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Book translated: [Eewig evangelium, of leere der zaligheid: vervat in een na-leezing over de beloften aan de vaderen, wet door Mozes en waarheid in Christus : tot een sleutel der kennis en slot der geschillen](#)

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ETERNAL GOSPEL, Or DOCTRINE of SALVATION,

**Contained in a POST-READING, Over the Promises
to the Fathers, Law by Moses, and truth in Christ: As a
key of knowledge, and a lock to disputes.**

By

JOHANNES VLAK,

Preacher at Zutphen.

The second Edition.

DONAVIT. HOC CÆSAR

t'UTRECHT,

By the Widow POOLSUM, Bookseller, 1708.

PREFACE.

To the practiced, Truth and Peace-loving Reader, Salvation.

If it were not too far a step from the usual path, to publish a Writing not only without any Dedication, but also without preface and introduction; I would have let you, Reader, proceed straightway after the Title, which briefly expresses my purpose, to my remarks, as I have not much, or anything particular to say to you in the beginning. Not that I lack distinguished Names and Friends, to whom I owe public acknowledgment and gratitude, both where the Lord has been pleased to use my service before, and still does now; as I have also been called and requested there: But the gift was too meager and small to offer for such great obligation, and I found myself embarrassed to make so little payment on so great a debt, in which I acknowledge myself to have fallen. With that which I have to say beforehand in few words, I turn to you, Modest Reader.

More than a quarter of a century, I have been a quiet and impartial observer of the disputes and divisions of minds, in the School and Church of our Netherlands; whereof the Lessons, Writings, and sad excesses have been all too well known for so long, and still remain, leading almost to deviation, expulsion, and schism among some, but to the great sorrow of all who love truth and Peace. For I thought, I am of fewer days, and was timid to show my opinion, therefore I let others speak, and the multitude of Years give knowledge; but I found and still find myself not fully satisfied, as well from the one as from the other side of the Brethren; always averse to partiality, and therefore to taking sides itself: for I thought that it was nowhere less fitting than in the matter being discussed, and that between men who are Brethren.

I always made it my work to follow the famous saying, *partes nec facere nec sequi*, that is to say, To make no parties nor to follow them: for the first I was not man enough, and for the second not slavish enough. It is true, I have been advised, to take the journey, as they say, by way of Piacenza instead of Verona, and to kiss Clement's feet; but my heart could not be against my heart, and reject that disposition along with my freedom. I have endured a great deal for this from my youth up, from those on both sides whom it least suited, but, I thank God, it has never moved or estranged me from the love which I thought I owed to the Most Modest on either side, to choose from both what pleased me well. Nor was I so infatuated or blinded by it, as not to see and pass by what displeased me, thus drawing that advantage from it, that I remained true to myself.

For this reason, I have finally thought, having reached some riper years, after so long an investigation, that it will not be found strange that a quiet and peaceful Man also speaks for once, and in his turn expresses his judgment, whether it might bring some benefit to calm the Brotherly strife, and to clarify the truth which is after Godliness. I know well that I inhabit a small house, furnished with

sober household goods; and yet, however weak and defenseless, so much it seems to me I dare still to state, that there is no small fault on either side, which God may reconcile. The great word, of a great Man of this time about his explanation of 1 Cor. xv:29, I shall in some measure make my own: I have long been of the opinion, that hardly anyone, among the great crowd of the most famous Expositors, has hit the nail right on the head, or pulled the right Bell of the house: such is my judgment on many of the current disputes. Or rather, to avoid the reproach, which one can easily get, as if one were arrogating to oneself the mastery of climbing onto the Judgment seat, to judge the thoughts of the Scholars of this century, when one does not say yes and amen to everything, as they have prescribed, I will express myself thus. I esteem the labor of the renowned Men who have gone before, like a rich harvest, reaped by them in the Field of H. Scripture, but nevertheless, not without some weeds mixed in, bound together; also where here and there some good has been dropped, to be gleaned after a Ruth, which is usually left to people of humble condition: I do not esteem my work higher than such a Post-reading.

Certainly, not a little has been gained (for which God be thanked), that the Scholastic Theology, that old leaven of Popery, with all its foolish words and controversial questions, has been further purged and put on the back burner; and that, instead of that half-Ashdodite language, they have begun to teach the children Jewish, to speak with the words of the H. Spirit, and to compare spiritual things with spiritual; whereby the sparks, to search the word of God, have been awakened and become alive in many minds. Thus the All-wise God knows how to bring forth light out of darkness! But alas! it is not yet so well with the Church, our Mother here on earth, that she enjoys the happiness that her children are peaceful in her bosom, and do not clash with each other. It must be confessed, that it is not so much about matters of Faith and Love themselves, as about some difference in the manner of presentation and explanation of texts, and who follows the language and purpose of the H. Spirit most closely and accurately. So that the practice of Peace and Love is lacking, because of the dispute for the right of the firstborn, that is, who shall be the greatest; from this come those tears!

We know but in part, and that part, which one knows, is often unknown to another; if we were not too foolish to become wise, and to light our lamp from that of our neighbors, what an advantage and light God's House would gain from this? To wit, who is so unpracticed in God's word, who does not know how God's manifold wisdom has arranged and served it up. Here one finds milk set out for the weak, there again is solid food for the strong; then we encounter brooks that a Lamb can pass through, presently we come to waters where an Elephant must swim. Were it all milk-food, the full-grown would soon, like Israel of the Manna, be disgusted. Were they also all abysses, who would want to go into the water, it would remain a closed or sealed Book. Therefore the All-knowing arranged it so, that with the light there were also some things hard to understand, so that

(which is wonderful) one never finds a finished work here: there is never a lack of material here, in which judgment, learning, diligence, sifting may be practiced. For certainly all difficult places have not yet been cleared, much is still uncertain, much left for our practice, and more that which we do not, than that which we surely know. So that according to Daniel's Prophecy, in the last days the knowledge of many, who search it, is to be multiplied.

And although all novelties in Religion or interpretation of the Scripture seem dangerous, harmful, and suspicious, when one bends them like a wax nose and interprets them according to one's own explanation, yet it is useful and necessary to strain every nerve to bring light and clarity to the darker and more difficult places of the Scripture in the fear of the Lord, preserving the rule of Faith and text, according to the saying of the renowned Men Spanheim and Mastricht; to which I will add the warning of our worthy Colleague Lomeyer, that one should not cover over the pursuit of advancing through the investigation of the Scriptures with the color of novelty. To this end I use this Lesson, as my line and measuring-rod: He who truly wants to be taught by God, must under continuous Prayers and occupation, set before himself God's word, without adding or taking away, as a rule. To which that well-known word applies: That is never read enough, which is never known enough.

For I see continually, although everyone has this in their mouth, and boasts of it, they do quite differently than they say, partly when they follow their prejudices, and partly, when they follow their immoderate curiosity. Concerning which both I pray God, that he may preserve me, as from very harmful rocks. For, as for prejudices, one knows that they are no less harmful than common. What is more detrimental to the investigation and searching of the Divine truths, than the preconceived and previously adopted thoughts, which one is accustomed to cherish, and from which one will by no means part? One has been taught from youth up, there comes a love for our teachers, and with it a jealousy, as of a Joshua for Moses, against an Eldad and Medad, who also prophesy in the Camp, as if the Spirit had a desire to envy. One has a passion for one's Gamaliel, at whose feet one has sat, to consider the Pharisees the most modest sect, and to support all that they teach, even though from Zadok or Karaites, thoughts just as well cooked might come, it is Samaritan, profane and Heathen; from Nazareth can no good come: how? it is contrary to the tradition, the interpretation of the Kabbalah, and the interest of the sect. This wrong zeal, makes everyone cover the sins and faults in his own, overlook the misunderstandings, praise, support, yes fight for them; with more zeal often, and much further, than was ever conceived by the first Fathers and Finders.

The sad thing about this is, that God's Word and Holy truth itself must suffer for it, be forced, twisted, and violated; because one does not come to be taught from God's word, and thus to be led by God's Spirit, (which David nevertheless judged the means to become wiser than his Teachers) but one takes away the natural

and living sense, and lays a dead letter from one's own brain in the lap of the Scripture, the very mother of the living truth: and what has thus once been said, taught, written, must be maintained to the utmost; everyone wants to be as infallible as the Pope. From this come the difficulties, disputes and schisms, I am of Paul, I of Cephas, and I of Apollos: and who is there who follows that great example of St. Paul, of not preaching men, or being servants of men, not consulting with flesh and blood, not leaning on his own understanding, counting all things but loss and dung for the excellency of the knowledge of Christ, going forth through honor and dishonor, without caring whether Barnabas likes it or dislikes it, withstanding Peter to the face, because he is to be blamed, as one who did not walk uprightly according to the free truth of the Gospel. If anyone wanted to take that path, he would get many hands on his head, and the whole world against him. This makes that so very few are found, who share their free thoughts with the world, as they have drawn and learned them from God's word, having laid aside prejudices; for one does not think enough, that God's word is truth, and that that truth is a shield and buckler. One has no desire for trouble, and to be a target of dispute and contradiction. And to this evil is added a second, namely, the immoderate desire for knowledge, that one is not content with God's word and its manner of teaching; that necessary lesson, to be wise unto sobriety, and not above what one ought to be wise, is all too often forgotten, as also that solemn saying, that, not to want to know what the Supreme Master has not wanted to reveal, is learned ignorance.

What a labyrinth of errors, what a Babel of confusion, what a series of word-strife, foolish and useless questions, the neglect of this lesson has ever and ever produced, and still daily causes, can be unknown to no one who has in any way exercised his senses in the matter of Theology. This weed grows not only in the Fields of Zoar and Egypt, but even in Canaan, and on the acres of the Kingdom of Heaven. And yet if ever true unanimity is to come in God's Church, unity of the Brethren, return of the strayed, discovery of Judaism, enlightenment of the Heathen, I esteem that it will be through the Law, and through the Testimony, without adding thereto, subtracting therefrom, or doing thereto, that is, by avoiding the aforementioned rocks of prejudices, and immoderate curiosity: according to this rule one must walk, if there is to be Peace over the Israel of God. Thus it was understood in the Synod of Dordrecht, where concerning those disputes, one was bound by oath only to God's word, art. x. de Indict. Sess. IV. of which one reads the Form, and how that oath was taken Sess. xxiii. and as that distinguished Assembly so began, so it also concluded with this admonition its rules, not only to feel with the Scripture according to the rule of Faith, but also to speak, and to refrain from all such ways of speaking, which did not remain within the prescribed bounds of the right sense of H. Scripture, and gave cause to wanton wits to criticize or slander the Doctrine of the Reformed Churches. p. 271. That is according to Paul's language 1 Cor. 1: 10. This is what I daily consider in reading God's word, for myself, as not unaware of my weakness, this is what I also propose and commend to others, so

to appear with one's Soul, as Moses with his Tablets, before God, that he may inscribe therein, by the finger of his Spirit, his H. Law and truth. Always ready to bring the understanding into captivity to the obedience of the truth, to give a better and clearer place for all personal wisdom and adopted thoughts, as those who know that we have not yet obtained it, or are perfect, and thus to receive with meekness the word of Salvation, constantly praying for the opening of the eyes, to behold the wonders of God's Law, according to the language of the Swiss Churches, who submitted their Confession to the judgment of the H. Scripture, with the promise, if they were better informed from it, to surrender themselves at all times to God and his word with thanksgiving. Harm. Conf. p. 97. and so also spoke the Churches of Bohemia and Moravia. p. 274. and who can do otherwise?

There is still this remaining, that one should consider this word as perfect, being content with the truths revealed there, and with that manner, in which the H. Spirit is pleased to teach us them, according to the diversity of the dispensation of the times and God's Household with his Church; avoiding not only all curious questions, of which God's word is silent, but also all contrived ways of treating, to which one bends everything, which God the Lord does not or hardly touches upon, at least not so commonly and broadly treated, as if it were the key of knowledge.

I find myself compelled, to the praise of God and his perfect word, to confess, that since I have diligently applied myself to the practice of the proposed, I have found a completely different pleasure in reading the H. Scripture; as also, that the Heavenly truths have appeared to me in a completely different power, so that I have had to say farewell to much, which I had previously accepted as something dear. Of this I have thought it good in the following treatise to give a proof, choosing a subject, which in Theology has always been judged to be of the greatest importance, and for some Years, the main apple of discord, which has been worked out and driven with so much labor; in order to take from it as from a sample, what gleaning remains, if one wants to gather on this field and similar acres, and only choose that which is neat, clear, concise, and unmovable.

The order I have followed is common, and, as I thought, indicated by the matters themselves, so as to explain them aptly, as well as to prove them powerfully, for which purpose we then let such texts and truths precede, which are completely clear and beyond dispute, in order to clarify the more doubtful ones, or those which have some apparent contradiction. Some things, which might be subject to misinterpretation by the ignorant, according to the uncharitableness of the times, I have had to repeat and define rather often, such as what we teach of the Law of Moses, the ten Commandments, and freedom, wherein we, with the renowned Rivetus, follow the opinion of Zanchius, Musculus, and more others, with the same freedom which others have taken to be able to differ, although we also here, in the matter itself, see no dispute at all,

except something concerning the IV. Commandment. For who could deny that not all Commandments of virtue, love of God and of the neighbor, which occur in Moses' Law, in the ten Words, and throughout, are of an eternally enduring nature, and God's right, that he who sins is worthy of death, is as unchangeable as God himself.

What I observe of the Gospel, grace and freedom, is also by no means to the detriment of what some are accustomed to call Law or Gospel, with respect to the matter, but only that I believe to have found, that one does not speak neatly enough with God's word, which by the Gospel understands, the entire Religion, Household, and doctrine of Salvation, after Christ's coming, suffering and glory, as Christ taught it, and commanded his Apostles, and is contained in the Books of the New Testament: which with the renowned Voetius, is the first and almost the only meaning. So broadly I find that word Gospel, that all Christ's Commands, Promises, and Curses, (clearer and heavier, than even occur in Moses' Law) are to be comprehended by it, and not to be separated.

The understanding Reader may please to excuse me some repetitions here; for I would not gladly see freedom abused as an occasion for the flesh, nor would I gladly strengthen those common popular errors, concerning that part of Moses' Law, which we call the ten Commandments: We must here not only guard ourselves against the Manicheans, Antinomians, Socinians and others, showing that we are free from those errors, but also from the Jews, Pharisees, and Labadists, and the contempt which those schismatics show to the Law of Moses, and especially the ten Commandments, without however making ourselves guilty of that ignorance and superstition among us, which ascribes to that part of Moses' Law and God's word, I know not what all, higher honor and privilege, above other parts and Commandments of Moses' Law-book: The one is as much God's word as the other, everywhere the Scripture is alike, and the highest reverence is due.

That I now and then quote one or another Church Father or Teacher, (which I had not intended to do at first) is not because I do not consider God's word sufficient, or need their authority; but, as they say, *ad hominem*: because perhaps others will rather want to understand such from such, than from me; or also; to remove the prejudice of novelty, or singularity, which many have of the old and common, because it appears to them as new and special, of which no one may please to hold me suspect, as if I had such thoughts of myself, that I could contribute something, that would not have been well noted by others also: In any case it is easy, *inventis aliquid addere*, to add something to what has been invented, and why should others not have seen that just as well, as I think I see it clearly, and also to show it?

On the contrary, I hold it for such, and find it daily more and more, that this manner of presentation is much more common than was known to me. Thus,

after the holding of the Honorable Classis, and approval of my writing, I found what had been said to me by one and another, that Professor J. Alting, and Doctor B. Bekker, have similar conceptions of the Covenant of Works, and the ten Words as mine: at least, in my judgment, the reasons which Professor Alting brings against the Covenant with Adam before the Fall, are worthy of note; as also his explanation of Hos. vi: 7. and Gen. 11: 17. in any case it is not defined in the Forms of unity. As I also can find nothing of it with many renowned Theologians since the reformation. Yes, on the contrary, from Henricus Bullingerus I find a treatise cited with this title, The one and eternal Testament of God, and so also falls the language of Calvin on Jer. XXXI: 31,32. *Deum nunquam pepigisse aliud fœdus quam quod initio percusserat cum Abrahamo & tandem consignavit per manum Mofis*, that is, God never made another covenant, than that which he made in the beginning with Abraham: and finally confirmed by the hand of Moses, as also of Pareus *federis naturalis nusquam quod fciam in Scripturis fit mentio*. that is, I do not know that there is any mention in the H. Scripture elsewhere of a covenant of nature. Proleg. in Ep. ad Rom. Ursinus also teaches so, as everyone can see on the 18th Question, so that that freedom is permitted to us here.

Of the ten Words one can find the same and similar served up, among the solid food for the perfect, which that Catechist will see mentioned, in our III. Part. Chap. II. §. 23. p. 185.

The renowned Voetius T. iv. disp. p. 54 relates of a book by Petrus Baro Stempans, Professor of Oxford, published in the Year 1586, where the following stood on the title page; How the Law contains the Covenant of Grace with man and Christ himself, and requires justifying Faith: the same had already in the Year 1580, in a treatise on Faith, proposed such thoughts. At the forefront of his battle order he had placed, I AM THE LORD YOUR GOD. Which words he judged to contain the Covenant of Grace. *Recte*, that is right, said Voetius on that, who nevertheless contradicts the conclusion from it, and does not much praise that P. Baro; although Petrus Martyr in substance says the same, when he judges that those words are the first Commandment, offering the Gospel, and promising Christ: ad Rom. vii. p.n. 222. So also Perkins, *Hac sunt Verba gratuiti federis &c.* that is, these are words of the covenant of grace. Whole clouds of witnesses see in those words, I am the LORD your God, nothing else than the Covenant of Grace, in such a sense as God said such to Abraham, as has been shown by others. See the Answer on the ten Words pag. 306. But the Theology of the foremost Teachers of the Reformation, has so fallen into the background, that if one taught such now, one would fear that they were of the harmful novelties, or a completely unheard-of and unusual proposition for that sort of people, who, not as those dignified Men have done, are accustomed to draw their wisdom from God's H. Word itself, but only to swear by the words of their Master, which is in no way to be praised.

This then is what I consider according to Paul's word and in which I am engaged, wishing that my progress may be manifest. For I cannot deny that I am exceedingly fond of that sort of writings, which, passing over what has been written, add something, either to what seems to have been somewhat overlooked, or some neatness and clarity, to what was obscure, confused or doubtful. I am well assured that in the matters themselves I do not deviate from the Pattern of sound words, being only busy to skip over many new and thorny questions, and to free Theology from them, to commend the simplicity from God's word, to convince from it, as far as possible, in order to thus deliver the Key of knowledge in the best way, wherein if I shall have contributed anything, in the following subject, I give it to the judgment of such a Reader as I address, to be tested. The Lord sanctify us in his truth.

And since according to Church order a Book is subject to visitation and approbation before publication, which our Reverend Classis is wont to commend to the Lords Brethren of Zutphen, I found it good beforehand to place the same in the hands of my worthy Colleagues, to whom, after it had been returned to me, before the holding of the Honorable Classical meeting, for reasons I sent this Letter, which expresses my intention and thoughts yet a little more closely; why I have added it here.

TO THE Reverend, Godly, very Learned GENTLEMEN,

ABRAHAMUS BEKKERUS,

JOHANNES LOMEYER,

ANTHONIUS HOPPENBROUWER,

My worthy Colleagues and Friends, GRACE and PEACE,

Reverend Gentlemen and Brethren.

A few days ago I gave into your hands, and thus first of all dedicated, my written remarks on the Eternal Gospel, under the Promise, Law and Freedom, so that they might be read and examined by you, to the end that the Honorable Classis might receive the report, upon which I intend, God willing, to appeal before that Honorable Assembly, so that they may see the light according to Church order.

They are indeed few pages, but for which I have long applied an unwearied labor with much diligence and Reading, under continuous Prayers and attentive meditations, in order, at least, to consider very accurately everything that occurred on that subject in God's word, so that the first might be wisely linked with the last, and, according to the purpose of the H. Spirit, flow from each other, easily and not forced or constrained, to produce the fruit that I imagined from it and look forward to under God's favor.

I have already exchanged several arguments on this with various people, who have judged it well worth considering and now expect it. In the meantime, I know well how inclined one is, through blind self-love, to cherish oneself, and to consider one's Propositions, which one professes to prove, as mathematically and irrefutably demonstrated, of which the proof is nevertheless often far to seek. Also, he would be wonderfully foolish, if he had lesser thoughts of what he dares to offer to the world: that is human, and this with it, to err. Not unaware of this, I have found it good to request you, upon our Brotherhood, of which our Worthy Colleague Lomeyer has so well and laudably boasted, for your service. Not for understanding and protection where they are too weak, for that would be asking too much, and where they are sound, unnecessary. But that you may be pleased to serve me with your learned and proven judgment. If you have noted anything that might be contrary to the rule of Faith, content, purpose, or coherence of the texts, or otherwise in matters, and therefore should be changed, erased, improved and explained; I declare, not only with the signing of this, but as before the Lord, that it will be most agreeable to me, and that I will make such publicly known and retract it; since my purpose is also to publish it for this reason, to await what proof it can withstand, and consequently what state I shall be able to make of it. He who most accurately points out the abuses will do me the greatest pleasure, and I will be much more ready to bid farewell to

my wrongly conceived thoughts, than I have slowly welcomed them: yes, I will gladly be the first, if under my Eternal Gospel (which I do not know) another Gospel is hidden, which Paul has not taught, to put myself with mine under the Curse and Ban.

If this is too much, then please, Gentlemen, just *More Solito*, that is, according to the old custom, as most books are published nowadays, preserving the freedom to differ, in matters of such a nature, where it has always been permitted, to dispatch it with an advice of *tranfeat cum ceteris*, I will be content with that, and herewith I do not ask as much, as we have already accorded to our Reverend Colleague Lomeyer last Year, and I will gladly do again on all occasions, even if it were over a writing, in which one of you or of the Honorable Brethren of the Classis and mine went against it.

Hereupon I shall, before the holding of the Honorable Classis, where we are wont to be united, and to prevent all gossip, await an open-hearted and Brotherly answer, and after wishing you etc.

Zutphen, April 11, 1683.

J. VLAK.

Hereupon, at the reading of that Article where it was appropriate, I presented the same to the Hon. Classis, who, after having received the report of the Lords Brethren of Zutphen, has permitted its publication, the conclusion being that it may be printed according to Church order, which also without any contradiction has been put into the acts and summarized. Art. 20. Class. ord. 1683.

In the meantime I am and remain obliged, if it shall be found that anything is not well or contradictorily stated, to retract the same according to my promise, if it should be worth the trouble. I end then with the Prayer of Augustine: Lord, may your word be my delight, grant that I may not be deceived in it, and that I may not deceive from it.

To the learned AUTHOR
and instructive READER of this Book.
See there now, Reader, that is writing:
That is called flying on one's own wings:
So one goes straight and right through the Sea.
So did the first Champions of letters,
Who laid Zion's foundations safely,
And brought the ship to a good harbor:
So did afterward valiant men,
With strength harnessed to the labor,
For the necessary New and the certain Old.
So one finds eyes in the darkness,
So the truth gains luster and splendor,
So God's house is built in the light:
So one learns from and with each other,
And worries little about another,
And makes or chooses neither head nor side;
Considers neither the one nor the other so exalted,
To whom all understanding alone is given
Or Heaven's language is fully known.
Thus it befits us, VLAK, to speak right out
The virtues or faults of the Brethren,
In the right understanding or misunderstanding
Of God's consecrated Holy Scriptures.
That makes true friendship endure:

That is the freedom of our Land
And Church; which is one in the foundations
To which hand and mouth have bound us;
Which recognizes no infallible human language
Or masterful authority;
Nor weans itself from the one,
Only to fall into another malady.
I praise, Friend, your better judgment;
And see from it even greater advantage,
However dear that freedom stood me
With people of old or new sides,
Of, or for whom, I had to suffer;
To whom I bound myself in friendship;
But never in all things to their opinion:
Much less to all the boisterous turmoil
That carries everyone's puppet to the altar.
Who disapproves of that evil, let him read these pages.
Who seeks more clear explanation?
Here truth is simply asked for
The one argued against the other,
Regardless of by whom it was professed,
There God goes before all reason.
That concern made VLAK write so concisely:
Quite unconcerned for Brothers' quarrels,
As long as the Father so understands it,

And Mother's tongue is not corrupted,
The Brotherhood is not slandered,
And blessing has place against curse.
This you do, VLAK. Thanks for your writing,
Your name shall remain deeply written,
In the ETERNAL GOSPEL-BOOK.
B. BEKKER.

**ON THE ETERNAL GOSPEL,
Of the Reverend and Most Learned Man
D. JOHANNIS VLACK,
Pastor of the Church of Zutphen.**

When the first Adam plucked the fruit from the forbidden tree,
Alas, he lost the entire human race.
The second Adam willed to rescue the fallen state of things,
He frees the human race from death.
This Gospel God first brought into the world,
And the ancient Fathers sang this to their sons.
Whatever Moses handed down in the secret volume,
What, if not true joys from Christ, do they teach?
And the same forerunner, Janus, pointed with his finger,
Seeing both what is behind and what is before.
The morning star dissipates the dark shadows as the clouds recede,
And has brought forth the day with a shining chariot.
He who holds the depths of the Stygian lake, the King, envies
And corrupts such great joys with various darknesses.
But you, Flacciades, shining forth the lamp of the divine word,
Dispel the darkness and the deceits:
Whose soul-stirring thunders of the tongue Usipes admires;
O praise and glory of our choir!
Come then, you to whom the care of the sacred flock is entrusted,
Pay attention to such words.
There is no safety in war, let raging Enyo cease,

And may good peace, though late, look upon us!

JOHANNES LOMEJER,

Pastor of the Church of Zutphen.

Scripture passages that are dealt with or somewhat explained.

INTRODUCTION,

Comprising the proposal of the Doctrine of Salvation or the eternal Gospel; and general principles, foundations and division of the following treatise.

§. 1. The eternal Gospel. The end and purpose of the Holy Scripture, is to instruct the sinful man unto salvation, through faith; which is in Christ Jesus; to the praise and glory of the Divine mercy and majesty. Rom. 1x: 23. Eph. 1:6, 12, 14.

§. 2. Purpose of this treatise. Since my purpose is to elaborate this proposal, and to set nothing contrary to it, nor to tolerate it, I make a beginning of it here; as being the only firm foundation on which all truths of the whole religion must be built; wherefore it cannot be unprofitable to explain and expound the same somewhat more closely.

§. 3. Definitions necessary thereto. The matters, comprehended in this proposal, are so clear, and of such a generally accepted truth, that nothing else will be necessary for it, but to pay attentive heed to the representations of the same; as they are explained in the Holy Scripture: to wit.

§. 4. Of salvation. Salvation is that perfect state, which consists in the forgiveness of sin, enjoyment and communion of God, as the highest good, to which the sinful man, who was separated from God, being accepted through Jesus Christ, through faith, is brought again, to glorify God therein. Ps. xxxii: 1,2 Luc. 1: 77. Math. 1:21. Ps. xxxi: 12. Livil: 20,21.

§. 5. Jesus Christ. The Lord Christ Jesus, is the only perfect Redeemer and Savior of all who go to God through him, and thus yesterday and today the same, and in eternity. Act. 1v: 12. Heb. VII: 25. X111: 8.

§. 6. The sinner. The sinful man, is man considered as fallen, that is sinful, guilty, worthy of death and damnable. Gal. 111: 22. Rom. 111: 19, 23. v. 12, 18. 1 Cor. xv: 21..

§. 7. Faith. Faith consists principally in the embracing of that faithful saying, which is worthy of all acceptation, that Christ came into the world to save sinners, of whom a believer, laden with his sins, acknowledges and feels himself to be the chief. Joh. 1: 12. 1 Tim. 1: 15. Math. II: 28.

§.8. God's honor. The Revelation of God's Mercy in the salvation of the Sinner, so wonderfully joined with his righteousness, is the end and purpose of the holy Scripture, which it has as its principal chapter; to teach of and thereto. Eph. 1:6. Rom. 111:25, 26. 2 Tim. 111: 15. Joh. xx: 31. Rom. x: 4.1.16.

§. 9. The holy Scripture. The holy Scripture is the word of God, written by the Spirit of God by holy Men, contained in the Canonical books of the O. and N.

Testament; to instruct us perfectly unto salvation. 2 Tim. 1: 16. 2 Pet. 1: 20, 21, 22. Jes. VI: 20.

§. 10. Common truths. To these definitions, we shall add some faithful propositions, as *axiomata*, worthy of all acceptation by all Christians who have reverence for the Divine word; such as these following: 1. The whole word of God is of an infallible truth and Divine authority. Joh. xvii. 17. 2. And since no truth can be contrary to truth, there is in it no true contradiction. Joh. 11: 21. 5. 6. 3. Therefore against a truth, which is clearly shown and proven from that word, to the conviction of the Conscience, nothing can be brought in from that word, much less from the Apocryphal books, traditions, Philosophy and human wisdom, that would weaken, or take away the proven truth. 4. Consequently all obscurity and apparent contradiction must be enlightened and taken away by that which is clearly shown. 5. That must be judged to be clearly shown, which is proven to flow from the force of the words, considered in their connection and coherence, and what the force of the words, and comparison with other places and ways of speaking brings with it.

