy their names from that place. **Exo 23:13** "And in all that I have said to you, be circumspect and make no mention of the name of other gods, nor let it be heard from your mouth.

[←987]

Instead of the original wording, “You shall not ***make for yourself*** a carved image, or any likeness,” etc.

[←988]

Isa 1:13 Bring no more futile sacrifices; Incense is an abomination to Me. The New Moons, the Sabbaths, and the calling of assemblies-- I cannot endure iniquity and the sacred meeting.

[←989]

1Cor 14:26 ...Let all things be done for edification.

[←990]

To make faces at: to mock, or make fun of (from Matthew Henry on Psa 22.1-10, sec. III).

[←991]

Eze 33:31 “So they come to you as people do, they sit before you *as* My people, and they hear your words, but they do not do them; for with their mouth they show much love, *but* their hearts pursue their *own* gain. **Mat 13:19** “When anyone hears the word of the kingdom, and does not understand *it*, then the wicked *one* comes and snatches away what was sown in his heart. This is he who received seed by the wayside. **1Cor 11:27** Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord… [29] For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord’s body. **Isa 66:4** So will I choose their delusions, And bring their fears on them; Because, when I called, no one answered, When I spoke they did not hear; But they did evil before My eyes, And chose *that* in which I do not delight.” [5] Hear the word of the LORD, You who tremble at His word: “Your brethren who hated you, Who cast you out for My name’s sake, said, ‘Let the LORD be glorified, That we may see your joy.’ But they shall be ashamed.”

[←992]

Lev 19:12 `And you shall not swear by My name falsely, nor shall you profane the name of your God: I *am* the LORD. **Mat 5:34** "But I say to you, do not swear at all: neither by heaven, for it is God's throne; **2Chr 36:13** And he also rebelled against King Nebuchadnezzar, who had made him swear *an oath* by God; but he stiffened his neck and hardened his heart against turning to the LORD God of Israel.

[←993]

2Tim 4:3 For the time will come when they will not endure sound doctrine, but according to their own desires, *because* they have itching ears, they will heap up for themselves teachers;

[←994]

1Pet 2:2 as newborn babes, desire the pure milk of the word, that you may grow thereby;

[←995]

Rom 12:11 not lagging in diligence; GNV, “not slothful to do service;”

[←996]

Rom 12:11 fervent in spirit, serving the Lord; **Psa 57:7** My heart is steadfast, O God,
my heart is steadfast; I will sing and give praise. [8] Awake, my glory! Awake, lute and
harp! I will awaken the dawn.

[←997]

Heb 5:11 of whom we have much to say, and hard to explain, since you have become dull of hearing. **Eze 33:31** “So they come to you as people do, they sit before you *as* My people, and they hear your words, but they do not do them; for with their mouth they show much love, *but* their hearts pursue their *own* gain.

[←998]

Act 10:2 a devout *man* and one who feared God with all his household, who gave alms generously to the people, and prayed to God always.

[←999]

Jer 32:34 `But they set their abominations in the house which is called by My name, to defile it. **Luk 13:1** There were present at that season some who told Him about the Galileans whose blood Pilate had mingled with their sacrifices.

[←1000]

1Cor 11:27 Therefore whoever eats this bread or drinks *this* cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord.

[←1001]

Jas 1:23-25 For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; [24] for he observes himself, goes away, and immediately forgets what kind of man he was. [25] But he who looks into the perfect law of liberty and continues *in it*, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.

[←1002]

Mat 13:23 “But he who received seed on the good ground is he who hears the word and understands *it*, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty.” **1Cor 13:13** And now abide faith, hope, love, these three; but the greatest of these *is* love. **1Joh 4:16** And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.

[←1003]

1Cor 14:33 For God is not *the author* of confusion but of peace, as in all the churches of the saints.

[←1004]

Rev 1:10 I was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet; **1Cor 16:2** On the first *day* of the week let each one of you lay something aside, etc.

[←1005]

1Cor 11:20 Therefore when you come together in one place, it is not to eat the Lord's Supper.

[←1006]

Gen 2:3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

[←1007]

Philo of Alexandria (c. 20 BC – 50 AD) *Pericosmon 14 – On the World*, chap 14. This seems incorrect. It may be Philo's *On the Creation*, 30: "But after the whole world had been completed according to the perfect nature of the number six, the Father hallowed the day following, the seventh, praising it, and calling it holy. For that day is the festival, not of one city or one country, but of all the earth; a day which alone it is right to call the day of festival for all people, and the birthday of the world." http://www.earlychristianwritings.com/yonge/book1.html

[←1008]

Francisco Suárez (1548-1617) Spanish Jesuit priest, philosopher, and theologian, one of the leading figures of the School of Salamanca movement, and generally regarded among the greatest scholastics after Thomas Aquinas.

[←1009]

Gen 1:21 So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that *it was* good. [22] And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” **Gen 1:27** So God created man in His *own* image; in the image of God He created him; male and female He created them. [28] Then God blessed them, and God said to them, “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.”

[←1010]

Heb 4:3 For we who have believed do enter that rest, as He has said: “So I swore in
My wrath, ‘They shall not enter My rest,’” although the works were finished from the
foundation of the world. 4 For He has spoken in a certain place of the seventh *day* in
this way: “And God rested on the seventh day from all His works”; 5 and again in this
place: “They shall not enter My rest.” **Heb 4:6-8** Since therefore it remains that some
must enter it, and those to whom it was first preached did not enter because of
disobedience, 7 again He designates a certain day, saying in David, “Today,” after such
a long time, as it has been said: “Today, if you will hear His voice, Do not harden your
hearts.” 8 For if Joshua had given them rest, then He would not afterward have
spoken of another day. 9 There remains therefore a rest for the people of God.

[←1011]

Psa 95:7-11 Today, if you will hear His voice: [8] “Do not harden your hearts, as in the rebellion… [10] For forty years I was grieved with *that* generation, And said, ‘It *is* a people who go astray in their hearts, And they do not know My ways.’ [11] So I swore in My wrath, ‘They shall not enter My rest.’”

[←1012]

Exo 16:23 Then he said to them, “This *is what* the LORD has said:`Tomorrow *is* a Sabbath rest, a holy Sabbath to the LORD. Bake what you will bake *today*, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.’” **Exo 16:29** “See! For the LORD has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day.”

[←1013]

Flavius Josephus, *Against Apion*, Book II, cap. 40.

[←1015]

“Once, on Rhodes, Diogenes, the grammarian, who used to lecture on the Sabbath, refused to respond to Tiberius when he arrived on a different day of the week, and sent him a message by a slave telling him to return ‘on the seventh day’.” Suetonius, *The Twelve Caesars,* book 3, *Tiberius,* cap. 32.

[←1016]

Hesiod (c. 750-650 BC), Greek poet. *Operum et Dierum*, “Works and Days”; (ll. 770-779) “To begin with, the first, the fourth, and the seventh -- on which Leto bare Apollo with the blade of gold -- each is a holy day.”

[←1017]

Deu 5:14 *In it* you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who *is* within your gates, that your male servant and your female servant may rest as well as you.

[←1018]

“General equity” means there are general laws or underlying precepts at work in these ceremonies.

[←1019]

Foreshadowing.

