**BOOK III.** THE WAY IN WHICH WE RECEIVE THE GRACE OF CHRIST: WHAT BENEFITS COME TO US FROM IT, AND WHAT EFFECTS FOLLOW.

1. **The Things Spoken Concerning Christ Profit Us by the Secret Working of the Spirit.**

The three divisions of this chapter are, -

I. The secret operation of the Holy Spirit, which seals our salvation, should be considered first in Christ the Mediator as our Head, sec. 1 and 2.

II. The titles given to the Holy Spirit show that we become members of Christ by his grace and energy, sec. 3.

III. As the special influence of the Holy Spirit is manifested in the gift of faith, the former is a proper introduction to the latter, and thus prepares for the second chapter, sec. 4.

Sections.

 The Holy Spirit the bond which unites us with Christ. This the result of faith produced by the secret operation of the Holy Spirit. This obvious from Scripture.

 In Christ the Mediator the gifts of the Holy Spirit are to be seen in all their fulness. To what end. Why the Holy Spirit is called the Spirit of the Father and the Son.

 Titles of the Spirit, -

 1. The Spirit of adoption.

 2. An earnest and seal.

 3. Water.

 4. Life.

 5. Oil and unction.

 6. Fire.

 7. A fountain.

 8. The word of God. Use of these titles.

 Faith being the special work of the Holy Spirit, the power and efficacy of the Holy Spirit usually ascribed to it.

1. **Faith: Its Definition Set Forth, and Its Properties Explained.**

This chapter consists of three principal parts. -

I. A brief explanation of certain matters pertaining to the doctrine of Faith, sec. 1-14. First, of the object of faith, sec. 1. Second, of Implicit Faith, sec. 2-6. Third, Definition of Faith, sec. 7. Fourth, the various meanings of the term Faith, sec. 8-13.

II. A full exposition of the definition given in the seventh section, sec. 14-40.

III. A brief confirmation of the definition by the authority of an Apostle. The mutual relation between faith, hope, and charity, sec. 41-43.

Sections.

 A brief recapitulation of the leading points of the whole discussion. The scope of this chapter. The necessity of the doctrine of faith. This doctrine obscured by the Schoolmen, who make God the object of faith, without referring to Christ. The Schoolmen refuted by various passages.

 The dogma of implicit faith refuted. It destroys faith, which consists in a knowledge of the divine will. What this will is, and how necessary the knowledge of it.

 Many things are and will continue to be implicitly believed. Faith, however, consists in the knowledge of God and Christ, not in a reverence for the Church. Another refutation from the absurdities to which this dogma leads.

 In what sense our faith may be said to be implicit. Examples in the Apostles, in the holy women, and in all believers.

 In some, faith is implicit, as being a preparation for faith. This, however, widely different from the implicit faith of the Schoolmen.

 The word of God has a similar relation to faith, the word being, as it were, the source and basis of faith, and the mirror in which it beholds God. Confirmation from various passages of Scripture. Without the knowledge of the word there can be no faith. Sum of the discussion of the Scholastic doctrine of implicit faith.

 What faith properly has respect to in the word of God, namely, the promise of grace offered in Christ, provided it be embraced with faith. Proper definition of faith.

 Scholastic distinction between faith formed and unformed, refuted by a consideration of the nature of faith, which, as the gift of the Spirit, cannot possibly be disjoined from pious affection.

 Objection from a passage of Paul. Answer to it. Error of the Schoolmen in giving only one meaning to faith, whereas it has many meanings. The testimony of faith improperly ascribed to two classes of men.

 View to be taken of this. Who those are that believe for a time. The faith of hypocrites. With whom they may be compared.

 Why faith attributed to the reprobate. Objection. Answer. What perception of grace in the reprobate. How the elect are distinguished from the reprobate.

 Why faith is temporary in the reprobate, firm and perpetual in the elect. Reason in the case of the reprobate. Example. Why God is angry with his children. In what sense many are said to fall from faith.

 Various meanings of the term faith.

 1. Taken for soundness in the faith.

 2. Sometimes restricted to a particular object.

 3. Signifies the ministry or testimony by which we are instructed in the faith.

 Definition of faith explained under six principal heads.

 1. What meant by Knowledge in the definition.

 Why this knowledge must be sure and firm. Reason drawn from the consideration of our weakness. Another reason from the certainty of the promises of God.

 The leading point in this certainty. Its fruits. A description of the true believer.

 An objection to this certainty. Answer. Confirmation of the answer from the example of David. This enlarged upon from the opposite example of Ahab. Also from the uniform experience and the prayers of believers.

 For this reason the conflict between the flesh and the Spirit in the soul of the believer described. The issue of this conflict, the victory of faith.

 On the whole, the faith of the elect certain and indubitable. Conformation from analogy.

 Another confirmation from the testimony of an Apostle, making it apparent, that, though the faith of the elect is as yet imperfect, it is nevertheless firm and sure.

 A fuller explanation of the nature of faith.

 1. When the believer is shaken with fear, he retakes himself to the bosom of a merciful God.

 2. He does not even shun God when angry, but hopes in him.

 3. He does not suffer unbelief to reign in his heart.

 4. He opposes unbelief, and is never finally lost.

 5. Faith, however often assailed, at length comes off victorious.

 Another species of fear, arising from a consideration of the judgment of God against the wicked. This also faith overcomes. Examples of this description, placed before the eyes of believers, repress presumption, and fix their faith in God.

 Nothing contrary to this in the exhortation of the Apostle to work out our salvation with fear and trembling. Fear and faith mutually connected. Confirmation from the words of a Prophet.

 This doctrine gives no countenance to the error of those who dream of a confidence mingled with incredulity. Refutation of this error, from a consideration of the dignity of Christ dwelling in us. The argument retorted. Refutation confirmed by the authority of an Apostle. What we ought to hold on this question.

 Confirmation of the preceding conclusion by a passage from Bernard.

 True fear caused in two ways, viz., when we are required to reverence God as a Father, and also to fear him as Lord.

 Objection from a passage in the Apostle John. Answer founded on the distinction between filial and servile fear.

 How faith is said to have respect to the divine benevolence. What comprehended under this benevolence. Confirmation from David and Paul.

 Of the Free Promise which is the foundation of Faith. Reason. Confirmation.

 Faith not divided in thus seeking a Free Promise in the Gospel. Reason. Conclusion confirmed by another reason.

 The word of God the prop and root of faith. The word attests the divine goodness and mercy. In what sense faith has respect to the power of God. Various passages of Isaiah, inviting the godly to behold the power of God, explained. Other passages from David. We must beware of going beyond the limits prescribed by the word, lest false zeal lead us astray, as it did Sarah, Rebekah, and Isaac. In this way faith is obscured, though not extinguished. We must not depart one iota from the word of God.

 All the promises included in Christ. Two objections answered. A third objection drawn from example. Answer explaining the faith of Naaman, Cornelius, and the Eunuch.

 Faith revealed to our minds, and sealed on our hearts, by the Holy Spirit.

 1. The mind is purified so as to have a relish for divine truth.

 2. The mind is thus established in the truth by the agency of the Holy Spirit.

 Proof of the former.

 1. By reason.

 2. By Scripture.

 3. By example.

 4. By analogy.

 5. By the excellent qualities of faith.

 6. By a celebrated passage from Augustine.

 Proof of the latter by the argument a minore ad majus. Why the Spirit is called a seal, an earnest, and the Spirit of promise.

 Believers sometimes shaken, but not so as to perish finally. They ultimately overcome their trials, and remain steadfast. Proofs from Scripture.

 Objection of the Schoolmen. Answer. Attempt to support the objection by a passage in Ecclesiastes. Answer, explaining the meaning of the passage.

 Another objection, charging the elect in Christ with rashness and presumption. Answer. Answer confirmed by various passages from the Apostle Paul. Also from John and Isaiah.