§. 11. Request. This alone shall be my *postulatum* and request, that I may be free (all word-strife, questions or propositions, which God's word does not touch upon, being passed over) to suffice with clear presentations, as the holy Spirit expressed and treats them; and as they are comprehended when considered in their force and emphasis.

§. 12. Consequences. Of the consequences, and *porismata*; which flow from this we note only these, as serving our purpose. Definition of Theology. 1. That Theology therefore must be described and considered, as the Doctrine of truth, and the faith of the Scripture concerning the salvation of the sinner, through Jesus Christ. So that all the disputes of the Schools, whether it be an understanding, knowledge, wisdom, prudence, or art, are completely unnecessary: since it is properly a *habitus fidei*, a habit of faith, from the hearing of the doctrine of God's word, Rom. x : 17.

§. 13. And religion. Likewise flows 2. from our proposition, how the true religion is to be understood, as that re-unification of the separated sinner with God, through the Mediator Jesus. So that all that occurs in the treatment of the same, has its respect to God, Man, and the Mediator, who reconciles and unites again the separated man from God, with God.

§. 14. Main parts of the same. From this then is further to be gathered 3. from what the true religion is to be known, and what chapters in the same are necessary to be believed and practiced, and how each part occurs there, to wit: God the Lord appears there, not so much as the object of our science; God. but as the final end and highest good of our enjoyment. Specifically in his mercy, tempered with righteousness; and therefore to be known and noted by us as

such for first necessary. The man appears there, as the subject, that by sin is separated from that highest good, and lacks the glory of God; whose Fall, Misery and wretched state, in the second place must not only be known thoroughly, but must be mournfully lamented. The Lord Christ, thirdly, appears there, as the only Mediator, who makes these two, one, and reconciles man with God again, redeeming from sin, the cause of all evil; who therefore, must not only be known as such, but also embraced and accepted with faith, yes desired, esteemed and honored with a hearty love.

§. 15. Reconciliation. Consequently follows further from this 4. of what weight and necessity the chapter of this doctrine is, that shows the sinful man the forgiveness of sin and reconciliation with God, in whose knowledge and enjoyment the Scripture places salvation Luc. 1: 77. so that the thorough understanding of the same, and of God's various *Economia* or dispensation concerning it, must be considered, almost, as the one thing necessary, and that which comprehends all in itself.

§. 16. Division of the treatise. This, being for now our purpose, then clearly shows us the way, which we must take in this treatise: namely, First to consider man as created righteous and become sinful, and God as forgiving in Christ. 1. Under the Promise before the Law, 11, under the Promise with the Law, III, and under the Truth and Grace after and without the Law. In explaining which chapters, we esteem the key of knowledge to consist, to easily open the door of all true Theology.

§. 17. And proof of the same. This division the matter itself gives, and God's word expressly makes known several times; See Gal. 111: 17,23. Rom, v: 13,14, 20. and 111: 21. Heb. VII: 11, 12, 28. The Jews make a similar division in their Talmud, God. Sanh. c. xi. from the saying of a renowned Elias among them, two thousand years desolate and empty, two thousand years Law, two thousand years the Messiah: see Hoornb. c. Jud. lib.2.p. 180. Effen. de fad. Euan. §. 25, 31. Koelm. Best. pag. 118. §. 10. For the first time is of the Law, the second under the Law, the third under Grace, says Augustine Ep. CXIX. c. 562. The Conf. Helv. or Swiss Confession of Faith, art. xi. distinguishes all believers of all times, that they have been, before the Law, under the Law, and under the Gospel. At any rate, no other division occurs to me, which is so simple and clear, of so great advantage and use, to clearly comprehend the matter and various dispensation of the Divine wisdom, in the salvation of the sinner. Finally, which is so expressly set down in God's word, and generally accepted, why we gladly choose it.

The I. PART,

Of the Divine dispensation and revelation of Salvation, to the sinful man, under the Promise before the Law.

CHAP. I. Observation of man before the Fall, created in God's image, and the root of the whole human race.

§. 1. Purpose of Scripture on the state before the Fall. If we attentively consider the truth and narrative force of what has been said of the purpose of the Scripture, it will not seem strange nor wonderful to us that God's word is so brief in describing to us the state of man before the Fall, relating only a few things concerning it: For the Scripture does not have as its purpose to describe the glorious state of innocence and righteousness or God's image before the Fall; but to show the fallen man his restoration to Salvation.

§. 2. Brief. For what great benefit can it be to us sinful men to know how that state was before sin, which in any case only lasted for a very short time and was enjoyed in possession only by the first man, and by us his descendants not at all except in his loins.

§. 3. Yet necessary. Nevertheless, that little that Moses leaves us and the H. Spirit elsewhere thereafter touches upon and explains, we believe is not useless or trivial, but of great importance, both to justify God in his dealings, and to humble ourselves under God, and to count Christ's grace so much more precious, as the salvation is greater that we have in him, above what we have lost in Adam.

§. 4. Curiosity to be avoided here. And for this reason we cannot much approve that manner of doing of those who are so exceedingly broad here, where the H. Spirit is so brief, and with it so curious, in the treatment of questions and matters of that state before the Fall; God's Covenant with man, its Laws, Conditions, Promises and threats, Rules and Sacraments, and what not? Which the H. Spirit under those expressions does not even touch upon, and all so broadly, that one might doubt whether our first Father was in that State for so long a time, that he could have considered all such, and brought it to his mind.

§. 5. Creation of man. We, following Moses' footsteps, will be brief on this, and only note that in Gen. 1: 26, 27. mention is made of God's saying, Let us make man in our Image and after our likeness, And God created man in his own image in the image of God created He him, male and female created He them: This creation is described more closely and broadly, both of Adam Gen. 11: 7. and of

Eve out of Adam Gen. 11: 21-23. Upon which, as upon everything, that approval also applies Gen. 1: 31. And God saw everything that he had made, and, behold, it was very good. The Preacher, considering this well, says, This only have I found, that God hath made man upright. Eccl. vii: 29.

§. 6. In God's image. This upright goodness was situated in God's image and likeness, in wisdom, holiness and righteousness; to which Paul's expressions in Col. 111:10 and Eph. IV: 24 refer. And the same was necessary for the dominion over all that God subjected to them Gen. 1: 26, 28. and to obtain such approval that God would rejoice in him, as in his work; besides that this same image showed itself so wise and holy, as is commonly judged, in the naming of all things, Gen. 11: 19, 20. The knowledge and reasoning of his Eve, in that nakedness without shame, Gen. 11: 23,24,25. even also in that desire of the eyes, desire for wisdom, to be like God; on which the Devil tempted: Gen. 111: 5. And finally in those few remnants of what of God is still knowable in us; that knowledge of his Law, and the work of the Law in the heart, as one commonly observes from Paul, Rom. 1: 19, 20, 32. and 11: 14. 15. from which the perfection of this image itself can be established; although all these proofs are not equally clear.

§. 7. Matters to be noted before the Fall. What is now further described of that State of Adam and Eve before the Fall is: 1. That Adam was first created alone and brought into Eden, Paradise. Paradise, to keep and to cultivate it, Gen. 11: 8,15. where he was shown the Tree of life and given the prohibition not to eat of the tree of the knowledge of good and evil. Under threat of death. Furthermore, God brought to him the animals to be named by him, whereupon he fell into a sleep, by the doing of the Lord. The Marriage. 2. Thereupon the Woman was created for Adam; for God had said, it is not good that the man should be alone, I will make him an help meet for him; as happened, from one of his ribs, built into a Woman, brought to, and known by Adam, as taken from him, and united with him, Gen. 11: 18:21, 24. hereto belongs Mal. 11: 14,15. and Math, xix: 4, 5, 6: Where the Lord Christ considers the institution of Marriage as given by God in the beginning so, and that those two are one. 3. And all men from one blood. to these two belongs the command and blessing, be fruitful, multiply and fill the earth Gen. 1: 28. as it was created not to be empty; but to be inhabited Jes. xlv: 18. wherein that purpose of God reveals itself, to bring forth the whole human race from one blood. Act. XVII: 26.

Consequently 4. the H. Spirit teaches us to consider Adam, not only in himself, but as the head of all men, and all men comprised in his loins. And Adam noted as the head. Rom.v: 12, 19. 1 Cor. XV: 22,49. In the same way as Paul speaks of Levi, Heb. VII: 4. and 10. and of the believers in Christ Rom. v. Which observation that we are so naturally comprised in Adam and so counted by God, is absolutely necessary, for the understanding of original sin and the redemption from it, as will subsequently appear.

§. 8. The Prohibition. To these two now belongs the command not to eat of the tree of the knowledge of good and evil, confirmed with the threat of death Gen. 11:17. 111: 3. and this deserves somewhat closer consideration.

§. 9. Not of the Tree of Life. It has pleased the Lord to give Adam in the garden of Eden, that is Paradise, freedom to eat of every tree of this Garden Gen. 11: 16. among which was the Tree of Life in the midst of the Garden, which naming is of emphasis, as can be seen in Gen. 111: 22. including a life in eternity to which refer not only those expressions of Paradise for the third Heaven and state of blessedness, Luc. XXIII: 43. Rev. 11: 7. XXII: 2, 14, 15. for the salvation that Christ restores and gives back to us like God's image: of which above.

§. 10. But of the knowledge of good and evil. But beside this was the Tree of the knowledge of good and evil, which appears to us in itself as a tree good for food, and a delight to the eyes Gen. 11: 17. III: 6. the old Serpent has wrongly interpreted that name, which otherwise in itself meant nothing else than that that tree, with respect to God's prohibition, was for the knowledge of the good, when the same was obeyed; for to obey God is good, Mich. VI: 8. I Sam. xv:22. and of the evil, when the command was transgressed and not obeyed; whereby the sinner became guilty of the evil of punishment that follows sin, and was threatened with the prohibition, according to the nature of all laws and commandments Rom. III: 20. VII: 7. Jer.II: 10.

§. 11. The command was purely positive and free. This command was purely of God's arbitrary will and pleasure, as a test of man's obedience, submission under his God, Lord and Creator, of which man could not be ignorant: this being God's right, and his obligation to him, belonging to his nature and God's image in him, to have to obey whatever God commands him.

§. 12. Threat of death. The threat of death to the transgression taught, First, that the man was by no means subject to death as long as he remained free from sin, wherein 2. was included an implicit promise of continuous life in the favor and communion of his God, for which the eating of the tree of life, as long as he did not sin, served him as a seal of that hope, which power and freedom only sin took away, as can be seen in Gen. III: 22, 24. compared with Rev. VII: 7. XXII: 14.

§. 13. Promise of life, and nature of the same. It is partly a matter of dispute and reasoning over the source of the promise of life, whether it flows from the Divine goodness, completely free and unbound, when man had obeyed all that he was obliged to do Luc. XVII: 10. Or whether the knowledge of the same was imprinted by God with his image in the Conscience of man, as flowing from that goodness, which God cannot deny, teaching him to expect a life free from all natural weaknesses, to be enjoyed perfectly eternally? Is a question of no small consideration and weighty reasons on both sides, into which we will not enter: for what is the use of that dispute and other questions of that kind, where sin

closes the door of the garden and the way to the tree of life, giving place to the death that was threatened. See Witzii OEcon. Fæd. lib. 1. c. IV. §. X. XXII.

§. 14. Threat with death, God's right. But concerning the expressed threat of surely dying. This we must acknowledge as the wages of sin and the nature of God's right, that those who do such things are worthy of death: so that God by no means holds the guilty innocent; the more because he had expressly threatened man with it. Gen. 11: 17. and III: 3. under which death is clearly meant all death, spiritual, temporal and eternal, the deprivation of that life in eternity, of which God spoke Gen. III: 22. compared with Rev. XXII: 14, 15. as will appear more fully in the sequel, that it not only concerned Adam and Eve for themselves, but also for their descendants, as the observation above and the outcome has taught that the understanding of the flesh does not well want to submit, but who are you, O man, that replies against God?

§. 15. Free will and power of man. And thus far the holy Scripture goes to instruct us of the state of man before the Fall, broadly enough for its purpose; as we can clearly see from it the power of man to obey God's command, if he had willed: indeed, to make us see such, hardly a clearer proof could have been given than such a command.

§. 16. Unnecessary questions. I cannot therefore imagine what is the use of that headache, for what purpose the Sabbath was given to Adam before the Fall, and all those thoughts about the human race, if Adam had remained standing, also if and how then the Son of God would have come? etc. Moses passes over all this, although we know that Adam's work of the law in the heart was sufficient to teach him the love of God and of the neighbor, and that his wisdom was so great that he from those principles would have been able to deduce all moral duties perfectly according to all occurrences of cases, which all belonged to God's law and enjoyment of God's love and communion, without precisely determining that this was in substance the same as the ten words: whose Letter before the Fall hardly came into consideration; as you shall not kill, steal, commit adultery etc.

§. 17. No Covenant of works before the Fall necessary to be noted. But I cannot understand that it is necessary to consider man before the Fall to be in a covenant with God, which is called the covenant of works, which would be repeated in the Law of Moses and whose conditions and commandments would be contained in the ten words, at least when Lev. XVIII:5 and Deut. XXVII:26 are added: if one shall have done it, live; otherwise cursing and death. To which Paul would refer in Rom. x. and Gal. III. and many more other places. I must confess that I am not so enlightened as to be able to find such a Covenant of works before, or a repetition after the Fall: at least the H. Spirit does not use that expression, neither there nor elsewhere; as we in the second part in the sequel will show that the above mentioned texts do not speak of a Covenant of works,

wherefore we do not count that manner of conception and expression as Scriptural and necessary, and therefore pass it by, as Moses does here.

§. 18. Hos. vi. 7. answered. That perhaps a simple person might bring up here the place Hos. VI:7. But they have transgressed the covenant, like Adam. Consequently Adam was in a covenant Huif. K. B. pag. 54. and 68. To which it is easy to answer. 1. Adam is not always the proper name of the first man, but often the common name of all men. See but Gen. 1: 26, 27. Ps.xxxix:6. every man; So faithless and deceitful have they been, as all men are Huif.2. de D. p. 51. Lens. but suppose Adam denotes here the first man; yet the H. Spirit says no more than that they have transgressed the Covenant and the Law, Hos. VIII.1, as Adam the Law which he had received; it being not uncommon in God's word that the word Covenant is often taken for the Law, the Part taken for the whole, Cocc. de Fæd. 3. Thirdly, also there is in any case not that expression of a Covenant of works, as it is called.

§. 19. Be that as it may, by sin it is broken. And suppose, there had already been such a Covenant of works with Adam that is established before the Fall of Adam (about which I will not dispute with anyone here), that has with sin been broken, nullified, and rendered utterly powerless from which to hope for life, just as it is also impossible that God would again offer such a Covenant to a sinner, that he, without forgiveness of sin and satisfaction, should live from works, as he, being a sinner, lies under death and the curse; in which I believe the orthodox are in agreement. *Coccej. animadv. ad 83. quest. §.33. Hoc si Deus diceret peccatori se ipsum abnegaret*, that is, if God were to say that to a sinner, He would deny Himself. c. again ad quest. 63. *Ita antiquatum est fædus operis ut renovari non possit*. The covenant of works is so abolished that it cannot be renewed. *Witzii OEcon. l. 1. C. IX. §. XX. Huisinga K. B. 1. d. p. 156.*

§. 20. This observation will give us much light on many, otherwise difficult, passages concerning the Covenant, and will be of great service in setting aside many unnecessary disputes that are conducted among the Theologians concerning this Covenant, its repetition, and abolitions; on which the peace of the Church is not a little dependent, that they may one day cease, to which we will gladly devote our thoughts. It is very beneficial to bypass this Covenant.

CHAP. II. Adam's sin and Fall, and all men concluded under sin and death.

§. 1. Before we come to the Promise made to man after sin, it is necessary to consider how sin entered into the world. The sin, Its origin.

§. 2. Adam before the Fall was indeed righteous and very good, but finite and changeable, a Creature and not God: he could give place in his thoughts to the temptations of the Devil and thereby be tempted and led astray, as happened

according to God's counsel and with His permission; as is described in Gen. III. first with respect to Eve, then of Adam: she took of its fruit and ate, and also gave to her husband, and he ate.

§. 3. When that sin entered into the world through the first man, and on what day the state of righteousness ended, Moses does not record, but the Lord Christ teaches us that the Devil is a murderer from the beginning. Joh. VIII:44. I know well that there are those who with much ado maintain that the Fall happened on that very same sixth day of Creation; others guess that it was the tenth day, later the day of atonement: There are those who leave it undetermined. When and on what day the first happened.

and only establish that all that is recounted in Gen. II. required more time than just a part of that sixth day, as we also judge. And to add our own thoughts here:

§. 4. We maintain: 1. That this deed was short, and the Fall in the beginning, Joh. VIII: 44. but not, however, on the same day; which God concluded with the approval of all things. Gen. 1:31. Not on the sixth day.

§. 5. 2. Also not on the seventh day, on which God rested, refreshed Himself and rejoiced over His works, yea, which He blessed and hallowed. Which would not be fitting for a day when the Angels had already become Devils, and man had become sinful, and the earth was subjected to the curse and vanity for man's sake. And this we believe to be certain enough. Also not on the seventh.

§, 6. To now add our conjecture: the eighth day, being the first of the second week, and through sin the first of the sorrowful work days, was perhaps the day of the Fall. Our considerations hereof are these. Because it comes so near the beginning, yea, is the first day that one can set with any appearance of truth. Because it was later made the day of Circumcision, which had to be the eighth, Gen. XVII:12. Lev. XII.3. Joh, VII:22. He who considers the power of that sign and seal of God's covenant, man in the Foreskin, dead in sin, the Circumcision and cutting off of sin in Christ, in whom is our life Gen. XVII. Rom IV. Col. II. so precisely set on that eighth day, is it entirely strange to think that that day was the first of sin and of Death, and through the promise of life again from the dead? But perhaps the eighth, and why?

Perhaps that is also why Christ rose from the dead on that eighth day, the first of the week, without which we would still remain in sin and death. I Cor. XV. d. And we pass by other observations of the feast day after the Sabbath, on which one had to wave the Sheaf; of the feast of the Firstfruits, also on the first of the week; of the eighth of the Feast of Tabernacles, and the like; we have wanted to offer this for consideration because it brings some light to the interpretation of Moses' account in Gen. II. of God's rest on the seventh day, and the blessing and hallowing of the same. And why the animals are unclean for seven days. See

Gatak. Cinn. Lib. 2. c. 2. pag. 192. as also Witzius OEcon. Fæd. Lib. I. c. VII. §. XX. &c. who treat this question at length.

§. 7. The Holy Spirit describes the first sin so clearly and so extensively in Gen. III. that we have not a word to add to it. How that sin has now come to all men, for that one need not seek (as Augustine so well says Lib. 1. cap. 28. de Nupt: & Concupisc. against what was objected to him by Julian) a narrow crack in the creation of the Soul, the formation of the Body, the procreation of man; see there a wide door. First, and Original sin. "Through one man sin entered into the world, and death through sin, and so death passed upon all men, for that all have sinned" Rom. v: 12. &c. Those who understand but a little Greek, let them compare Paul's manner of speaking with that of Epictetus at the beginning of his Enchiridion, they will see clearly that this manner of speaking "in whom" means, in whose power and ability it was that all men have sinned: at any rate, Paul clearly teaches there that Adam's guilt comes upon all men to condemnation, in the same way as the righteousness of Christ becomes ours to righteousness of life, and with this imputed guilt comes the consideration of that inherent depravity, by which we are as incapable of good as we are inclined to evil: So that the imagination of the thoughts of the heart is only evil continually, as Gen. VI and VIII. state. Paul works this out so forcefully in Rom. I. II. III. and throughout; this chapter of doctrine is also so proven and defended against Pelagian thoughts, daily experience showing this all too vividly, that we have nothing to add thereto. Rom v.12. eph, hoo.

§. 8. We only wish that the right consideration of this depravity might cast down the proud thoughts of man, and bring him to a thoughtful introspection, how he so completely misuses the remnants of God's image, right, and law in him, abusing the truth, which is knowable of God, and holding it in unrighteousness, when he knows that those who do such things are worthy of death. Having still retained such bare power and choice, as not to live as he daily does. Usefulness of this consideration.

§. 9. Thus his condemnation is righteous, and he is inexcusable, whether he be considered as having sinned without the Law, like the Gentiles, or as having sinned against the Law, like Jews or Christians, who enjoy the revelation of God's word: Let one look at the whole World, fallen from life, deprived of God's glory, concluded under sin, and guilty of the curse to damnation. The whole World condemnable.

§. 10. If one now considers the consequences of the committed sins, even immediately in Adam and Eve, the shame over their nakedness, the fear that makes them hide and run away from God their Lord and Creator, the conviction that God brings, the punishment He lays on Man and Woman, to eat bread in the sweat of his face, to bear children with sorrow, the curse of the Earth, Paradise closed, and man barred from the Tree of Life, and returned to dust: All

this affects and strikes our first parents so that all their descendants bewail the same, which proof is as clear and powerful as can in any way be required. Consequences of sins.

Thus was man, before the promise came: to the discussion of which we now proceed.

CHAP. III. Of the Promise of Salvation in Christ; or Salvation under the Promise, from Adam to Noah.

§. I. Although Adam, thus fallen, in his shame and fear, might have brought to mind that all thoughts of salvation were not cut off from him, so that from the divine all-sufficiency and all-wise omnipotence a means could not spring forth to find a restoration for the exercise of His mercy, without violating His justice; as also that all hope was not lost, with respect to God's goodness, long-suffering and forbearance, whereby the punishment of death itself had not immediately followed upon sin; Finally also the consideration of the structure of the World, the Earth to inhabit, commanded by him to be filled through procreation, and thus not created in vain Isa. xlv: 18. Ps. lxxxix: 48. Yet it seems that the grasp of God's justice, and the terror of the threat, and the guilty Conscience had filled the heart and gained the upper hand, to fear and flee from God, at a loss with himself, until God Almighty out of His love for mankind, out of pure grace, calls out the Promise, with such temperament that nevertheless the guilty one is not held entirely innocent: as has already been noted, from the consequences of sin in Adam and his Descendants, and will further appear from that which concerns the promise of restoration. Adam's condition after sin before the Promise.

§. 2. That which God promises to Adam and Eve, now become sinful; is Christ the Seed of the woman, the only cause of all redemption and salvation, yesterday and today the same and in eternity. Christ promised.

§. 3. Although this promise remains unchangeably the same, until Jesus Christ Himself comes to fulfill it in the fullness of time, it is nevertheless certain that God the Lord has often repeated, further expanded and explained the same Promise, and thus administered it differently; first from Adam to Moses before the Law, and thereafter from Moses to Christ with and under the Law, which makes a great difference. Many times and in many ways. *Essen. de Fæd. Euan. §. xxv.*

§. 4. The first period from Adam to Moses before the Law can again be suitably distinguished. In the first Promise from Adam to Noah. Thereafter the repetition of the same to Noah, until Abraham. From Adam to Moses.

And then thirdly in the expansion and confirmation to Abraham, the Father of all Believers, until Moses.

§. 5. The first consideration of the proclamation and administration of the Promise begins in Paradise and lasts until the Flood. This is that Proto-Evangelii Gen. III: 15. "And I will put enmity between you, and between this Woman, and between your Seed and between her Seed: it shall bruise your head, and you shall bruise his heel." Gen. III; 15.

§. 6. We consider this promise to have been the foundation of salvation for that time, the first stone upon which the further Promises, which are all yea and Amen in Christ, were afterwards built, the Fountain and Source from which all spiritual blessings flowed; yea, everything came forth that belonged to this life and to godliness, not only of this, but also of the life to come. The Source of all Promise.

§. 7. That this Promise speaks of the Messiah, the Lord Christ, of His victory and annihilation of the power of the Devil, through His suffering and death, and thus of the Sanctifying and Redeeming, also of His own, His Seed, which He would see, is so well and so powerfully worked out and to be read in our language, that we find here nothing but a finished work. Content of the same.

§. 8. That Adam also understood the meaning of the Promise, and instructed his descendants thereof, cannot be doubted; for what comfort could he have derived from it if the meaning were not understood? Why would God the Lord have given it to him and spoken it, if not to be understood? Why it should not seem so strange, what is brought forth concerning that from the account of Moses. Understood by Adam and subsequently.

First; when Adam, after receiving the Promise, calls his Eve, who was to bring forth the promised Seed, the Mother of all Living, Gen. III:20. That is, of all that from death would be brought again into and unto the life that is in Christ. Which has been noted by Fagius, Usserius, and subsequently by others, that this was done by Adam in consideration of the promise. Eve the Mother of all Living.

§. 10. Secondly, that Eve, bearing Cain, said, "I have gotten a man from the LORD," as if she thought she had brought forth the Messiah. See our explanation in the margin on Gen. iv: 1. n.4. Cain.

§. 11. But especially, thirdly, what is noted of the Sacrifices, in which as in types the Lamb was slain from the foundation of the world, Rev. xiii: 8. which Paul notes that Abel offered by faith, so that he obtained witness thereof, that he was righteous. Hebr. xi:4. A clear proof that God the Lord has instituted and required the Sacrifices, without which institution it would have been nothing other than self-willed Religion, wherewith the shedding of blood of Abel's offering, what else was it than a sign of the death of another in his place, for the forgiveness of his sins, which did not happen without the shedding of blood; from whence also was obtained that testimony of righteousness, that is, forgiveness of sin, and a living and speaking, even after DEATH, Gen. IV. Heb. XI: 3. I Joh. III: compared

with Luc. XVIII: 13, 14. The conjecture of Cloppenburg is noteworthy, that those coats of skins might well have been taken and given to Adam and Eve from the Sacrifices; Gen. III: 21. Lev. VII: 8. as a symbol of the covering of sin, Rev. III:18. But this we leave in its value. Sacrifice.

§. 12. The example of Enoch walking with God, and taken away by the Lord, in which Paul notes a faith of one who comes to God Heb. xi 6. and believes that He is and becomes (that translation, I think, the original text demands) a rewarder of those who seek Him, shows very clearly that the Believers of that time understood the power of the promise in such a way that God the Lord wanted to be their shield and reward, favorable and gracious, to forgive their sins, and to admit them to His fellowship, without which forgiveness their boldness to walk with Him would have been cut off. Enoch. Besides that in that taking away of Enoch, without seeing death, is a type of the blessed immortality and eternal life, to be expected hereafter after death by virtue of the Promise.

§. 13. It will not be necessary to add here the hope which Lamech had of his Son Noah; saying, "This one shall comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed." Gen. v: 29. Which fits no one but Christ, who gives rest to the weary, and alone delivers from the curse, that Lamech said of Noah, driven by a higher spirit, so that he regarded him as a type of Christ, and what God would work through that Preacher of Righteousness. The name of Noah. Gen. v:29.

§. 14. So much is clear from all this, that the believing Fathers, in the first Promise, sufficiently saw God's meaning and purpose and instructed their children concerning it. Moses is content to give us the substance thereof, which contains everything briefly, and from which it was not difficult to extract everything, as was then sufficient for salvation. conclusion.

CHAP. IV.

The Promise, as it was extended to Noah, until Abraham.

§. 1. Of Noah it is explicitly stated that he found grace in the eyes of the Lord, that he was righteous and perfect in his generations, and that he walked with God. Gen. vi:8, 9. All of which are blessings, flowing from the promise of grace made in Christ, as has already been shown and proven in Enoch's example, that without which the forgiveness of sins could have no place, upon which the benefit of grace unto sanctification follows, by virtue of which he was righteous, and walked with God. Noah.

§. 2. However, this is peculiar to Noah, that God the Lord says to him, "but with you I will establish my Covenant, you shall go into the Ark" &c. Gen. VI: 18-22. As Noah did, according to all that God had commanded him. He who compares with this what Peter and Paul testify of Noah, that Preacher of righteousness,

how the Spirit of Christ was in him, through which he preached the Gospel to the spirits and the dead (in Peter's time), the first world, living so sinfully in Noah's days; who regards the Ark, which was such a notorious example of Baptism, our antitype, of what salvation in the waters signified. Building the Ark. He built it by faith, so that he thereby became an heir of the righteousness which is by faith. I Pet. iii:20. and Heb. ii:7. whoever carefully considers all this, can in no way doubt his saving faith in the promises and the salvific fruits thereof.