[←1020]

Heb 4:9 There remains therefore a rest for the people of God.

[←1021]

A sabbath observance, or day of rest.

[←1022]

Psa 95.11.

[←1023]

Exo 31:13 “Speak also to the children of Israel, saying:`Surely My Sabbaths you shall keep, for it *is* a sign between Me and you throughout your generations, that *you* may know that I *am* the LORD who sanctifies you... [17] `It *is* a sign between Me and the children of Israel forever; for *in* six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed.’” **Eze 20:20** `hallow My Sabbaths, and they will be a sign between Me and you, that you may know that I *am* the LORD your God.’

[←1024]

Joh 13:35 “By this all will know that you are My disciples, if you have love for one another.”

[←1025]

Isa 56:2 Blessed *is* the man *who* does this, And the son of man *who* lays hold on it; Who keeps from defiling the Sabbath, And keeps his hand from doing any evil."

[←1026]

The laws for the Commonwealth.

[←1027]

Exo 31:14 `You shall keep the Sabbath, therefore, for *it is* holy to you. Everyone who profanes it shall surely be put to death; for whoever does *any* work on it, that person shall be cut off from among his people.

[←1028]

Pedagogy – the instruction of a child by a tutor. Refers to Gal 3,24-25.

[←1029]

Exo 35:3 “You shall kindle no fire throughout your dwellings on the Sabbath day.”
Exo 16:4 Then the LORD said to Moses, “Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, whether they will walk in My law or not. 5 “And it shall be on the sixth day that they shall prepare what they bring in, and it shall be twice as much as they gather daily.” “

[←1030]
Cease temporarily.

[←1031]

Exo 16:19 And Moses said, “Let no one leave any of it till morning.” [20] Notwithstanding they did not heed Moses. But some of them left part of it until morning, and it bred worms and stank. And Moses was angry with them. **Exo 16:23-24** Then he said to them, “This *is what* the LORD has said: `Tomorrow *is* a Sabbath rest, a holy Sabbath to the LORD. Bake what you will bake *today*, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.’[24] So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it.

[←1032]

The text is silent as to whether a fire was kindled to bake the bread or prepare the food.

[←1033]

Exo 20:2 “I *am* the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.

[←1034]

Deu 5:15 And remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to keep the Sabbath day.

[←1035]

Exo 31:17 `It *is* a sign between Me and the children of Israel forever; for *in* six days the LORD made the heavens and the earth, and on the seventh day He rested and was refreshed.'"

[←1036]

Heb 3:2 who was faithful to Him who appointed Him, as Moses also *was faithful* in all His house. **Heb 3:6** but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.

[←1037]

Joh 20:19 Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, “Peace *be* with you.” **Joh 20:26** And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, “Peace to you!”

[←1038]

Acts 2:1 When the Day of Pentecost had fully come [*50 days after Passover*], they were all with one accord in one place. [2] And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. [3] Then there appeared to them divided tongues, as of fire, and *one* sat upon each of them. [4] And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.

[←1039]

Acts 20:7 Now on the first *day* of the week, when the disciples came together to break bread, Paul, ready to depart the next day, spoke to them and continued his message until midnight. **1Cor 16:2** On the first *day* of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.

[←1040]

1Cor 11:23 For I received from the Lord that which I also delivered to you: that the Lord Jesus on the *same* night in which He was betrayed took bread, etc.

[←1041]

Act 13:14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down. **Act 16:13** And on the Sabbath day we went out of the city to the riverside, where prayer was customarily made; and we sat down and spoke to the women who met *there*. **Act 17:2** Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures; **Act 18:4** And he reasoned in the synagogue every Sabbath, and persuaded both Jews and Greeks.

[←1042]

Act 18:6 But when they opposed him and blasphemed, he shook *his* garments and said to them, “Your blood *be* upon your *own* heads; I *am* clean. From now on I will go to the Gentiles.” 7 And he departed from there and entered the house of a certain *man* named Justus, *one* who worshiped God, whose house was next door to the synagogue.
Act 19:9 But when some were hardened and did not believe, but spoke evil of the Way before the multitude, he departed from them and withdrew the disciples, reasoning daily in the school of Tyrannus.

[←1043]

That is, only nine commandments of the Decalogue were being observed.

[←1044]

Mat 21:42 Jesus said to them, “Have you never read in the Scriptures:`The stone which the builders rejected Has become the chief cornerstone. This was the LORD’S doing, And it is marvelous in our eyes ‘? [Psa 118.22]

[←1045]

Appointed as a substitute.

[←1046]

Rom 14:5-6 One person esteems *one* day above another; another esteems every day *alike*. Let each be fully convinced in his own mind. 6 He who observes the day, observes *it* to the Lord; and he who does not observe the day, to the Lord he does not observe *it*. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks. **Gal 4:10** You observe days and months and seasons and years. **Col 2:16** So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths;

[←1047]

1Cor 16:1 Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also: [2] On the first *day* of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come.

[←1048]

Rom 14:2 For one believes he may eat all things, but he who is weak eats *only* vegetables.

[←1049]

Gal 4:9 But now after you have known God, or rather are known by God, how *is it that* you turn again to the weak and beggarly elements, to which you desire again to be in bondage?

[←1050]

There is a difference between the weekly Sabbath commanded from the Creation, specified in the Decalogue, and other sabbaths prescribed in the Mosaic Law. For example, Passover begins on the 14th day of the first month, Nisan (Lev 23.5); the 15th is a Sabbath, the first day of the Feast of Unleavened Bread (Lev 23.6, 7). It may or may not coincide with every seventh day. So a second Sabbath usually occurs Passover week. Some estimate this occurred the week of Christ's crucifixion, with a Sabbath on both Friday and Saturday. It explains why his body had to be buried before sunset on Thursday. Mary and the others came to his tomb three days later, on the first day of the week, Sunday. And so Christ was "three days and three nights in the belly of the whale" (Jon 1.17; Mat 12.40).

[←1051]

The Jewish day begins at 5 p.m. (sunset); and so 5 pm Friday evening is the beginning of the Saturday Sabbath.

[←1052]

Gen 1:5 God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

[←1053]

Gen 1:2 The earth was without form, and void; and darkness *was* on the face of the deep. And the Spirit of God was hovering over the face of the waters.

[←1054]

Gen 1:31 Then God saw everything that He had made, and indeed *it was* very good. So the evening and the morning were the sixth day.

[←1055]

Mar 16:9 Now when *He* rose early on the first *day* of the week, He appeared first to Mary Magdalene, out of whom He had cast seven demons. **Joh 20:1** Now on the first *day* of the week Mary Magdalene went to the tomb early, while it was still dark, and saw *that* the stone had been taken away from the tomb.

[←1056]

Lev 23:7 `On the first day you shall have a holy convocation; you shall do no customary work on it. 8 `But you shall offer an offering made by fire to the LORD for seven days. The seventh day *shall be* a holy convocation; you shall do no customary [KJV "servile"] work *on it*.'" [Hebrew מְלֶאכֶת *abodah*, labor or service]. **Lev 23:25** `You shall do no customary work *on it*; and you shall offer an offering made by fire to the LORD.'" **Lev 23:31-32** "You shall do no manner of work [Hebrew מְלָאכָה *mela'kah*, occupation or business]; *it shall be* a statute forever throughout your generations in all your dwellings. 32 "It *shall be* to you a sabbath of *solemn* rest, and you shall afflict your souls;" etc. **Lev 23:36** `*For* seven days you shall offer an offering made by fire to the LORD. On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the LORD. It *is* a sacred assembly, *and* you shall do no customary work *on it*. **Num 28:25** `And on the seventh day you shall have a holy convocation. You shall do no customary work.