 A third objection, impugning the final perseverance of the elect. Answer by an Apostle. Summary of the refutation.

 The definition of faith accords with that given by the Apostle in the Hebrews. Explanation of this definition. Refutation of the scholastic error, that charity is prior to faith and hope.

 Hope the inseparable attendant of true faith. Reason. Connection between faith and hope. Mutually support each other. Obvious from the various forms of temptation, that the aid of hope necessary to establish faith.

 The terms faith and hope sometimes confounded. Refutation of the Schoolmen, who attribute a twofold foundation to hope, viz., the grace of God and the merit of works.

1. **Our Regeneration by Faith: Repentance.**

This chapter is divided into five parts.

I. The title of the chapter seems to promise a treatise on Faith, but the only subject here considered is Repentance, the inseparable attendant of faith. And, first, various opinions on the subject of repentance are stated, sec. 1-4.

II. An exposition of the orthodox doctrine of Repentance, sec. 5-9.

III. Reasons why repentance must be prolonged to the last moment of life, sec. 10-14.

IV. Of the fruits of repentance, or its object and tendency, sec. 15-20.

V. The source whence repentance proceeds, sec. 21-24. Of the sin against the Holy Spirit, and the impenitence of the reprobate, sec. 25.

Sections.

 Connection of this chapter with the previous one and the subsequent chapters. Repentance follows faith, and is produced by it. Reason. Error of those who take a contrary view.

 Their First Objection. Answer. In what sense the origin of Repentance ascribed to Faith. Cause of the erroneous idea that faith is produced by repentance. Refutation of it. The hypocrisy of Monks and Anabaptists in assigning limits to repentance exposed.

 A second opinion concerning repentance considered.

 A third opinion, assigning two forms to repentance, a legal and an Evangelical. Examples of each.

 The orthodox doctrine of Repentance.

 1. Faith and Repentance to be distinguished, not confounded or separated.

 2. A consideration of the name.

 3. A definition of the thing, or what repentance is. Doctrine of the Prophets and Apostles.

 Explanation of the definition. This consists of three parts.

 1. Repentance is a turning of our life unto God. This described and enlarged upon.

 2. Repentance produced by fear of God. Hence the mention of divine judgment by the Prophets and Apostles. Example. Exposition of the second branch of the definition from a passage in Paul. Why the fear of God is the first part of Repentance.

 3. Repentance consists in the mortification of the flesh and the quickening of the Spirit. These required by the Prophets. They are explained separately.

 How this mortification and quickening are produced. Repentance just a renewal of the divine image in us. Not completed in a moment, but extends to the last moment of life.

 Reasons why repentance must so extend. Augustine's opinion as to concupiscence in the regenerate examined. A passage of Paul which seems to confirm that opinion.

 Answer. Confirmation of the answer by the Apostle himself. Another confirmation from a precept of the law. Conclusion.

 Exception, that those desires only are condemned which are repugnant to the order of God. Desires not condemned in so far as natural, but in so far as inordinate. This held by Augustine.

 Passages from Augustine to show that this was his opinion. Objection from a passage in James.

 Another objection of the Anabaptists and Libertines to the continuance of repentance throughout the present life. An answer disclosing its impiety. Another answer, founded on the absurdities to which it leads. A third answer, contrasting sincere Christian repentance with the erroneous view of the objectors. Conformation from the example and declaration of an Apostle.

 Of the fruits of repentance. Carefulness. Excuse. Indignation. Fear. Desire. Zeal. Revenge. Moderation to be observed, as most sagely counseled by Bernard.

 Internal fruits of Repentance.

 1. Piety towards God.

 2. Charity towards man.

 3. Purity of life.

 How carefully these fruits are commended by the Prophets. External fruits of repentance. Bodily exercises too much commended by ancient writers. Twofold excess in regard to them.

 Delusion of some who consider these external exercises as the chief part of Repentance. Why received in the Jewish Church. The legitimate use of these exercises in the Christian Church.

 The principal part of repentance consists in turning to God. Confession and acknowledgment of sins. What their nature should be. Distinction between ordinary and special repentance. Use of this distinction.

 End of Repentance. Its nature shown by the preaching of John Baptist, our Savior, and his Apostles. The sum of this preaching.

 Christian repentance terminates with our life.

 Repentance has its origin in the grace of God, as communicated to the elect, whom God is pleased to save from death. The hardening and final impenitence of the reprobate. A passage of an Apostle as to voluntary reprobates, gives no countenance to the Novatians.

 Of the sin against the Holy Ghost. The true definition of this sin as proved and explained by Scripture. Who they are that sin against the Holy Spirit. Examples: -

 1. The Jews resisting Stephen.

 2. The Pharisees. Definition confirmed by the example of Paul.

 Why that sin unpardonable. The paralogism of the Novatians in wresting the words of the Apostle examined. Two passages from the same Apostle.

 First objection to the above doctrine. Answer. Solution of a difficulty founded on the example of Esau and the threatening of a Prophet. Second objection.

 Third objection, founded on the seeming approval of the feigned repentance of the ungodly, as Ahab. Answer. Confirmation from the example of Esau. Why God bears for a time with the ungodly, pretending repentance. Exception.

1. **How Far from the Purity of the Gospel Is All That the Sophists in Their Schools Prate About Repentance; Discussion of Confession and Satisfaction.**

The divisions of this chapter are,--I. The orthodox doctrine of repentance being already expounded, the false doctrine is refuted in the present chapter; a general summary survey being at the same time taken of the doctrine of the Schoolmen, sec. 1, 2. II. Its separate parts are afterwards examined. Contrition, sec. 2 and 3. Confession, sec. 4ñ20. Sanctification, from sec. 20 to the end of the chapter.

Sections.

1. Errors of the Schoolmen in delivering the doctrine of repentance. 1. Errors in defining it. Four different definitions considered. 2. Absurd division. 3. Vain and puzzling questions. 4. Mode in which they entangle themselves.

2. The false doctrine of the Schoolmen necessary to be refuted. Of contrition. Their view of it examined.

3. True and genuine contrition.

4. Auricular confession. Whether or not of divine authority. Arguments of Canonists and Schoolmen. Allegorical argument founded on Judaism. Two answers. Reason why Christ sent the lepers to the priests.

5. Another allegorical argument. Answer.

6. A third argument from two passages of Scripture. These passages expounded.

7. Confession proved not to be of divine authority. The use of it free for almost twelve hundred years after Christ. Its nature. When enacted into a law. Confirmation from the history of the Church. A representation of the ancient auricular confession still existing among the Papists, to bear judgment against them. Confession abolished in the Church of Constantinople.

8. This mode of confession disapproved by Chrysostom, as shown by many passages.

9. False confession being thus refuted, the confession enjoined by the word of God is considered. Mistranslation in the old version. Proof from Scripture that confession should be directed to God alone.

10. Effect of secret confession thus made to God. Another kind of confession made to men.

11. Two forms of the latter confession--viz. public and private. Public confession either ordinary or extraordinary. Use of each. Objection to confession and public prayer. Answer.

12. Private confession of two kinds. 1. On our own account. 2. On account of our neighbor. Use of the former. Great assistance to be obtained from faithful ministers of the Church. Mode of procedure. Caution to be used.

13. The use of the latter recommended by Christ. What comprehended under it. Scripture sanctions no other method of confession.

14. The power of the keys exercised in these three kinds of confession. The utility of this power in regard to public confession and absolution. Caution to be observed.

15. Popish errors respecting confession. 1. In enjoining on all the necessity of confessing every sin. 2. Fictitious keys. 3. Pretended mandate to loose and bind. 4. To whom the office of loosing and binding committed.

16. Refutation of the first error, from the impossibility of so confessing, as proved by the testimony of David.

17. Refuted farther from the testimony of conscience. Impossible to observe this most rigid obligation. Necessarily leads to despair or indifference. Confirmation of the preceding remarks by an appeal to conscience.