§. 3. Nor should one overlook what the Holy Spirit records of his pleasing Sacrifice to God, of clean Beast and Fowl, so pleasing to the Lord, that He declared His intention that He would henceforth no more curse the Earth for man's sake, although the imagination of man's heart is evil from his youth. To which God refers in Isaiah when he says: "With everlasting kindness I will have mercy on you, says the Lord your Redeemer: For this is to me as the waters of Noah, when I swore that the waters of Noah should no more go over the Earth, so have I sworn that I will not be angry with you anymore. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from you, neither shall the covenant of my peace be removed, says the Lord who has mercy on you;" to the afflicted and tempest-tossed. Isa. LIV: 8-11. Of the same nature is what we read in Jeremiah of God's Covenant with the day and night, compared with God's covenant with David, Chap. XXXIII: 20. His Sacrifice and God's oath.

§. 4. To wit, one must well consider that the Covenant with Noah and the whole Earth, is more broadly related and confirmed in Gen. ix. there being added the sign of the Rainbow in the Cloud, for Noah and the Believers, declared God's covenant of grace, and that purpose of God to save His own, as Peter teaches us, 2 Pet. iii:9. to which the Rainbow was also set as a sign, as from Gen. ix. compared with Rev. IV: 3. and i:1. clearly appears; for why else does God sustain the world, but to gather out of it His Church unto Salvation in Christ. But this Covenant and the rainbow one can look up in the annotation on Rev. IV: 3. n. 10. and more broadly Heideg. Hist. Patr. §. p. 616. Burman. Witzius, and others. And Covenant.

§. 5. Passing over the commandments of Noah, of which Seldenus writes at length in *de Jur. Nat. Hebr.*, although among them is the commandment not to eat blood, Gen. ix:4. Which is often and very sharply repeated in the Law, as looking to Christ's bloodshedding, who would pour out His Soul for us for atonement, which was not to be found in the blood of Animals. So we will hasten to note what is said concerning the blessing of Noah, for the further expansion of the Promise. Noah's commandments.

§. 6. Until now the Promises, God's Covenant, have been presented in general, so that not only all Men, and even the Beasts of the Earth, for the sake of the true believers and Covenanters, were included with respect to the outward blessings,

yet only those who truly embraced the same Promises, who so called upon God, and after His name called themselves children of God, thereby distinguishing themselves from the world, that is, the Seed of the Woman and of Christ, from the Seed of the Serpent and of the Devil. But among the blessings of Noah, pronounced by a Prophetic spirit over his children, a distinction was made, which not obscurely indicates God's purpose of the distinction of the Peoples in the future, and reveals His election and rejection of the same. The promise applied with distinction.

§. 7. For besides that Canaan was first cursed above all, and made a servant of servants to his brothers, of which the sad effects reveal themselves in the time of Josiah, and likewise concerning Ham's other children from the continuation of the Divine Scriptures; God's providence also letting them walk in their ways. So one sees, besides, still a remarkable difference in the blessings of Shem and Japheth. Canaan cursed x:25,26,27.

§. 8. For to Shem it was said, "Blessed be the Lord God of Shem." It is without doubt the greatest blessing and that which comprises all, that God is called someone's God, for blessed is the People whose God the Lord is, and that implies that such a people is chosen by God as his inheritance / Ps. xxxiii: 12. which applies to Shem and his descendants, from whose line are Abraham and David and Christ, from whose descendants God first chose for Himself a people, which was the line of His inheritance, wherein now the promised Woman's Seed was brought closer to Shem and his descendants; to which the expression of Japheth's blessing also looks. Blessing of Shem.

§. 9. For of Japheth it is said, "God shall enlarge Japheth, and he shall dwell in the tents of Shem." The Original text is so indefinite that the words allow a twofold meaning. He shall dwell, that is, God shall dwell in the tents of Shem, which was fulfilled with Christ's coming, as the Apostles said, the Word was made flesh and dwelt among us: for Salvation is from the Jews, to whom God would later draw Japheth (whose descendants would also for a time walk in their ways) into the fellowship of Shem. Or one can take the meaning thus, God shall enlarge Japheth, and he shall dwell in the tents of Shem; that is, Japheth shall dwell in the tents of Shem. Which also comes down to the calling of the Gentiles to Christ. See Isa. II: 2, 3. All which things are presented much more closely and clearly in all the revelations of the promises to Abraham: To which we now proceed. And Japheth's.

CHAP. V. The Promises to Abraham until Moses.

§. I. Abraham, Father and Example of all Believers. The preceding Promise to Adam and Noah, although one and the same in purpose, can hardly be compared with all those glorious expansions which God was pleased to make to Abraham, that Father of all Believers; as he who in his own person was a Pattern

of all Believers, both those who were saved in the Foreskin and without Circumcision, as were the forefathers before him, and the Gentiles after him; as well as of the Believers from the Circumcision, as can be seen in Rom. IV: 11, 12. which seems to be the reason that not only Moses speaks so extensively of him, but that his example is so often cited in the New Testament, because one saw there, as in a brief summary, the various dispensations of God under the Promise; wherein the Scripture also foresaw how God would justify the Gentiles under Grace and then also under Circumcision, a sign and obligation of God's household and administration under the Law, to the whole observance of which, it, afterwards in the time of Moses, bound the Israelite.

§.2. Abraham then appears to us in the Holy Scripture, which has concluded all under sin, among the descendants of Shem, in Ur of the Chaldees, serving other gods; Josh. XXIV: 2. why God said, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged; look unto Abraham your father, and unto Sarah that bare you." Isa. LI: 1, 2. compare with that Ezek. xvi. Deut. XXVI. Neh. IX. Which must therefore be noted in order to understand Paul well, when he brings Abraham's example, how God justifies the ungodly, which can be nothing other than through forgiveness of sins, and therefore not from works, Rom. iv: 3-9. Godless before his calling. Rom. iv.

§. 3. Now the Lord had said to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, and I will make of thee a great nation, and be thou a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Gen. XII: 1. &c. The Promises made to Abraham.

§. 4. These Promises were afterwards often repeated to Abraham, further explained and confirmed. Paul lets his thoughts go over these promises and blessings several times, and shows very powerfully: And repeated.

§. 5. That these promises were made to him by God out of grace, and the inheritance is of the promise, Gal. III: 18: That the Gospel was preached before unto Abraham, Gal. III:8. and therefore denies Abraham boasting, excludes all works, to show that here only grace has place, Rom. IV: 15, 16. noting that Abraham was an idolater when he was called and received these promises. All out of grace.

§. 6. Content of the Promises, Christ. In addition, Paul notes the content of the Promise, and in the same, first, Christ the Source of all blessings, in whom all promises are Yea and Amen. Gal. III: 16, 17. Secondly, with that blessed and blessing Seed Christ, still twofold seed, a seed from the Circumcision and another of the Foreskin, Rom. IV: 11, 12. From the Gentiles and all the families of the Earth, to be a Father of many nations. Seed from the Circumcision and Foreskin. Thirdly, to Abraham's Seed from him, after the Flesh, that is to the

Seed of the Circumcision. In Isaac the Son of the Promise, the Land of Canaan is promised, as an inheritance as a pledge of the heavenly fellowship with God. Canaan to the Circumcision. In which Land the promised Seed would appear, to whom this is also promised, and therefore the Land of Immanuel, and Abraham's Seed for Christ's sake, who therefore also wanted to be from that Seed of Abraham; which seed was first a stranger and in bondage in Egypt, and then in bondage under the Law, as Christ therefore was a Servant of the Circumcision, a stranger in Egypt, and made under the Law. Fourthly, Paul notes in those Promises the spiritual blessings, such as would come through Christ to the Gentiles, without Circumcision and without Law. Spiritual blessings to the Gentiles. But of all which the Sum is, "I am your shield and reward." The Mighty God, the All-sufficient. "I will be a God unto you, and to your seed." Wherein is included righteousness of faith, sanctification, comfort, resurrection and eternal life, in a word, the Gospel preached beforehand.

§. 7. With all these Promises must now come into consideration Faith, the Faith and embracing of those Promises. "And he believed in the LORD; and he counted it to him for righteousness": Gen. xv: 6. Faith here is not considered as a virtue or act of Abraham, but objectively or correlatively, as accepting what God promised, the Lord Himself, as his shield and reward in Christ, the promised Seed, Gen. III: 15. Who was again promised to him by the Lord. Faith in the Promises. From which Paul proves that the forgiveness of sins is included therein, as that which is the righteousness of faith, imputed to him in the Foreskin. Without which God could be neither his shield nor his reward, he could not stand in covenant with God, offer sacrifices of righteousness, and God could not be the All-sufficient for him.

§. 8. All these matters Paul notes, that they are confirmed, firm and unchangeable. Testaments and covenants, not only on God's side through His Word and Oath, Heb. VI. the killing and dividing of the Animals and passing between them, Gen. xv: 9-18. to which is still added Circumcision: But also, when Abraham believed the Promises, stood firm on that inheritance, and received the seal upon it, therefore as a Testament that is firm. Gal. III: 15-17. Makes them firm.

§. 9. Finally, the Apostle does not overlook that in the Promises were the pledges, as of a twofold Seed, so also of twofold Testaments and Covenants, of which Hagar and Ishmael were symbols of the first, Sarah and Isaac of the second; that is, of Sinai, bearing children to bondage, and of Zion and her children in freedom. Gal. IV: 24. Twofold Testaments.

§. 10. This dispensation and administration of the Promise remained so in substance, and was repeated several times to Isaac, and was revealed even more closely with respect to its application, not to Esau, but to Jacob, whose Ladder and Wrestling are worthy of note. Repetitions to Isaac and Jacob.

§. 11. In the family of Jacob, it was the tribe of Judah from which the Shiloh would come, which revelation is one of the most remarkable belonging to the explanation of the Promise, because not only was the Tribe from which Christ would come chosen; but it was also revealed there what would befall that Tribe, Scepter and Lawgiver to its exaltation; but also the taking away of the Scepter, and thereafter also of the Lawgiver to its humiliation; Yet before both would be taken away, Judah no longer a Tribe, the Jews no longer a people under their own Law and Lawgiver; Then the Shiloh, the Savior who brings true peace and rest, would come; finally also the calling of the Gentiles to obedience of that Shiloh, wherein the freedom from Moses and the Law, with the rejection of the Jews, are clearly included. Gen. xlix, 10. To Judah Gen. XLIX. 10.

§. 12. Jacob, thus waiting for that Salvation and seeing the beginnings of the multiplication of his seed, also himself with his own in Egypt, thus looked forward, enlightened by a Prophetic Spirit, to the future Canaan for the twelve Tribes, their redemption from Egypt and exodus thereto, which is why he also wanted to be buried there, but further he did not obtain the fulfillment of the Promise, of which he was nevertheless an heir. Heb. xi: 9. Which is also to be noted of Joseph, Heb. xi. And see there what served our purpose concerning the Promise. And the XII Tribes.

CHAP. VI. Of the Administration and application of the Promise.

§. 1. Before we part from this, however, we must yet speak a word about the presentation, sealing, application, and obligation by virtue of the Promise, and thus prevent all misunderstanding and misinterpretation. All this before the Law.

§. 2. When we call this first part the time and Economy of the Promise before the Law, it is not because there would have been no Laws at all then, or that when the Law comes, the Promises are finished; by no means; see Gen. xxvi.5. but because 1. of all Revelations and Teachings, Commandments and Ordinances then, the Promises were the most important, the goal and foundation, for the fallen sinner, to have hope in God for eternal salvation. Just as now the come and revealed Jesus, and Him crucified, accepted by faith, is the only foundation of salvation for us, so Christ was the same to them, considered in the Promise. Administered under Promises.

§. 3. It has pleased God to reveal this Promise, as it were, orally, not in writing but in words, to which also belong those appearances, speeches in human form; as a prelude to Christ's incarnation, who then, being the word of God, spoke from the beginning, appeared as the Angel of the Covenant and of God's countenance, preached in Noah, showed Himself to Abraham, wrestled with Jacob, etc., all in order to let the Fathers see the Promise, as it were, in a clear proof, that the Lord would one day become the Seed of the Woman, and that

the mouth of the Lord would speak with Her and would dwell among her. And revealed, by mouth, with appearances.

§. 4. The Fathers, thus instructed by God, have faithfully handed down and made known to their children, for which their long life was very useful, for Adam could have passed it down orally until Lamech, who was the Father of Noah. Noah could have been instructed of this, not only by Lamech, but even by all his forefathers up to Enos, who was the third of the Fathers, and he in turn could have instructed his Descendants, until the times of Abraham. Shem lived until the fiftieth year of Jacob's age, as some reckon; he could always have instructed Abraham and Isaac, from the mouth not only of Noah, but of Methuselah himself. All which instructions are strengthened by those revelations which God was pleased to add thereto Himself, in order to give the heirs of the Promises full assurance. Instruction and tradition.

§. 5. Promises binding to faith. God Almighty revealing Himself to the Fathers, has, according to the nature of the revelation, obliged them to submit themselves to that revelation; the Promises have been an obligation to believe them, and to hope in them, to embrace them thankfully, and to willingly observe all means that sealed that Promise to them; for besides that, what remained in man after sin, knowable of God, taught him enough; that when God speaks, man must hear, when He promises, believe, when He commands, obey: so it is that the revelation itself required that obligation, and brought with it that reverence; God working powerfully in them by His Spirit. And its works.

§. 6. From this, then, was in them the faith that Paul so praises and through which they were so active and living, as can be seen in Heb. XI. both in the practice of sacrifices, like Abel; in walking with God, like Enoch; in building the Ark, like Noah, and in all the works from which Abraham's faith was justified, as James speaks; when he calls him from his country, commands Circumcision now being old, and demands his Son Isaac as a Sacrifice, in which he was ready. Gen. XXII. So that God was not ashamed to be called their God.

§. 7. However, though Abraham taught his Ishmael, Jacob his Esau, Noah his Ham, Adam his Cain, circumcised them, prescribed the sacrifices, held forth God's ways with teaching and example, All this was fruitless, when it was not wrought by God's Spirit, not observed with faith, and not lived in obedience. So that when an unholy mind, such as Esau's was, despised the promises and their signs, it was therefore worthy of so much heavier punishment. Its uselessness for the unbelievers.

§. 8. This they were taught not only by the Example and Prophecy of Enoch, the instruction of the Fathers, the Examples of God's judgments, but also the work of the Law written in the heart, and that inner knowledge, that those who do such things are worthy of death. So the Gospel of the Promise, or rather the

Promise of the Gospel, did no good, if it was not mixed with faith. This work of the Law, also of the law in the heart.

§. 9. And thus the Promise on the other side before the Law, was the means of accepting the Law of faith and of Salvation, when it was observed through faith, just as this is also required under the Law, and is taught to us in a similar way in and under grace. As will be shown in the sequel. The Promises binding to Salvation.

END of the First Part,

II. PART. Of the Law, which came with the Promise.

CHAP. I. Broad use of the word Law in general, especially for the Law given by Moses.

§. I. This Chapter is very necessary. Now that we, according to our purpose, have spoken enough about the Promise before the Law, about which there are not so many difficulties among the orthodox; we proceed to the discussion of the Law, which was added to the Promise, and so long after. Gal. III:17. Rom. v: 20. Without the right understanding of it, the grasp of its purpose, and the distinction it makes in the administration of the Promise, when it is added to it: or when the Promise is fulfilled, that it then ceases; many passages of God's word, especially in the letters of Paul, would not only be obscure and misinterpreted, but that entire household of God with his Israel would not be understood at all. So if there is a Chapter of importance, we believe it is this one, which is worthy of careful observation.

§. 2. In order, then, to be careful, orderly, and certain in this, we will first pay close attention to the use of this word, which is very broad and varied, in the Holy Scripture, both in the Old and New Testament, above all we will pay attention to texts that are clear, which will serve as a light for us, in those that seem darker; and especially where comparison occurs, with the Promise, Grace, and the Gospel, which properly serve our purpose. The use of this word Law is very broad.

§. 3. The word Law, in Hebrew תורה Torah, for which the LXX. translators ordinarily used νόμος, which is followed in the New Testament, comes from a root word that means to teach and to instruct. See Deut. XVII: 10, 11. Ps. XXV: 8, 12. XXVII: 11. XXXII: 8. Hence that word in Job XXXVI: 22. Who is a Teacher like him? or Instructor. So that it is often translated as Doctrine. Psalm LXXVIII: 1. Prov. 1: 8. III: 1. IV: 2. VII: 2. XIII: 14. XXXI: 26. the isles shall wait for his Doctrine, Isa. xlii;4. LI: 4. that is, for the doctrine of Christ. See Math. xi: 18, 21. one can check the Annotations of the New Translation on Ps. 1: 2. and Isa. II:3. After its origin, Doctrine, instruction.

§. 4. This observation teaches us first in general, the nature and character of a Law, and then also from whence the broad use of this word flows, because in a law there is a Doctrine, or instruction, of what one must do and leave undone, and in what manner the same is required; so one reads of the Law of the Passover, Exod. xii: 49. and of the feast of unleavened Bread, Exod. xiii: 9. Of the Law of Burnt - Meal - Sin - Trespass - and Thank offerings. Lev. VI: and VII: 37. Of the unclean Animals, Lev. xi : 45. A woman in childbirth, Lev. XII: 7. A plague and the cleansing of Leprosy, Lev. XIII: 59. XIV: 2, 32, 54, 57. the Law of Jealousy, of the Nazirites, of Purification etc. Num.v: VI. And XIX. all instructions, teachings, what and how something had to be done or left undone; So God gave

them his Law to instruct them. Exod. XXIV. 12. Deut iv : 36. and so that word sounds with Paul, "instructed out of the Law." Rom. II:18, 20. because that is in every law.

§. 5. From this, secondly, comes that broad use of this word, for all teachings of men, or of God, especially when there is any regard to an obligation of acceptance or submission, so God's entire word and every part of it is a Law to us, as it instructs and teaches us of God and His works, histories and prophecies, continuous household with His People and Works, the entire rule of faith and life, the doctrine of Christ and His Gospel not excluded, that is, the whole form and knowledge of the truth from the Law. Rom. II: 20, Ps. 1: 2. xix :8. cxix. Isa. II. Mich. IV: 2. Isa. LI: 4, 7. Phil. III: 5. Gal. IV: 21, 22. Rom. III:19. Joh. VII:49. X: 34. XII: 34. xv: 25. Math. v: 17, 18. Acts, XVIII: 13, 15. XXI:28. XXII: 3. XXIII: 29. XXV: 8. I Cor. XIV:21. The Doctrine and Law of Christ, Gal. VI: 2. The Law of Faith, Rom. III: &c. In short, so broad, that it applies to all parts, teachings and commandments in general, and each in particular, also to the ten commandments: yes, to the tenth alone: see Rom, VII:7. III: 8. Exod. XXIV: 12. &c. for whatever is in the Law, the Law says. God's entire word a Law, teaching and forbidding.

§. 6. And since the word Law implies a power of exhorting, binding, urging; it is now and then used for that which exhorts, binds and urges; as there is the Law in the heart, whether from the remnants of God's image, still remaining in man after the Fall, Rom. II:14, 15. or that which God restores and writes by His Spirit in the same, Jer. xxxi: 33. Ps. xl. & 2 Cor. III. against which stands the flesh and the Law of sin in the members, Rom. VII: 23. Improperly, all that which binds.

§. 7. Furthermore, by virtue of that general use, this word is applied to all parts of God's word, New and Old Testament; as well for the Psalms, Joh. x: 34. Prophets, Rom, III:19. as the Books of Moses, which otherwise are so named in particular, and by that name distinguished from the other parts, and this we think is beyond all dispute. And all the parts of the Holy Scripture. See Voetius de Lege & Euang.

§. 8. But for our purpose serves the use of the word Law, with a certain emphasis, in comparison and as in opposition to the Promise before the Law, and the Grace after the Law, insofar as by it is meant and understood Moses' entire word and ministry, as it came with the Promise and was administered with it, so that that household of God with His People, because of that added word of Moses, and the entire word that Moses administered, and described in his Books, is without distinction and with emphasis called the Law; as Calvin has very neatly noted, Instit. lib. II. C. VII. §. I. *Legis nomine intelligo formam religionis per manum Mosis à Deo traditam.* That is, by the Law I understand that form of Religion, which was delivered by the hand of Moses from God; as the Law came by the Promise, Gal. III: 17. and a time is noted before the Law, Rom. v: 13, 20. The

Gentiles were and are without the Law, Rom. II: 12. 14. and the Jews under the Law, but we are now free and under Grace; in short, as John speaks, Joh. I:17. "The Law was given by Moses, but Grace and truth came by Christ." V. Waeyen Rechts. Leer §.203.219. and on the Gal. xcv. and ccx. Particular and proper use of the word Law, for the entire Jewish Religion.

§.9. And in that sense this word Law often appears, and then it comprehends not only the ten words, but all the commandments, statutes, and ordinances, confirmed with promises, and threats, as God Almighty made a Covenant over all those words, first on Sinai and again repeated in the plains of Moab. Or for the Law of Moses.

§. 10. With that understanding and distinction, however, that one pays attention to what comes here from and out of Moses, or what Moses has as a consequence of the promises and blessings from the Fathers. Moses has in his Law the promise of Canaan, and blessing in that Land, in order to move them thereby to obedience to his Commandments and Law. The Promise is indeed from the Fathers, but that promise used as a motive for those commandments, that is from Moses. Deut. xxx: 16, 19, 20. Likewise, Moses gives the Circumcision, Joh. vii: 22. not that it is from Moses, but from the Fathers; Abraham already received it as a Father of this servant Seed; but when Moses gives it, the Circumcision binds to the entire Law, to all his Commandments, Gal. v: 3. Rom. II:25. Likewise Moses also speaks of the Prophet, Deut. XVIII: 15. as also Deut. VI: 24, 25. of the righteousness which is of the Law, for that seed of Abraham. Rom. II:13. and iv: 16. and x: 3, 4. that God will be their God etc. But all this is promised to the Fathers, and so it is promise. However, now united and joined together in his Law-book, yes, used as motives and reasons, for the observance of the commandments of Moses, where all those curses, and God's dealings over that word, by way of a Covenant, to which the People must say Amen, that bears the name of the Law, and the book in which it is written, that is the Law-book, the administration as long as it stands, is of the Law; to which applies, "Remember the Law of Moses my servant." Mal. iv: 4. with which the Old Testament is concluded. What is from Moses and what from the fathers, Joh. VII. 22 and yet brought to the law of Moses.

§. 11. What is new here, and comes with the Promise, and therefore bears the name of Law; is 1. That whole compilation of all those Laws, Commandments, Statutes and Ordinances. Secondly, the insistence and confirmation with all the promises and threats, rewards and punishments. Thirdly, and that revealed by God Himself, and by Moses, in such a glorious and fearful manner and written by God Himself on the two Tables, and subsequently by Moses in the entire Law-book, where the written account of the administration of the Promise precedes in Moses' first book, which is therefore also called the Law. And finally, fourthly, the making of the covenant over all that Law; of which Moses said, that God had not made that Covenant with their Fathers, but with them, Deut. v: 3.

binding all Israelites as a rule of their faith, life, and salvation. And to have noted this will be enough to understand the use of this word in the Holy Scripture thoroughly: Why we proceed to the content of the Law, and first to the Commandments, then also to the Promises, Threats, and the entering into the Covenant over all that with Israel. The Law with the Promise.

CHAP. II. Various Scriptural distinctions of Moses' Commandments.

§. 1. After this general observation of the broad and proper use of this word for the Law of Moses, it will not be unserviceable to pay closer attention to the Commandments and their variety itself, as the proper and foremost content, why the Law bears that name, but to the promises and threats, as well as the Covenant of God, as necessary appendages, are inseparably joined: for in all distinctions this must always be reserved, what Moses has joined together in one body, that one does not separate it from each other. For here that word applies, "he who offends in one point is guilty of all." One may not add to nor take away from Moses' Law, Deut xvii:2. The one must be done here and the other not left undone. Math. XXIII: 23. All Moses' Commandments are bound to one covenant.

§. 2. That which applies to all the commandments of the Law is that they are God's commandments, before which stands: "I am the LORD your God, who brought you out of the land of Egypt," Lev. XIX: 32. Therefore His commandments must all be obeyed, of whatever kind they might be. Deut. XXVI: 14. Of God.

§. 3. In addition, they all have regard to sins and virtues, whether these are forbidden or commanded, or whether sins are shown in their impurity, merit, culpability and curse; to strive for true repentance, atonement and forgiveness: and to praise the virtues both by contrast with sins, and otherwise in themselves and through symbols. Look to sins or virtues.

§. 4. Finally, the purpose and sum of all is love out of a pure heart, out of a good conscience, and out of a sincere faith. 1. Tim. 1: 5. Math. XXII. Love is the bond of perfection, and the fulfillment of the Law. We consider this Moral aspect to be in all of God's commandments, however Ceremonial or political they might be. God wants obedience, that is virtue, and it must be out of love. Laatste Ged. van Lodenst. p. 103. All extend to love, and are in that respect moral.

§. 5. This having been established, as common to all commandments, we will now let some distinctions of commandments precede, which are found in the Law itself, or occur elsewhere in God's word. Distinctions.

§. 6. First. Some commandments are special or particular, some are general. Special or particular commandments look to particular persons. Thus a Law to

Abraham, that he should offer Isaac; to Noah, that he should build the Ark. So one finds in the Law many particular commandments, concerning the first Passover. About Manna, the Bronze Serpent, etc., all that was commanded them in the Wilderness. Some bound all that was Male, others Women, some the Levites, others the Priests and especially the High Priest. 1. In general and particular commandments.

§. 7. The nature of those special commandments is that they only bind such Persons, in such a case, place and time, and then cease of themselves when obeyed, according to the purpose of the Lawgiver. Of the same nature are the commandments given to the Israelites in their generations, to be practiced in the land of Canaan, at Jerusalem, in the Temple, until the time of reformation; furthermore, all commandments that contain shadows of the future and promised reality, these all also cease when the reality has come: Jerusalem, Temple, and Canaan are destroyed, without one being able to say that they are then annulled, Rom, III: 31. but they are fulfilled and confirmed. Everything happened according to the purpose of the Lawgiver, not one tittle or jot is unbound or perishes, but remains obligatory for as long as the Lord Himself intended. Just like a Prophecy, which is not destroyed by its fulfillment, but confirmed and perfected. Nature of the particular commandments.

§. 8. But it is otherwise with parts of a general nature, which concern all men, times, and places, such as that kind of commandments where Paul says; that their work is written in the heart, flowing from what is knowable of God, both from nature and from what the Lord has revealed of Himself in His Word, pertaining to and flowing from the love of God and of the neighbor. As. "Fear God and keep his commandments, for this is the whole duty of man." Examples of such commandments appear variously before there was a written Law: such as to walk with God, to be upright, not to shed blood, etc. Such are also in the written Law of Moses, completely spiritual, and clearly understood, and they also remain of the same nature after the Law, as they are similarly urged in the Gospel of Christ and His Apostles, that is not peculiar to Moses, but common to the Fathers before him, and the Believers after him; yes, are the most general principles and clearest consequences, as remnants of the broken image of God written in the hearts of all men, Rom. II:14, 15. Who also know that those who do such things, which go against them, are worthy of death, which is God's judgment. Faith and freedom do not annul those commandments, but urge them more strongly, Hoornb. sum: Controv: Lib.x.p.694. §.xIII.pr.ed. because God's goodness is more abundantly revealed in Christ. And of the general commandments of perpetual duration before, under, and after the law.

His love confirmed, and thereby compelling us to love in return: this distinction of particular and general commands is simple, clear, and of great use in the explanation of the Christian freedom from the Law, which looks to Moses' Law

and the Commandments that are special and peculiar to him, and not to those which are *juris naturalis & gentium*, as the Jurists speak.

§. 9. A second distinction the Lord Christ Himself gives us, that one should note some commandments as the weightiest, others as the least. Math. v: 19-22, 28, 31, 38. &c. Math. XXIII:23. XXII: 36, 38, 39. Marc, XII:28-34. thus the first and great Commandment, and the second like unto it; and that is more than all burnt offerings: this distinction teaches, although we are obliged to all commandments, yet when both cannot be done at the same time, then God desires mercy and not sacrifice, Math. xii: 7. so a lesser commandment must yield to the greater. Which rule is of great importance and use, as the Lord Jesus several times defended Himself and His Disciples with it against the misunderstanding of the Jews. 2. In weightier and lesser.

§. 10. Also one must not, thirdly, overlook that distinction, when all commandments are divided into prohibitions and commandments. The Jewish Masters say, do and do not. They are accustomed to count in all 613 precepts, which they divide into 365 negative, do not, and into 248 affirmative, do, which some of them then enumerate from Moses from the first book to the fifth; but others divide them into twice twelve houses or titles, in the same way as in general all sins and virtues, indeed all the Commandments of Moses, are brought to the ten. Wherein the purpose, namely to aid the weakness of memory, is praiseworthy. But what is useful and necessary for our purpose in this distinction of leave and do, Isa. 1: 16, 17. Amos v: 14, 15. Ps. xxxiv: 15. Rom. xii:9. is the following. 3. In prohibitions and Commandments.