[←1057]

Isa 58:4 Indeed you fast for strife and debate, And to strike with the fist of wickedness. You will not fast as *you do* this day, To make your voice heard on high.

[←1058]

Done out of such fear of punishment, or hope of reward, that they beome servile (*fawning*).

[←1059]

Handiworks; work produced by hand labor.

[←1060]

Isa 58:6 "*Is* this not the fast that I have chosen: To loose the bonds of wickedness, To undo the heavy burdens, To let the oppressed go free, And that you break every yoke?

[←1061]

Exo 34:21 “Six days you shall work, but on the seventh day you shall rest; in plowing time and in harvest you shall rest.

[←1062]

Exo 31:13 "Speak also to the children of Israel, saying:`Surely My Sabbaths you shall keep, for it *is* a sign between Me and you throughout your generations, that *you* may know that I *am* the LORD who sanctifies you. **Exo 35:2** "Work shall be done for six days, but the seventh day shall be a holy day for you, a Sabbath of rest to the LORD. Whoever does any work on it shall be put to death." [*The Jewish Commentators explain that Moses' exhortation to the House of Israel to observe the Sabbath prior to instructing them to bring donations for the Tabernacle, was to convey the message that construction was not to occur on the Sabbath; otherwise why repeat it?*]

[←1063]

Exo 16:29 “See! For the LORD has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day.”

[←1064]

Neh 13:15 In those days I saw *people* in Judah treading wine presses on the Sabbath, and bringing in sheaves, and loading donkeys with wine, grapes, figs, and all *kinds of* burdens, which they brought into Jerusalem on the Sabbath day. And I warned *them* about the day on which they were selling provisions. [16] Men of Tyre dwelt there also, who brought in fish and all kinds of goods, and sold *them* on the Sabbath to the children of Judah, and in Jerusalem.

[←1065]

Mat 12:11 Then He said to them, “What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift *it* out?

[←1066]

Mat 12:5 “Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless? **Joh 5:8** Jesus said to him, “Rise, take up your bed and walk.” 9 And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath. [*That is, acts of ministry and mercy*.]

[←1067]

Gen 2:3 Then God blessed the seventh day and sanctified it, etc. **Exo 16:23** `Tomorrow *is* a Sabbath rest, a holy Sabbath to the LORD.

[←1068]

The terms *Sabbath* and *Holy Convocatio*n are used in Lev 23.3, but only *Sabbath* is used in the verses from Acts.

[←1069]

Num 28:8 `The other lamb you shall offer in the evening; as the morning grain offering and its drink offering, you shall offer *it* as an offering made by fire, a sweet aroma to the LORD. [*Dr. Ames does not see this as ceremonial, but as a correlative precept tied to the Fourth Commandment, which carries forward into the New Testament*.]

[←1070]

Num 28:10 `*this is* the burnt offering for every Sabbath, besides the regular burnt offering with its drink offering. **Phi 2:17** Yes, and if I am being poured out *as a drink offering* on the sacrifice and service of your faith, I am glad and rejoice with you all.

[←1071]

Dr. Ames excludes memorial days instituted by men, as we see in Neh 12.27, and Est 9.21. They are not expressly forbidden, but neither are they sanctified 'by divine institution.' Thus many Puritans did not celebrate Christmas or Easter, although the next thesis (52) may be a concession to those celebrations.

[←1072]

In the *Second Tablet* as a whole, Commandments five through ten: Exo 20.12-17.

[←1073]

Parable of the Good Samaritan: **Luk 10:36** “So which of these three do you think was neighbor to him who fell among the thieves?” 37 And he said, “He who showed mercy on him.” Then Jesus said to him, “Go and do likewise.”

[←1074]

That is, it pertains or contributes to his spiritual growth and maturity.

[←1075]

“And *the* second *is* like it: `You shall love your neighbor as yourself.’

[←1076]

1Sam 2:30 “Therefore the LORD God of Israel says:`I said indeed *that* your house and the house of your father would walk before Me forever.’ But now the LORD says:`Far be it from Me; for those who honor Me I will honor, and those who despise Me shall be lightly esteemed.

[←1077]
Rom 16.8.

[←1078]

Gal 5:19 Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, etc.

[←1079]

Gal 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, etc.

[←1080]

Mat 22.39; Mar 12.31.

Geneva Bible.

[←1082]

Mat 5:39 “But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also. **Rom 12:17** Repay no one evil for evil. Have regard for good things in the sight of all men. **1Thes 5:15** See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all. **1Pet 3:9** not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.

[←1083]

Rom 9:3 For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, [4] who are Israelites, to whom *pertain* the adoption, the glory, the covenants, the giving of the law, the service *of God*, and the promises;

[←1084]

Literally, *koinoneo*, fellowship or partner in all good things.

Lam 4:20 The breath of our nostrils, the anointed of the LORD, Was caught in their pits, Of whom we said, “Under his shadow We shall live among the nations.”

[←1086]

Rom 1:8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. [9] For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers, [10] making request if, by some means, now at last I may find a way in the will of God to come to you.

[←1087]

Mat 5:16 “Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

[←1088]

Eph 5:7 Therefore do not be partakers with them. **Eph 5:11** And have no fellowship with the unfruitful works of darkness, but rather expose *them*.

[←1089]

Rom 1:32 who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

[←1090]

1Tim 4:12 Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. **Tit 2:4** that they admonish the young women to love their husbands, to love their children; **Tit 2:7** in all things showing yourself *to be* a pattern of good works; in doctrine *showing* integrity, reverence, incorruptibility; **Mat 5:16** "Let your light so shine before men, that they may see your good works and glorify your Father in heaven. **1Pet 2:12** having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by *your* good works which they observe, glorify God in the day of visitation.

[←1091]

Mat 18:6 “But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea. 7 “Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes! 8 “If your hand or foot causes you to sin, cut it off and cast *it* from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire. **Mat 18:15** “Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother.

[←1092]

Pro 20:2 The wrath of a king *is* like the roaring of a lion; *Whoever* provokes him to anger sins *against* his own life. **1Cor 6:18** Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body.

[←1093]

Distribute: Greek *koinonia*, share.

[←1094]

Luk 11:42 “But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone.

[←1095]

Act 24:4 “Nevertheless, not to be tedious to you any further, I beg you to hear, by your *courtesy* [ἐπιείκεια, GNV; KJV and DRA “clemency”; NAS “kindness”; CSB “graciousness”], a few words from us.

[←1096]

Emendative Justice: justice that corrects a wrong or an inequity.

[←1097]

"'Quietness" here means that others are "pacified" (made peaceful), or deterred from committing that same act.

[←1098]

Original wording, “To this Injustice injury is opposed.” That would be illogical, since an injury demands Justice, not Injustice. The Table in the Appendix (Book 2, Chap. 16, cont’d) says, “Restitution whose contrary is injury.” And so the apparent typographical error in thesis 78 has been reworded.