18. Another refutation of the first error from analogy. Sum of the whole refutation. Third refutation, laying down the surest rule of confession. Explanation of the rule. Three objections answered.

19. Fourth objection--viz. that auricular confession does no harm, and is even useful. Answer, unfolding the hypocrisy, falsehood, impiety, and monstrous abominations of the patrons of this error.

20. Refutation of the second error. 1. Priests not successors of the Apostles. 2. They have not the Holy Spirit, who alone is arbiter of the keys.

21. Refutation of the third error. 1. They are ignorant of the command and promise of Christ. By abandoning the word of God they run into innumerable absurdities.

22. Objection to the refutation of the third error. Answers, reducing the Papists to various absurdities.

23. Refutation of the fourth error. 1. Petitio principii. 2. Inversion of ecclesiastical discipline. Three objections answered.

24. Conclusion of the whole discussion against this fictitious confession.

25. Of satisfaction, to which the Sophists assign the third place in repentance. Errors and falsehoods. These views opposed by the terms,--1. Forgiveness. 2. Free forgiveness. 3. God destroying iniquities. 4. By and on account of Christ. No need of our satisfaction.

26. Objection, confining the grace and efficacy of Christ within narrow limits. Answers by both John the Evangelist and John the Baptist. Consequence of these answers.

27. Two points violated by the fiction of satisfaction. First, the honor of Christ impaired. Secondly, the conscience cannot find peace. Objection, confining the forgiveness of sins to Catechumens, refuted.

28. Objection, founded on the arbitrary distinction between venial and mortal sins. This distinction insulting to God and repugnant to Scripture. Answer, showing the true distinction in regard to venial sin.

29. Objection, founded on a distinction between guilt and the punishment of it. Answer, illustrated by various passages of Scripture. Admirable saying of Augustine.

30. Answer, founded on a consideration of the efficacy of Christ's death, and the sacrifices under the law. Our true satisfaction.

31. An objection, perverting six passages of Scripture. Preliminary observations concerning a twofold judgment on the part of God. 1. For punishment. 2. For correction.

32. Two distinctions hence arising. Objection, that God is often angry with his elect. Answer, God in afflicting his people does not take his mercy from them. This confirmed by his promise, by Scripture, and the uniform experience of the Church. Distinction between the reprobate and the elect in regard to punishment.

33. Second distinction. The punishment of the reprobate a commencement of the eternal punishment awaiting them; that of the elect designed to bring them to repentance. This confirmed by passages of Scripture and of the Fathers.

34. Two uses of this doctrine to the believer. In affliction he can believe that God, though angry, is still favourable to him. In the punishment of the reprobate, he sees a prelude to their final doom.

35. Objection, as to the punishment of David, answered. Why all men here subjected to chastisement.

36. Objections, founded on five other passages, answered.

37. Answer continued.

38. Objection, founded on passages in the Fathers. Answer, with passages from Chrysostom and Augustine.

39. These satisfactions had reference to the peace of the Church, and not to the throne of God. The Schoolmen have perverted the meaning of some absurd statements by obscure monks.

**5. Of the modes of supplementing satisfaction--viz. Indulgences and purgatory.**

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

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**Chapter 6.**

**The life of a christian man. Scriptural arguments exhorting to it.**

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

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

This sixth chapter consists of two parts,--I. Connection between this treatise on the Christian Life and the doctrine of Regeneration and Repentance. Arrangement of the treatise, sec. 1ñ3. II. Extremes to be avoided; 1. False Christians denying Christ by their works condemned, sec. 4. 2. Christians should not despair, though they have not attained perfection, provided they make daily progress in piety and righteousness.

Sections.

1. Connection between this chapter and the doctrine of Regeneration. Necessity of the doctrine concerning the Christian Life. The brevity of this treatise. The method of it. Plainness and unadorned simplicity of the Scripture system of morals.

2. Two divisions. First, Personal holiness. 1. Because God is holy. 2. Because of our communion with his saints.

3. Second division, relating to our Redemption. Admirable moral system of Scripture. Five special inducements or exhortations to a Christian Life.

4. False Christians who are opposed to this life censured 1. They have not truly learned Christ. 2. The Gospel not the guide of their words or actions. 3. They do not imitate Christ the Master. 4. They would separate the Spirit from his word.

5. Christians ought not to despond: Provided 1. They take the word of God for their guide. 2. Sincerely cultivate righteousness. 3. Walk, according to their capacity, in the ways of the Lord. 4. Make some progress. 5. Persevere.

**Chapter 7.**

**A summary of the christian life. Of self-denial.39[3]**

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

Sections.

1. Consideration of the second general division in regard to the Christian life. Its beginning and sum. A twofold respect. 1. We are not our own. Respect to both the fruit and the use. Unknown to philosophers, who have placed reason on the throne of the Holy Spirit.

2. Since we are not our own, we must seek the glory of God, and obey his will. Self-denial recommended to the disciples of Christ. He who neglects it, deceived either by pride or hypocrisy, rushes on destruction.

3. Three things to be followed, and two to be shunned in life. Impiety and worldly lusts to be shunned. Sobriety, justice, and piety, to be followed. An inducement to right conduct.

4. Self-denial the sum of Paul's doctrine. Its difficulty. Qualities in us which make it difficult. Cures for these qualities. 1. Ambition to be suppressed. 2. Humility to be embraced. 3. Candour to be esteemed. 4. Mutual charity to be preserved. 5. Modesty to be sincerely cultivated.

5. The advantage of our neighbour to be promoted. Here self-denial most necessary, and yet most difficult. Here a double remedy. 1. The benefits bestowed upon us are for the common benefit of the Church. 2. We ought to do all we can for our neighbour. This illustrated by analogy from the members of the human body. This duty of charity founded on the divine command.

6. Charity ought to have for its attendants patience and kindness. We should consider the image of God in our neighbours, and especially in those who are of the household of faith. Hence a fourfold consideration which refutes all objections. A common objection refuted.

7. Christian life cannot exist without charity. Remedies for the vices opposed to charity. 1. Mercy. 2. Humility. 3. Modesty. 4. Diligence. 5. Perseverance.

8. Self-denial, in respect of God, should lead to equanimity and tolerance. 1. We are always subject to God. 2. We should shun avarice and ambition. 3. We should expect all prosperity from the blessing of God, and entirely depend on him.

9. We ought not to desire wealth or honours without the divine blessing, nor follow the arts of the wicked. We ought to cast all our care upon God, and never envy the prosperity of others.

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

**Chapter 8.**

**Of bearing the cross--one branch of self-denial.**

The four divisions of this chapter are,--I. The nature of the cross, its necessity and dignity, sec. 1, 2. II. The manifold advantages of the cross described, sec. 3ñ6. III. The form of the cross the most excellent of all, and yet it by no means removes all sense of pain, sec. 7, 8. IV. A description of warfare under the cross, and of true patience (not that of philosophers), after the example of Christ, sec. 9ñ11.

Sections.

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

2. The cross necessary. 1. To humble our pride. 2. To make us apply to God for aid. Example of David.

3. To give us experience of God's presence. 3. Manifold uses of the cross. 1. Produces patience, hope, and firm confidence in God, gives us victory and perseverance. Faith invincible.

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

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

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

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

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

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

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

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

**Chapter 9.**

**Of meditating on the future life.**

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

Sections.

1. The design of God in afflicting his people. 1. To accustom us to despise the present life. Our infatuated love of it. Afflictions employed as the cure. 2. To lead us to aspire to heaven.

2. Excessive love of the present life prevents us from duly aspiring to the other. Hence the disadvantages of prosperity. Blindness of the human judgment. Our philosophizing on the vanity of life only of momentary influence. The necessity of the cross.

3. The present life an evidence of the divine favour to his people; and therefore, not to be detested. On the contrary, should call forth thanksgiving. The crown of victory in heaven after the contest on earth.