§. 11. Namely 1. to learn from this, sins of omission of the Commandments (do), and of transgression of the Prohibitions (do not): leaving the good, doing the evil. Secondly, to note that the negative Prohibitions bind always and for all time; but the affirmative Commandments bind indeed always, but not for all time. The meaning is, one can leave all evil at once, one may never transgress, do evil, and thus one can keep all negative Prohibitions; but since one cannot do all virtues at the same time, and that these require circumstances of time, place, etc., the Commandments only bind always when there is an opportunity. I must obey and honor Father and Mother, when I have them. Although this rule mostly applies only to the general commandments compared with each other, and not so much to the particular Ceremonial ones, compared with those of love; consequently of greater use for us, than formerly for the Jews, who out of love and necessity, often had to break a lesser Commandment or even Prohibition to give place to a greater one of love; as concerning the Sabbath, Foods, Defilements over a dead person, etc. But thirdly, it is also to be noted in this distinction, that sins are commonly forbidden with the addition of a curse and punishment for the transgressors; and the virtues are commanded with a promise of blessing and life. Lev. XXVI: 3-13. God promises blessing: but 14. etc. curses; and so throughout, to the righteous well, to the wicked ill. Fourthly, from

the commandments where there are promises for virtue and obedience; and the prohibitions, where the curse and punishment are set for the wicked, seems to flow another distinction that is worthy of being noted. Use of this distinction.

§. 12. Fourthly, the distinction in Commandments or Laws of life, or Prohibitions of sin and of death, Rom. VII. And VIII: 2. Statutes that are not good, and by which one does not live. Such statutes as God has willed to establish for sins, as "if you eat thereof you shall die." The law of the Adulteress. Ezek. xvi: 38. The Law of Jealousy. The wages of sin. This is the judgment of God, Rom. 1: 32. Thus it is easy to understand how the Law is of sin, that it must be punished with death, but is set for sinners; see I Tim. 1:9, 10. and compare Rom. II: 7, 8. and Rom. XIII: 3, 4. 4. In Commandments of life, and Prohibitions of sin and death.

§. 13. We think that place is very clear from this, Paul warning his Timothy against the false and perverse Teachers of the Law; teaches that the right end of the Law is love, out of a pure heart, a good conscience, and unfeigned faith; and declares that the Law is good, that is not only teaching and commanding virtue, the good, but also promising the good, Deut. vi: 24. xxx: 15. if anyone uses it lawfully. A Law is used lawfully when one uses it according to the purpose of the Lawgiver, and so lives according to it and obeys it; such Doers of the Law, who so speak, live and do, are righteous, of whom one must say that it shall be well with them, Rom, II: 13. Isa. iii: 10. As for such, who are not sinners or stubborn transgressors, who use the Law well and do what is good, against these the Law does not lie, as an axe at the root; as a stone of stumbling. Against such the Law is not, Gal. v: 23. the Law of sin, threatening punishment and death to sinners. The Law is in that respect and thus not set for them, like the transgressors. In God's Word it is not uncommon that something is often set indefinitely, not to be or must not be, that must be taken with qualification: as, "labor not for the meat," Joh. vi. 27. "the Spirit was not yet," Joh. 7. 39. "sacrifice you did not desire." Ps. 51, 18. So here, the Law is not set, with respect to that part that holds forth the curse to the transgressors and bold sinners, sinning with a high hand. I Tim. i:9, 10. explained.

§. 14. Likewise, this observation brings light to more such places, Rom.VII: 10, 11, 13. the Commandment that was unto life, when it was obeyed, that became unto death through sin. So also the Law is a dead letter, and a ministry of condemnation, 2 Cor. III: 6. So the Law works wrath, Rom. iv : 15. It reveals God's wrath, which sin deserves: yea, brings it upon the children of men, according to the divine truth of His threats. No Law, no transgression; but when the Law comes, and is presented, the transgression becomes greater; for "to him that knoweth to do good, and doeth it not, to him it is sin," and the like. All showing that the Law in that respect is the power of sin, 1 Cor. xv: 56. and thereby powerless to give life. Gal. III:21. Yes, that all the commandments, which for the sake of sin have been added, are not able to take away the guilt of sin, (which they show to the sinner, and bind him for his sins' sake to offer such a

sin- and trespass-offering with confession of his sins) and consequently death, and to bring true forgiveness. Rom. VIII: 3. Rom. vii: 10,11,13. and the like.

§. 15. To this belongs further that distinction, fifthly, that there are commandments in the Law, that one should not sin, to forbid sins, other commandments are to be observed after one has sinned, to then atone for sins, or to cleanse oneself from them, or also otherwise to bear their punishment. 5. Commandments before and after sin.

§. 16. Of the first sort are the commandments that forbid all sins, both against the Law of love, as contrary to the Ordinances; even when one out of necessity or love had to transgress the Ordinances. Commandments that one should not sin I Joh. III. Exod. XX. 20.

§. 17. The second sort are to be observed for the sake of sins, then necessary and after the sin has been committed, such as of Burnt- and Trespass-offerings, the Day of Atonement, Washing and cleansing, when one has become unclean, Circumcision, Col. II. 11. etc. and so it can be noted of the Law in that respect primarily, that Paul says in Gal. III: 19, that it was added because of transgressions, which fits this sort of commandments, according to Paul's purpose there: otherwise that is also true of the prohibitions of sin, or Moral Law in general. So those commandments show that sins are worthy of death, that he must offer to confess that, that those offerings themselves cannot take away sin, but look to Christ: That he is obliged through and with the offerings to exercise his faith for true forgiveness etc., all for the sake of sin. Commandments after one has sinned. To atone for sin. Gal. III: 19.

§. 18. Or also commandments, for the sake of sin, all Political punishments, of scourging, death penalty, cutting off of the soul, the execution of which was with the Priests or Judges and Rulers; sins with a high hand, in which case no offering was required instead, but such a one had to bear his own iniquity in his body, and the soul had to be thereby desperate and broken. See Ps. LI: 19. and Rom. xii : I. To punish sin.

CHAP. III. Moses' Commandments distinguished into Moral, Ceremonial and Political.

§. 1. We proceed to that famous distinction, which is commonly judged to be referred to when Moses speaks of Commandments, Ordinances, and Statutes, to wit in Moral, Ceremonial, and Political Commandments of the Law. Although perhaps that distinction is not everywhere and always meant by those words of Moses, and that each word alone may well apply to God's entire Law, as in the cxix. Psalm. See also Gen. xxvi: 5. we can nevertheless let that distinction pass. Commandments, Ordinances, and Statutes.

if one but observes the following cautions.

§. 2. That one first makes no dispute about the words, which the Holy Spirit does not use in Scripture: How necessary it is to avoid a war of words here can be unknown to no one who knows how differently these words are used in the disputes over the ten Words and the commandment of the Sabbath. Some take Moral so narrowly, that it only looks to the commandments which flow solely from God's nature and image, and are knowable and manifest to man even after the Fall, by reason; but others take it much more broadly, and apply it also to the commandments of God's free will and institution, especially all that binds and concerns us Christians. Ceremonial, some perhaps take so broadly, that it looks to all external commands, institutions, and practices, not only of Jews, but even of Christians, Baptism and the Lord's Supper and other Church customs. Others again take it so narrowly, that it only looks to institutions that are shadows, of which the Body is Christ, and which therefore cease with Christ, here one would have to be in agreement, if one were to make use of those words. Which not being the case, it is best to pass them by, until one is in agreement. Lodenst. Verd. p. 32.33. Strife about words to be avoided here, Moral. Ceremonial.

§.3. A second caution is, that one must not think that this distinction divides the Commandments so that precisely each of God's commandments, being brought under one or the other of those three sorts, could not then in another respect at the same time also belong to the others; that with a Moral commandment there could not be something Ceremonial, and Political, with a Ceremonial not something Moral, etc. The same commandment can well be all at once.

§.4. I consider that God's entire Law, as given by the hand of Moses, is Political (just as that entire Polity was also Ceremonial), belonging to that people of God, that was God's property, set apart from other Peoples thereby in safekeeping, as fenced in and separated with a middle wall, where God is King. Why also the King had to copy the Law-book, the Judges also had to punish the sins of both Tables, sitting thus on the seat of Moses. Lev. XVIII: 3, 4. XX: 22-26. Deut. IV: 1-8. VII: 1-6. It was a Theocracy, a Royal Priesthood, and Moses' Law-book contained as in a *Corpus Juris*, or as *Leges XII. Tabul.* all their Land-laws and Statutes of their Polity. *Essen. de Fæd. Euang. §. CI. Witz, L. IV. c. x. §. XIX. n. 3.* What is Moral, Ceremonial, and Political. How the entire Law is Political.

§. 5. Nor do we think that there is a commandment in the Law so Ceremonial, that is not also Moral in its ground, obligation, or instruction and purpose, as has already been noted above. *Lodenst, Verd. p. 20.* Although we gladly grant, that some things and Ceremonies might only have been administered and practiced by the Priests, with the exclusion of others; such as approaching the Altar, judging of Leprosy etc. Consequently, that there are matters of God, belonging only to the Priests, and that there are matters of the King and of the People, which could also be administered by others, besides Priests and Levites, who also sat on the seat of Moses, as is known in Eli, Samuel, the Maccabees, and the Asmoneans, who were at the same time Rulers and High Priests, they had a place

in the Council, like Annas and Caiaphas etc. Just so there is no commandment so Political, that was not in its ground Moral. I Sam. xv: 22. Rom. XIII: 5. Let it then be permitted in the same commandments of God to distinguish these considerations of Moral, Ceremonial and Political, but not to separate them. Although that which is purely Moral is not precisely thereby also Ceremonial and Political; such as to love God, to call upon Him, to fear Him, etc. No Commandments so Ceremonial that they do not have something Moral and meaning.

§. 6. From this it then comes, that it may serve as a third caution, that all these Laws are presented and described mixed up together, by God through Moses, and not brought under their own titles and commonplaces, for there is no Chapter that so solely describes Moral commandments, that there are no statutes or ordinances with them. All these sorts are mixed together in the law.

§. 7. Besides that the same Laws are repeated several times, also in a different order and urged with other reasons, blessing and curse. If this were noted, it would perhaps not seem so strange to some, that the Lawgiver also keeps this choice and order in presenting the ten Words, and that there, as well as elsewhere, something Political and Ceremonial occurs, but of that hereafter. And not always repeated in the same order.

§. 8. Finally, we note that this distinction of Moral, Ceremonial and Political commandments has its use, concerning the teaching, obligation, abolition, and cessation of the Law. As we see, that the Lord Christ instructed his Disciples from the Law, and that the Apostles several times urge the commandments of love, or note how we are free from the institutions: How also the punishments of sins, Laws of a good Government etc. appearing there from God the most perfect Lawgiver, can serve all Statesmen as an example, which is perfect, as formerly the XII. Tables for the Romans, the Greek Laws, and the Roman Laws for us and other Nations, who choose from them for their statecraft what pleases them, 2 Tim. III: 16. as we will show a little more broadly hereafter. See III.d. c.3.§.5. and 7.1.§. Use of this distinction.

CHAP. IV. Of the ten Words or Commandments, as they were spoken by God, and given on Stone Tables.

§. 1. But let us pay a little closer attention to the ten words themselves, by which we do not understand all the Commandments that concern Morals and appear everywhere in Moses and the Prophets, in the Old and New Testaments; but only those that God Himself spoke on the Mountain, in the hearing of Israel, and, thereafter wrote on two Tables; what they contain according to the letter, and indicate according to God's purpose. In which one sees something quite special, and has great esteem for, more in words and outward gesture, than, alas! in the practice itself. Let us then in the fear of the Lord see what God's word

teaches of it, and let ourselves be guided by it. But because we have to do here with strange popular errors and prejudices, we will let the one and the other, which is clear, plain, and beyond dispute among the orthodox, precede, then note their nature a little more closely, as well as everything that preceded and followed concerning them. Transition to the discussion of the ten Words.

General remarks

§. 2. 1. There is no higher authority than the Divine. This proposition is commonly clear, when one considers that God is the highest and first truth, who cannot lie, from whose knowledge nothing is hidden. I. God's authority the highest. Whose will and command is our highest rule, who is faithful in His goodness, righteous in His judgments, and perfectly holy in His being and ways; consequently, all that God teaches and reveals, testifies and relates, is truth, and there is nothing twisted or distorted in it; thus it must be so understood and believed; if He commands, it must be obeyed; if He promises, it must be hoped for; if He threatens, it must be feared: for this is His due. Jer. 10:7.

§. 3. Secondly: The entire Scripture is of Divine authority. 2 Tim. 3:16. Joh. 17:17. II. This in the Scripture. This is no less clear and certain than the preceding, for the holy men, driven by God's Spirit, have spoken them. 2 Pet. 1:21. And thus all parts of God's word are of equal truth and faithfulness; with the understanding, however, that the substance and content of the word may well be very diverse and of lesser or greater weight, also obligating us differently; thus the first and greatest Commandment is the love of God: from this arises that distinction of Divine authority, whether of history or of rule. Authority of history or of rule.

§. 4. Thirdly: The Ten Words form an inseparable part of the Divine Scripture. Of which the Ten Words are a part. This is likewise known, for we hear them spoken on the Mount; we have them not only on Stone Tablets with God's finger, and preserved in the Ark, but in the pages, which are more durable than those Tablets themselves have been. From this it follows that we owe to them that highest reverence which is due to the Divine authority, just as to other parts of God's word; although we concede that here, according to what has been said, we must make a distinction between the Divine History of the Ten Words, and the substance or content, the weight of the Commandments themselves.

IV. The Divine authority of the History of the Ten Words. §. 5. The History, that God spoke all these words to Israel, deserves no less faith than if we ourselves had heard them spoken on Sinai or Horeb. The reason for this is clear; the entire Scripture, of which this is a part, is no less God's word and Scripture than the Ten Words, which God Himself spoke and wrote on Stone Tablets. He who hears the Scripture, therefore, hears Moses and the Prophets, Luke 16:19, which Peter calls more sure than the revelation he received on the Mount. 2 Pet. 1:19. By virtue of which consideration, we must still esteem these words today as the

words of God spoken to Israel, since Moses has faithfully left them to us in his Law-book. Heb. 3: Vers 2.

§. 6. The Ten Words were spoken after a special Preparation and arrangement, in a most glorious and dreadful manner, specific to the Jews. Heb. 12:18. The History of this is very remarkable, relating everything very circumstantially in Exod. 19. Preparation and Covenant. Exod. XIX. The same is also often repeated by Moses, in the Psalms and in the Prophets, especially also in the N. Testament by Paul, Heb. 12:18. One sees beforehand what the Lord has Moses stipulate with the people, and promise to them, and what they in turn promise to God. God the Peer recounting how He had carried them on eagles' wings and brought them to Himself, demands: "If you will indeed obey my voice and keep my covenant," and promises, "then you shall be my treasured possession among all peoples, for all the earth is mine, and you shall be to me a kingdom of Priests and a holy nation." Such a Covenant God offers through Moses; the people accept it: "All that the Lord has spoken, we will do." That Moses in turn says to God, thus the preliminaries and preparations are, of a Covenant and accord, concluded and accepted through the service of Moses. Whereupon subsequently the Commandments themselves, and all the conditions that God wishes to stipulate, will follow. See and compare here with Exod. 15:26. There it is expressly required that all his statutes must be accepted. Thus we understand the same in Deut. 5:27.

§. 7. These Preliminaries having been stipulated beforehand, the entire assembly of the People is prepared; and commanded to sanctify themselves for the third day to hear God speak to Moses, "so that they may also believe you forever." To give Moses authority and credibility. Which purpose of this arrangement reminds us that not only does God the Lord want to give them an impression of Himself and His holy fear, to accept His word, but also to give authority to Moses, against whom they grumble; so that he does not bring forth fabricated or self-conceived Oracles to them, but that they themselves hear God speaking to Moses; as it has indeed turned out afterwards, that what Moses promises and entrusts to them, or what he will reveal to them in God's name, they will hear it. As one who considers God faithful in His house, as His servant, for a testimony of the things that would be spoken, after and besides the Ten Words which they had heard. They were then commanded, the washing of their clothes, the setting of boundaries around the Mount, which could not be approached on pain of death, whether man or beast; further, not to approach a woman. Thus prepared, the great Assembly appears around the Mount, on the third Day, when amidst the Thunder and Lightning, in a thick Cloud, and with it the sound of a strong Trumpet, so that the entire Mount smoked like a Furnace and trembled greatly, such that all the people who were in the Camp trembled, and Moses himself said (so terrifying was the sight): "I am terrified and trembling!" The Lord's arrival on Sinai is with a voice of Words, Exod. 20:1.

§. 8. Both this pre-condition and glorious arrangement pertain to the entire Lawgiving of Moses to Israel. And the entire lawgiving. Of the preliminary conditions, that pre-covenant, it has already been shown; the purpose of the arrangement, for Moses to be believed forever, proves it, and that fearful revelation cannot be taken otherwise: why else is it alone invoked for Moses' entire ministry, in comparison with the ministry of Grace. Heb. 12:18, 22. This observation teaches us not to look precisely at the Ten Words, as a complete Lawgiving of commandments of Life, separate and alone, unmixed; as also that here there would be a pure proposal of a Grace-Covenant, as if of a different nature than in the administration of the Promise. We must note that here the preparations for the solemn inauguration of the administration of the Law begin, distinguished from the Promise and also from Grace. Or that Moses here begins the Old Testament and its Lawgiving, and God through Moses, as the Mediator thereof. See Gal. 3:17, 4:24. Hebr. 9:18, 20 with Exod. 24:8 and 2 Cor. 3.

§. 9. That God did not speak His entire Law, all His Commandments, Statutes, and Judgments, to Moses in the hearing of the People, happened at the People's request, plea, and promise. Why God did not speak the entire Law, like the Ten Words. One must then pay close attention to why it happened that God the Lord did not continue to speak with Moses in the hearing of the people. When the People saw the Thunders and Lightnings, the sound of the Trumpet, and the smoking Mountain, they drew back and stood far off, saying to Moses, "You speak with us, and we will listen; but do not let God speak with us, lest we die." Exod. 20:18, 19. The Lord had said to Moses, "Gather this People to me, I will make them hear my words, that they may learn to fear me all the days they live on the Earth, and that they may teach them to their Children." Deut. 17:10 with 6:1, 2, 7. Now to what does this apply, if not to God's entire Law? One should also pay careful attention to Deut. 5:22-27. "If we hear the voice of the Lord our God any longer, we will die; you go near and hear all that the Lord our God will say, and speak to us all that the Lord our God will speak to you, and we will hear it and do it." Thus they begged that the word should no longer be directed to them. Heb. 12:19. Now when the Lord heard the voice of these words, the Lord said to Moses, "I have heard the words of this People, all that they have spoken is good: Oh, that they had such a heart to fear me and to keep all my Commandments always, that it might go well with them and their children forever! Go say to them, 'Return to your tents'; but you, stand here by me, that I may speak to you all the Commandments, Statutes, and Judgments, which you shall teach them, that they may do them in the Land which I am giving them to inherit." Deut. 5:28, 33. Add to this Deut. 4:14. 18:16. Heb. 3:5. One sees here as much proof as there are words: God had said that He would make them hear it: They, beginning to hear, withdraw and stand far off: Speak with Moses so as not to hear anymore; pray that God not make them hear: Fearing to die if they heard any longer. In sum, there was no more audience. They promise, to make up for it, that they will hear Moses, instead of God; what will God do, He indulges them; lets them go to their Tent, and speaks with Moses; wishing that that

impression of His fear were in their heart always; and thereupon keeps Moses with Him. Add to this also Deut. 4:36, 40. What is more, He promises them (which is very remarkable) for that reason, after Moses, the Prophet, Deut. 18:16, the Lawgiver Christ, who would speak with them. So that here God's special goodness is to be seen.

§. 10. With the Ten Words, then, God the Lord first solemnly and alone made a beginning of the Lawgiving. The Ten Words a beginning of the Lawgiving. For although some Laws and Statutes preceded, as of the Passover, the feast of unleavened Bread, the Sabbath, the gathering of the Manna; this is no comparison, as being given only by occasion. But here on Horeb and Sinai this whole Covenant begins very solemnly, which is why the beginning is commonly placed there. Gal. 4:24. Heb. 12:18. And the Lord did not finish with the Ten Words, but according to agreement, He keeps Moses with Him to make known all His Laws further, Deut. 4:14. V:31. as he whom He found faithful to be a witness of the things which would be spoken thereafter, Heb. 3:5 and 12:25, as has already been noted in §. 7.

Consideration of the Introduction of the Ten Words. §. 11. This being thus stated and established beforehand, we proceed to consider the Ten Words themselves somewhat more closely.

§. 12. First comes the Introduction, "I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage." This Introduction precedes very many Commandments, indeed it fits the entire Lawgiving in general, and follows each Commandment in particular. Lev. 19:1-5. 25:36, 37. That here the LORD, the Jehovah, the Angel of the Covenant speaks, recalling the promise to Abraham; "I am your God," Gen. 17, "and the God of your Seed"; and that He reveals Himself in the power of that name, making a beginning to carry out His Promises made to Abraham, with the Redemption from Egypt, to bring them into Canaan, which is mentioned in the 5th Commandment; this is beyond dispute among all the orthodox, and also so understood by the ancients.

§. 13. To these Forewords are to be added in consideration the words of the Commandments themselves, commonly called the Ten Commandments, Deut. 4:13. 10:4. The Commandments in general. It is beyond doubt that these, understood literally, comprehend very great and necessary matters, supremely just and clear, though very specific, few in short: but nevertheless so arranged that they can be used as general titles, and as ten Predicaments to which all the commandments of God can be brought. I cannot find that Moses, the Prophets, Christ or His Apostles insist precisely on this, to make such use of these Ten Words; the Jewish Masters also know nothing of it; yet I can readily allow that one takes the Ten Words for this purpose, and to do so properly, will follow order and rules that are usually employed for it, as we will show in the III. Part. Chap. IV. §. 9.

§. 14. We do not wish this to be noted in any way to diminish the Divine Tablets; Not to be separated from the other Commandments. but only, not to separate what God has joined together: In the Holy of Holies was not only the Ark of the Covenant with the two Tablets (to signify that Christ, of whom the Ark was a Type, had the Law in His inmost being, Ps. 40:9. Reynolds on Ps. 110. p. 12. Maresius de Lege Dei §. XXXII. Witsius Lib. IV. C. IV. §. xxxv. and that He fulfills the righteousness of the Law, averts the curse from the Believer, and frees them from the obligation to punishment, Essenius de Fœd. Evan. §. lxxix.) but also the entire Law-book; Deut. 31:26. 2 Kings 22:8. as Witsius well notes in Oecon. Fœd. Lib. IV. C. XIV. §. XXXII. and in that Law-book are also the Laws of those two Tablets, in two places, and thereby better preserved than in Stone, or in that Ark. Which were even missing in the second Temple. The Law-book, being preserved until now through continuous copying: and especially, to seek the Spiritual perfection of the Law, not only in a few, but in all its commands, in every way occurring in the Books of Moses. As one is so broadly accustomed to treat the Ten Commandments, that they comprehend all moralia or moral duties, not according to their letter, but according to the customary interpretation and arrangement: So that no one falls into the imagination of that Young Man, who said, "all these things I have kept from my youth," he was no Adulterer, Thief, False witness, etc. Matth. 19:20. On which many nominal Christians pride themselves. Conf. Helv. art. XII.

§. 15. With and in the Ten Words one also sees the reasons with which those Commandments are urged, taken from God, His example, Promises, and Threats. Motives of the Commandments, Promises, Threats. Through so many revelations here of God the Lord being their God, etc. Who fulfills the Promises of the Fathers, gives the land of Canaan, wants to show mercy to those who love Him. This belongs to the Promise of the Fathers, comes from thence, upon them as upon the Children and Heirs of the Promises; and as for the Curse, that is for the wages of sin, which flows from the divine Majesty, Glory and Righteousness, and contempt of the richness of His goodness.

§. 17. Meanwhile, the Promise in the second Commandment is so general that it applies to all obedience of all the Commandments, for thousands who love Him and keep His Commandments. Promise of the second Commandment, common to all Commandments. Exod. 34:6 with Num. 14:18. Deut. 3:9. as is worthy of all acceptance for the sinner. Why Moses bases his plea for forgiveness of sins upon it, which is nothing other than from the promise in Christ.

§. 18. Likewise also the promise of the land of Canaan, and a long and prosperous life in that land, which foreshadowed the inheritance of Heaven; And of Canaan in the 5th Commandment. in which thus the ministration of the Testament and Covenant of Grace flows in, thereby to bind to obedience of the Law, even as in the New Testament the Gospel, to walk worthy of God. Which

connection of the promise to the Law, and belonged to Moses' Economy. See further Part III. Chap. IV.

CHAP. V. Of that which followed the proclaiming of the Ten Words, and of the writing of the same a second time.

§. 1. What remains is that we inquire into what followed the utterance of the Ten Words. What followed the Ten Words. Moses having exhorted them that God's purpose was not, through that fearful revelation, to want to kill them, but to give an impression of His Fear, he goes to and remains with God, to hear further what God would speak, receives the Statutes and Ordinances, which are described in Chap. 20, 21, 22, 23. Compare therewith Deut. 4:13, 14. But among this God the Lord further requires obedience to the Angel of God's presence in everything he will yet speak. Exod. 23:20-22, and thereupon, to this extent, the Covenant or Testament is inaugurated with the shedding of blood. Chap. 24.

§. 2. Moses relates to the people all the words of the Lord, all the Ordinances; Inauguration of the O. T. Exod. XXIV. and they accept them: Moses writes them in a Book (in which without doubt the Ten Words were also included), reads it to them, they say, "all that the Lord has spoken we will do and be obedient": Under which was also the clause, that they must do all that God will yet speak; thereupon the Covenant was confirmed with the sprinkling of Blood, and the Old Testament inaugurated, as Paul teaches in Hebr. 9:18-20, 23. This is that Covenant at Horeb, that God had not made with their Fathers, but with them, Deut. 5:2, 3. which is not the Covenant of Works; nor, to speak precisely, purely and simply the covenant of Grace; but of the Covenant of Grace, according to the Household of the O. Testament and of Moses, the beginning and part; and thus the Ten Words were a significant and the first part of the conditions, for which reason they are also called God's Covenant, which He commanded them to do, Deut. 4:12, and promises to give them, written on two Stone Tablets, this Law and Commandments; for which Moses climbs the Mount, and stays forty days, to receive the further words of the Lord.

§. 3. On which Mount, in these days, Exod. 25. Moses receives the order to take up a heave-offering for the making of a Sanctuary, according to the pattern and design that the Lord showed him, both of the Tabernacle, as all its equipment, Ark, mercy seat, Cherubim, Altars and Vessels, election and consecration of Priests, Holy garments and Offerings, especially the continual Offering. For which Bezaleel and Aholiab are chosen to make all this; yet so that on the Sabbath they should rest, on pain of Death. See Exod. 24 to 31.

§. 4. While Moses in those 40 days receives order and command for all this, the children of Israel become weary of this delay, and fall into Idolatry with the Calf, so that thereby what he was yet to receive for the complete Lawgiving was cut off and postponed; Exod. 32:7, 8. Covenant broken by the Idolatry with the Calf.

Moses was commanded to descend; but perceiving God's wrath, he worships God's presence and obtains a hearing. Deut. 9:12-19. Moses descending and learning of this sin, intercedes before the Lord, breaks the Tablets of the broken Covenant, gathers the Levites, executes vengeance on some three thousand, and earnestly persists for forgiveness, and God threatening to send another Angel, is also dissuaded from that by Moses.

§. 5. And Moses thus being reassured, this sin having been atoned for, God proclaims His name before him and all His goodness, in as broad and great an expression as had ever happened; Exod. 34. This sin is atoned for and everything restored and renewed. renews His Covenant with the people, with the assurance of the Promises of permanence; the giving again of the Ten Words, to be written by God Himself on the Tablets hewn by Moses; this was newly written and again presented to Israel as God's Law-covenant; which ministration of the same Covenant, after the Covenant-breach, was also not without glory; so that, just as they first could not hear God, now also Moses, whose face shone, they could not see without a veil. Exod. 34. 2 Cor. 3.

§. 6. Things thus restored again, the building of the Tabernacle proceeds, Exod. 35 to 39, which is then erected, consecrated, covered with the Cloud and filled with the glory of the Lord, as proof of His dwelling among them, in accordance with God's gracious Promise made in Exod. 25:8 and fulfilled in Exod. 40. The Building of the Tabernacle.

§. 7. From this Tent of meeting, the Lord now gives further the Laws of the Offerings. Further Laws. Which the Lord commanded Moses on Mount Sinai. Further is related the anointing of Aaron and his Sons, commanded in Exod. 28 and 29, and carried out in Lev. 8 and 9; thereupon follow various other Laws, of clean and unclean, leprosy, day of atonement, and more of the like already mentioned before; but which are now here more broadly explained, repeated, expanded, or added to, for the instruction of the Priests; as God pleased to speak to them on Mount Sinai by the hand of Moses, from Lev. 1 to 26:46, 27:34, indeed up to Num. 10:11; during which time Moses was yet once more 40 days on the Mount.