[←1099]

A hostile disposition; animosity; enmity; seeking hurt to another instead of his good (*contra* 1Thes 5.15).

[←1100]

Eph 6:2 “Honor your father and mother,” which is the first commandment with promise:

[←1101]

Saintly.

[←1102]

The seed or root (seminal).

[←1103]

The authority of all others in a superior office or position.

[←1104]

2Kng 2:12 And Elisha saw *it*, and he cried out, “My father, my father, the chariot of Israel and its horsemen!” So he saw him no more. And he took hold of his own clothes and tore them into two pieces. [13] He also took up the mantle of Elijah that had fallen from him, and went back and stood by the bank of the Jordan. **2Kng 13:14** Elisha had become sick with the illness of which he would die. Then Joash the king of Israel came down to him, and wept over his face, and said, “O my father, my father, the chariots of Israel and their horsemen!” **Gen 45:8** “So now *it was* not you *who* sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. **1Sam 24:11** “Moreover, my father, see! Yes, see the corner of your robe in my hand! For in that I cut off the corner of your robe, and did not kill you, know and see that *there is* neither evil nor rebellion in my hand, and I have not sinned against you. Yet you hunt my life to take it. **1Tim 5:1** Do not rebuke an older man, but exhort *him* as a father, younger men as brothers,

[←1105]

Mat 7:1 “Judge not, that you be not judged. **1Cor 4:3** But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself.

[←1106]

El ingenioso hidalgo Don Quixote de la Mancha by Alonso Fernández de Avellaneda (*not* Cervantes!). Originally published in Tarragona, 1614 (Barcelona ed., 1905), p. 326.

[←1107]

Ibid.

[←1108]

1Tim 5:8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

[←1109]

Rom 13:4 For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to *execute* wrath on him who practices evil. **1Pet 2:13** Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, [14] or to governors, as to those who are sent by him for the punishment of evildoers and *for the* praise of those who do good.

[←1110]

Eph 6:4 And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.

[←1111]

Deu 10:18 “He administers justice for the fatherless and the widow, and loves the stranger, giving him food and clothing.

[←1112]

DRA **1Pet 2:13** Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling; [14] Or to governors as sent by him for the punishment of evildoers, and for the praise of the good:

[←1113]

1Tim 2:2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.

[←1114]

Act 20:28 “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. **Heb 13:17** Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.

[←1115]

1Pet 2:18 Servants, *be* submissive to *your* masters with all fear, not only to the good and gentle, but also to the harsh. **Eph 5:22** Wives, submit to your own husbands, as to the Lord.

[←1116]

Eph 6:1 Children, obey your parents in the Lord, for this is right. **Eph 6:5** Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ;

[←1117]

Col 3:22 Bondservants, obey in all things your masters according to the flesh, not with eyeservice, as men-pleasers, but in sincerity of heart, fearing God.

[←1118]

That is, according to convention: accepted customs, propriety, and standards.

[←1119]

Act 4:19 But Peter and John answered and said to them, “Whether it is right in the sight of God to listen to you more than to God, you judge.

[←1120]

1Pet 2:19 For this *is* commendable, if because of conscience toward God one endures grief, suffering wrongfully. [20] For what credit *is it* if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this *is* commendable before God.

[←1121]

Gen 45:9 “Hurry and go up to my father, and say to him, ‘Thus says your son Joseph: “God has made me lord of all Egypt; come down to me, do not tarry.

[←1122]

1Tim 5:4 But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before God.

[←1123]

Rom 12:10 *Be* kindly affectionate to one another with brotherly love, in honor giving preference to one another; [NKJ] **Eph 5:21** submitting to one another in the fear of God.

[←1124]

Pro 18:24 A man *who has* friends must himself be friendly, But there is a friend *who* sticks closer than a brother.

[←1125]

Num 11:29 Then Moses said to him, “Are you zealous for my sake? Oh, that all the LORD’S people were prophets *and* that the LORD would put His Spirit upon them!”

[←1126]

Pro 23:17 Do not let your heart envy sinners, But *be zealous* for the fear of the LORD all the day;

[←1127]

Rom 11:14 if by any means I may provoke to jealousy *those who are* my flesh and save some of them.

[←1128]

Pro 29:2 When the righteous are in authority, the people rejoice; But when a wicked *man* rules, the people groan.

[←1129]

Psa 37:1 Do not fret because of evildoers, Nor be envious of the workers of iniquity.
Pro 3:31 Do not envy the oppressor, And choose none of his ways;

[←1130]

Exo 20:13 “You shall not murder.

[←1131]

Gen 9:5 “Surely for your lifeblood I will demand *a reckoning*; from the hand of every beast I will require it, and from the hand of man. From the hand of every man’s brother I will require the life of man. 6 “Whoever sheds man’s blood, By man his blood shall be shed; For in the image of God He made man.

[←1132]

Gen 9:2 “And the fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move *on* the earth, and on all the fish of the sea. They are given into your hand. 3 “Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs.

[←1133]

Jas 5:20 let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.

[←1134]

Eze 3:18 “When I say to the wicked, ‘You shall surely die,’ and you give him no warning, nor speak to warn the wicked from his wicked way, to save his life, that same wicked *man* shall die in his iniquity; but his blood I will require at your hand. **Eze 13:19** “And will you profane Me among My people for handfuls of barley and for pieces of bread, killing people who should not die, and keeping people alive who should not live, by your lying to My people who listen to lies?” **Eze 33:6** `But if the watchman sees the sword coming and does not blow the trumpet, and the people are not warned, and the sword comes and takes *any* person from among them, he is taken away in his iniquity; but his blood I will require at the watchman’s hand.’ **Eze 33:8** “When I say to the wicked, ‘O wicked *man*, you shall surely die!’ and you do not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood I will require at your hand. **Rom 14:15** Yet if your brother is grieved because of *your* food, you are no longer walking in love. Do not destroy with your food the one for whom Christ died. **1Cor 8:11** And because of your knowledge shall the weak brother perish, for whom Christ died?

[←1135]

Easily calmed or pacified.

[←1136]

Pro 17:17 A friend loves at all times, And a brother is born for adversity. **1Cor 13:4** Love suffers long *and* is kind; love does not envy; love does not parade itself, is not puffed up;

[←1137]

1Sam 12:12 "And when you saw that Nahash king of the Ammonites came against you, you said to me, 'No, but a king shall reign over us,' when the LORD your God *was* your king. [13] "Now therefore, here is the king whom you have chosen *and* whom you have desired. And take note, the LORD has set a king over you. [Being *slow* to anger, despite provocation, is not the same as an *absence* of anger. It is continuing to choose mercy over justice.]

[←1138]

Luk 21:19 “By your patience possess your souls. **Col 1:11** strengthened with all might, according to His glorious power, for all patience and longsuffering with joy; **1Thes 5:14** Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all.

[←1139]

Pro 14:29 *He who is* slow to wrath has great understanding, But *he who is* impulsive exalts folly. **Pro 15:18** A wrathful man stirs up strife, But *he who is* slow to anger allays contention. **Pro 16:32** *He who is* slow to anger *is* better than the mighty, And he who rules his spirit than he who takes a city.