4. Weariness of the present life how to be tempered. The believer's estimate of life. Comparison of the present and the future life. How far the present life should be hated.

5. Christians should not tremble at the fear of death. Two reasons. Objection. Answer. Other reasons.

6. Reasons continued. Conclusion.

**chapter 10.**

**how to use the present life, and the comforts of it.**

The divisions of this chapter are,--I. The necessity and usefulness of this doctrine. Extremes to be avoided, if we would rightly use the present life and its comforts, sec. 1, 2. II. One of these extremes--viz. the intemperance of the flesh--to be carefully avoided. Four methods of doing so described in order, sec. 3ñ6.

Sections.

1. Necessity of this doctrine. Use of the goods of the present life. Extremes to be avoided. 1. Excessive austerity. 2. Carnal intemperance and lasciviousness.

2. God, by creating so many mercies, consulted not only for our necessities, but also for our comfort and delight. Confirmation from a passage in the Psalms, and from experience.

3. Excessive austerity, therefore, to be avoided. So also must the wantonness of the flesh. 1. The creatures invite us to know, love, and honour the Creator. 2. This not done by the wicked, who only abuse these temporal mercies.

4. All earthly blessings to be despised in comparison of the heavenly life. Aspiration after this life destroyed by an excessive love of created objects. First, Intemperance.

5. Second, Impatience and immoderate desire. Remedy of these evils. The creatures assigned to our use. Man still accountable for the use he makes of them.

6. God requires us in all our actions to look to his calling. Use of this doctrine. It is full of comfort.

**Chapter 11.**

**Of justification by faith. Both the name and the reality defined.**

In this chapter and the seven which follow, the doctrine of Justification by Faith is expounded, and opposite errors refuted. The following may be regarded as the arrangement of these chapters:--Chapter 11 states the doctrine, and the four subsequent chapters, by destroying the righteousness of works, confirm the righteousness of faith, each in the order which appears in the respective titles of these chapters. In Chapter 12 the doctrine of Justification is confirmed by a description of perfect righteousness; in Chapter 13 by calling attention to two precautions; in Chapter 14 by a consideration of the commencement and progress of regeneration in the regenerate; and in Chapter 15 by two very pernicious effects which constantly accompany the righteousness of works. The three other chapters are devoted to refutation; Chapter 16 disposes of the objections of opponents; Chapter 17 replies to the arguments drawn from the promises of the Law or the Gospel; Chapter 18 refutes what is said in support of the righteousness of faith from the promise of reward.

There are three principal divisions in the Eleventh Chapter. I. The terms used in this discussion are explained, sec. 1ñ4. II. Osiander's dream as to essential righteousness impugned, sec. 5ñ13. III. The righteousness of faith established in opposition to the righteousness of works.

Sections.

1. Connection between the doctrine of Justification and that of Regeneration. The knowledge of this doctrine very necessary for two reasons.

2. For the purpose of facilitating the exposition of it, the terms are explained. 1. What it is to be justified in the sight of God. 2. To be justified by works. 3. To be justified by faith. Definition.

3. Various meanings of the term Justification. 1. To give praise to God and truth. 2. To make a vain display of righteousness. 3. To impute righteousness by faith, by and on account of Christ. Confirmation from an expression of Paul, and another of our Lord.

4. Another confirmation from a comparison with other expressions, in which justification means free righteousness before God through faith in Jesus Christ. 1. Acceptance. 2. Imputation of righteousness. 3. Remission of sins. 4. Blessedness. 5. Reconciliation with God. 6. Righteousness by the obedience of Christ.

5. The second part of the chapter. Osiander's dream as to essential righteousness refuted. 1. Osiander's argument: Answer. 2. Osiander's second argument: Answer. Third argument: Answer.

6. necessity of this refutation. Fourth argument: Answer. Confirmation: Another answer. Fifth and sixth arguments and answers.

7. Seventh and eighth arguments.

8. Ninth argument: Answer.

9. Tenth argument: Answer.

10. In what sense Christ is said to be our righteousness. Eleventh and twelfth arguments and answers.

11. Thirteenth and fourteenth arguments: Answers. An exception by Osiander. Imputed and begun righteousness to be distinguished. Osiander confounds them. Fifteenth argument: Answer.

12. Sixteenth argument, a dream of Osiander: Answer. Other four arguments and answers. Conclusion of the refutation of Osiander's errors.

13. Last part of the chapter. Refutation of the Sophists pretending a righteousness compounded partly of faith and partly of works.

14. Sophistical evasion by giving the same name to different things: Two answers.

15. Second evasion: Two answers. First answer. Pernicious consequences resulting from this evasion.

16. Second answer, showing wherein, according to Scripture, Justification consists.

17. In explanation of this doctrine of Justification, two passages of Scripture produced.

18. Another passage of Scripture.

19. Third evasion. Papistical objection to the doctrine of Justification by Faith alone: Three answers. Fourth evasion: Three answers.

20. Fifth evasion, founded on the application of the term Righteousness to good works, and also on their reward: Answer, confirmed by the invincible argument of Paul. Sixth evasion: Answer.

21. Osiander and the Sophists being thus refuted, the accuracy of the definition of Justification by Faith established.

22. Definition confirmed. 1. By passages of Scripture. 2. By the writings of the ancient Fathers.

23. Man justified by faith, not because by it he obtains the Spirit, and is thus made righteous, but because by faith he lays hold of the righteousness of Christ. An objection removed. An example of the doctrine of Justification by Faith from the works of Ambrose.

**Chapter 12.**

**Necessity of contemplating the judgment-seat of god, in order to be seriously convinced of the doctrine of gratuitous justification.**

The divisions of this chapter are,--I. A consideration of the righteousness of God overturns the righteousness of works, as is plain from passages of Scripture, and the confession and example of the saints, sec. 1ñ3. II. The same effect produced by a serious examination of the conscience, and a constant citation to the divine tribunal, sec. 4 and 5. III. Hence arises, in the hearts of the godly, not hypocrisy, or a vain opinion of merit, but true humility. This illustrated by the authority of Scripture and the example of the Publican, sec. 6, 7. IV. Conclusion--arrogance and security must be discarded, every man throwing an impediment in the way of the divine goodness in proportion as he trusts to himself.

Sections.

1. Source of error on the subject of Justification. Sophists speak as if the question were to be discussed before some human tribunal. It relates to the majesty and justice of God. Hence nothing accepted without absolute perfection. Passages confirming this doctrine. If we descend to the righteousness of the Law, the curse immediately appears.

2. Source of hypocritical confidence. Illustrated by a simile. Exhortation. Testimony of Job, David, and Paul.

3. Confession of Augustine and Bernard.

4. Another engine overthrowing the righteousness of works--viz. A serious examination of the conscience, and a comparison between the perfection of God and the imperfection of man.

5. How it is that we so indulge this imaginary opinion of our own works. The proper remedy to be found in a consideration of the majesty of God and our own misery. A description of this misery.

6. Christian humility consists in laying aside the imaginary idea of our own righteousness, and trusting entirely to the mercy of God, apprehended by faith in Christ. This humility described. Proved by passages of Scripture.

7. The parable of the Publican explained.

8. Arrogance, security, and self-confidence, must be renounced. General rule, or summary of the above doctrine.

**Chapter 13.**

**Two things to be observed in gratuitous justification.**

The divisions of this chapter are,--I. The glory of God, and peace of conscience, both secured by gratuitous justification. An insult to the glory of God to glory in ourselves and seek justification out of Christ, whose righteousness, apprehended by faith, is imputed to all the elect for reconciliation and eternal salvation, sec. 1, 2. II. Peace of conscience cannot be obtained in any other way than by gratuitous justification. This fully proved, sec. 3ñ5.

Sections.