§. 8. The more I consider this more and more attentively, the less I can find here that Moses' ministration first became Legalistic after the sin of the Calf, and took on a different appearance, so that then the ministration of Law, as a ministration of Death and Damnation first began; The Economy of the Law did not begin after the idolatry with the Calf. that Paul would have his eye particularly on that transgression when he said that the Law was added because of transgressions, and more such thoughts. As if Paul only spoke of this latter part and not of the entire Law, as it came 430 years after the Promise and was ordained by angels in the hand of the Mediator, of the entire Covenant on Sinai, Gal. 4:24. Under which were Circumcision and feast days; from which Circumcision, he

concludes that they were then bound to the entire Law. As he in Heb. 12 begins with that glorious and dreadful revelation. And in 2 Cor. 3 makes mention of Tablets, and their ministration, after the Covenant-breach, without however noting that distinction elsewhere: expressly saying that in Exod. 24 the first Testament was inaugurated, Heb. 9, not to mention that Moses in Exod. 25 received the model and pattern of everything, whereas it was made thereafter. Compare Heb. 8:5. and the comparison of Moses' Covenant with the New Testament, which Jeremiah promises and Jesus confirms, which follows thereupon. God surely let Himself be entreated by Moses, showed him more grace than ever; Deut. 9:19. 10:1-5, 10, 11. surely writes with His finger the same words, promises His favor, restores the Covenant; such renewals are indeed confirmations of the same, but that does not make a different manner of household. See Huizinga, *Kort begrip*, p. 172 and 180. Likewise can be noted of the repetition in the plains of Moab. The Law-book is one and the same in which all the Laws are. Over which he has dealt and concluded His Covenant with Israel in the Wilderness, Deut. 26 to 31.

§. 9. This I would not dare to deny, namely, that some harsher dealing of God, even after the vengeance exercised by the Levites, Exod. 32:28, is threatened in verse 34; and further 33:1, 6, also shown there in his departure outside the Camp, verses 7-10. furthermore, the reward of the zeal of Levi (similar to what happened in and to Phinehas, for his zeal, Num. 25:11, 12) Deut. 33:8, 9, 10, but to place on that account the further Laws, Offerings, Purifications, etc. as of another nature than those already commanded; like Circumcision, Sabbath, feasts, three times a year going up, daily Sacrifice, Passovers; I cannot find that this is done with any foundation: given that all these belong together to the Mosaic Religion, and make up that entire heavy yoke, that looks forward to Christ, and has been their tutor to Christ? that no one can deny, or to my knowledge does deny.

§. 10. Assuredly the Ten Words, first spoken by God, thereafter twice written by Him, likewise by Moses in his Law-book Exod. 20 and Deut. 5 are and always remain the same Ten Words, and the same Covenant, 2 Chron. 5:10, 6:11. The Ten Words always the same. as they were placed in the ark, which for that reason is called the Ark of the Covenant: Heb. 9:4. Deut. 10:15. 5:3. 9:9, 15, 19. and no Commands, Promises, Threats, which follow thereafter, can change the nature of the former. Let us stick to the simple clarity with which the Scripture enlightens us, that all Moses' commandments belong to the Economy of the Law, from the exodus from Egypt until the entry into Canaan.

§. 11. Concerning Jer. 31:32 with Hebr. 8:9. Jer. 31:32 with Heb. 8:9 explained. that is commonly thought to oppose this, in those words, "which covenant they broke, though I was a husband to them." Paul himself: "they did not continue in my covenant, and I did not regard them": To us it seems the contrary; for Jeremiah and Paul only make mention of a Covenant, which they do not begin after the sin with the calf, but with the gracious exodus from Egypt; contrasting

that Covenant with the new one that would come; all that Moses has in the Law, belongs to that Old; what Jesus and the Grace has in it, to that New; the Old that was near to vanishing, surely did not vanish only with respect to those Commandments that came after the Idolatry with the calf; but in everything that belongs to the Tutor, including Circumcision, which obligated to the entire Law of Moses.

§. 12. And as for the meaning of the words, which say that Israel had broken God's Covenant, and "I did not regard them," taking that to mean that this refers to that breaking in Exod. 32, that swift turning aside from God's Covenant; and that on the difficulties concerning the Translation of the LXX, meaning of the words. "I ruled over them"; and the one Paul follows, "I did not regard them," so interpret, see Pococke Not. Miscell. ad Portam Mosis cap. 1. Is that said for this reason, "then I gave them hard Commandments, and imposed a servile Yoke"? Where then did all those other Offerings, Feasts, Sabbaths, Tabernacle, climbing up to Jerusalem three times a Year, Priests, etc. belong? all that occurs before Exod. 32; indeed, as has often been said, the Circumcision of Moses himself; which Abraham received, as a Father of this servile believing Seed, from the Circumcision. Why does this not rather fit those judgments and chastisements, with which they were immediately punished, and further threatened in Exod. 32:34, 35? See Ps. 81:12, 13, as has been noted in §. 9.

Gal. 3:19 Explained. §. 13. Besides that it does not fit, that God's Law in whole or in particular, with respect to that part, should come into consideration, given as a punishment for that Idolatry. There that entire Law is so exalted to Heaven, and presented by Moses and Paul as Israel's inheritance and privilege, and acknowledged as a Tutor, who, though servile and in some way against them, in comparison with our freedom, nevertheless has kept them securely, to bring them to Christ, who is the end of the Law, who is therefore to be esteemed as excellent. Gal. 3.

Gal. 3:19 answered. §. 14. Some bring forth Gal. 3:19. "The Law was added because of transgressions." Besides what we have noted above in Chap. V. §. 17, it seems very strange to us that one dares to bring these words for that purpose; for they serve that purpose in no way. Which we prove thus: 1. It does not say transgression, but in the plural, "because of transgressions." 2. Paul says this of the Law, as it was ordained by the Angels in the hand of the Mediator, by which I understand the first Tablets of God, and not exclusively. 3. of the Law in opposition to the Promise, which fits Moses' entire Word. As Vander Waeyen very well notes several times. §. XCV, CCX, CCLV. And 4. to that Law Paul applies, whose Promise Lev. 18 and Curse Deut. 27 apply to all Moses' Commandments. 5. especially to Circumcision, which binds to the entire Law, and to the Feasts, Days, Months, Times, Years. 6. to the Jews as a separate People, placed in custody by the Law; that all Commandments were given for them. So

that Paul surely does not intend the Laws given first after that transgression, but the entire household of Moses.

§. 15. And certainly it was added because of transgressions; not as a punishment for sin, but to bring them out of sin and transgression, to lead them to Christ, to show His atonement, to seal their forgiveness and faith, as is stated of Circumcision, Rom. 4:11. and we have noted above, concerning the practice of the Commandments after the sins.

2 Cor. 3 explained and answered. §. 16. That one also adduces for this purpose Moses' veil, Exod. 34 and 2 Cor. 3, is also entirely outside Paul's view and remark; as since 1. that veil fits Moses' entire ministration, in contrast not to his preceding ministration, but to the ministration of the Spirit, and of the New Testament. And 2. that writing of the Law again on stone Tablets (which were surely the Ten Words and God's Covenant, Exod. 34:28. Which He had already made with Israel in Exod. 24, as proof, says Huizinga, that the preceding Grace Covenant was not changed, p. 180.) that writing is set against the writing in the heart, without Paul distinguishing the first or second writing. Further (3) that the veil on Israel's heart, when Moses is read, applies to the whole of Moses, and not to a part. (4) Finally, the freedom set against that veil, is not only from those last words of the Law, but from all the shadows, and all that was done away with by the Law, which Paul begins on Sinai with the Ten Words: See Heb. 12:18 and 9:18 and Vander Waeyen, *Rechtsinnige Leer*.

§. 17. As for the passage Ezech. 20:25, that will be spoken of shortly hereafter. We find then no essential difference of Commandments; nor of the first or second writing of the ten, nor of the statutes before or after the Idolatry; but only a continuation of the household of the Law on Horeb, Exod. 24, concluded, though broken by Israel's sin, but after the atonement of that sin again continued and fully completed.

§. 18. To which belongs the repetition and expansion of the Law in the Plains of Moab, the writing of the Law by the king, and on plastered stones, the Law-book to be kept by Moses beside the Ark, the proclamation on the Sabbath days, and whatever more of that nature occurs in Moses' V. book, all of which with Promises and Curses the Covenant with Israel was concluded, and thereafter renewed several times; of which kind of things to treat now is appropriate.

CHAPTER VI.

End, purpose, and use of the Promises of the Law, not as a repetition of Promises, as of and by a Covenant of Works, but as promises of the Fathers of the Covenant of Grace, under the administration of the Law.

§. 1. The entire Law, with so many promises of life, has not been for the sinful flesh to establish life. Gal. 3:21. The Law not given to make alive. That they, by

doing what the letter of the Law prescribes, that is, through the works of the Law itself, would have forgiveness of sins, life and salvation: For to that purpose it was not given to make alive, Gal. 3:21. that is, impossible, because of the flesh, and those fleshly Ordinances were powerless: Rom. 8:3. As Paul extensively shows in Heb. 7, 8, 9, and 10. For so the Promise would be made void, Christ's coming and Grace would be in vain. This was the misapprehension of sinful and fleshly Israel, Rom. 9:31, 32. that sought the Law of righteousness thus, and did not attain to the Law of righteousness, because they sought it, not as from Faith, but as from the works of the Law: which was a zeal without understanding. Add here to Acts 13:31 and 39 and what Paul powerfully works out in Rom. 3:21-31, proving, for the conviction of the Jews, who are shown from the Law to be under sin and condemnable, that righteousness and forgiveness of sins is only in Christ out of Faith, without the works of the Law, for Jews as well as Gentiles; why Christ's word was necessary for the forgiveness of sin, previously committed under the forbearance of God.

In general, the end of the Law is Christ. §. 2. But for what purpose then is the Law? and especially the promise of life, proposed to the doers of the same, who would obey and observe all the Commandments, Statutes, and Judgments? Indeed, for what purpose was the Law added to the Promise, and the Promise attached to the Law? Paul notes various intentions and uses according to the various parts and Commandments that occur in that entire Law, or else from the entire ministration of Moses and the entire Law itself. And its observance a means to Christ. Each Commandment has its own particular intention, teaching, and instruction. The Commandment, "you shall not covet," teaches that coveting is sin, which one must avoid, Rom. 7. Thus God's Law comes as Commandments of the love and fear of God, and the love of the neighbor, teaching us those virtues, and that to neglect such is sin, also binding us thereto under promises, and under threats, which show God's goodness and also His righteousness, that those who do such things are worthy of death. But there also come commandments and statutes of Offerings and Purifications, commandments given to make them see the guilt of sin, the necessity of punishment; and bloodshedding for forgiveness, to be sought not in those Offerings themselves, but in Christ. See Heb. 9 and 10. There is not so much dispute or concern over this, but properly the purpose in general of the entire Law: And that we think is Christ for righteousness, forgiveness of sin, and thus life and salvation, and to bind the Jews thereto, to observe all those Commandments, Statutes, and Judgments: to be preserved thereby and brought to Christ as by a Tutor; see Rom. 10:4. Gal. 3. To make sin, guilt and God's wrath clearly seen, to bring the same to remembrance, and being at the same time convinced of its powerlessness to take that way; to look to the Promise in Christ, and through faith in that Promise to strive, like Abraham, to be justified; and to use all those shadows and types, as exercises of faith and means of help, for which they were given: consequently, gladly to observe the greatest commandments of the Law of love, to be thankful to God, and to come to the possession of life; daily taking

refuge in the forgiveness of sin, in all the daily transgressions, to which the Offerings and the Day of Atonement, which had their focus and reality in Christ, helped. Thus. If the end of the Law is not this, then in the ministration of Moses there is no Covenant of Grace, nor instruction of Salvation at all; then God said to Israel, "seek me in vain," which would be so; and Paul so clearly teaches otherwise, as in the sequel will be shown more closely. See Vander Waeyen on the Galatians.

For the Law does not nullify the Promise. §. 3. It cannot be said more clearly than that word. The Law which came four hundred and thirty years later, does not nullify the Promise, Gal. 3:17, 21. The Promise is sure to all the Seed, not only that which is of the Law (so then, that Seed of the Law also) Rom. 4:16. The salvation and righteousness of Faith from the Promise remains then. The Law does not come to, with what it brings to it, itself give the inheritance, the forgiveness of sin, and life; for if a Law had been given that was able to make alive, then righteousness would truly be from the Law; but the Scripture has confined all under sin, so that the Promise (of forgiveness and life) by faith in Jesus Christ might be given to the Believers. Gal. 3:21, 22. If the Law could have done that, it would not have been necessary for Christ to come after and by virtue of the Promise, then the Promise would be void, which could not be; then the Law would have been against the Promise, which is far from it. Gal. 3:21.

But helps towards it. §. 4. The faith of the Promise is not nullified by the Law, but the Law confirms it much more. This is evident from the Circumcision of Abraham, as a sign and seal of the righteousness of his faith in the Foreskin: Rom. 4:11. But for what purpose was the Circumcision? Abraham had the Promise, he believed, it was reckoned to him for forgiveness and righteousness. Gen. 15:6. Now the Circumcision, not to nullify that, but to confirm the same. What the Circumcision of Abraham was to him, the entire Law was to Israel; yes, Abraham is thereby a Father and a Patron, an example of the believers who are of the Circumcision, who were thereby bound to do the entire Law; although they had to walk in the footsteps of the faith of Abraham, to have forgiveness of sins. They nevertheless had to be Circumcised, and do the Law, and use those signs, shadows, and seals, which all aimed at, depicted, required, and promised the promised Seed.

The Law is also confirmed by the Promises. §. 5. The Law thus confirms the Promise, and in turn all the promises, which are in Christ, were made upon the Law, that is, Commandments, Judgments, and Statutes, to confirm the Law, and by way of motives to obedience of the Law, to move, to urge, and to bind. The Law is as a condition of the Covenant; what God stipulates, and the Promise is, what He, that condition being observed, will give. I will be your God, bring you into Canaan, send my Son there, through whom I will save you; therefore I stipulate of you, you shall keep my Law. See Exod. 19:5. Deut. 26:16-19. Why the

Law is called a Covenant, as it is in truth the *pactum gratiae legale*, the Legal Grace-covenant: of which hereafter.

Many unfounded propositions, concerning a Covenant of Works, passed by. §. 6. These thoughts are with Moses and Paul, so clear and plain, and superabundant, that I can never wonder enough; why so many are still brought in, which cause so much strife and division: first having firmly established a Covenant of Works before the Fall, which was broken by sin; so one wants it to be repeated in the Lawgiving, both on Sinai, and subsequently often, the sinner is reminded, to be for his conviction, that he, terrified and brought to despair, of obtaining anything for life by this Covenant, looks to the Promise and Jesus; which is indeed the purpose of that part of the Law that sets a curse and death for sins and Sinners, and the Conscience, finding itself so, is thereby so convinced; but for what purpose is it so often held before the sinner, "do that, or, when you have done it you shall live"? Others state God's purpose, that it is to offer a Covenant of Grace; but Israel has taken it for a Covenant of Works: Others think well, God the Lord cannot in truth say to any sinner, "do that and you shall live," in and through your works; and consequently God does not properly repeat for Israel the Covenant of Works; but eventually the Ten Words, over which God first established nothing other than a Covenant of Grace with Israel, they become, after the sin of Idolatry with the Calf, when those words are added Lev. 18:5. "if you have done this, you shall live"; and Deut. 27:26. "Cursed is he who does not continue in all"; this, they say, added to the Ten Words, makes a formula of the Covenant of Works, and got that appearance, when Moses came with the Tablets a second time, and had to cover his shining face before Israel; which veil was a symbol for sinful Israel; at which they marveled, thinking that God now offered them a Covenant of Works again, to establish their own righteousness: always, from that time on, it first became serious with the Law of the carnal commandment, for it was added because of transgression, and then God dealt with them harshly, and did not regard them, but made them servile, and so on. Yes, the Promise of life hangs only on the Commandments of Life, or Love, which would thereby be distinguished from the others, as belonging to the Covenant of Works, from the statutes and commandments of the law of the carnal commandment, as laws that are not good, and by which one does not Live; that is all as firm and certain as if it were the Gospel: over this they write and dispute, as if the whole of Christianity were at stake. I see well that they do not declare themselves entirely foreign, so that no contradiction against the rule of Faith remains: But all this head-scratching one could for peace and truth's sake, very well pass over, if we were otherwise pleased, to speak clearly, simply, and distinctly with the Holy Scripture, and to be content therewith; at any rate, I do not find a single place in the entire Scripture that obliges me to such conceptions; indeed, that does not oblige me to the contrary: believe me not, but come and see.

And extensively shown that no Covenant of Works is spoken of in God's word. §. 7. We shall begin with those places that are first, most, and constantly brought forth for this purpose, Lev. 18:5. Deut. 27:26. when we have found the right meaning of them, it will be easy for us to see it everywhere where they are cited: Yes, from those citations we will powerfully demonstrate the correctly understood meaning.

The Promise, Lev. 18:5. §. 8. Lev. 18:1-5. reads thus: "Speak to the children of Israel, and say to them: I am the LORD your God. You shall not do as they do in the land of Egypt, where you dwelt, nor as they do in the land of Canaan, where I am bringing you, shall you do; and you shall not walk in their statutes. You shall do my judgments and keep my statutes, to walk in them; I am the LORD your God. And you shall keep my statutes and my judgments, which if a man does, he shall live by them: I am the LORD."

explained. I am the Lord your God. §. 9. Please then, first of all, pay attention to that great Word, the Main sum of all the Promises, the very best that God could promise Abraham for him and his Seed, "I will be your God." All those who see in the Ten Words a Main sum or Formula of the Covenant of Grace, use in the first place this proof-text, and who consider the same as a short summary of the Law of Morals, acknowledge nevertheless that those words at the beginning comprehend an Evangelical Promise, of the greatest content: It is so indeed. See now here these words of the Grace Covenant not once, not twice, but sufficiently three times, not "I will be," but "I am": Not God the All-sufficient, but the LORD; who now shows the power of that name, and as He was not known by it to their Fathers. Exod. 6:2.

Who has delivered from Egypt and bring you into Canaan. §. 10. And therefore it is added, which comes into consideration secondly, the deliverance from Egypt where they had dwelt, and the present bringing into Canaan; which was both promised to Abraham for his Land, and God now carried out, for those children of the Covenant and Promises; which is surely none other than the Grace Covenant. Can upon such an introduction of the Covenant of Grace, which is so worthy of all consideration, now follow a repetition or content of a Covenant of Works, as a condition, "if you have done everything, then you shall live"; you must be without sin, to live, and to have me for your God. Can God speak so to a sinner, who already has sin, and is worthy of death, and must die? "Sinner, I am your God, but I stipulate that you must have no sin, or you must die, that is the wages of sin; but you shall live if you have always been without sin and shall remain so, perfectly keeping all my Law." A language so unbecoming of God, as apt to drive a sinner away from God, who nevertheless here invites him so kindly.

And set apart as His own People with His own Law. §. 11. I have yet forgotten that thirdly, in this introduction it appears, that God delivers them as His own

People, brings them into Canaan, and wants to rule them with His own Laws, separating them as the portion of His inheritance, a people of His own possession, Exod. 19:5. Deut. 5:6, 8. and especially, see 7:8, 9. Where the Lord testifies very broadly of His love for them, and the keeping of His Covenant of the Fathers for a thousand generations. Whereupon then follows, as here in verse 11, "Keep then the Commandments, Statutes, and Judgments": which surely does not taste of a Covenant of Law.

Moses demands all God's Commandments to be kept. §. 12. If we now pass over to the Commandments themselves, it must not be according to the manner of Egypt, or Canaan; but "my Judgments, my Statutes," twice, can that be understood otherwise than according to that common language of Moses: as of all his Statutes, all his Judgments, Lev. 19:36, 37. "I am the LORD your God, who brought you out of the land of Egypt, therefore you shall keep all my Statutes and Judgments and do them." And again 20:21-26, 23:31. I would have to transcribe the whole Law, well half of it, if I were to note all the places where God and Moses demand the entire Law. Deut. 27:26 alone is enough, "Cursed be he who does not confirm the words of this Law, by doing them": Gal. 3:10. Paul said, "all that is written." So that not only the Forewords, but also the Words themselves, Statutes and Judgments, especially compared with Egyptian ones and those of Canaan, mean nothing other than their entire manner of Religion; and if one were to except any commandments from this, it should then not be the commandments of Ceremonies, or Polity, which are commonly understood by Statutes and Judgments; as Paul also so speaks, with respect to the Law of commandments consisting in Statutes; Eph. 2:15. These are also the Judgments of the Religion, Heb. 9:1.

Then follows the Promise of life. §. 13. If then neither the Forewords, nor the Content of the condition that God demands, refers to a claim of a Covenant of Works, or speaks of such commandments, the promise of life will not be able to make such a change, and eventually, there it is sought. I gladly admit that under the promise of life is included all salvation and blessing, here, and eternally hereafter. Especially, that this refers to a life from the dead; for a Sinner is dead because of sin, see Gen. 20:3. has forfeited life, and is barred from the Tree of Life; so that life stands against death: Yes, that God and in God is the perfection of that life, see Deut. 30:20. Math. 22:32.

Not a Promise of the covenant of Works, or of the Commandments, of Morals alone. §. 14. But that now this Promise would only be of the Covenant of Works, or only of the Commandments of that Covenant, with distinction from the Commandments of the Statutes, that we do not find with Moses; he attaches those Promises to the entire Law: Read only with attention Deut. 30:8. "You shall do all his Commandments." 10. "Which are written in this book of the law." 16. "That you may live." So he sets before them all, life and death. 15. And advises

them to choose life, that they may live in that Land, as the Lord swore to Abraham, Isaac, and Jacob.

But of the Covenant of Grace, the life in Christ. §. 15. And what occurs more commonly in the New Testament than Promises of life, so that it gives nothing else to know than the restoration of life in Christ Jesus, which was lost through sin.

also with the Statutes and why. §. 16. Moreover, it is not improperly noted how especially with many Ceremonial Laws, the threats of death, and of being cut off from the Soul, were added; as with the neglect of Circumcision, transgression of the rest of the Sabbath, entering the Sanctuary, etc. One only has to think of Nadab and Abihu. Lev. 10:1-3, Uzzah, 2 Sam. 6:6-8, and the people of Bethshemesh, 1 Sam. 6:19, which greatly increased the fear of death; nowhere then was the promise of life more applicable in this part, than to the Commandments of the Statutes; especially also because of their meaning and sealing of the forgiveness of sins, so that it is so far from it, that these Commandments would thereby be distinguished, that they all, and these especially, have those promises with them.

The Promise of the whole Law. §. 17. That Promise then hangs on the whole Law, and the doers thereof become partakers of it; just as those who keep and do Christ's Commandments, receive power over the Tree of Life. So also those who keep Moses' Commandments, Rev. 22:14. and 2:10 for them a crown of life. See Rom. 2:7. Jac. 1:25.

Which must not be wrongly interpreted. §. 18. This must be understood in a sound sense: not in a Jewish way to attain and seek life through one's own righteousness, as in the works of the Law; or in a Socinian way to make a new Covenant of Works of the Law, as they do of Christ's Commandments; or in a Papist way to speak for the merits of works for life; far be it.

But orthodoxly explained. §. 19. But thus, that they, by that part of the Law, or those Commandments that speak of Virtues, love, prayers, and sins, being convicted of their sins, take refuge in those Commandments that speak of atoning, washing away, and forgiving sins, and which require repentance from sin, and in that observance, continually stretch out to Christ Himself (in whom alone is the true forgiveness, of which those others were shadows), to love, obey, and thank God. See there the way to life, not through perfection of virtues, but through forgiveness and through true uprightness. There is no lack of examples in God's word, of whom it is so testified, that they walked in all God's commandments. 2 Kings 18:6. 23:3, and 25. Luke 1:6. etc. The blind Papacy thinks that such testimonies are of perfection without sins; but for what purpose then all the Commandments of the Guilt and Sin-offerings, the continual Offering, the Day of Atonement, and that Zacharias as Priest also offered for his

own sin? for what purpose the prayers for forgiveness, for the Lord's sake? Just as Christ's Commandments are to us of Faith, Repentance, Baptism, Lord's Supper, all that He has commanded. So were then Moses' Commandments to the Israelites for life.

Neh. 9:29 explained. §. 20. Now that we have extracted the meaning of this place, all the others will not only be easy for us; but will confirm what we have said. Neh. 9:29. I can find nothing else there but God's entire Law, given by God through the hand of Moses, transgressed by them, and therefore punished. See verse 14 and chap. 13:18. Where the Sabbath is also mentioned.

Ezech. 20:11, 12, 13, 21, 25. §. 21. But in Ezech. 20:11, 12, 13, 21, 25, there one thinks to find this distinction in two ways: 1. because the Sabbaths seem to be distinguished from those Commandments of life; 11, 12, 13, 21. And secondly, because it speaks of decrees that were not good, and judgments by which they would not live. Let us see if there is anything here that conflicts with our position.

Sabbaths not distinguished from the Commandments through which one lives. §. 22. as for the first, there is nothing else in it, than that Ezekiel first speaks of the general, of all the commandments, which he praises for the Promise, for the sake of which one should certainly not despise them; for they were for their good, for life. Then he relates of the Sabbaths, and that they had profaned them, is that to say that the Sabbaths then do not belong under those commandments, because that sin is spoken of specifically; there in verses 16, 18, 24, mention is also made of following after dung-gods; did that therefore also not belong to the Law, and those Commandments through which one lives, that one must follow God alone. And as for the Sabbaths, to profane them was threatened with death by Moses; ergo, to keep them holy, if one does that, one lives, he will surely live, not die: That which in Ezech. himself applies to all God's Statutes 18:19, 21, so there are then with Ezekiel no statutes, or the promise of life hangs on them for those who do them.

Decrees that were not good, by which one does not live. §. 23. As for the 2nd point; "Therefore I also gave them (Statutes) Decrees that were not good, and Judgments by which they would not live." 25. It is truly too far-fetched, and not spoken with Moses, to constantly apply this to the Laws of Ceremonies, as if those were entirely Statutes that were not good: for though they might in a certain sense and respect, in themselves be so called; this is neither the common language nor the intention, but the entire purpose of these is to foreshadow Christ: they were then surely good, for that time. How can that language otherwise agree with Ezech. 18:19. Nehem. 9:13. and Deut. 15:8. Not to live, with Ezekiel, that is to die. Those Statutes then by which they would not live, that is, would die, they must nevertheless observe them: See Ezech. 18:13 and Exod. 19:12, 13. Not to live, is certainly to be killed; How will the Israelites manage? If

they neglect the Statutes, transgress them, they are surely killed; if they do them, they will not live by them, that is, they will surely die: That is surely a contradiction, which does not apply to those commandments, well observed. "For your sacrifices I will not rebuke you." Ps. 50:8.

what is meant by that. §. 24. What then does Ezekiel understand? the preceding and following teaches it clearly, it refers to those heavy threats against sins, which one reads in Lev. 18:21-30, 26:33-45. Deut. 4:26, 27, Deut. 27:15, etc. 28:15, etc. 64, 65, 30:21-28. 31:16-30. which heavier threats, made in the Wilderness, were as Prophecies, or Revelations of God's counsel and decree, Zeph. 2:2. applying to the following sins and sinful descendants, and their judgments. See 2 Kings 17:17-20. 21:15. 22:13, 16, 19. Neh. 1:7, 8. Ps. 106:27, 34-42. Zach. 1:5, 6. In short, all threats and punishments set for the transgressors are decrees that are not good for them, to live by; the commandment that is good and for life, becomes through sin evil, a law of sin and of death. Rom. 7. An evil word. Exod. 33:4. As when God said to Adam, and foretold, "On the day that you eat of it, you will die." See there a decree, and a right, a statute, by which Adam will not live. So one reads in Ezech. 16:38 of the judgments of the Adulteresses, and of the Blood-shedders; according to those judgments such cannot live: This lies so simply and so clearly in these words, that one could not wish it clearer; one need only read with attention Lev. 26 and note the conclusion of that Chapter, compared with these words.

Rom. 10:5 explained from it. §. 25. Let us see how Paul quotes and explains Lev. 18:5, to have an infallible explanation of Moses: Rom. 10:5. "For Moses describes the righteousness that is from the Law, 'The man who does these things (or will have done them) shall live by them': the text is worthy of being taken up a bit higher. Paul in the end of the preceding ninth Chapter has made a contrast between Israel and the Gentiles, saying Rom. 9:30, "What shall we say then? That the Gentiles who did not pursue righteousness have obtained righteousness; but the righteousness that is from faith. But Israel, who pursued the Law of righteousness, has not attained to the Law of righteousness. Why? Because not from Faith, but as from the works of the Law. For they have stumbled at the stumbling stone; as it is written, 'Behold, I lay in Zion a stumbling stone and a rock of offense, and whoever believes in him will not be put to shame.'" One should read here also 1 Pet. 2:4-10 and Isa. 28:16. 1. one must note well here, the Cornerstone is Christ. 2. the sin of Israel was that they stumbled at that Stone, did not believe in Christ, but rejected Him. 3. when one casts Christ out of the Law, then no righteousness is to be found in the Law: Israel, seeking without Christ, did not attain to the Law of righteousness, where otherwise that promise is firm; also for the Seed that is of the Law: Rom. 4:16. for everyone who believes in Him, who will not be put to shame. 4. Paul applies this to the Jews of his time, who had stumbled at Christ; Rom. 10:1, 2, 3. all neatly distinguished and clear: as the sequel shows.