[←1140]

Mat 18:21 Then Peter came to Him and said, “Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?” [22] Jesus said to him, “I do not say to you, up to seven times, but up to seventy times seven. **Luk 17:3** “Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him. [4] “And if he sins against you seven times in a day, and seven times in a day returns to you, saying, ‘I repent,’ you shall forgive him.”

[←1141]

Phi 1:27 Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel; **Phi 2:2** fulfill my joy by being like-minded, having the same love, *being* of one accord, of one mind. **Phi 4:2** I implore Euodia and I implore Syntyche to be of the same mind in the Lord.

[←1142]

Gal 5:19 Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, [20] idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, etc.

[←1143]

Pro 24:11 Deliver *those who* are drawn toward death, And hold back *those* stumbling to the slaughter.

[←1144]

Pro 12:10 A righteous *man* regards the life of his animal, But the tender mercies of the wicked *are* cruel.

[←1145]

Unadvisedly: (Greek *eike*) without consideration, purpose, or just cause – that is, "rashly".

[←1146]

Gen 30:2 And Jacob's anger was aroused against Rachel, and he said, "*Am* I in the place of God, who has withheld from you the fruit of the womb?" **Exo 11:8** "And all these your servants shall come down to me and bow down to me, saying, 'Get out, and all the people who follow you!' After that I will go out." Then [Moses] went out from Pharaoh in great anger. **Exo 16:20** Notwithstanding they did not heed Moses. But some of them left part of it until morning, and it bred worms and stank. And Moses was angry with them. **Exo 32:19** So it was, as soon as he came near the camp, that he saw the calf *and* the dancing. So Moses' anger became hot, and he cast the tablets out of his hands and broke them at the foot of the mountain. **Num 16:15** Then Moses was very angry, and said to the LORD, "Do not respect their offering. I have not taken one donkey from them, nor have I hurt one of them." **Num 31:14** But Moses was angry with the officers of the army, *with* the captains over thousands and captains over hundreds, who had come from the battle. **2Kng 13:19** And the man of God was angry with him, and said, "You should have struck five or six times; then you would have struck Syria till you had destroyed *it*! But now you will strike Syria *only* three times."

[←1147]

Psa 139:21 Do I not hate them, O LORD, who hate You? And do I not loathe those who rise up against You? [22] I hate them with perfect hatred; I count them my enemies.

[←1148]

That is, the Sixth Commandment: *You shall not murder*; Exo 20 13.

[←1149]

Deu 19:5 “as when *a man* goes to the woods with his neighbor to cut timber, and his hand swings a stroke with the ax to cut down the tree, and the head slips from the handle and strikes his neighbor so that he dies-- he shall flee to one of these cities and live;

[←1150]

Deu 13:9 “but you shall surely kill him; your hand shall be first against him to put him to death, and afterward the hand of all the people.

[←1151]

1Sam 15:18 “Now the LORD sent you on a mission, and said, ‘Go, and utterly destroy the sinners, the Amalekites, and fight against them until they are consumed.’ [19] “Why then did you not obey the voice of the LORD? Why did you swoop down on the spoil, and do evil in the sight of the LORD?”

[←1152]

That is, to intend the deaths of innocent bystanders or non-combatants (civilian casualties).

[←1153]

Num 31:3 So Moses spoke to the people, saying, “Arm some of yourselves for war, and let them go against the Midianites to take vengeance for the LORD on Midian. **1Sam 18:16** But all Israel and Judah loved David, because he went out and came in before them. **1Sam 25:28** “Please forgive the trespass of your maidservant. For the LORD will certainly make for my lord an enduring house, because my lord fights the battles of the LORD, and evil is not found in you throughout your days. **1Chr 5:22** for many fell dead, because the war *was* God’s. And they dwelt in their place until the captivity. **Luk 3:14** Likewise the soldiers asked him, saying, “And what shall we do?” So he said to them, “Do not intimidate anyone or accuse falsely, and be content with your wages.” [*In the next two verses, Ames equates the police power, or law enforcement, with warfare, because a life may be justly taken.*] **Rom 13:4** For he is God’s minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God’s minister, an avenger to *execute* wrath on him who practices evil. **1Pet 2:14** or to governors, as to those who are sent by him for the punishment of evildoers and *for the* praise of those who do good.

[←1154]

1Chr 5:18 The sons of Reuben, the Gadites, and half the tribe of Manasseh *had* forty-four thousand seven hundred and sixty valiant men, men able to bear shield and sword, to shoot with the bow, and skillful in war, who went to war. **Psa 144:1** Blessed *be* the LORD my Rock, Who trains my hands for war, *And* my fingers for battle.

[←1155]

Luk 3:14 Likewise the soldiers asked him, saying, “And what shall we do?” So he said to them, “Do not intimidate anyone or accuse falsely, and be content with your wages.” **1Cor 9:7** Who ever goes to war at his own expense?

[←1156]

Jon 1:12 And he said to them, “Pick me up and throw me into the sea; then the sea will become calm for you. For I know that this great tempest *is* because of me.”

[←1157]

That is, procreation.

[←1158]

A serious and dignified manner; propriety; decorum (correct or appropriate behavior).

[←1159]

1Cor 7:34 There is a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world-- how she may please *her* husband.

[←1160]

Tit 2:5 *to be* discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.

[←1161]

1Tim 5:5 Now she who is really a widow, and left alone, trusts in God and continues in supplications and prayers night and day. [6] But she who lives in pleasure is dead while she lives. [7] And these things command, that they may be blameless.

[←1162]

Mat 19:6 “So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate.” **1Tim 2:14** And Adam was not deceived, but the woman being deceived, fell into transgression. **Heb 13:4** Marriage *is* honorable among all, and the bed undefiled; but fornicators and adulterers God will judge. **1Pet 3:1-4** Wives, likewise, *be* submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, 2 when they observe your chaste conduct *accompanied* by fear. 3 Do not let your adornment be *merely* outward-- arranging the hair, wearing gold, or putting on *fine* apparel-- 4 rather *let it be* the hidden person of the heart, with the incorruptible *beauty* of a gentle and quiet spirit, which is very precious in the sight of God.

[←1163]

This is a curious statement. The original wording was “makes nothing to chastity,” as if saying it contributes nothing to chastity beyond observing it; it is a non-action. How marriage, preserves purity and chastity is not said; but chastity is exercised within the bonds of a covenant relationship between two persons, which is not true of singleness.

[←1164]

Gen 2:22 Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man. [23] And Adam said: “This *is* now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man.” [24] Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. **Mal 2:15** But did He not make *them* one, Having a remnant of the Spirit? And why one? He seeks godly offspring. Therefore take heed to your spirit, And let none deal treacherously with the wife of his youth. **Mat 19:4** And He answered and said to them, “Have you not read that He who made *them* at the beginning`made them male and female,’ [5] “and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh ‘? **1Cor 7:12** But to the rest I, not the Lord, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her. **Lev 18:18** `Nor shall you take a woman as a rival to her sister, to uncover her nakedness while the other is alive.

[←1165]

In other words, the practice does not establish the rule. It was descriptive of what was done, and not prescriptive of what was right. God never commanded or authorized marriage with multiple spouses, even though He tolerated it.

[←1166]

“Near relation” means how closely related two people are: nephew and niece, brother and sister, etc.