1. The glory of God remains untarnished, when he alone is acknowledged to be just. This proved from Scripture.

2. Those who glory in themselves glory against God. Objection. Answer, confirmed by the authority of Paul and Peter.

3. Peace of conscience obtained by free justification only. Testimony of Solomon, of conscience itself, and the Apostle Paul, who contends that faith is made vain if righteousness come by the law.

4. The promise confirmed by faith in the mercy of Christ. This is confirmed by Augustine and Bernard, is in accordance with what has been above stated, and is illustrated by clear predictions of the prophets.

5. Farther demonstration by an Apostle. Refutation of a sophism.

**Chapter 14.**

**The beginning of justification. In what sense progressive.**

To illustrate what has been already said, and show what kind of righteousness man can have during the whole course of his life, mankind are divided into four classes. I. First class considered, sec. 1ñ6. II. Second and third classes considered together, sec. 7, 8. III. Fourth class considered, sec. 9 to end.

Sections.

1. Men either idolatrous, profane, hypocritical, or regenerate. 1. Idolaters void of righteousness, full of unrighteousness, and hence in the sight of God altogether wretched and undone.

2. Still a great difference in the characters of men. This difference manifested. 1. In the gifts of God. 2. In the distinction between honorable and base. 3. In the blessings of he present life.

3. All human virtue, how praiseworthy soever it may appear, is corrupted. 1. By impurity of heart. 2. By the absence of a proper nature.

4. By the want of Christ, without whom there is no life.

5. Natural condition of man as described by Scripture. All men dead in sins before regeneration.

6. Passages of Scripture to this effect. Vulgar error confounding the righteousness of works with the redemption purchased by Christ.

7. The second and third classes of men, comprehending hypocrites and Christians in name only. Every action of theirs deserves condemnation. Passage from Haggai. Objection. Answer.

8. Other passages. Quotations from Augustine and Gregory.

9. The fourth class--viz. the regenerate. Though guided by the Spirit, corruption adheres to all they do, especially when brought to the bar of God.

10. One fault sufficient to efface all former righteousness. Hence they cannot possibly be justified by works.

11. In addition to the two former arguments, a third adduced against the Sophists, to show that whatever be the works of the regenerate, they are justified solely by faith and the free imputation of Christ's righteousness.

12. Sophism of the Schoolmen in opposition to the above doctrine. Answer.

13. Answer explained. Refutation of the fiction of partial righteousness, and compensation by works of supererogation. This fiction necessarily falls with that of satisfaction.

14. Statement of our Savior--viz. that after we have done all, we are still unprofitable servants.

15. Objection founded on Paul's boasting. Answer, showing the Apostle's meaning. Other answers, stating the general doctrine out of Chrysostom. Third answer, showing that supererogation is the merest vanity.

16. Fourth answer, showing how Scripture dissuades us from all confidence in works. Fifth answer, showing that we have no ground of boasting.

17. Sixth answer, showing, in regard to four different classes, that works have no part in procuring our salvation. 1. The efficient cause is the free love of the Father. 2. The material cause is Christ acquiring righteousness for us. 3. The instrumental cause is faith. 4. The final cause the display of the divine justice and praise of the divine goodness.

18. A second objection, founded on the glorying of saints. An answer, explaining these modes of expression. How the saints feel in regard to the certainty of salvation. The opinion they have of their own works as in the sight of God.

19. Another answer--viz. that the elect, by this kind of glorying, refer only to their adoption by the Father as proved by the fruits of their calling. The order of this glorying. Its foundation, structure, and parts.

20. Conclusion. The saints neither attribute anything to the merits of works, nor derogate in any degree from the righteousness which they obtain in Christ. Confirmation from a passage of Augustine, in which he gives two reasons why no believer will presume to boast before God of his works.

21. A third objection--viz. that the good works of believers are the causes of divine blessings. Answer. There are inferior causes, but these depend on free justification, which is the only true cause why God blesses us. These modes of expression designate the order of sequence rather than the cause.

**Chapter 15.**

**The boasted merit of works subversive both of the glory of god, in bestowing righteousness, and of the certainty of salvation.**

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

Sections.

1. After a brief recapitulation, the question, Whether or not good works merit favor with God, considered.

2. First answer, fixing the meaning of the term Merit. This term improperly applied to works, but used in a good sense, as by Augustine, Chrysostom, Bernard.

3. A second answer to the question. First by a negative, then by a concession. In the rewarding of works what to be attributed to God, and what to man. Why good works please God, and are advantageous to those who do them. The ingratitude of seeking righteousness by works. This shown by a double similitude.

4. First objection taken from Ecclesiasticus. Second objection from the Epistle to the Hebrews. Two answers to both objections. A weak distinction refuted.

5. A third and most complete answer, calling us back to Christ as the only foundation of salvation. How Christ is our righteousness. Whence it is manifest that we have all things in Christ and he nothing in us.

6. We must abhor the sophistry which destroys the merit of Christ, in order to establish that of man. This impiety refuted by clear passages of Scripture.

7. Errors, of the younger Sophists extracted from Lombard. Refuted by Augustine. Also by Scripture.

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

**Chapter 16.**

**Refutation of the calumnies by which it is attempted to throw odium on this doctrine.**

The divisions of this chapter are,--I. The calumnies of the Papists against the orthodox doctrine of Justification by Faith are reduced to two classes. The first class, with its consequences, refuted, sec. 1ñ3. II. The second class, which is dependent on the first, refuted in the last section.

Sections.

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

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

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

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

**Chapter 17.**

**The promises of the law and the gospel reconciled.**

In the following chapter, the arguments of Sophists, who would destroy or impair the doctrine of Justification by Faith, are reduced to two classes. The former is general, the latter special, and contains some arguments peculiar to itself. I. The first class, which is general, and in a manner contains the foundation of all the arguments, draws an argument from the promises of the law. This is considered from sec. 1ñ3. II. The second class following from the former, and containing special proofs. An argument drawn from the history of Cornelius explained, sec. 4, 5. III. A full exposition of those passages of Scripture which represent God as showing mercy and favor to the cultivators of righteousness, sec. 6. IV. A third argument from the passages which distinguish good works by the name of righteousness, and declare that men are justified by them, sec. 7, 8. V. The adversaries of justification by faith placed in a dilemma. Their partial righteousness refuted, sec. 9, 10. VI. A fourth argument, setting the Apostle James in opposition to Paul, considered, sec. 11, 12. VII. Answer to a fifth argument, that, according to Paul, not the hearers but the doors of the law are justified, sec. 13. VIII. Consideration of a sixth argument, drawn from those passages in which believers boldly submit their righteousness to the judgment of God, and ask him to decide according to it, sec. 14. IX. Examination of the last argument, drawn from passages which ascribe righteousness and life to the ways of believers, sec. 15.

Sections.

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

2. Confirmation of the answer ab impossibili, and from the testimony of an Apostle and of David.

3. Answer to the objection, by showing why these promises were given. Refutation of the sophistical distinction between the intrinsic value of works, and their value er parts.

4. Argument from the history of Cornelius. Answer, by distinguishing between two kinds of acceptance. Former kind. Sophistical objection refuted.

5. Latter kind. Plain from this distinction that Cornelius was accepted freely before his good works could be accepted. Similar explanations to be given of the passage in which God is represented as merciful and propitious to the cultivators of righteousness.

6. Exposition of these passages. Necessary to observe whether the promise is legal or evangelical. The legal promise always made under the condition that we "do," the evangelical under the condition that we "believe."

7. Argument from the passages which distinguish good works by the name of righteousness, and declare that man is justified by them. Answer to the former part of the argument respecting the name. Why the works of the saints called works of righteousness. Distinction to be observed.

8. Answer to the second part of the argument--viz. that man is justified by works. Works of no avail by themselves; we are justified by faith only. This kind of righteousness defined. Whence the value set on good works.