§. 26. On these grounds he continues; "Brothers, the desire of my Heart, and the Prayer that I make to God for Israel, is for their salvation; for I bear them witness that they have a zeal for God, but not with understanding." Not with observation, knowledge; and further explaining, wherein their understanding failed them, he says, that it was in this, that they did not know the righteousness of God, and sought to establish their own righteousness. See there the reason why they did not attain to the Law of righteousness 9:31 or were not subject to the righteousness of God. Which is also to seek the Law of righteousness, as from the works of the Law, is the same as to establish one's own righteousness; and thus they have missed the end of the Law, what the Law intended, to bring them as a Tutor to Christ, to build themselves on that Stone; For the end of the Law is Christ, for righteousness to everyone who believes, first to the Jew, then also to the Greek. See 9:33. 1:16. First under the Law, thereafter under Grace and the Promise without the Law: as it was in Paul's time of which he speaks.

§. 27. Concerning the Jews, under the Law, that it was for every one of them, rightly observed, that Paul proves in the 5th verse. "For Moses describes the righteousness which is from the Law, 'the man who does these things shall live by them.'" The word "for" indicates that a reason is given here to confirm that the end of the Law is Christ, for righteousness to everyone who believes. For Moses describes such, as the end, and these words teach, that he who does all these things to seek the forgiveness of sin in Christ, obtains the righteousness which is from the Law, the Promise that is firm for that believing Seed, by which he shall live. With Paul it is one and the same thing, the righteousness of God from the Law; which must be sought by faith, wherein is the forgiveness of sin, Rom. 4, or from the Law and practice, and faithful observance thereof, for life. See Col. 2:13. There is also spoken of a righteousness from the Law which is, and by which one shall live; now what for a single man is a righteousness from the Law, that is from a Covenant of Works by which he shall live? is not everything concluded under sin, the whole world condemnable? but there is righteousness for Jews who are of the Law, Rom. 4:16. if only they are understanding, bring knowledge and observation, Rom. 2:13. "the doers of the Law shall be justified." Not only the preceding and the text itself, but also the following shows this clearly and distinctly.

§. 28. "But the righteousness which is from Faith, speaks thus, and says not in your heart, 'Who will ascend into Heaven,' that is to bring Christ down? or 'who will descend into the Abyss,' that is to bring Christ up from the dead? but what does it say? 'The word is near you, in your mouth and heart,' this is the word of faith, which We Preach: If you confess with your mouth the Lord Jesus, and believe with your heart that God has raised him from the dead, you will be saved." Rom. 10:6-10. Hereby Paul proves that Christ is also the end of the Law, for righteousness of faith of the Gentiles, and thus for everyone. Although there is a difference between the salvation of those who are of the Law, and those who are of the faith without the Law: hence, that this was brought in by way of

contrast or comparison with "but," and that contrast is clearly seen in the whole proposition. For Moses' description Paul contrasts with the word of Faith, "that We Preach." As John 1:17. Moses against Jesus; so here against Paul. The Writing of Moses, against the word of Paul. The righteousness from the Law, against the righteousness from Faith, as Rom. 3:27. The Law requires the doing of these things; the word of Faith requires, Confession and Belief of the Lord Jesus, whom God raised from the dead. The Law promises life, Faith salvation. "For with the heart one believes for righteousness, with the mouth one confesses for salvation." See also Rom. 1:16, 17. Finally, Moses had said in praise of his Word, Prophecy and Command, that it was not hidden nor far from them, namely, it was not in heaven to be fetched, nor on the other side of the Sea; but near, in your mouth and heart, Deut. 30:11-14. Similar words Paul applies to the Preaching of Christ, who has now descended from Heaven, and also been raised from the dead: this Moses, and the Law well had in view, which was a Tutor to bring us to Christ. But Moses could not say, the Lord Jesus has come, has died, and been raised from the dead: but this being accomplished, we have come to the end of the Law, to be now justified by Christ without the Law, Rom. 3:20-31. The Law points to Jesus to live, and wants one to await the fulfillment of the Promise and shadows in its observance, to hope for it: But the Faith that has come, now wants that, letting go of the righteousness that is from the Law, as God justifies the Circumcision and Jews, who now believe, one seeks to be found in Christ. Those who find in Rom. 10 a Covenant of the Law and Works that is broken, from which no man can live; that is now powerless for that purpose, misunderstand Moses' Law for life, in its right end and purpose and thus nothing that goes against our thoughts but on the contrary explanation and proof of the same, see Cocceius on Rom. 2:13 and 14:6.91 and there Deut. 6:24, 25, thus explained:

§. 29. If one might think that Moses in Deut. 30 without doubt speaks of future times, and especially of the Gospel after Christ's coming, and the conversion of the Jews to the same, I answer that I gladly concede such; yet that Prophecy which the first part of that Chap. has, was a word of Moses, added to all his others, binding Israel to faith, and thus a command, to which he applies those words, which also apply to all his Commandments; "the Commandment that I command you today is not hidden nor far," etc. without that application and urging on Israel, therefore being a Prophecy itself that would look to Christ's humiliation and exaltation. But rather, as Moses in Deut. 11 and 30 with great testimony urges his Blessing and Curses, Commandments and Promises, Prophecies and everything on the minds of Israel: So Paul does with the word of Faith that he Preached, in a similar manner; as when Isaiah 1:2. a similar testimony occurs, as in Deut. 32:1.

CHAP. VII. Remarks on the purpose of the Epistle to the Galatians, and some passages thereof, especially from the 3rd Chapter, where Lev. XVIII is brought in.

Transition to the text in the letter to the Galatians. §. 1. Nowhere, however, do we find this so broadly and powerfully worked out, as in the letter to the Galatians. There not only Lev. 18:5 is cited by Paul, but also Deut. 27:26. Which places would in no way be fitting, if they did not require all Moses' Commandments, and especially, the Statutes of the Carnal Commandment: since that letter is of such note, that Melancthon did not judge wrongly, *Si hanc epistolam recte cognoris, methodum tibi in universam Scripturam paraveris*. "If you understand this letter correctly, you have prepared for yourself a method for the entire Scripture." Always, it is clear and certain to me that it is the key to Paul's letters, to learn to grasp, understand, and open his ways of speaking everywhere. Let us then see how everything in it works out our purpose.

Purpose and content of the same. §. 2. Paul's purpose is to bring the Galatians back to his Gospel, which he had preached among them, they had received from him; but from which they were carried away and brought over to another, where there is no other. After the inscription Chap. 1:1-6, he presents this briefly. 6-9 and subsequently portrays the same; asserting the truth of his Gospel, and its credibility from the extraordinary calling of God, and his obedience to the same, to the satisfaction of the churches in Judea who glorify God. 1:10-24. As also the true freedom against the false brethren (who labored to make not only the believers from the Jews, but even from the Gentiles, servile) powerfully standing for; in which James and Cephas were in agreement with Paul. 2:1-8. Although Peter did not stand firm, but deviated in his walk from that true freedom of the Gospel; which Paul withstands in him 11-21. At length thereafter he shows how wrongly the Galatians had done, letting themselves be so quickly carried away to that other gospel, Chap. 3 & 4. Finally, he gives them the necessary application, not to misuse the freedom, but to walk worthily according to that rule. 5 and 6.

Paul's Gospel. §. 3. The Gospel that Paul proclaimed, and which is the only one, consists in this, that Jesus Christ gave himself for our sin according to the will of God the Father, who raised him from the dead; that God, in the fullness of time, had now sent his Son under the Law; to redeem us from the Law, and to deliver us from its Curse through the death of the cross: that to now observe the Law and to live in a Jewish manner was not only unnecessary, but contrary to that Gospel.

The other Gospel. §. 3. The other Gospel, of which there was no more, to which the misled brethren, who did not walk rightly according to the truth of the Gospel, wanted to carry them away, was to make the Believers, even from the Gentiles, servile, and to compel them to live in a Jewish manner: to command Circumcision, Feasts, and Statutes of Moses, indeed to consider them necessary

for righteousness, life and salvation, to the vexation of the brethren from the Gentiles. Gal. 2:5. 4:9. 5:4. 6:12. Acts. 15:1. 19.

State of the dispute. §. 4. That which Paul properly intends to refute, as contrary to his Gospel, is that the Gentiles, having become believers or Christians, should not live in a Jewish manner according to the Law of Moses, as if they could not be saved without it; against which Paul teaches and asserts, that they are free from that Yoke.

What is not in dispute here. §. 5. Paul does not wish to deny that Moses' entire Law was necessary to observe for life and salvation; nor does he wish to contradict that our faith must be working through love, Gal. 5. or as James said, alive and not dead; Jac. 2. likewise, it is not in dispute here, how a poor sinner must receive forgiveness and righteousness solely through the grace that is in Christ, this is the same under the Promise, Law, and Grace, for everyone who believes, whether Jew or Gentile; all this is beyond dispute in this Letter.

What the actual dispute is. §. 6. But this alone is the dispute, whether especially a Christian from heathenism must be justified in a Jewish manner; as they had to under the Law, the Foreskin now, as Circumcision formerly, or the faith of those Christians must still live, in and through all Moses' Statutes just as before Christ, the faith of the Jews had to live in Moses' Law; and that this in that time, in the Jewish-born Christians, out of their old zeal for Moses' Law, was still somewhat tolerated. Acts 21:20, &c. (Although they also in truth had become as the others.) This is properly the point on which all Paul's reasons bear, as he who takes away the Yoke to stand for freedom.

Power of Paul's reasons of proof. §. 7. One must accordingly note carefully that all Paul's reasons of proof are not only powerful against the Pharisees and Work-saints, who seek to establish their own righteousness, but conclude even further, and even that other Gospel, of still requiring Moses from Christendom out of the Gentiles, powerfully refuting; indeed, going against Peter himself: Consequently, so can with the same reasons of proof, also the more powerfully, all own righteousness, merits, and satisfactions of Pelagians, Papists, etc., are countered: For Paul excludes from justification all the works that had to be done by command of the Lord Himself, under Moses' Commandments, for atonement and forgiveness of sins; so that one cannot be justified by any of them; what then is there in the Law or Nature to be observed, by which one could be justified and obtain forgiveness?

§. 8. Among the arguments for Paul's purpose, then, also appear Deut. XXVII: 26. and Lev. XVIII. and since we have spoken so far of this latter text, we will take the liberty to deal with it first.

Thus speaks Paul Gal. III: 11, 12. "And that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them."

§. 9. What can this serve for Paul's purpose, if not included herein are those things that Paul judged the Galatians should no longer observe; such as Circumcision, Feasts, Days, etc. To Paul's purpose. If it is said that one may not do these now; so Lev. XVIII: 5. possibly also speaks of those, and that place no longer binds Christians, because to obtain life it demands the doing of all Moses' commandments; "he that doeth these things;" consequently, that promise of life is not a unique distinction of the commandments of love, and Lev. XVIII:5. does not give us a formulary or repetition of the so-called Covenant of Works, to which it is nevertheless constantly applied.

§. 10. Powerful. But let us elaborate this a little further from the words themselves, taken in their force and meaning. Paul states as evident that no one is justified by the law before God. By the Law he understands the entire Law, having among other Commandments also the Ordinances, Circumcision, as it came with the Promises of Abraham, and on which they are now based. By faith he understands the Preaching of faith; Gal. III: 17, 24, 25. no longer demanding from the sinner after the times of Christ such Laws of Moses, no works of the Law; but only faith which worketh by love. See Chap. III: 2, 5. As Abraham had before the Circumcision vs. 6. compared with Gen. XV:6. which the Scripture, foreseeing that God would justify the heathen through faith, therefore so announced to Abraham: before this faith came, the Jews were brought under the Law; but when it came, they are free from it vs. 23, 25. It is very necessary to pay close attention to that meaning of Faith. To be justified before God, is spoken of by Paul as being freed from sins, and thus having a right to life, and through that right to come into possession of life, to be saved. For otherwise Hab. II. and Lev. XVIII. which both say "he shall live", would not be applicable. For God in the Gospel is a power of God unto Salvation, the righteousness of God, and life; that is all the same Rom. I:16, 17. where the Prophecy of Habakkuk also appears, that is, that reign of grace through righteousness unto eternal life, by Jesus Christ our Lord. Rom. V:21.

§. 11. Proven. See there now openly, that at present, after the times of Christ, no one is justified by the Law of Moses, demanding Sacrifices for Atonement, Circumcision, Feasts etc. to live, and to be saved. The Holy Ghost and Apostles thought it good not to impose that burden any longer; see Acts XV: 28. and that was prophesied by Habakkuk, with these words; "the just shall live by faith:" that is, by such a faith, that would be free from the works of the Law; as the Scripture remarks of Abraham, and foresaw of the Gentiles: Of which the Prophet prophesies, which is very notorious and known. And promised. See also Rom. I:17.

§. 12. But the law is not of faith; the Law of Moses which has come, it demands not only such faith; but it demands in addition, all these things for life: just as and in such a way, as has been noted above, that a believing Israelite was bound to observe; even as Abraham was obliged to the Circumcision; for which they also received the Spirit of bondage; Rom. VIII:15. If one then wants to adhere to the Law to live, one must accept it entirely in all its parts and subject oneself to it.

CHAP. VIII. Of the Curse of the Law. Deut. XXVII: 26. and Gal. III: 10.

Deut. XXVII:26. with Gal. III:10. etc.

§. 1. To this the Jews were bound not only by the Promise, but also by the Curse, which we will first examine with Moses, and then here with Paul. Deut XXVII: 26. The Law speaks thus: "Cursed be he that confirmeth not all the words of this law to do them." See there (a) the whole Law of Moses "this Law". See there every Israelite bound to confirm it with his doing. See there the Curse for him who will not do so.

§. 2. Paul not only adduces these words, but also explains them, saying in the 10th verse of Gal. III. "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." There is nothing clearer in these words 1. than that the Curse is joined to the words of "this Law", in "all that is written;" not only commandments of love, belonging to a Covenant of works; but all that appears in Moses' Law; the matter also speaks for itself. All of Israel was surely bound to everything, and could neglect nothing: how else would this serve Paul's purpose, who brings it against Circumcision, feasts, and the like, to convince the Galatians, that by so doing they are bound to the whole Law, which through that Curse demanded everything: Gal. V: 3. according to what was then prescribed to everyone, Man or Woman, Priest, Levite, king or Judge, clean or unclean, etc.

§. 3. Nature of the curse of the Law. Whereof the meaning has never been, that he is cursed, who has ever sinned, in negligence or transgression, of the love of God and of the neighbor; or Ordinances and Laws, as he is worthy of the Curse and damnable: for why would God admonish to Repentance, Sacrifices and Purifications? as the Priest had to do, for his and the People's sins; as can be seen on the Day of Atonement, Lev. XVI: 34. when such affliction of the Soul was required; and such Sin and Guilt offerings. Who in Ps. LI. and promises forgiveness thereon; as He has revealed Himself as a forgiving God; Exod. XXXIV: 7. Ps. LXXVIII: 38. and Moses so often pleads with God for forgiveness Exod. XXXII:32. Num. XIV: 18, 19, 20. But he who sinned willfully with a high hand; who rejected the Sacrifices and means of humiliation and repentance, and

thus despised God's grace; who were disobedient to the Angel of the Covenant, and provoked him Exod. XXIII:21. and so walked after the imagination of their heart; Deut. XXIX: 19. Such a one the Lord would not forgive; but against him the Lord's anger would be kindled, over him would come the Curse of this Lawbook: the curse that hangs not on some Commandments, but on all; and to that all the People had to say Amen. For example, the Law forbids fornication or Adultery; when a Man sinned against this with a handmaid, the punishment was scourging, and then his Guilt-offering for forgiveness: To all this one had to say Amen; and that had to be done after the sin was committed; But he who failed in this, and thus did not seek atonement, he was cursed. Lev. XIX; 20, 21, 22. Compare herewith Heb. X: 26, 27, 28. This is the purpose and meaning of Deut. XXVII: 26.

§. 4. How profoundly against the Galatians. This well noted in Moses, teaches us what a force is in that word for Paul against the Galatians, who wanted to be under the Law. IV: 19. So they had to be under the Curse of the whole Law, which the teachers did not dare to demand, as it made Christ's coming and Sacrifice entirely in vain and fruitless; for he once, having brought a perfect Sacrifice, there remains no more sacrifice; and thereby he has redeemed us from that Curse, having become a Curse for us: This Paul states so clearly, that it is impossible that whoever brings attention and eyes, he should not see this.

§. 5. Gal. III: 10. explained. Let us but well consider his words. Having previously shown how Abraham was justified before Circumcision, just as the Gentiles would be justified, by a Faith without the works of the Law; he then adds the distinction, of those who had to be under the Law, until Christ and Faith came: which distinction and comparison is introduced with a "for", as a reason, further explaining the preceding, and convincing the Galatians with a new proof. He then speaks of "as many as are of the works of the law:" as the Galatians wanted to be; IV:21. This stands against those who are "of Faith". See vs. 2, 5, 7, 9. and it means with Paul to be under the Law, and Preaching or ministry of the same, as under a Schoolmaster or Guardian; Gal. III: 23, 24. IV: 3, 4, 5. whose instruction and commands one must accept; that is, to be under the Preaching of the works of the Law.

§. 9. Who are under the Law, or of the Law, is one. Under the Law had been all the Jews, who therefore all had to say Amen. "Now we know that what things soever the law saith, it saith to them who are under the law." Rom. III:19. The Gentiles were without Moses' Law; the Jews were under the Law, that is, they had the Law; but the Gentiles not Rom, II:12, 14. Abraham not, at least, before the Circumcision which was Abraham's Law; the Christians not, after Christ is revealed; Rom, III: 21. IV: 14. And in that sense all the Jews are under the Law, or as Paul speaks otherwise "of the Law", and "of the works of the Law". See Rom, IV: 16. Among "as many as are of the Law" Abraham has his spiritual children; who being of the Circumcision, also walk in the footsteps of the faith of Abraham,

which was in the uncircumcision, to the end that the Promise might be sure also to that Seed which is of the Law; Rom, IV: 12, 16. so that with Paul this manner of speaking applies not only to that Israel, that seeks to establish its own righteousness, without understanding; but to true Israelites, to the true Believers, from the Jews, who were under the Law; that is, who besides the faith of the Promise, had also received the Yoke of the Law, which they had to obey, to live and be saved; that is, to enjoy that Promise in its power, to which the Schoolmaster also led them, and God with the Spirit of Bondage helped them to the end of the Law; even with the Curse if they did not do so. For not the hearers of the Law, but the doers are and shall be justified. Rom. II:13. But for the disobedient to the truth, wrath and curse, there vs. 8.

§. 7. How all are under the Curse. Just as they are all under the Law, so they are all under the Curse; that is, under the threat of death. All were also under the blessing. Moses sets both before them, life and death, blessing and curse; Deut. XXX: 19. all under the blessing and life that was promised them, provided that they do everything: If not, all under the Curse: Deut. XXVII: 26, 27, 28. all had to say Amen to the Curse. Then Moses said to all; "Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of th'y water: That thou shouldest enter into covenant with the Lord thy God, and into his oath." Deut. XXIX 10, 11, 12. and who? every one that continueth not, the Curse is proclaimed to all; all are bound by and through the Curse to obedience, to escape it, unless they wish to incur what the Curse threatens, and rely on that, and the binding with the Curse is to all the Commandments, but the punishment that the Curse threatens is for those who do not continue in all that Law; as has been explained.

§. 8. Gal, III. 13. explained. Thereof Paul subsequently teaches Gal III: 13. That Christ has redeemed us from it, from the Curse of the Law. That "us" refers to those who were under the Law / Gal. IV: 4, 5. in contrast to the Gentiles vs. 14. not that the Gentiles are not redeemed; but they have never been under that Law and Curse: Rom. II. and when they become Christians, the Holy Ghost does not lay those Laws and Curses upon them; Acts XV. But the Jews were under the Law and Curse, and Christ has redeemed them from it, and they being redeemed, even from that Yoke, how much more so are the Gentiles free. "If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" See Gal. III 14. and Acts XV: 1, 5, 9, 11. "We believe," says Peter of himself and the Jews, "that through the grace of the Lord Jesus Christ we shall be saved, even as they." They being the disciples from the Gentiles; why then trouble them, tempt God to lay such a yoke upon their necks! Knowing this, we who are Jews by nature, have also believed in Christ. Therefore, one must not lay upon the Gentiles the Yoke that has been

taken from us Jews by Christ; and therefore, so that the blessing of Abraham through faith might come upon the Gentiles etc.

§. 9. Deut. XXI. 22, 23. with Gal. III. 13. Paul teaches us yet more closely the means or the manner of the Redemption; saying, that Christ has become a Curse for us; "For it is written, Cursed is every one that hangeth on a tree:" This requires some explanation.

§. 10. Threefold curse of the Law, of Sin, of Punishment. We have noted that the Curse is a threatening of punishment, for those who do not continue: for some one could bring an Offering in Moses' Law; but there were sins that were punished with death, grievous transgressions that were very shameful; as can be seen in Deut. XXVII: from 15-26. To which the word "cursed" applies with emphasis. Compare 1 Tim. I:9, 10. so that God the Lord in his Law commands to punish them with death; (in which case there was no other Offering than a broken and contrite heart, Ps. LI: 18, 19. see the Murderer Luke XXIII.) by virtue of which Law, such were then condemned, as convicted in the Law and according to the Law, and damned to such punishment. Thus one reads of the stoning of a willful Son; and further, "when there shall be in a man a sin worthy of a judgment of death, that he be put to death, and thou hang him on a tree;" such a hanged one is unto God a Curse: That is, according to the Curse of God in the Law that sinner is condemned to such punishment, and therefore also punished with stoning.

Ophangen een teken. §. 11. So that nevertheless no one should think that that death was for the payment and true forgiveness of sin, which was to be found only with a contrite and broken heart in the Promise of Christ: so God the Lord declares that hanged one unclean, as all the dead were. Num. XIX.

Begraven een teken, van 't wegnemen der Vloek. §. 12. The Lord wants him to be buried, so as not to defile the Land, and that his body shall not remain all night, for he is a Curse to God: he has suffered his punishment according to God's Law, which God had so commanded: with which the Lord is satisfied, that he therefore be buried. See 2 Sam. XXI:3,6. and Burman on the Law.

Dit zag op Christus, die onzent Wegenen oordeel des doods onderworpen en een vloek was. Gal. II-16. §. 13. That hanged one, teaches us Paul, was a shadow of the Lord Christ, who takes upon himself the punishment of sins, to which God's justice and Law has cursed the sinner; the punishment that brings us Peace was upon him; who then for our sakes has hung on a tree, I Pet. II:24. And thus satisfied God's justice and Law, accomplished all things; whereupon he was also buried, and we with him. Rom. VI: 4, 5, 6. From this comes "I am crucified with Christ", and "I through the law am dead to the law;" through the Law, which demanded the punishment, which Christ has satisfied for me, I am dead to the Law, and thus free and redeemed; so that from that time on the Law of Moses

with its Curse can no longer be demanded, it is dead and buried. All this seems so simple and clear to me, that I cannot comprehend how so much water has been muddied and heads have been broken over this. And so much we had to note from the letter to the Galatians, to rightly understand Moses' Law, and Paul's explanation, and to see how everything, instead of being against it, very powerfully confirms our explanation and considerations; But back to the track.

CHAP. IX. The Ministry of the Law, through God's Spirit powerful unto life, according to the Promises of the Covenant of Grace, under that Dispensation of Moses.

§. 1. Approaching what was proposed, Chap. VII. We have hitherto been busy to show that the purpose of the Law, as far as the promise of life is added to it, is not properly to present a Covenant of Works, to repeat it, for conviction, and thus to drive the sinner, as having nothing in himself to obtain the promise of life, away from it: for we do not find a single place that teaches that; those that are brought forward teach something entirely different: and that Moses in the Law presents life and blessing to them, as having presented to them not only Commandments, all his Laws, but also repeated the Promises of the Fathers, which have been firm, for that believing Seed, also that which is of the Law. Rom, IV: 16.

§. 2. Life promised for the doers of the Law. And that presentation of the Law occurs so often with Moses, and subsequently with the Prophets, and in the Psalms, and then in the New Testament, where also something similar with Christ's commandments is to be noted, that I do not know if there is anything in God's word that is presented so clearly, so often, and so earnestly; one should just start by looking up these following places. Exod. XVI: 26. XIX: 5-8. XX:6,12,20, XXIII:22. Lev. XIX: 36, 37, XX: 22-26, XXVI: 13-15, 46. Deut. IV: 1, 2, 5, 13, 14. V: 27, 29, 30, 31, 33. VI: 1, 2, 24, 25. VII: 8, 12. VIII: 1. XI. 26-28. XXVII. XXVIII. XXIX 16-20. Josh. I: 6,7. XXII: 4,5. XXIII:6,8. And when would we finish? one should just pay close attention to Ezech. XVIII:21-23. where it says thus. "When the wicked man turneth away from all his sins that he hath committed, and keepeth all my statutes, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? is it not when he returneth from his ways, that he should live?" see also XXXIII:11. one see the Annotation Num. 45, 51, 52. and Coccei. §. 15, 16, 17. Just as the language of Moses was, Deut. VI: 24, 25. "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath comm^danded us." I appeal to the conscience of everyone who reads this, whether this resembles a proposal that is presented to the sinner, only

for conviction, "if you would want to live from the Law, then everything must be done, you must even be without sin, now that is impossible; so you must then go to Jesus, the Messiah" (as if he were not intended in the Law as the end), does that resemble in any way the earnestness and language of the Lord? Has he spoken so in vain to the house of Israel?

§. 3. Luc: x: 27. 28, 37. explained. The Lord Jesus, who did not come to abolish the Law in his time, or to make any of its Commandments cease, before they are fulfilled and done away; speaks just so Luke X: 27, 28, 37. when asked "what shall I do to inherit eternal life" points to the Law: the Commandment of the love of God and of the Neighbor, saying of it, "do this, and thou shalt live;" and having taught him with the action of the Samaritan who his neighbor is, commands him "do thou likewise." To this one will say, Christ does not say this because anyone can perfectly keep the Law and thus live; but to bring him through the Law to the knowledge of his imperfection. But what Bellarmin Lib. IV. de Justif. cap. 11. answers to that, can be looked up; for me, I believe, that Christ who praises the questioner for his good answer, and says, "do that, and do likewise;" that the Lord Jesus so understands it, as he commands it, and that he also makes the promise with it, not as for and to a perfect, but to a sincere observer who loves God sincerely, as a God who is gracious, merciful, without which consideration Exod. XXXIV. he cannot be the Lord our God: in a word, I believe that the Lord Jesus means it so, just as Moses means it Deut. VI. and Lev. XIX. and as such is testified of Hezekiah 2 Kings XVIII: 6. and Josiah 2 Kings XXIII: 3, 25. and others Josh. XXIII: 8. And so we also understand Math. XIX: 17. XXII:36-40. Marc. XII:28-35.

§. 4. Rom. II. 6,13,16. Then the same meaning is the warning text. Rom. II:6-16. where the Apostle testifies that God will render to every man according to his deeds; well and evil, without respect of persons, whether without or under the Law; and the reason thereof for the Jews is vs. 13. "For not the hearers of the law are just before God, but the doers of the law shall be justified." In the day, that God shall judge the secret things, according to my Gospel. I have only written out the words necessary for this matter: I cannot see, that it satisfies Paul's words, to note, that no one perfectly keeps the Law and consequently is justified; for Paul speaks of what will happen, in the same way, as wrath will be rendered to Jew and Greek, who works evil; so glory and honor, who works good, Jew and Greek. However, according to that concept no flesh will be justified before God; but well in that way, in which we have already presented it above several times. And so it is also with Coccejus ad Rom, Cap. II. §.44. Cap. III: §.91. and Cap. IX: §. 84. *Interim manifestum est debuisse Judeos in Mose & Prophetis Legem Justitiæ quærere ac vestigare; & eam in iis reperiri potuisse... eamque esse Legem Fidei ut Apostolus loquitur Cap. III:27.* That is, meanwhile, it is manifest that the Jews had to seek and search for the Law of righteousness in Moses and the Prophets: and that it was to be found in them: and that that is the Law of Faith, as the Apostle speaks. Which is of great importance to note against the Coccejians.