[←1167]

Lev 18:26-28 `You shall therefore keep My statutes and My judgments, and shall not commit *any* of these abominations, *either* any of your own nation or any stranger who dwells among you [27] `(for all these abominations the men of the land have done, who *were* before you, and thus the land is defiled), [28] `lest the land vomit you out also when you defile it, as it vomited out the nations that *were* before you.

[←1168]

Deu 25:5 "If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be *married* to a stranger outside *the family*; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her. [*This was to preserve the land allotted to each tribe, Num 36.3-6.*]

[←1169]

1Cor 7:36 if she is past the flower of youth, and thus it must be...

[←1170]

1Cor 7:36 But if any man thinks he is behaving improperly toward his virgin, if she is
past the flower of youth, and thus it must be, let him do what he wishes. He does not
sin; let them marry. [37] Nevertheless he who stands steadfast in his heart, having no
necessity, but has power over his own will, and has so determined in his heart that he
will keep his virgin, does well. [38] So then **he who gives *her* in marriage** does well,
but he who does not give *her* in marriage does better.

[←1171]

This implies *mental capacity* as well, so each party is competent to give informed consent, *1Cor 14.16 (say Amen)*.

[←1172]

Rom 7:1 Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives? [2] For the woman who has a husband is bound by the law to *her* husband as long as he lives. But if the husband dies, she is released from the law of *her* husband. [3] So then if, while *her* husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man. **1Cor 7:39** A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in the Lord.

[←1173]

Lev 19:20 `Whoever lies carnally with a woman who *is* betrothed to a man as a concubine, and who has not at all been redeemed nor given her freedom, for this there shall be scourging; *but* they shall not be put to death, because she was not free. [*In other words, it was considered servitude*.]

[←1174]

Pro 2:16-17 To deliver you from the immoral woman, From the seductress *who* flatters with her words, Who forsakes the companion of her youth, And forgets the covenant of her God.

[←1175]

That is, infidelity to God (having an unbelieving spouse). See thesis 49 for *adultery*.

[←1176]

1Cor 7:12 But to the rest I, not the Lord, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her. [13] And a woman who has a husband who does not believe, if he is willing to live with her, let her not divorce him.

[←1177]

1Cor 7:15 But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such *cases*. But God has called us to peace.

[←1178]

Mal 2:15 But did He not make *them* one, Having a remnant of the Spirit? And why one? He seeks godly offspring. Therefore take heed to your spirit, And let none deal treacherously with the wife of his youth.

[←1179]

1Cor 7:2 Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband. **1Cor 7:9** but if they cannot exercise self-control, let them marry. For it is better to marry than to burn *with passion*.

[←1180]

1Cor 7:3 Let the husband render to his wife the affection due her, and likewise also
the wife to her husband. [4] The wife does not have authority over her own body, but the
husband *does*. And likewise the husband does not have authority over his own body,
but the wife *does*. [5] Do not deprive one another except with consent for a time, that
you may give yourselves to fasting and prayer; and come together again so that Satan
does not tempt you because of your lack of self-control.

[←1181]

1Pet 3:7 Husbands, likewise, dwell with *them* with understanding, giving honor to the wife, as to the weaker vessel, and as *being* heirs together of the grace of life, that your prayers may not be hindered. **1Cor 11:7** For a man indeed ought not to cover *his* head, since he is the image and glory of God; but woman is the glory of man. 8 For man is not from woman, but woman from man. 9 Nor was man created for the woman, but woman for the man. 10 For this reason the woman ought to have *a symbol of* authority on *her* head, because of the angels. **Eph 5:33** Nevertheless let each one of you in particular so love his own wife as himself, and let the wife *see* that she respects *her* husband.

[←1182]

Originally the word was “LUXURY.” It refers to self-indulgence in all its forms.

[←1183]

Col 3:5 Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.

[←1184]

Rom 13:13 Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness [Gr. *koite, from which we get coitus*] and lust [Gr. *aselgeia, translated "lasciviousness" in the KJV of Gal 5.19*], etc.

[←1185]

1Thes 4:4 that each of you should know how to possess his own vessel in sanctification and honor, [5] not in passion of lust [*lust of concupiscence*, KJV], like the Gentiles who do not know God;

[←1186]

Job 31:1 “I have made a covenant with my eyes; Why then should I look upon a young woman? **Pro 9:13** A foolish woman is clamorous; *She is* simple, and knows nothing. [14] For she sits at the door of her house, On a seat *by* the highest places of the city, [15] To call to those who pass by, Who go straight on their way: [16] “Whoever *is* simple, let him turn in here”; And *as for* him who lacks understanding, she says to him, [17] “Stolen water is sweet, And bread *eaten* in secret is pleasant.” [18] But he does not know that the dead *are* there, *That* her guests *are* in the depths of hell. **2Pet 2:14** having eyes full of adultery and that cannot cease from sin, enticing unstable souls. They have a heart trained in covetous practices, *and are* accursed children. **Mat 5:28** “But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.

[←1187]

Gal 5:19 Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, [20] idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, [21] envy, murders, drunkenness, revelries, and the like;

[←1188]

Rom 13:13 Let us walk properly, as in the day, not in revelry and drunkenness, etc. **Eze 16:49** “Look, this was the iniquity of your sister Sodom: She and her daughter had pride, fullness of food, and abundance of idleness; neither did she strengthen the hand of the poor and needy. **Pro 23:31** Do not look on the wine when it is red, When it sparkles in the cup, *When* it swirls around smoothly; 32 At the last it bites like a serpent, And stings like a viper. 33 Your eyes will see strange things, And your heart will utter perverse things.

[←1189]

Pro 7:10 And there a woman met him, *With* the attire of a harlot, and a crafty heart.
[11] She *was* loud and rebellious, Her feet would not stay at home.

[←1190]

Eph 5:4 neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks.

[←1191]

Lev 18:23 `Nor shall you mate with any animal, to defile yourself with it. Nor shall any woman stand before an animal to mate with it. It *is* perversion.

[←1192]

Mat 5:32 “But I say to you that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery.

[←1193]

Originally “in changings.” *Commutative* Justice refers to those laws or principles governing one person being put in another’s place with regard to his property, possessions, or right of use; and also to gifts. This is typically in exchange for money, as in rentals or leases; but it may apply to loans, whether or not interest or repayment is required.

[←1194]
That is, material goods.

[←1195]

Luk 20:9 Then He began to tell the people this parable: “A certain man planted a vineyard, leased it to vinedressers, and went into a far country for a long time. [10] “Now at vintage-time he sent a servant to the vinedressers, that they might give him some of the fruit of the vineyard. But the vinedressers beat him and sent *him* away empty-handed. **1Cor 9:7** Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?

[←1196]

Gen 9.1.

[←1197]

See thesis 10 above.

[←1198]

Lev 25:45 `Moreover you may buy the children of the strangers who dwell among you, and their families who are with you, which they beget in your land; and they shall become your property. 46 `And you may take them as an inheritance for your children after you, to inherit *them as* a possession; they shall be your permanent slaves. But regarding your brethren, the children of Israel, you shall not rule over one another with rigor. **Num 27:8-11** "And you shall speak to the children of Israel, saying:`If a man dies and has no son, then you shall cause his inheritance to pass to his daughter. 9 `If he has no daughter, then you shall give his inheritance to his brothers. 10 `If he has no brothers, then you shall give his inheritance to his father's brothers. 11 `And if his father has no brothers, then you shall give his inheritance to the relative closest him in his family, and he shall possess it.'", etc.