9. Answer confirmed and fortified by a dilemma.

10. In what sense the partial imperfect righteousness of believers accepted. Conclusion of the refutation.

11. Argument founded on the Epistle of James. First answer. One Apostle cannot be opposed to another. Second answer. Third answer, from the scope of James. A double paralogism in the term Faith. In James the faith said not to justify is a mere empty opinion; in Paul it is the instrument by which we apprehend Christ our righteousness.

12. Another paralogism on the word justify. Paul speaks of the cause, James of the effects, of justification. Sum of the discussion.

13. Argument founded on Rom. 2:13. Answer, explaining the Apostles meaning. Another argument, containing a reduction ad impossibili. Why Paul used the argument.

14. An argument founded on the passages in which believers confidently appeal to their righteousness. Answer, founded on a consideration of two circumstances. 1. They refer only to a special cause. 2. They claim righteousness in comparison with the wicked.

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

**Chapter 18.**

**The righteousness of works improperly inferred from rewards.**

There are three divisions in this chapter,--I. A solution of two general objections which are urged in support of justification by works. First, That God will render to every one according to his works, sec. 1. Second, That the reward of works is called eternal, sec. 2ñ6. II. Answer to other special objections derived from the former, and a perversion of passages of Scripture, sec. 6ñ9. III. Refutation of the sophism that faith itself is called a work, and, therefore, justification by it is by works, sec. 10.

Sections.

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

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

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

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

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

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

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

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

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

10. Last objection--viz. that faith itself is called a work. Answer--it is not as a work that faith justifies.

**Chapter 19.**

**Of christian liberty.**

The three divisions of this chapter are,--I. Necessity of the doctrine of Christian Liberty, sec. 1. The principal parts of this liberty explained, sec. 2ñ8. II. The nature and efficacy of this liberty against the Epicureans and others who take no account whatever of the weak, sec. 9 and 10. III. Of offense given and received. A lengthened and not unnecessary discussion of this subject, sec. 11ñ16.

Sections.

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

2. This liberty consists of three parts. First, Believers renouncing the righteousness of the law, look only to Christ. Objection. Answer, distinguishing between Legal and Evangelical righteousness.

3. This first part clearly established by the whole Epistle to the Galatians.

4. The second part of Christian liberty--viz. that the conscience, freed from the yoke of the law, voluntarily obeys the will of God. This cannot be done so long as we are under the law. Reason.

5. When freed from the rigorous exactions of the law, we can cheerfully and with much alacrity answer the call of God.

6. Proof of this second part from an Apostle. The end of this liberty.

7. Third part of liberty--viz. the free rise of things indifferent. The knowledge of this part necessary to remove despair and superstition. Superstition described.

8. Proof of this third part from the Epistle to the Romans. Those who observe it not only use evasion. 1. Despisers of God. 2. The desperate. 3. The ungrateful. The end and scope of this third part.

9. Second part of the chapter, showing the nature and efficacy of Christian liberty, in opposition to the Epicureans. Their character described. Pretext and allegation. Use of things indifferent. Abuse detected. Mode of correcting it.

10. This liberty maintained in opposition to those who pay no regard to the weak. Error of this class of men refuted. A most pernicious error. Objection. Reply.

11. Application of the doctrine of Christian liberty to the subject of offenses. These of two kinds. Offense given. Offense received. Of offense given, a subject comprehended by few. Of Pharisaical offense, or offense received.

12. Who are to be regarded as weak and Pharisaical. Proved by examples and the doctrine of Paul. The just moderation of Christian liberty. necessity of vindicating it. No regard to be paid to hypocrites. Duty of edifying our weak neighbors.

13. Application of the doctrine to things indifferent. Things necessary not to be omitted from any fear of offense.

14. Refutation of errors in regard to Christian liberty. The consciences of the godly not to be fettered by human traditions in matters of indifference.

15. Distinction to be made between Spiritual and Civil government. These must not be confounded. How far conscience can be bound by human constitutions. Definition of conscience. Definition explained by passages from the Apostolic writings.

16. The relation which conscience bears to external obedience; first, in things good and evil; secondly, in things indifferent.

**Chapter 20.**

**Of prayer--a perpetual exercise of faith. The daily benefits derived from it.**

The principal divisions of this chapter are,--I. Connection of the subject of prayer with the previous chapters. The nature of prayer, and its necessity as a Christian exercise, sec. 1, 2. II. To whom prayer is to be offered. Refutation of an objection which is too apt to present itself to the mind, sec. 3. III. Rules to be observed in prayer, sec. 4ñ16. IV. Through whom prayer is to be made, sec. 17ñ19. V. Refutation of an error as to the doctrine of our Mediator and Intercessor, with answers to the leading arguments urged in support of the intercession of saints, sec. 20ñ27. VI. The nature of prayer, and some of its accidents, sec. 28ñ33. VII. A perfect form of invocation, or an exposition of the Lord's Prayer, sec. 34ñ50. VIII. Some rules to be observed with regard to prayer, as time, perseverance, the feeling of the mind, and the assurance of faith, sec. 50ñ52.

Sections.

1. A general summary of what is contained in the previous part of the work. A transition to the doctrine of prayer. Its connection with the subject of faith.

2. Prayer defined. Its necessity and use.

3. Objection, that prayer seems useless, because God already knows our wants. Answer, from the institution and end of prayer. Confirmation by example. Its necessity and propriety. Perpetually reminds us of our duty, and leads to meditation on divine providence. Conclusion. Prayer a most useful exercise. This proved by three passages of Scripture.

4. Rules to be observed in prayer. First, reverence to God. How the mind ought to be composed.

5. All giddiness of mind must be excluded, and all our feelings seriously engaged. This confirmed by the form of lifting the hand in prayer. We must ask only in so far as God permits. To help our weakness, God gives the Spirit to be our guide in prayer. What the office of the Spirit in this respect. We must still pray both with the heart and the lips.

6. Second rule of prayer, a sense of our want. This rule violated, 1. By perfunctory and formal prayer 2. By hypocrites who have no sense of their sins. 3. By giddiness in prayer. Remedies.

7. Objection, that we are not always under the same necessity of praying. Answer, we must pray always. This answer confirmed by an examination of the dangers by which both our life and our salvation are every moment threatened. Confirmed farther by the command and permission of God, by the nature of true repentance, and a consideration of impenitence. Conclusion.

8. Third rule, the suppression of all pride. Examples. Daniel, David, Isaiah, Jeremiah, Baruch.

9. Advantage of thus suppressing pride. It leads to earnest entreaty for pardon, accompanied with humble confession and sure confidence in the Divine mercy. This may not always be expressed in words. It is peculiar to pious penitents. A general introduction to procure favour to our prayers never to be omitted.

10. Objection to the third rule of prayer. Of the glorying of the saints. Answer. Confirmation of the answer.

11. Fourth rule of prayer,--a sure confidence of being heard animating us to prayer. The kind of confidence required--viz. a serious conviction of our misery, joined with sure hope. From these true prayer springs. How diffidence impairs prayer. In general, faith is required.

12. This faith and sure hope regarded by our opponents as most absurd. Their error described and refuted by various passages of Scripture, which show that acceptable prayer is accompanied with these qualities. No repugnance between this certainty and an acknowledgment of our destitution.

13. To our unworthiness we oppose, 1. The command of God. 2. The promise. Rebels and hypocrites completely condemned. Passages of Scripture confirming the command to pray.

14. Other passages respecting the promises which belong to the pious when they invoke God. These realized though we are not possessed of the same holiness as other distinguished servants of God, provided we indulge no vain confidence, and sincerely betake ourselves to the mercy of God. Those who do not invoke God under urgent necessity are no better than idolaters. This concurrence of fear and confidence reconciles the different passages of Scripture, as to humbling ourselves in prayer, and causing our prayers to ascend.

15. Objection founded on some examples--viz. that prayers have proved effectual, though not according to the form prescribed. Answer. Such examples, though not given for our imitation, are of the greatest use. Objection, the prayers of the faithful sometimes not effectual. Answer confirmed by a noble passage of Augustine. Rule for right prayer.