§. 5. ...is also so with Christ's Commandments. Just as, after Christ's Death, we are obliged by him, when he ascended to Heaven, to live not according to Moses' but according to his commandments Math. XXVIII: 19. Rev. XXII: 14. 1. Cor. XVI: 22. Heb. V: 22. Joh. I: 25. II:12. If we know these things, blessed are we if we do them. But time forbids us to expand on this further.

Misconceptions pointed out. §. 6. All the misconception, as has been partly noted, and can be inferred from the foregoing, comes from this; that one separates what God has joined together, and understands the Law without Promise, Gospel, Forgiveness, Grace and Repentance. Yes, that one commonly understands only a part of the Law and not all the Commandments, and that the promise of life is not attached to all of them; so that one does not consider the word Law broadly enough in such a sense, that all of Moses' commandments, and especially the ordinances and shadows, are included in it, which Paul especially has in view, when he is dealing with the teachers for the Law, in comparison with Grace, freedom, and the Faith that has come, that is now without the works of the Law, as he Preached it. Finally, from this in particular, that the thoughts everywhere so fall on the word Law as a Covenant, demanding perfect works and own righteousness unto life, as established with Adam before the Fall; made powerless to give life through sin; but nevertheless constantly held before the sinner, for conviction; where the promise unto life comes in completely fruitless. As has now been shown several times and abundantly.

§. 7. Curse for the Transgressors. And as for the Curse, as far as it is given with and proclaimed from Mount Ebal with the Law: it does indeed teach that those who do such things are worthy of death; but the meaning of it is not to condemn and punish with an eternal curse those who do not continue in all things, but stumble in many, or in one, and thus become guilty of all. But this is the meaning, he who, having sinned, does not with a contrite heart repent, take refuge in God in Christ, use sacrifices and purifications in faith, humbly observe the Day of Atonement according to God's purpose, and what more there is; just as there were the punishments for such sins, for which no sacrifices were appointed by God in the Law; such as Murder, Adultery, Blasphemy and the like, is cursed. All of which (as has been shown of the one hanged on a tree) had to be considered for that purpose.

§. 8. Severe judgments. Besides the terrible revelations, so many severe threats, and executed judgments of death, over the disobedient, as examples and warnings, how closely God wanted to be obeyed, even in his least commands; from the consideration of which the Church, as if under the terror of death throughout her life, was with respect to all Moses' commandments, and was kept under strict discipline and bondage.

§. 9. And a Ministry of Condemnation. This Law, with blessing and curse, life and death, was in that last respect a ministry of Death, and condemnation, and

so Moses brought it, in the Tables and writings, a dead letter: when God did not give a heart to understand Deut. XXIX: 4. as was the case with most Israelites; so that the word did them no good, as not being received with faith Heb. IV: 2; 1 Cor. X: 5.

§. 10. Through God's Spirit the Covenant of Grace. But the true Israelites, who with their Amen confirmed the whole Law, and thus truly entered into a Covenant with God, this word of Moses was blessing and life, righteousness and salvation; God was their God, and happy indeed is that People whose God is the Lord. And this was the Legal Covenant of Grace unto life.

§. 11. Although a Spirit of bondage. The Spirit, as it was ministered, and given according to the Dispensation of God for that time (in comparison with the Spirit of the last days, which was not yet then; when the Church as a minor Child was still under Tutors and governors, and differed not from a servant) was called a Spirit of bondage to fear: as that which worked in them the will to observe all those ordinances, and to bow their necks under that heavy Yoke, to take up Circumcision and the whole Law, which workings of God's Spirit, because it did that through the terrible Revelation, Curses, threatenings of Death, and judgments of God worked in them, was from this named, a Spirit of bondage, and a Spirit of fearfulness.

§. 12. In comparison to the N.T. In comparison or contrast, we say, with the Spirit of the adult Children; otherwise it did not fail them, to be enlightened, justified, sanctified, sealed, comforted, and brought to salvation by the same Spirit, through all the Promises of God which in Christ have become Yea and Amen.

§. 13. Nevertheless, it led them to eternal life, through the right of the Law. Yes, Moses' heavy Yoke, under which they had to willingly bow their necks, became through that Spirit a blessed means, sign, and seal, to keep them close, to make them look out and about for Jesus the Messiah; to desire the right, to take refuge, to seek the truth in him; as they thereby of the Promise, its fulfillment, and thus of his coming and the effect of their atonement, and freedom from the Curse, were daily sealed and assured, so as also to be able to and come to say on their Death-bed with Jacob: For thy Salvation I have waited, O Lord! END of the Second Part.

III. PART. Of the Grace and Truth come through Jesus Christ, according to and without the Law.

CHAP. I. Of the Gospel of Grace and Truth in general.

Various names of this Economy. Gospel. The Holy Scripture, speaking of this Dispensation of God, to reveal the doctrine of salvation to the sinner and to save him, after Christ's appearance in the Flesh, uses various expressions and names, as when it is called the New Testament or Covenant; Truth and Grace; often the Kingdom of Heaven; Faith with emphasis, as it was preached, without the works of Moses' Law, the ministry of the Spirit; the Freedom etc.

§. 2. The most common is the name of the Gospel, which for that reason is left untranslated as a proper name for this Dispensation of God, to express thereby the glad tidings, which were announced to the sinner, with that word worthy of all acceptation, that Christ came into the World to save that which was lost; and therewith the whole doctrine of Christ, as alone having the words of life, of which the Gospel fully informs us.

§. 3. Of the promises. I do not deny that that name is also given to the Promise of Christ, as it was announced, before and under the Law 1 Pet. IV: 6. Gal. III: 8. Heb. IV: 2. or, to speak more precisely, that this Gospel was promised beforehand, Rom. I: 1, 2. and so Christ in the Promise and in the Fulfillment, is always the same; to which the name of the Everlasting Gospel applies Rev. XIV.

§. 4. The entire doctrine of Christ. But I say that it is ordinarily taken so broadly, that thereby is understood the entire doctrine and proclamation of Christ promised beforehand, but now appeared; Rom. I: 1, 2. speaking of his coming, birth, person, offices, states, benefits, graces, commands, promises, threats, curses, as the Lord Christ and his Apostles have taught and proclaimed, first to the Jews, and after Christ's time and Ascension also to the Gentiles. The whole pattern of sound words, that Paul commands to hold, in faith and love, the entire form and image of the doctrine, which is a power of God unto salvation; so, as we are thereto, through and with Baptism, obliged to keep all that Christ has commanded, Math. XXVIII: 19, 20. as was to be preached to all Creatures, or in the whole world, that demands faith, repentance, baptism, then promises salvation; threatens damnation to the unbelieving and disobedient, Marc. IV. 15, 16. in short, the whole counsel of God for our salvation in the N. Testament; in comparison with the Promise before the Law, and the Promise with the Law; see Acts XX:24, 25, 27, 32. Where Paul testifies to the Elders of Ephesus, that his ministry which he has received from the Lord Jesus, is the proclamation of the Gospel of Grace; for this he has not held back from what was useful, repentance and faith, preaching the Kingdom of God, and all the counsel of God. Then he testifies of that Gospel, that it is the power of God unto salvation, Rom. I: 16. according to which God will judge; Rom. II: 17. the only Gospel, that is to be

preached; Gal, I: 7. and according to which one must walk; Gal. VI: 16. as that Gospel is worthy; Phil. I:27. of which John the Baptist makes a beginning, Marc. I: 1. On which Christ and the Apostles continue, and with which the Revelation ends; Chap. XXII: 13-20. Just as Malachi concluded with his "remember the Law of Moses," from which no one could detract or add.

§. 9. Does not consist only in Promises. That this word in the H. Scripture is taken so broadly, I do not think is doubted by any orthodox person; Voet. Disp. p. IV. de Lege & Euang. thes. 1. n. 1. & VI. Cocc. Summa, de Euang. §. 10. 15. Hoornb. S. C. L. x. c. antin. p. 693. edit: pr. §. III. Essen. de Fæd. Euang. §. Burman. de Euang. §. IV, v. Knibbe over I Pet. IV: 17. p. 114, 168. and yet many prefer such a concise meaning, according to which that name would only comprehend the Promises in Christ, in contrast to all Commandments and obligations of duty, with the added Curse for those who are disobedient to the Gospel; that is judged to be Law, and to belong to the Law; only with them is properly the Gospel the revelation of Christ: but that one is obliged to believe in Christ, that is Law that demands everything to be believed, that God reveals; in the same way, one conceives a New Testament and Covenant of Grace of mere Promises, which are absolute, and require no conditions or stipulations whereupon one does not stand still, but judges further; if one does not explain the Gospel in that way, that one then mixes Law and Gospel together, and sides with the Parties who speak of a new Law, more perfect Commandments and Promises of Christ, etc. O Times! O Customs! may one then not use the word Gospel as broadly as Christ and the Apostles themselves have? Is it no longer permitted to speak with the Scripture in its right sense and power? Let us not take the words more narrowly than the H. Spirit does. Who can deny it, that the common manner of speaking is to understand by the Gospel, the doctrine of Christ; as the Evangelists begin and the Revelation concludes. One should just run through the Concordances; of 77 places where "Gospel", and 55 where "Evangelizo" is found, which is translated 31 times "to preach the gospel". (See Martini Concord.) one will find only a few, which we in §.3. have already counted, that refer to the Gospel of the Promise, or rather, the Gospel that is promised, which if one considers more closely, one will find that with that Evangelizing the commandments and threats have not been separated.

§. 6. 1 Peter IV:6. Peter speaks thus, "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." I Pet: IV: 6. In the Original it says, was evangelized, the dead were evangelized, when they were still alive; but Peter considering them in his time, calls them dead. The annotation points us very well to 1 Pet. III: 19, 20. where it is related, how Christ in the Spirit went to preach to the spirits that are in prison. Who once lived and were disobedient in the days of Noah, the Preacher of righteousness. 2 Pet. II: 4. Now what was proclaimed to those dead in those 120 years? Gen. VI: 3. Was it not the destruction of the World, to punish the Flood of Sin with a Flood of Waters? Or

did Noah then only hold forth the Promise to those Sinners? I grant, God's purpose was repentance and life; even the judgment, and the building of the Ark, yes the forty days of rain still cried out "repent", as Jonah Preached in Nineveh: For to that end it was preached to them. One who just considers the context from the first to the 6th verse, will find that Peter insists on ceasing from sin, and henceforth living according to God's will; presenting those who live otherwise for the day of reckoning of God's Judgment. So Peter preached, and so Noah preached, whom Peter adduces, that he preached the Gospel; must I now say against Peter, how that is Preaching the Law?

§. 7. 1 Pet. iv:6. and Gal. III:8. explained. Paul also uses this word so, once or twice, Gal. III: 8. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." There, what Paul said: In the Original language there is a word, that only stands here, προεηγγελίσατο or as if it said *pro-evangelized*, preached the Gospel beforehand. In what did that consist? "In thee shall all nations be blessed." See there a future Blessing, a Promise before the Law was or the Circumcision; and therefore a Fore-Gospel. Paul says that that Promise looked to this, that God would justify the Gentiles by Faith, and that it therefore was proclaimed to Abraham beforehand before he was Circumcised. The calling and justification of the Gentiles is the Gospel itself; as Paul proclaims it: But does he not require in that Letter faith working by love? and did Abraham not have to believe and walk with God?

§. 8. Heb. IV: 2-6. Also we find no different Heb. IV: 2-6. "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest: seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief." So he again limits a certain day; "To day," saying through David, so long after, as is said; "To day, if ye will hear his voice, harden not your hearts." Do you see well how they were evangelized in the Wilderness; does that resemble a Gospel without obligation of faith, obedience and threat? they, says Paul, like us, them like us. I find not a single place where Gospel or Evangelizing occurs, up to 108 together, that so narrowly defines that word, that the Gospel contains only Promises; the eternal Gospel itself, has never been proclaimed so in eternity. Apoc. XIV: 6,7.

§. 9. Why the whole doctrine is named Gospel. That would be granted, that the naming of Gospel, rather looked to the Promises of Christ, and his benefits. God's word being no glad tidings for the sinner, without the Promises; that now the Promises being fulfilled with Christ's coming, as they are all in him Yea and Amen, and what further is promised in Christ to the sinner, that earned by the Lord Jesus, for his merit is now yet to be expected, is the cause of that naming, as being that glad word, that for the downcast sinner is worthy of all acceptation:

but that the Gospel, that glad proclamation, or ministry of that power of salvation would be accomplished or described only with Promises, cannot enter my mind. And granted yes; can the Promise be presented without obligation to faith? when Christ said, "come unto me, poor weary sinner, I will give you rest;" is that not Gospel? must then that sinner, if he wants rest, not come? Going thereto, does he not then walk worthy of the Gospel? if not, does God's wrath not remain upon him? where do we remain with the proclamation, that Christ was born, died and is risen Luke. II: 1 Cor. XV: That is Gospel and yet no Promise. So that seems to me more likely, than such an unscriptural language.

§. 10. Objection. Answered. Yes but, one says, that comes from the nature of the Law, that one must believe God's word and revelation, the Revelation of Christ is Gospel; to have to Believe is Law. I answer that this is a language, which Christ or his Apostles never used, God's word speaks entirely differently. Mark says, that Christ preached the Gospel, when he said "God's kingdom is at hand; repent and believe." Marc. I:14, 15. and XVI: 15,16. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." See there, that is what Christ calls the Gospel. So speaks Peter Acts. XV: 7. and Paul XX: 21, 24. as shown above: This is called on the contrary the Law.

§. 11. How the Gospel is a Law. Nevertheless I grant, that that obligation is Law, and flows from the Law; does that take away that that Law is the Gospel? all the Gospel is Law, but not all Law is the Gospel; for I know, and have noted it above, II. Part CHAP. I. that the word Law is very general; so that it also contains God's whole word: and so I confess, in that broad sense, that Christ's Gospel is called Law: yes, that it is the Law of Faith, and of the Spirit of Life; that in the Gospel is the Law of Christ, and of Freedom. But one takes the word generally, and that with the Scripture Jes. II: 3. with the note on the side, n. 9. and is in that sense often translated Doctrine; see Jes. LIII: 4. with the annotation: That is clear and known, and it serves our purpose; for it is so far from it, that God's word would only present us a Gospel, to be understood without Law, that even the Gospel itself is called a Law. Cocc. Summa. de Euang. §. 10. &c. Burm. Syn de Euang. §. V. It is to be wished, that one would once learn to speak from God's word; if one paid attention to that, one would soon see, that Law is sometimes taken very generally, comprehending as a Genus all Species: under the genus, which is general, the forms in particular belonging under it. Sometimes these species stand against each other, and thus Law stands in opposition or comparison with Gospel, in such a case, as is also otherwise usual, the word Law means, the Law of Moses and God's dispensation with Israel, so were and are the Gentiles, not under the Law; and the Gospel then means the dispensation after the Law; the Grace and truth by Christ: and as God's righteousness is revealed in it, without the Law. Rom. III:21.

§. 12. Cause of misunderstanding concerning this. All these strange and contradictory thoughts come from this, that one takes the work of the Law, remaining in the heart Rom. II:14. whereby man is a Law unto himself, and therewith, all those Laws of love, which Moses mixes here and there among all his Commandments, and which flow from those general principles, as Adam in the State before the Fall could have been known from God's image, that one separates that knowledge of that right of God, as the Law of Nature and Morals, and that this would be spoken of almost everywhere in Scripture, which is a very great error. Burm. de Euang. §. VI. The matter is true, and always before and after the Fall; before, under, and after the Law, has been true, and will also always remain so; as we have also noted in Part II. Chap. II. §.8. pag. 53. of the general and moral Commandments: However, that Image of God, and the general commands do not bear that name of Law in Scripture, at least not in opposition to the Promise before, and the Gospel after the Law; as one, first, wants to set those commands of the Law, against the Gospel, and distinguish them from it, whereas those who are under the Gospel, are no less than those before the Fall, under the Promise, obliged and remain obliged to those commandments of love. Yes, so much more, as everything is now presented to us more clearly, confirmed with better promises, graced with more Spirit, and made light with so great a Freedom.

§. 13. The orthodoxy here. As for what concerns, that this would incline to the opinion of the Parties, who speak of Evangelical Commandments and Counsels: I am and remain of the opinion, if one is ever to draw back those who have strayed, that it must be with God's word and truth; and I fear, that Christianity therefore remains so torn, because this means is not yet rightly taken in hand; at least not by many, who still have so much of the dregs of Scholastic Theology remaining, and as yet not purified.

§. 14. Further shown. And therefore, I firmly state 1. that the Divine truth is not contradictory, and no lie is of the truth, 1. Joh. II: 21. Intr. §. 10, n. 2. Besides this 2. we have shown there, and everywhere, and will do so further, how dear Jesus is to us, the only name of Salvation, from the beginning of the world to the end; so that we are far enough from contamination, from all the Parties, yes all work-saints, who all seek to establish their own righteousness, and take a wrong way for forgiveness of sins.

§. 15. The opinion of the Parties rejected. When these then speak of Christ's Commandments, Counsels, Promises and Law; one must point out their misunderstanding: that they do not rightly grasp, or deny, Christ's satisfaction; and through own obedience seek eternal life, which was not even promised in Moses' Law: That they speak of more perfect and spiritual Commandments, made by Christ in addition to Moses' Law, in order to enter into eternal life through that doing, as an own righteousness, etc. Here their zeal shows itself, but without understanding, that makes another Gospel, to which Paul's curse applies.

But, our purpose is none other, than with God's word to make the Gospel known, to simply follow the style of the H. Spirit, for Peace among the orthodox, and winning those who are without: for which we judge our propositions very useful and serviceable.

§. 16. The utility shown. For we think, to bring great light and ease with our remarks, to very many places of the H. Scripture, especially in the Epistles of Paul; and that we thereby lay the foundations, to bypass much fierce word-strife, and disputes among the orthodox; and finally to convince the Parties themselves from God's word and clear testimonies. The sequel will show it yet more clearly.

In the syllogism of Faith. §. 17. And if one once tests the thoughts of those who conceive this matter entirely differently; one should see if it must not come out as we say: Thus falls the Syllogism: All that God, the first Truth, reveals must be believed: this, it is said, the Law and the first Commandment requires. But that Christ has come to save that which was lost, God, the first Truth has revealed: See there the Gospel. So then, that Christ has come to save that which was lost must be believed; this is a conclusion of the Law. A wondrous Logic! that from a Major of the Law, and a Minor of the Gospel, can make a pure conclusion only of the Law. Does not the nature of Syllogisms teach, that from those propositions nothing else can flow, but a conclusion of the Law of the Gospel, or of Faith? if there may be no more in the conclusion than in the premises, so there must also be no less; and why is that conclusion not named after the principal part, which here is especially the Gospel? a particular Commandment also requires a particular name, yes the Lord Christ himself gives that command this name, as has been shown; shall we improve on it, and say that it was wrongly spoken? Far be it.

§. 18. Ceremonies not Gospel. Then of the same nature are, on the contrary, those conceptions, that one brings what the H. Scripture calls Law, to the Gospel. there is nothing more certain, than that the word of Moses, that commands the Ordinances, is called Law; also by those Teachers who especially hold to that division, of distinguishing Moses' Law into Moral, Ceremonial and Political Commandments; who are accustomed to bring the Ceremonial to the second of the ten, as to be obeyed by virtue of the same: and yet one brings all the Ceremonial Commandments to the *Fædus Euangelicum. Instituta formaliter considerata, sub ratione signorum & typorum, Christum ejusque officia indicantium, ad Evangelium pertinent.* The Ordinances, seen in that nature, according to which they are signs and types, which signify Christ and his offices, belong to the Gospel. That, I thank you, is so directly contrary to God's language, that it not only mixes Law with Gospel, but makes of the Law a Gospel, and of the Gospel again a Law, which dispensations we endeavor to distinguish accurately, and to speak of them with God's word; that the Gospel begins with Christ: Marc. I:1-15. Rom. X: 16. I Thess. I: 8.

CHAP. II. Of the satisfaction and forgiveness of sins, or justification of the Sinner through Jesus Christ.

What is to be discussed, proposed. §. 1. To treat the main articles of the Evangelical Doctrine, is not our purpose; on some, which have close communion with our proposed objective, we will only pay some closer attention; to wit: how the Sinner, who is under Death and Damnation, coming neither from corrupt nature, nor from the Law of Moses, considered in all its letter, with all its works, in itself, to obtain forgiveness, is yet saved through Christ, obtains forgiveness and life; and then therewith, that we (now free from Moses' Yoke) must take up that of Christ, which is light, and stand in that freedom, without using it as an occasion for the flesh, which would be nothing other than to abuse grace, because it teaches us to walk holy, soberly and righteously. These matters being opened, the doctrine of the Testaments and Covenants, and their Seals and Sacraments, for the sealing and assurance of the Salvation of the Believers, will appear clear and opened.

§. 2. Of the Forgiveness of sin. We begin with this proposition, that only through Jesus Christ is the true forgiveness of sins.

§. 3. Through Christ. Having presupposed, the great mysteries of the faith of Jesus' Person, Natures, Offices and States, as a foundation of the atonement, satisfaction and merit, as that he is God, manifested in the flesh, the only perfect Savior, Redeemer, Goel, Prince of Peace, Shiloh, Surety and Mediator, our Christ, anointed Prophet, Priest and King, who humbled, yes annihilated himself, becoming obedient under the Law, unto the death of the Cross; and after he had brought about the purification of our sins, is exceedingly exalted, at the right hand of the Majesty, to powerfully apply, through his Spirit, his Inheritance the acquired salvation, wherefore he is named Jesus, as the Angel said, to save his People from their sins.

§. 4. Satisfaction. So we say, that Jesus, the Jehovah our Righteousness, having taken upon him and been laden with, the guilt of our sins, has fully paid for them, through which we obtain forgiveness of sins, and justification before God; which, that great Head-article of the Christian Religion is, that is so contradicted, whereas it is alone, the ground of comfort and rest, for the poor Sinner, in consideration of the Divine Court, in which alone is revealed, the righteousness of God, which is becoming to God, necessary for us for true Security and Salvation.

§. 5. Further reading on this. Here the orthodox are so in agreement, against the Jews, Turks, Socinians and Papists, and this piece is also so dealt with, that for all those Parties nothing remains but silence, and to come over to that truth; although one, which is sad, must see, that one sometimes in the manner of presentation, differs somewhat; and that also all the objections and evasions of

the Parties, are by no means answered, but still leave some further reading, to choose the best and neatest.

§. 6. Papist error pointed out, concerning the word Justificeren. The thing that is vexing and troublesome here, is that one has disputed so long and not advanced, concerning Popery, where this Head-article is presented wonderfully confused; because there under the word "justify" or Justification, something entirely different is understood, than the H. Scripture is accustomed to express and understand by it, one does not think there of speaking righteous, or declaring alone, but of making righteous by infusing righteousness, and by God's Spirit working in the Sinner, who thereby is then renewed and becomes Holy; no longer serving sin, but virtue and righteousness; *Exposit. §.VI: par le Seigneur de Condom.* This is mixed together, or one makes of those two benefits one; whereby it then comes to pass, that all the proofs strike the air; They fight for Sanctification, which they call justification: We, for forgiveness, distinguished from Sanctification, and in such a sense, so soundly propose, that our Party being judge, cannot deny it; and yet, Babel will not be healed here, but persists in that word-strife. *Justificatio impii non est sola peccatorum remissio, sed & Sanctificatio &c.* The justification of the ungodly is not only the forgiveness of sins: but also Sanctification thus speaks the Council of Trent thereof. To skip the word strife, 't Conc. Trid. S. VI. Cap. VII. & Can. XI.

§. 7. Forgiveness of sin chosen. What counsel? It seems to me that one could approach this Head-article with such a word, that is not subject to dispute: the more so, because in the Holy Scripture, in this so weighty matter, several words occur, all of the same force; from which we would come to choose such a one for more powerful conviction. The most common for this, here in the same sense equally useful, is the word of forgiveness of sins.

§. 8. And why? 1. reason, because this expression is of the same meaning. §. 8. Hereof I think to have well noted: 1. That forgiveness of sin, and justification of the Sinner, are expressions of the same benefit. Acts. XIII: 38. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Add thereto Rom. IV:5-9. III.23-26. Luc.XVIII:13,14. Rom. V: 9. with Math. XXVI:28. Eph. I:7. Col. I: 14. Heb. IX: 22. See also Rom, VIII: 33,34.

§. 9. II. Because it is more common in the H. Scripture. Secondly, That the word of forgiveness of sins, in this matter is more common and more used, this everyone can see, who just looks into the Hebrew and Greek Concordances, how often the word forgive occurs there, in comparison with justify, both in the Old and in the N. Testament.

§. 10. III. Also more proper and clear. Thirdly, That the word forgive is also more properly clear, and also not so ambiguous. He who compares Paul with himself, and with James, can see clearly enough, that the word justify is taken broadly; not only for the justifying of Sinners, but also of the Righteous; Doers of the Law; of Christ; yes of God himself. But forgiveness of sins looks only to poor Sinners; here it seems to have come from, that Augustine himself, that champion of Grace, uses this word very commonly for the grace of Repentance, and the beginning of Sanctification.

§. 11. IV. The scripture places Salvation therein. Fourthly, That in forgiveness the H. Scripture is accustomed to place the whole Salvation, when we but have it as we need it until the end of life, so we are at peace and reconciled with God. This is the first and last concern, the burden of sin, which separates us from God: Our Confession speaks thus; "We believe that our Salvation is situated in the forgiveness of our sins, which is in Jesus Christ, and that therein our righteousness before God is comprehended." Art. XXII. and XXIII. See Luc. I:77. Psal XXXII. with Rom. IV. Math. I:23. So also Calv. Antid. Sess. VI.C. VIII.

§. 12. V. This expression often used alone. Finally, fifthly, This expression is often used, where the other is omitted. How God proclaims his great name Exod. XXXIV: 6,7. "He it is that forgiveth iniquity and transgression and sin." Num. XIV: 18. Pl. LXXXVI:15. CIII: 8. "Who is a God like unto thee, that pardoneth iniquity." Mich. VII:18, 19, 20. Jes. LV: 7. XLIII:25. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." In Prayers, very common, "forgive us our sins;" but not so, "justify us." So also in thanksgivings: see Ps. 103. In the Sacrifices, it is constantly upon that blood-shedding "forgiveness."

§. 13. Especially in the N. Test. And as for the N. Testament, it is there, in the Evangelical History constantly in the mouth of our Savior (who was named Jesus, because he saves from sins) "your sins are forgiven you." It was the last commission to the Apostles Luke XXIV: 47. Yes, says Peter, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins," Acts X: 43. so says Paul also, Acts XIII:38. Where we find forgiveness everywhere, and justification not; and where we see that benefit so extended as if having that, we have all. In the Lord's Prayer, "Forgive us our debts." In Baptism, it is the Baptism for repentance and forgiveness of sins. In the Lord's Supper, the Cup is the Blood of the N. Testament, shed for the remission of sins; in the Old Creeds, also that which we still have today; "I believe the forgiveness of sins." In short, no more common, clearer and more powerful expression, in this head-article, than this one.

§. 14. Therefore, with this the dispute is to be settled. Here one could begin the explanation and the dispute; for the forgiveness of sins being well explained, how it happens in Christ, for his Bloodshedding, the most difficult part of this

path will be paved; and Popery will not be able to hide here under the word Justification; nor bring such slanders against her, nor against us, as if virtue and good works were scorned. All that clamor is not relevant here, we are not yet so far as to see how one gets into Heaven, but out of Hell; out of the damnation, under which the Sinner lies. Is there now with the ungodly sinner merit, that God forgives, that Christ dies? or earns that his sins? Is it not Christ's grace and love to man, that he comes to die and shed his blood for forgiveness? When one approaches the dispute here, one will with clarity and power bring out the truth. One see this in Concil. Trid. S. VI C. VIII, & Can. 1. Cassand. Conf art. iv. Yes with Bellarmin himself, De Justif. Lib. 1. c. 11. §. Est autem. and Lib. 2. c. 7. §. quarto refellitur. and c. 10. §. deinde. and the Bishop of Condom art. 6. and 8. Mares. c. Tirin. Controv. xv. §. 4. 5. t. 11.p.239, &c.

§. 15. And the benefit in its breadth to be noted in respect to God. It is beyond doubt, that our doctrine may possibly be contradicted here; if one but conceives the matter distinctly: Both in respect of Christ, in the council of Peace, accepting the Suretyship to give his Soul as a Guilt-offering; see Isa. LIII:10. Ps. XL: 7. and 2 Cor. 5: 21. according to God's will: and so is the council of Peace between those two, Zach. VI: 14. by virtue of which transaction, the Lord Christ was promised to the Sinner, and in the fullness of time has paid and accomplished all things; just as the Father has also received that payment for us, and has shown this even on the cross, and especially in the Resurrection, by virtue of which payment Jesus then sees Seed, and claims his Inheritance, from the beginning of the World to the end.

§. 16. And us, in this life. As in respect of us, God applying that concluded Suretyship under the Promise, and the payment thereafter, first in this life, and then after this life, on the last day.