[←1199]

1Kng 10:10, 13 Then she gave the king one hundred and twenty talents of gold, spices in great quantity, and precious stones. There never again came such abundance of spices as the queen of Sheba gave to King Solomon…[13] Now King Solomon gave the queen of Sheba all she desired, whatever she asked, besides what Solomon had given her according to the royal generosity.

[←1200]

Under Roman Law, a *mutuum* was a loan for consumption, and therefore it would have to be returned in kind, since the original had been consumed. A *commodatum* was a loan for use. It did not transfer ownership or possession, and it was given without interest, for a reasonable time. If interest was charged, the agreement was for *hire*.

[←1201]

Eph 4:28 Let him who stole steal no longer, but rather let him labor, working with *his* hands what is good, that he may have something to give him who has need. **2Thes 3:11** For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies. [12] Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread.

[←1202]

1Tim 5:13 And besides they learn *to be* idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not.
Gen 3:19 In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you *are*, And to dust you shall return."

[←1203]

1Thes 4:11 that you also aspire to lead a quiet life, to mind your own business, and to work with your own hands, as we commanded you, [12] that you may walk properly toward those who are outside, and *that* you may lack nothing. **2Thes 3:12** Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread.

[←1204]

1Pet 4:10 As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.

[←1205]

Here it means indecent or unlawful.

[←1206]

That is, to live a godly life.

[←1207]

1Cor 7:20 Let each one remain in the same calling in which he was called. [21] Were you called *while* a slave? Do not be concerned about it; but if you can be made free, rather use *it*. [22] For he who is called in the Lord *while* a slave is the Lord's freedman. Likewise he who is called *while* free is Christ's slave. [23] You were bought at a price; do not become slaves of men. [24] Brethren, let each one remain with God in that *state* in which he was called.

[←1208]

Pro 22:4 By humility *and* the fear of the LORD *Are* riches and honor and life.

[←1209]

Pro 21:17 He who loves pleasure *will be* a poor man; He who loves wine and oil will not be rich.

[←1210]

Act 4:34-35 Nor was there anyone among them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold, 35 and laid *them* at the apostles' feet; and they distributed to each as anyone had need. **Luk 18:22** So when Jesus heard these things, He said to him, "You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me."

[←1211]

Gen 13:5 Lot also, who went with Abram, had flocks and herds and tents. [6] Now the land was not able to support them, that they might dwell together, for their possessions were so great that they could not dwell together. **Job 1:1** There was a man in the land of Uz, whose name *was* Job; and that man was blameless and upright, and one who feared God and shunned evil. [2] And seven sons and three daughters were born to him. [3] Also, his possessions were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a very large household, so that this man was the greatest of all the people of the East.

[←1212]

Pro 22:2 The rich and the poor have this in common, The LORD *is* the maker of them all. **2Thes 3:10** For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat. [11] For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies. [12] Now those who are such, we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread.

[←1213]

Extreme care in spending money; reluctance to spend money unnecessarily.

[←1214]

Prudence in avoiding waste.

[←1215]

Pro 21:17 He who loves pleasure *will be* a poor man; He who loves wine and oil will not be rich.

[←1216]

2Cor 8:14 but by an equality, *that* now at this time your abundance *may supply* their lack, that their abundance also may *supply* your lack-- that there may be equality. **Rom 12:13** distributing to the needs of the saints, given to hospitality. **Lev 25:35** `If one of your brethren becomes poor, and falls into poverty among you, then you shall help him, like a stranger or a sojourner, that he may live with you. **Psa 37:21** The wicked borrows and does not repay, But the righteous shows mercy and gives.

[←1217]

Luk 6:34 “And if you lend *to those* from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back.

[←1218]

Rom 12:13 distributing to the needs of the saints, given to hospitality. **1Pet 4:9** *Be* hospitable to one another without grumbling.

[←1219]

Pro 27:10 Do not forsake your own friend or your father's friend, Nor go to your brother's house in the day of your calamity; Better *is* a neighbor nearby than a brother far away.

[←1220]

Eph 4:28 Let him who stole steal no longer, but rather let him labor, working with *his* hands what is good, that he may have something to give him who has need.

[←1221]

Damnify: to cause loss or damage to another.

[←1222]

Deu 23:24 “When you come into your neighbor’s vineyard, you may eat your fill of grapes at your pleasure, but you shall not put *any* in your container. 25 “When you come into your neighbor’s standing grain, you may pluck the heads with your hand, but you shall not use a sickle on your neighbor’s standing grain.

[←1223]

Exo 22:1 “If a man steals an ox or a sheep, and slaughters it or sells it, he shall restore five oxen for an ox and four sheep for a sheep. **Hos 6:8** Gilead *is* a city of evildoers, *And* defiled with blood. 9 As bands of robbers lie in wait for a man, *So* the company of priests murder on the way to Shechem; Surely they commit lewdness. **Luk 10:30** Then Jesus answered and said: “A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded *him*, and departed, leaving *him* half dead. **1Cor 6:8** No, you yourselves do wrong and cheat, and *you do* these things *to your* brethren! 9 Do you not know that the unrighteous will not inherit the kingdom of God?

[←1224]

That is, *peculate* – To appropriate or embezzle (public money), though the word in Latin means private property.

[←1225]

The market price is staged, or manipulated.

[←1226]

The act of despoiling a country, usually in warfare, by stealing its wealth and produce.

[←1227]

Isa 3:14 The LORD will enter into judgment With the elders of His people And His princes: “For you have eaten up the vineyard; The plunder of the poor *is* in your houses. **Luk 3:12-14** Then tax collectors also came to be baptized, and said to him, “Teacher, what shall we do?” 13 And he said to them, “Collect no more than what is appointed for you.” 14 Likewise the soldiers asked him, saying, “And what shall we do?” So he said to them, “Do not intimidate anyone or accuse falsely, and be content with your wages.” **1Sam 2:12** Now the sons of Eli *were* corrupt; they did not know the LORD. 13 And the priests’ custom with the people *was that* when any man offered a sacrifice, the priest’s servant would come with a three-pronged fleshhook in his hand while the meat was boiling. 14 Then he would thrust *it* into the pan, or kettle, or caldron, or pot; and the priest would take for himself all that the fleshhook brought up. So they did in Shiloh to all the Israelites who came there.

[←1228]

Mat 25:8 “And the foolish said to the wise, ‘Give us *some* of your oil, for our lamps
are going out.’ 9 “But the wise answered, saying, ‘*No*, lest there should not be enough
for us and you; but go rather to those who sell, and buy for yourselves.’

[←1229]

Pro 11:24 There is *one* who scatters, yet increases more; And there is *one* who withholds more than is right, But it *leads* to poverty.

[←1230]

1Tim 6:9 But those who desire to be rich fall into temptation and a snare, and *into* many foolish and harmful lusts which drown men in destruction and perdition.

[←1231]

That is, acting through or dependent on an intervening agency – here, the truthfulness of others.