16. The above four rules of prayer not so rigidly exacted, as that every prayer deficient in them in any respect is rejected by God. This shown by examples. Conclusion, or summary of this section.

17. Through whom God is to be invoked--viz. Jesus Christ. This founded on a consideration of the divine majesty, and the precept and promise of God himself. God therefore to be invoked only in the name of Christ.

18. From the first all believers were heard through him only: yet this specially restricted to the period subsequent to his ascension. The ground of this restriction.

19. The wrath of God lies on those who reject Christ as a Mediator. This excludes not the mutual intercession of saints on the earth.

20. Refutation of errors interfering with the intercession of Christ. 1. Christ the Mediator of redemption; the saints mediators of intercession. Answer confirmed by the clear testimony of Scripture, and by a passage from Augustine. The nature of Christ's intercession.

21. Of the intercession of saints living with Christ in heaven. Fiction of the Papists in regard to it. Refuted. 1. Its absurdity. 2. It is no where mentioned by Scripture. 3. Appeal to the conscience of the superstitious. 4. Its blasphemy. Exception. Answers.

22. Monstrous errors resulting from this fiction. Refutation. Exception by the advocates of this fiction. Answer.

23. Arguments of the Papists for the intercession of saints. 1. From the duty and office of angels. Answer. 2. From an expression of Jeremiah respecting Moses and Samuel. Answer, retorting the argument. 3. The meaning of the prophet confirmed by a similar passage in Ezekiel, and the testimony of an apostle.

24. 4. Fourth Papistical argument from the nature of charity, which is more perfect in the saints in glory. Answer.

25. Argument founded on a passage in Moses. Answer.

26. Argument from its being said that the prayers of saints are heard. Answer, confirmed by Scripture, and illustrated by examples.

27. Conclusion, that the saints cannot be invoked without impiety. 1. It robs God of his glory. 2. Destroys the intercession of Christ. 3. Is repugnant to the word of God. 4. Is opposed to the due method of prayer. 5. Is without approved example. 6. Springs from distrust. Last objection. Answer.

28. Kinds of prayer. Vows. Supplications. Petitions. Thanksgiving. Connection of these, their constant use and necessity. Particular explanation confirmed by reason, Scripture, and example. Rule as to supplication and thanksgiving.

29. The accidents of prayer--viz. private and public, constant, at stated seasons, &c. Exception in time of necessity. Prayer without ceasing. Its nature. Garrulity of Papists and hypocrites refuted. The scope and parts of prayer. Secret prayer. Prayer at all places. Private and public prayer.

30. Of public places or churches in which common prayers are offered up. Right use of churches. Abuse.

31. Of utterance and singing. These of no avail if not from the heart. The use of the voice refers more to public than private prayer.

32. Singing of the greatest antiquity, but not universal. How to be performed.

33. Public prayers should be in the vulgar, not in a foreign tongue. Reason, 1. The nature of the Church. 2. Authority of an apostle. Sincere affection always necessary. The tongue not always necessary. Bending of the knee, and uncovering of the head.

34. The form of prayer delivered by Christ displays the boundless goodness of our heavenly Father. The great comfort thereby afforded.

35. Lord's Prayer divided into six petitions. Subdivision into two principal parts, the former referring to the glory of God, the latter to our salvation.

36. The use of the term Father implies, 1. That we pray to God in the name of Christ alone. 2. That we lay aside all distrust. 3. That we expect every thing that is for our good.

37. Objection, that our sins exclude us from the presence of him whom we have made a Judge, not a Father. Answer, from the nature of God, as described by an apostle, the parable of the prodigal son, and from the expression, Our Father. Christ the earnest, the Holy Spirit the witness, of our adoption.

38. Why God is called generally, Our Father.

39. We may pray specially for ourselves and certain others, provided we have in our mind a general reference to all.

40. In what sense God is said to be in heaven. A threefold use of this doctrine for our consolation. Three cautions. Summary of the preface to the Lord's Prayer.

41. The necessity of the first petition a proof of our unrighteousness. What meant by the name of God. How it is hallowed. Parts of this hallowing. A deprecation of the sins by which the name of God is profaned.

42. Distinction between the first and second petitions. The kingdom of God, what. How said to come. Special exposition of this petition. It reminds us of three things. Advent of the kingdom of God in the world.

43. Distinction between the second and third petitions. The will here meant not the secret will or good pleasure of God, but that manifested in the word. Conclusion of the three first petitions.

44. A summary of the second part of the Lord's Prayer. Three petitions. What contained in the first. Declares the exceeding kindness of God, and our distrust. What meant by bread. Why the petition for bread precedes that for the forgiveness of sins. Why it is called ours. Why to be sought this day, or daily. The doctrine resulting from this petition, illustrated by an example. Two classes of men sin in regard to this petition. In what sense it is called, our bread. Why we ask God to give it to us.

45. Close connection between this and the subsequent petition. Why our sins are called debts. This petition violated, 1. By those who think they can satisfy God by their own merits, or those of others. 2. By those who dream of a perfection which makes pardon unnecessary. Why the elect cannot attain perfection in this life. Refutation of the libertine dreamers of perfection. Objection refuted. In what sense we are said to forgive those who have sinned against us. How the condition is to be understood.

46. The sixth petition reduced to three heads. 1. The various forms of temptation. The depraved conceptions of our minds. The wiles of Satan, on the right hand and on the left. 2. What it is to be led into temptation. We do not ask not to be tempted of God. What meant by evil, or the evil one. Summary of this petition. How necessary it is. Condemns the pride of the superstitious. Includes many excellent properties. In what sense God may be said to lead us into temptation.

47. The three last petitions show that the prayers of Christians ought to be public. The conclusion of the Lord's Prayer. Why the word Amen is added.

48. The Lord's Prayer contains every thing that we can or ought to ask of God. Those who go beyond it sin in three ways.

49. We may, after the example of the saints, frame our prayers in different words, provided there is no difference in meaning.

50. Some circumstances to be observed. Of appointing special hours of prayer. What to be aimed at, what avoided. The will of God, the rule of our prayers.

51. Perseverance in prayer especially recommended, both by precept and example. Condemnatory of those who assign to God a time and mode of hearing.

52. Of the dignity of faith, through which we always obtain, in answer to prayer, whatever is most expedient for us. The knowledge of this most necessary.

**Chapter 21.**

**Of the eternal election, by which god has predestinated some to salvation, and others to destruction.**

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

Sections.

l. The doctrine of Election and Predestination. It is useful, necessary, and most sweet. Ignorance of it impairs the glory of God, plucks up humility by the roots, begets and fosters pride. The doctrine establishes the certainty of salvation, peace of conscience, and the true origin of the Church. Answer to two classes of men: 1. The curious.

2. A sentiment of Augustine confirmed by an admonition of our Savior and a passage of Solomon.

3. An answer to a second class--viz. those who are unwilling that the doctrine should be adverted to. An objection founded on a passage of Solomon, solved by the words of Moses.

4. A second objection--viz. That this doctrine is a stumbling-block to the profane. Answer 1. The same may be said of many other heads of doctrine. 2. The truth of God will always defend itself. Third objection--viz. That this doctrine is dangerous even to believers. Answer 1. The same objection made to Augustine. 2. We must not despise anything that God has revealed. Arrogance and blasphemy of such objections.

5. Certain cavils against the doctrine. 1. Prescience regarded as the cause of predestination. Prescience and predestination explained. Not prescience, but the good pleasure of God the cause of predestination. This apparent from the gratuitous election of the posterity of Abraham and the rejection of all others.

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

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

**Chapter 22.**

**This doctrine confirmed by proofs from scripture.**

The divisions of this chapter are,--I. A confirmation of the orthodox doctrine in opposition to two classes of individuals. This confirmation founded on a careful exposition of our Savior's words, and passages in the writings of Paul, sec. 1ñ7. II. A refutation of some objections taken from ancient writers, Thomas Aquinas, and more modern writers, sec. 8ñ10. III. Of reprobation, which is founded entirely on the righteous will of God, sec. 11.

Sections.

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

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

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

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

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

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

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

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

9. Objection from Thomas Aquinas. Answer.

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

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

**Chapter 23.**

**Refutation of the calumnies by which this doctrine is always unjustly assailed.**

This chapter consists of four parts, which refute the principal objections to this doctrine, and the various pleas and exceptions founded on these objections. These are preceded by a refutation of those who hold election but deny reprobation, sec. 1. Then follows, I. A refutation of the first objection to the doctrine of reprobation and election, sec. 2ñ5. II. An answer to the second objection, sec. 6ñ9. III. A refutation of the third objection. IV. A refutation of the fourth objection; to which is added a useful and necessary caution, sec. 12ñ14.

Sections.

1. Error of those who deny reprobation. 1. Election opposed to reprobation. 2. Those who deny reprobation presumptuously plead with God, whose counsels even angels adore. 3. They murmur against God when disclosing his counsels by the Apostle. Exception and answer. Passage of Augustine.

2. First objection--viz. that God is unjustly offended with those whom he dooms to destruction without their own desert. First answer, from the consideration of the divine will. The nature of this will, and how to be considered.

3. Second answer. God owes nothing to man. His hatred against those who are corrupted by sin is most just. The reprobate convinced in their own consciences of the just judgment of God.

4. Exception--viz. that the reprobate seem to have been preordained to sin. Answer. Passage of the Apostle vindicated from calumny.

5. Answer, confirmed by the authority of Augustine. Illustration. Passage of Augustine.

6. Objection, that God ought not to impute the sins rendered necessary by his predestination. First answer, by ancient writers. This not valid. Second answer also defective. Third answer, proposed by Valla, well founded.

7. Objection, that God did not decree that Adam should perish by his fall, refuted by a variety of reasons. A noble passage of Augustine.

8. Objection, that the wicked perish by the permission, not by the will of God. Answer. A pious exhortation.

9. Objection and answer.

10. Objection, that, according to the doctrine of predestination, God is a respecter of persons. Answer.

11. Objection, that sinners are to be punished equally, or the justice of God is unequal. Answer. Confirmed by passages of Augustine.

12. Objection, that the doctrine of predestination produces overweening confidence and impiety. Different answers.

13. Another objection, depending on the former. Answer. The doctrine of predestination to be preached, not passed over in silence.

14. How it is to be preached and delivered to the people. Summary of the orthodox doctrine of predestination, from Augustine.

**Chapter 24.**

**Election confirmed by the calling of god. The reprobate bring upon themselves the righteous destruction to which they are doomed.**

The title of this chapter shows that it consists of two parts,--I. The case of the Elect, from sec. 1ñ11. II. The case of the Reprobate, from sec. 12ñ17.

Sections.

1. The election of God is secret, but is manifested by effectual calling. The nature of this effectual calling. How election and effectual calling are founded on the free mercy of God. A cavil of certain expositors refuted by the words of Augustine. An exception disposed of.

2. Calling proved to be free, 1. By its nature and the mode in which it is dispensed. 2. By the word of God. 3. By the calling of Abraham, the father of the faithful. 4. By the testimony of John. 5. By the example of those who have been called.

3. The pure doctrine of the calling of the elect misunderstood, 1. By those who attribute too much to the human will. 2. By those who make election dependent on faith. This error amply refuted.

4. In this and the five following sections the certainty of election vindicated from the assaults of Satan. The leading arguments are:1. Effectual calling. 2. Christ apprehended by faith. 3. The protection of Christ, the guardian of the elect. We must not attempt to penetrate to the hidden recesses of the divine wisdom, in order to learn what is decreed with regard to us at the judgment-seat. We must begin and end with the call of God. This confirmed by an apposite saying of Bernard.

5. Christ the foundation of this calling and election. He who does not lean on him alone cannot be certain of his election. He is the faithful interpreter of the eternal counsel in regard to our salvation.

6. Another security of our election is the protection of Christ our Shepherd. How it is manifested to us. Objection 1. As to the future state. 2. As to perseverance. Both objections refuted.

7. Objection, that those who seem elected sometimes fall away. Answer. A passage of Paul dissuading us from security explained. The kind of fear required in the elect.

8. Explanation of the saying, that many are called, but few chosen. A twofold call.

9. Explanation of the passage, that none is lost but the son of perdition. Refutation of an objection to the certainty of election.

10. Explanation of the passages urged against the certainty of election. Examples by which some attempt to prove that the seed of election is sown in the hearts of the elect from their very birth. Answer. 1. One or two examples do not make the rule. 2. This view opposed to Scripture. 3. Is expressly opposed by an apostle.

11. An explanation and confirmation of the third answer.

12. Second part of the chapter, which treats of the reprobate. Some of them God deprives of the opportunity of hearing his word. Others he blinds and stupefies the more by the preaching of it.

13. Of this no other account can be given than that the reprobate are vessels fitted for destruction. This confirmed by the case of the elect; of Pharaoh and of the Jewish people both before and after the manifestation of Christ.

14. Question, Why does God blind the reprobate? Two answers. These confirmed by different passages of Scripture. Objection of the reprobate. Answer.

15. Objection to this doctrine of the righteous rejection of the reprobate. The first founded on a passage in Ezekiel. The passage explained.

16. A second objection founded on a passage in Paul. The apostle's meaning explained. A third objection and fourth objection answered.

17. A fifth objection--viz. that there seems to be a twofold will in God. Answer. Other objections and answers. Conclusion.

**Chapter 25.**

**Of the last resurrection.**

There are four principal heads in this chapter,--I. The utility, necessity, truth, and irrefragable evidence of the orthodox doctrine of a final resurrection--a doctrine unknown to philosophers, sec. 1ñ4. II. Refutation of the objections to this doctrine by Atheists, Sadducees, Chiliasts, and other fanatics, sec. 5ñ7. III. The nature of the final resurrection explained, sec. 8, 9. IV. Of the eternal felicity of the elect, and the everlasting misery of the reprobate.

Sections.

1. For invincible perseverance in our calling, it is necessary to be animated with the blessed hope of our Savior's final advent.

2. The perfect happiness reserved for the elect at the final resurrection unknown to philosophers.

3. The truth and necessity of this doctrine of a final resurrection. To confirm our belief in it we have, 1. The example of Christ; and, 2. The omnipotence of God. There is an inseparable connection between us and our risen Savior. The bodies of the elect must be conformed to the body of their Head. It is now in heaven. Therefore, our bodies also must rise, and, reanimated by their souls, reign with Christ in heaven. The resurrection of Christ a pledge of ours.

4. As God is omnipotent, he can raise the dead. Resurrection explained by a natural process. The vision of dry bones.

5. Second part of the chapter, refuting objections to the doctrine of resurrection. 1. Atheists. 2. Sadducees. 3. Chiliasts. Their evasion. Various answers. 4. Universalists. Answer.

6. Objections continued. 5. Some speculators who imagine that death destroys the whole man. Refutation. The condition and abode of souls from death till the last day. What meant by the bosom of Abraham.

7. Refutation of some weak men and Manichees, pretending that new bodies are to be given. Refutation confirmed by various arguments and passages of Scripture.

8. Refutation of the fiction of new bodies continued.

9. Shall the wicked rise again? Answer in the affirmative. Why the wicked shall rise again. Why resurrection promised to the elect only.

10. The last part of the chapter, treating of eternal felicity; 1 Its excellence transcends our capacity. Rules to be observed. The glory of all the saints will not be equal.

11. Without rewarding questions which merely puzzle, an answer given to some which are not without use.

12. As the happiness of the elect, so the misery of the reprobate, will be without measure, and without end.