[←1232]

Mat 23:22 "And he who swears by heaven, swears by the throne of God and by Him who sits on it. **Eph 4:25** Therefore, putting away lying, "*Let* each one *of you* speak truth with his neighbor," for we are members of one another. **Psa 15:2** He who walks uprightly, And works righteousness, And speaks the truth in his heart;

[←1233]

Exo 20:12 “Honor your father and your mother, that your days may be long upon the land which the LORD your God is giving you.

[←1234]

Exo 20:15 “You shall not steal.

[←1235]

Pro 22:1 A *good* name is to be chosen rather than great riches, Loving favor rather than silver and gold.

[←1236]

Pro 14:25 A true witness delivers souls, But a deceitful *witness* speaks lies.

[←1237]

Num 35:30 `Whoever kills a person, the murderer shall be put to death on the testimony of witnesses; but one witness is not *sufficient* testimony against a person for the death *penalty*. **Deu 17:6** "Whoever is deserving of death shall be put to death on the testimony of two or three witnesses; he shall not be put to death on the testimony of one witness. **Deu 19:15** "One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of two or three witnesses the matter shall be established.

[←1238]

1Cor 15:15 Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up-- if in fact the dead do not rise. **Joh 1:7** This man came for a witness, to bear witness of the Light, that all through him might believe. [8] He was not that Light, but *was sent* to bear witness of that Light. **Joh 1:15** John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'" **Joh 1:19** Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" [20] He confessed, and did not deny, but confessed, "I am not the Christ." **Joh 1:32** And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him. **Joh 1:34** "And I have seen and testified that this is the Son of God."

[←1239]

Sufficient circumstantial evidence that its force is equal to testimony; *res ipsa loquitur*: the injury speaks for itself.

[←1240]

That is, we constantly strive to keep our word, so others may give it credence or credit (*i.e.*, trust and believe it).

[←1241]

Eph 4:25 Therefore, putting away lying, "*Let* each one *of you* speak truth with his neighbor," for we are members of one another.

[←1242]

Act 5:3 But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back *part* of the price of the land for yourself? 4 “While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God.”

[←1243]

Psa 12:2 They speak idly everyone with his neighbor; *With* flattering lips *and* a double heart they speak.

[←1244]

1Joh 2:4 He who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him.

[←1245]

Mat 26:61 and said, “This *fellow* said, ‘I am able to destroy the temple of God and to build it in three days.’”

[←1246]

Emphatically declare.

[←1247]

Jer 38:27 Then all the princes came to Jeremiah and asked him. And he told them according to all these words that the king had commanded. So they stopped speaking with him, for the conversation had not been heard.

[←1248]

Mat 26:59 Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death; **1Cor 15:15** Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up-- if in fact the dead do not rise.

[←1249]

The act of signing your name; writing your signature (as on a document).

[←1250]

1Sam 20:20 "Then I will shoot three arrows to the side, as though I shot at a target; [21] "and there I will send a lad, *saying*, 'Go, find the arrows.' If I expressly say to him, 'Look, the arrows *are* on this side of you; get them and come'-- then, as the LORD lives, *there is* safety for you and no harm. [22] "But if I say thus to the young man, 'Look, the arrows *are* beyond you'-- go your way, for the LORD has sent you away. **Mat 26:49** Immediately he went up to Jesus and said, "Greetings, Rabbi!" and kissed Him.

[←1251]

The ambush at Ai.

[←1252]

1Tim 6:6 Now godliness with contentment is great gain. **Heb 13:5** *Let your* conduct *be* without covetousness; *be* content with such things as you have. For He Himself has said, “I will never leave you nor forsake you.” **Phi 4:11** Not that I speak in regard to need, for I have learned in whatever state I am, to be content:

[←1253]

Exo 20:17 “You shall not covet your Neighbour’s house; you shall not covet your Neighbour’s wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that *is* your Neighbour’s.”

[←1254]

Rom 12:15 Rejoice with those who rejoice, and weep with those who weep.

[←1255]

Heb 13:5 *Let your* conduct *be* without covetousness; *be* content with such things as you have. For He Himself has said, “I will never leave you nor forsake you.” KJV **Col 3:5** Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

[←1256]

1Kng 21:2 So Ahab spoke to Naboth, saying, “Give me your vineyard, that I may have it for a vegetable garden, because it *is* near, next to my house; and for it I will give you a vineyard better than it. *Or*, if it seems good to you, I will give you its worth in money.” **Mat 5:28** “But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart (*original reference was Mar 10.19*).

[←1257]

Ruined in character or quality; morally corrupted; rendered ineffective – thus, even good acts are tainted by it.

[←1258]

That is, those listed in the Tenth Commandment (Exo 20.17), “You shall not covet…”

[←1259]

Rom 7:5 For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. [6] But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not *in* the oldness of the letter. [7] What shall we say then? *Is* the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet." [8] But sin, taking opportunity by the commandment, produced in me all *manner of evil* desire [i.e. *concupiscence*]. For apart from the law sin *was* dead.

[←1260]

The word *german* means closely related, akin; hence *cousins*; “cousin germans” is redundant.

[←1261]

Unlike Zwingli and other Reformers, Luther followed the numbering of the Latin Vulgate instead of the Hebrew Bible. He viewed the prohibition of images as an expansion of the first commandment, not a second commandment.

[←1262]

Exo 20:4 "You shall not make for yourself a carved image, or any likeness *of anything* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth;

[←1263]

Deu 5:21 ‘You shall not covet your Neighbour’s wife; and you shall not desire your Neighbour’s house, his field, his male servant, his female servant, his ox, his donkey, or anything that *is* your Neighbour’s.’

[←1264]

Exo 20:16 “You shall not bear false witness against your Neighbour.

[←1265]

2Tim 3:2-4 For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, [3] unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, [4] traitors, headstrong, haughty, lovers of pleasure rather than lovers of God,

[←1266]

1Joh 2:16 For all that *is* in the world — the lust of the flesh, the lust of the eyes, and the pride of life — is not of the Father but is of the world.

[←1267]

Mat 20:15 Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?

[←1268]

Originally ἐπιχαίρεχαχια; this word is used in **Psa 35:26** Let them be ashamed and brought to mutual confusion Who **rejoice at my hurt**; Let them be clothed with shame and dishonor Who exalt themselves against me.

[←1269]

Psa 70:2 Let them be ashamed and confounded Who seek my life; Let them be turned back and confused Who desire my hurt. 3 Let them be turned back because of their shame, Who say, “Aha, aha!” **Oba 1:12** But you should not have gazed on the day of your brother In the day of his captivity; Nor should you have rejoiced over the children of Judah In the day of their destruction; Nor should you have spoken proudly In the day of distress.

[←1270]

1Cor 13:9 For we know in part and we prophesy in part.

[←1271]

Rom 8:23 Not only *that*, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

[←1272]

Rom 7:14 For we know that the law is spiritual, but I am carnal, sold under sin.

[←1273]

Gal 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.

[←1274]

Phi 3:12 Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.

[←1275]
Mat 6.12.

[←1276]

Mat 26:41 “Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak.”

[←1277]

2Cor 3:6 who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

[←1278]

2Cor 4:17 For our light affliction, which is but for a moment, is working for us a far more exceeding *and* eternal weight of glory;