§. 17. In this life, the Sinner must note, that he being guilty and obliged to God's Justice and Law, failing through sin, has fallen into the guilt of punishment, unable to pay himself. That against this, for our sakes, to the Divine justice, by Christ as our Surety, that debt is paid, and from God the payment received, also brought to our account from God's debt-book in credit, "paid," by virtue of which our debt in debit is balanced, or struck through and wiped out. This love of God and Christ, God the Lord has proclaimed and made known to sinful man; first in promise that Christ will pay, before and under the Law; thereafter that he has paid. Gives upon the word, also Seals and Sacraments, suited to the diversity of the Dispensation. With the external proclamation, comes the internal working, Through God's Spirit which makes the burdened and miserable sinner see, feel and lament his own state, look to Jesus and take refuge, for the forgiveness of sins, praying for it with believing prayers. Hereupon follows a well-pleas'dness and tranquility in the witness of our Spirit, worked by God's Spirit, who in the Word teaches, that he who believes has forgiveness of sins in his name, which the Sacraments also seal, although the measure and

manner of assurance, is not always equally great with all believers, especially in severe cases or trials. This faith is working through love, to keep Christ's commandments, which however is so imperfect, that we may rightly apply here, that Word of Augustine, mentioned by the Bishop of Condom. "That our life consists more in the forgiveness of sins, than in the perfection of virtues." The Lord who is merciful, and of great forgiveness, lets that sincerity be well-pleasing and acceptable to Him, gives her boldness of hope unto the end, to look with Moses to the recompense of the reward, and his promise of eternal enjoyment.

§. 18. After this life. After this life, the soul goes into rest, and awaits on the last day with the body, that justifying and acquitting, that Jesus will then do, over all his elect. All this is inseparably linked together, what precedes, the benefit itself, and the consequences and fruits Math XXV:34.

§. 19. Consideration of this benefit under the name of justification. The nature of this benefit, rightly explained under the name of the forgiveness of sin, will now not be difficult to explain, under the name of justification: for though it is in substance the same benefit, it nevertheless explains that benefit in another way to teach us to grasp it more closely; there is also some difference especially according to common use, it is much broader, and also includes the assignment to life.

§. 20. The word justify explained. That the word Justify, הַצְדִּיק, or Hitsdijk, δικαιόω, to justify, means to declare righteous, to prove, to witness, to speak, as the Advocate and as the Judge declare the accused, Bellarmin admits. lib. 1. c. 1.§.quarto. adding Prov. XVII. Isa. V. Luc. VII, and X. yes that it is often so taken Lib. II. C. IX. so much so also, that he with great difficulty concludes to make or grant us all that, thinking that we would nevertheless have won nothing. We will not refuse this kindness: and to prevent all misconception, that might lie in the word "make righteous", rather use justify and speak righteous, or justification.

§. 21. Various uses. One is not agreed, that justification means an *adjudicatio vitæ* or assignment of life; but well in this, that it is an *absolutio à peccatis & reatu*, or remission of sins and guilt; though on our side it cannot be denied, that it is not only a *justificatio impii*, but also a *justificatio pii*; a justification of the Ungodly, Rom. IV: 5. and a justification of the Righteous, Deut. XXV: 1. Wits Oecon. L. 1. c. iv. §. VI. & L. III. c. VIII. §.11-XV. and XVI-XXVI Hildersh, on Ps. LI. Less cxxx. De Dieu Rom. VIII:3. as God is justified, and Christ; and declared righteous, who do righteousness, the doers of the Law. Rom. II. 13.

§. 22. Further shown. For if God's judgment is to be according to truth, he declares or speaks no one righteous, unless he has righteousness, either in Christ, who is the Lord our Righteousness, or in the sinner, wrought by his Spirit, that is, either that he is justified for the imputed righteousness of Christ,

or for the inherent, wrought by the grace of God's Spirit; not only with respect to some acts, but also of his state. As Abraham, Phinehas and Rahab from works, Jac. II. which two ways we must distinguish, but not separate Apoc. XXII: 11. whereupon after this life follows not only the verdict, but also its execution, to the enjoyment of eternal life, that is, that assignment to life, following upon the preceding Rom. II.13. V:18,21 Math. XXV:34.

§. 232 What is in dispute here. What then here in this place comes into dispute, is that first justification of the sinner, which must however be somewhat distinguished from the forgiveness of sins; for someone can be acquitted, and justified, who is falsely accused, and has no sin; as Christ by Pilate; as Job accused by the Devil: And again, on the other side, someone can obtain pardon and forgiveness, who is nevertheless not justified as Barabbas at the feast: that is the main error of the Socinians, who conceive forgiveness like a pardon, and so far Bellarmin's remark is very good Lib. I. c. 11. §. est autem. Our forgiveness is not a pardon, forgiveness without satisfaction, but Christ's satisfaction and ransom that is our righteousness. Ned. Bel. art. XX & XXI.

§. 24. Further pointed out. This distinction will best appear, when one considers together what must be joined here. a. Christ's satisfaction. b. Imputed to us. That this is our Righteousness, which payment so wipes out the guilt, as if it had never been. Such a one is righteous, God finds no guilt in him. For who shall lay anything to the charge, Christ has died, God justifies him in his Court and judgment, which is none other than according to truth. So that his guilt is forgiven him, and he is delivered or freed from punishment. Which because it is so perfect as if he had never committed sin, yes had fulfilled all righteousness, and left nothing undone that had to be done, so life is assigned to him, and therefore the justification is called of life. Rom. V: 18. Of this one can look up Bodius ad Eph. Præl. CLI. and especially Gatakeri animad. in Joh. Piscatoris & L. Lucii Scripta advers.

§. 25. How the saving benefits are inseparably linked to each other. In order to link all those benefits, as God applies them in Christ, to the Sinner, properly together, we first of all place the calling of the elect, whereby the Gospel is proclaimed to them, and working Through God's Spirit in the Soul, the heart is opened, and so Christ becomes wisdom to that Sinner, he receives principles of a spiritual life, everything is foolishness to him, except Christ the crucified, This is also called enlightenment. Hereupon follows secondly the working of faith, to be found in Christ, to the obtaining of his righteousness and the forgiveness of sin, and so Christ is righteousness to him. The III benefit is that Sanctification or practice of good works which the H. Spirit powerfully works, to which the previous benefits lively urge, to no longer live unto sin, but unto righteousness; to which belongs the constant bringing forth of all kinds of fruits of righteousness, to God's praise and glory. The IV. Paul calls redemption, under which he comprehends the remaining benefits. As redemption from all

remnants of sin, misery, cross and death. And redemption from all accusation of Satan and the world, through the justification of God and that *Justificatio pii*, whereby the justified and sanctified Sinner, who is such in sincerity, is also as such praised by God himself, both in his word, and in his conscience is granted the testimony and boldness thereof, and after this life, Redemption from death, and assignment and entrance into life, comprising Christ's glorious Sentence with its execution; "Come ye blessed and inherit the Kingdom," that is the perfection of this verdict and the justifying on the last day Rom. II:13, 16. On which the eternal execution follows.

§. 26. Useful application of this consideration. Thus we can easily understand and reconcile Paul and James, stop the mouth of Popery, counter carelessness, praise good works, comfort troubled consciences the eternal life as a gracious reward and prize, and in everything see the righteousness of God revealed in the Gospel, to His eternal praise and glory; of which more in the continuation.

§. 27. How this benefit is by Faith alone. One might only think that this does not resemble the Saying, that it is by faith alone that I am justified, at which so many take offense, and which they so greatly misinterpret as if we posited a faith that was dead, separated from love and good works, which never entered our minds. On the contrary, we teach that it is impossible for one who is ingrafted into Christ with a true, sincere faith not to bring forth fruits of gratitude. So that, without the pursuit of Sanctification, no one will see God. Heb. xii: 14. And as for the manner of speaking, it is taken from Rom. iii:28. And Gal. ii:16. to be understood thus, that neither nature, nor the Law of Moses have anything in them, by themselves, to make the Sinner who is dead in transgressions alive through the forgiveness of sins; but such is the grace of God, only in Christ not imputing the sins, who otherwise would have died in vain: which benefit the Sinner must accept by faith.

§. 28. Further opening of that manner of speaking. And if we take care to pay closer attention to Paul's aim and words, one will see clearly that he has in view the works of the Law, prescribed as external exercises, aiming to attain the true forgiveness of sins, and righteousness of faith; just as Abraham's was the Circumcision, after he himself had become a partaker of the true righteousness of faith and forgiveness of sins; only through Faith or without the works of the Law, that is, without Moses' Yoke and Law.

§. 29. Emphasis of the same. And if even Moses' Law cannot give life in itself, without Christ; what can be bound in Nature that can deliver the Sinner from sins? But this difficulty has been resolved above II. Part. Chap. III. §.7. and it has been shown that this observation only urges the proof from Gal. iii and Rom. iii more strongly.

CHAP. III. Of the freedom from the Law of Moses under the Gospel.

§. I. Freedom of the Gospel proposed. What then remains, but that after the discussion of the Gospel in general, and its proclamation of the forgiveness of sin in Christ's righteousness, we consider the same in that freedom with which Christ has made us free. A benefit that contains a great deal; see Witsii OEcon. L. IV. c. xv. §. xvi. XIX. but for our purpose it serves only how God's righteousness is now revealed without the Law, in truth and grace, not only inasmuch as the Law can make no sinner live, nor ever condemn any believer, but also with respect to its Commandments as a rule not all binding now. Such that now the entire Yoke of Moses is not laid upon us, but that of Christ, to whom we are dedicated and commissioned through Baptism, to learn to keep all that He has commanded us, promising to be with us until the end of the world.

§2. Not to be misused. So that no one may misinterpret and misuse this proposition as a cause for the flesh; but stand in that freedom, as the truth of the Gospel requires, according to which rule one must walk worthily; we shall explain this somewhat further.

§. 3. Against the Commandments of love. First, I do not deny, as has already been said several times, that all that Nature, sound reason, and the remnants of God's Image, or the work of the Law written in the heart; by which man is a Law unto himself, teaches and urges; thereto, all those revelations of God made to the Saints, and described in his Word, both by Moses and in the Law, and Prophets, concerning the love of God and of the neighbor, and all those duties that flow from it, not specially proper to the Jews, and their statutes and ordinances; that all these are of an eternal nature, that they appear in Moses' Law Spiritually and perfectly, which therefore are not dissolved by Christ nor the Apostles, and are praised as necessary, to take good note of them in the reading of Moses' Law, and in the Psalms and Prophets, and to compare them with the word of the N. Testament, just as so long as Heaven and Earth shall be, not one jot or tittle of the Law shall pass away, Ned. Confess. Art. xxv. and Helv. Art. XII.

§. 4. Which are equally perfect in the O. and N. Test. Nor do we think that the Lord Jesus has given more Spiritual and more perfect Commandments than appear in Moses' Law, of which Christ states the summary in the love of God and of the neighbor: greater Commandments are not in the Law, Prophets, nor in the Gospel, and what can be deeper and more Spiritual than you shall not covet Rom. V 11:7.14.

§. 5. In what this freedom consists. But we say, a that the Lawbook of Moses, that entire Corpus Juris of commandments, statutes, and ordinances, from which one might neither add nor subtract, b as it was given to Israel in its Generations, by the hand of Moses, as Leader, Redeemer, Mediator, and a Type of Christ; d also

as a condition and prerequisite of that Mosaic and Legal Covenant, to be observed in order to live long and well in Canaan, no longer obliges us, as a rule to walk according to all that. Nevertheless preserving 2. Tim. 2 Tim. 11:15. the entire reading, contemplating, and observing, or comparing of that Divine History, narrating, teaching, and leaving to us God's dealings with That Seed of Abraham, so that from that reading the treasures of the N. Testament may be better understood, the fulfillment of the Promises and shadows may be seen, and attention paid to the Prophecies. Confess. Belg. §. 25. Hoornb. c. Soc. t. 1. L. 1. c. 4. pag. 63, 64. as also to the Examples and Models, Symbols, and finally the greatness of our Happiness, to be thankful under this lighter Yoke of Jesus. This we think is in those respects entirely clear and certain; if one pays attention to the following proof.

§. 6. I. extensive proof that it was given to Israel. Let one be pleased then, first, to note, that Moses, or God through Moses, himself continuously marks that that Law was given to Israel, and in their generations to keep when they should have come into Canaan. Deut. IV: 5, 8, 13, 14. VI: 1-25. 11: 31, 32. Moses commanded us the Law, an inheritance of the congregation of Jacob. Likewise cf. Ps. cxlvii: 19.20. lxxviii. 5. lxxxii: 5. 6. with Rom. 11; 12. 11; 2. 19.11.

§. 7. evasion concerning the Moral Law answered. No Christian can deny this: only concerning the Law of Morals and Commandments they might make an exception. We have already declared our opinion on this in §. 3. and several times in what sense this is true. But apart from that, it is certain I. That Moses does not make that exception, but speaks generally of the whole Law. II: Whoever dissolves and loosens but one Commandment of Moses' Law, unlinks them all. Math. v: 18. 19. Gal. v: 3. Jac. 11: 10. One may not add to it nor take from it. Cursed is he who does not remain in all things, He who does these things shall live. He who dissolves one of the ten commandments takes away the ten Commandments. Moses' Law, say the Jews, has 613 Commandments, he who takes away but one, violates Moses' Law, which then only retains 612 Commandments. III. The Law of Moses has three parts 1. Moral 2. Ceremonial 3. Political Commandments. These three parts inseparably make up the whole entire Law of Moses, just as these Commandments appear mixed among one another. He who now takes away one or two parts, does not leave the Law of Moses intact, but makes such a private body of Laws, that consisted only of such Commandments, which kind of Corpus Juris Moses' Lawbook never was: for IV. such moral Commandments are indeed in, but not the Law of Moses itself. Those which were inscribed in Adam before the fall, have still remained to some extent in the hearts of the Heathens; they were found to be observed by the believing Fathers as can be seen in Moses' first Book: Effen. de Moral. Decalogi Cap. 111. Vander Waeyen ad Gal. ccxcv. Moses cannot take them away, he explains them, mixes and joins them in one body, with all his commands. The Lord Christ does the same, obliging us to it with the Gospel. But it is well to be noted that this does not bear the name of the Law, as the Scripture says, the Law

was given by Moses, came with the Promise, the heathens have not had it and we are not under it.

§. 8. And especially of the Ten Commandments. V. Even the ten words or Commandments as an inseparable part of Moses' Lawbook; And written on the stone Tablets. c Placed and kept in Moses' Ark. As a part of the conditions of that Covenant, that was made in that manner with Israel about it; Also inasmuch as to the ten Words all Moses' Commandments are joined, and out of love, mentioned in the second Commandment, must be obeyed in all those respects, do they bind us? Furthermore the Preface, g the Promise in the fifth Commandment, the fourth Commandment, as it reads literally, surely all concern Israel. We have not come to Sinai, but to Zion. See Effen. de Sanctif. §. cclxVII. & de Fræd. Euang. §. lxxxv. Lodenst, 1. Verd. p. 19. Witii OEcon. L. IV. C. VI. §. xlr. n. 4. & c. XIV. 20.32. Exerc. ad Symb. xv. §. xx.

§. 9. II. Proof from Deut. 18, 19. But secondly, Moses himself testifies: Deut. XVIII: 18, 19. A Prophet will I raise up for them from the midst of their brethren, like you, and I will put my words in his mouth, and he shall speak to them all that I shall command them, and it shall come to pass that whoever will not listen to my words, which he shall speak in my name, I will require it of him. Just as the Jews cannot deny that the Lord here speaks of a prominent Prophet, as great in authority as Moses, so the Christians know for certain that this refers to the Messiah, who is that Prophet, whom the Jews expect from this place. See Joh. IV: 25. 1:46. And that it was applied to Christ in the N. Test., Act. 11: 22, 23. VII: 37. Now the more one sees into Moses' prophecy, the more clearly one finds that God makes it known. That Christ would be as Moses; a Prophet like me. To whom the Lord would speak, as to Moses. Not the same that Moses had already made known, but what I shall command. d And after that, one would then have to hear, accept, believe, obey. He who would not do so, God appoints no Judges, Gods, kings, but He will seek it. f And that in conformity, as the people had requested, that Moses might speak in God's name the words which God had to speak to them, and promised they would hear. See Deut. v: 25--XVII:15, 16. then also the believers would desire that the Messiah might come, and speak, being willing to listen to him, their heart not hardening against it, knowing that God himself would seek it, in whose hands it is dreadful to fall, because Moses was but a servant, and the Lord Jesus the Son himself. See Heb. 1, 2. 11: 1. 5. 111. 1.7. X. 28. 29. XII. 11.25.29.

§. 10. III. Proof Gen. xlix: 10. The same also appears clearly from the famous Prophecy of Jacob. Gen. XIX: 10. the Scepter shall not depart from Judah, nor the Lawgiver from between his feet, until Shiloh comes, and to him shall the obedience of the peoples be. A Prophecy, which not only foretells the coming of Shiloh, the Peacemaker, who gives us rest, Jesus, Math. xl:28. but also the time, while there was still a Scepter and Lawgiver, at least both not yet departed. Therewith was foretold not only the departure of the Scepter, but also of the

Lawgiver; who sat on Moses' seat, urged the Law, after which one had to hope, Math. xxiii. that he would depart with the Law, with all: And finally the Peoples would then obey, not Moses, but Him. See there the Gospel, and the obedience of faith among the Gentiles. Rom. 1: 5. Similar Prophecies appear more often Jes. 11: 1-5. Mich. IV: 1, 5. Jes. liv: 13,21. Lev: 13. with Joh.v1.45. All your Children shall be taught by the Lord.

§. 11. IV. Because Christ was promised as King-Priest. Besides that the Messiah was promised as a Priest, not after the order of Aaron, but of Melchizedek, being King and Priest of Salem, with an oath, where there is now a change of the Priesthood, there is also of the Law Heb. VII: 11, 12. Pf. cx. 2, 4. Pf. 11: 6-12. xlv. 2,7,12. Jer. xl 110. with 1 Pet. 1:24. Jer. XXXI:31-34. compared with Heb. VIII. and X. and therewith Calvin and other Expositors on the same.

§. 12. These proofs powerful against Jews. All these passages and reasonings the Ancients like Justin, Tertullian, Eusebius, and the modern Teachers, like Spanheim, Hoornbeeck, Witsius, strongly urge, for the conviction of the Jews who still without understanding plead for the Law, and they speak of the Law in all those texts without excepting any part. One should see the difference in how one speaks here against the Jews OEc. L. IV. C. XIV. §. XVI 1. in comparison with L. e. c. IV. §. xxxv.

§. 13. V. Proof from the N.T. I. with the Preaching of John the Baptist. As for the N. Testament, no main point of doctrine is more clearly and powerfully worked out, from the beginning of the Gospel, to the end of the Revelation. John the Baptist, who was sent to prepare the way for Jesus, and to convert the children of Israel to the Lord their God, to prepare for the Lord a prepared people, cries nothing else in the wilderness but repent, for the Kingdom of Heaven is at hand. But when he then also Baptized, and made Disciples, for Christ's approaching kingdom: So that from the days of John the Baptist until now the Kingdom of Heaven suffers violence, for all the Prophets and the Law prophesied until John, so long would Moses remain in force, and his Law: But from that time the Kingdom of God is proclaimed; Luc XVI: 16. So long was it; Remember the Law of Moses. They have Moses and the Prophets, let them hear them; but now, the Kingdom of Heaven is at hand. Behold the Lamb, that takes away the sins of the World; who would baptize with the H. Spirit and Fire.

§. 14. II. From Christ. And when the Lord Christ appeared in the flesh, immediately at his Birth, he was named from Micah v: I. the Leader who would shepherd God's People. Just as the Angel himself said before his Birth, that he as God's Son would sit on David's throne, over the House of Jacob King in Eternity, Christ the Lord. At his Baptism, and on the Mount was the voice of the Father, this is my Son, my well Beloved, hear Him. From then on, as soon as he began to Preach, it was that Gospel of faith and repentance, for the Kingdom of Heaven was at hand, which he Preached as having authority, as sent from the Father, to

say, Verily, verily I say to you, in contrast to Moses, as Lord of the Sabbath: Who made himself equal to the Father, that his Sheep hear his Voice: that he admonishes and commands to take up his Yoke, that is light, in comparison to Moses' Yoke of Servitude; that he was their Lord and Master, who called them Friends, if they did what he commanded; and who can list all those passages that continually appear with the Evangelists? Let us just pay attention to all that power, given to Him, sending the Apostles, into the whole world, to make Disciples, and to baptize them, with that teaching, that they had to observe everything he had commanded them, until the end of the World. Math. xxviii.

§. 15. III. From the Apostles. If one subsequently considers the teaching of the Apostles, who in the name of Jesus after his Ascension Preached, who alone taught Him and laid Him as a foundation; one will find, how on the one hand they have spoken of freedom from Moses' Law, and on the other hand commanded to listen to Jesus, and to walk worthy of the Gospel, and to keep his commandments, to have power over the Tree of life; We will, out of the multitude, only select the following.

§. 16. IV. Concerning the dispute over Moses' law in Act. xv. To that end, let one pay attention to those accusations of the Jews, that the Apostles taught that Jesus would change the customs which Moses delivered to us: Act. VI 14. XVIII: 13-xxi: 28-21, and especially on the dispute of that time, whether one must be circumcised, according to the Law of Moses, to be saved, and therewith to keep the Law of Moses. Act. xv: 1, 5, 24. Which the Synodal assembly answered, not with a Distinction and exception, only of a part of the Commandments, but thus: Why do you tempt God to put a Yoke on the neck of the Disciples? against which is set Christ's Yoke, the grace of our Lord Jesus Christ; besides which it pleased the Holy Spirit and them, to command them only a few things, from which they should abstain; such as Idol-offerings, Blood, that which is strangled and fornication. Note well, not for Moses' sake, but because it pleased the Spirit and them, for they deny to have commanded that one must still be Circumcised and keep the Law. Compare here with Act. xxi: 21. thus they dissolved on Earth, what would be dissolved in Heaven, Math. xvi: 19. See Lightfoot on this.

§. 17. V. From the answer to the questions. What must we do? Therewith one should pay attention, to the answer to those questions; Men and brethren what shall we do? Good Sirs what must I do to be saved? Act. 11:37. xvi: 30. Peter nor Paul say, you have Moses, keep the Commandments as if it still had a place next to Christ; but repent, that is, become a Christian from a Jew, believe in the Lord Jesus, and be Baptized in the name of Christ for the remission of sins; the use of Baptism, of the Jews, and of John, before that of Christ, we pass over, see Witsii OEcon. L IV.C. XVI.

§. 18. VI. From Paul's letters. Rom. 11: 31. When we come to Paul's letters, where this point that was in dispute at that time, is so often brought up, when he was

reproached, that through Faith, that is the doctrine of faith, as Paul Preached that faith, he made the Law void: as Rom. 11: 31. How clearly he informs us, that he did not abolish the Law, but confirmed it, as he shows how God has set forth his Son, and therein now revealed his righteousness, without the Law, While Christ was the end of the Law, so that we are now not under the Law, but under Grace; not a seed, that is of the Law, who now do not have to hear Moses, He who does these things shall live, but the Preaching of the word of faith. Paul speaks so indefinitely, where that word for the Zealots of the Law was a hard saying.

§. 19. Rom. x. 4. and 2 Cor. 11: 13. The passage Rom. x: 4. deserves some further consideration here: For the end of the Law is Christ; That is the purpose of the Law; the Law is our Schoolmaster to Christ, Gal. 11: 24. is also he who fulfills the Law, accomplishes, confirms and seals, what of him is foretold in the Law, or foreshadowed, or also commanded. Math. 11. consequently he who ends the Law, as being Christ the Lord, the end of what was done away with, for where the Spirit of the Lord is there is freedom 2 Cor. 11. Paul speaks of all commandments Rom. x. Gal. 11. and looks specifically also at the ministry of the two Tablets, with which he came down with that shining face, over which he had to put a veil, so that Israel would not look too sharply at that end of what was done away with, and what then disappeared. So Effenius rightly notes, that the Decalogue written on stone Tablets, belonged to the ministry of death. De Moral Decal. p. 147. see also the Annotations on 2 Cor. 11:7 1.20, 21.

§. 20. further from the other letters. And when would we depart from here, were we to go through the letters to the Galatians, Ephesians, Philippians, Colossians, yes the entire letter to the Hebrews; everywhere it appears that Paul, as much as he once was zealous for the Law, now fights for freedom. Note in reading, how he makes a contrast everywhere, of the Gospel, Faith, Grace, Promises or Freedom, against the Law, how through the Law he has died to the Law, which can no longer reign when the person lives; how Christ has redeemed from the Law, and from the Curse, which was attached to the whole Law; just as from Circumcision, which obliged to the whole Law: how those who are led by God's Spirit are not under the Law; how the middle wall of partition is broken down, the bondage nullified, having blotted out the handwriting that was against us, and similar verses.

§. 21. Especially from the letter to the Hebrews. And just as the letter to the Galatians, of which above, and that to the Romans, work this out both very extensively; so also that to the Hebrews, from beginning to end, showing, that God now in these last days speaks through his Son whom we must now hear, above Angels, Moses, Aaron and the entire Law, which had its imperfection, weakness, and unprofitableness, and therefore had to be changed, also because of the change of the Priesthood of Levi, under which the People had received the Law, to which Mount Sinai we now do not come etc. but to hear the voice of

him who now speaks, one should carefully look at Heb. XII: 18-26, 27. with the Annotation in the margin, everything refers to Exod: XIX. and xx. against which now Christ himself, just as also John the Revelation, concludes, to keep his Commandments.

§. 22. This opinion not new but old. Several renowned Teachers, like Zanchius, Musculus, Rivetus, speak thus; the Rabbis and Jewish Masters themselves, in general, from that word of the house of Elias, two thousand years before the Law, two thousand years under the Law, two thousand years under the Messiah, and otherwise from the expectation they had of the Prophet the Messiah, have the same sentiment. At any rate the old and modern Teachers, in their writings against the Jews, use not only such arguments from the Old Testament, to convince the Jews, that the religion of Moses is abolished, and in the days of the Messiah had to be abolished; but they also note, that the destruction of Jerusalem, the calling of the Gentiles, and all the prophecies of both, powerfully demonstrate the same. We pass over the Scholastics cited by Bell. de Justif. Lib. IV. C. VICH. addunt aliqui. Lodenstein Verd. p.107. Koelm. Best. p. 109. 110. and will only note the words, of Richardson in Hoornb in Sum. Contr. pag. 715.714. pr. Edis. Lex est Sancta, Justa, & Bona Rom. 111:31. Justitia legis manet & quilibet tenetur, vitam suam componere juxta eam; non recipimus legem, ut datam per Mosen, sed ut datam per Christum; is eandem suis obedientiae legem dat; licet non iisdem conditionibus.... Ut quis dicat, non teneri nos observare decem verba, abominandum; concedo, liberos nos ab ejus maledictione & pœna, verum non à rebus in ea contentis. &c. That is, The Law is Holy, Righteous and Good, Rom. 111: 31. The righteousness of the Law remains: and everyone is bound to order his life according to it. We now accept the Law not as given by Moses, but as given by Christ; he gives to his own the same Law of obedience, though not on the same conditions. It is abominable if someone says that we should not keep Moses' Law; I do grant that we are free from its curse and punishment: but not from the things that are contained in the Law. To which Hoornbeek adds this note: Ita si omnes loquantur, haud adeo erit (facta commoda interpretatione Legis per Christum datae) quod reprehendamus. If they all spoke so, there would not be much to object to: only that one suitably explains that the Law is given by Christ.

§. 23. Jer. 3:16, 17. proves the same. Professor Witsius, shows this powerfully concerning the famous Prophecy Jer. 11: 16.17. And it shall come to pass, when you have multiplied and become fruitful in the land, in those days, says the Lord, they shall no more say, the Ark of the Covenant of the Lord, neither shall it come to mind, nor shall they remember it, nor visit it, nor shall it be made again. At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered to it, for the name of the LORD's sake at Jerusalem. For having noted the excellence of this greatest Sanctuary, which among other titles has the name of the Ark of the Covenant, because in it, at least at its side, the Lawbook was kept Deut. XXXI: 26, 27. just as it also bears the name Ark of the

Testimony Exod. xxv 1: 33. because it testified of that *Fœdus typicum*, exemplary Covenant, that God had made with Israel, so he shows, how nevertheless it would be destroyed, and the Lord's throne would be all of Jerusalem as a refuge for the Gentiles; that this refers to the days of the Messiah: and finally answers the Jews' exceptions, that from the absence of the Ark does not follow the abolition of the Law, since in the Ark were formerly the ten Words, which are considered by all to be of an eternal nature; OEcon. L. IV. C. XIV. §. XXXII. *Leges Federis, cujus Symbolum erat Arca, non fuerunt solum illa decalogica sed Mosaicae omnes: unde liber illas complectens in latere Arca collatus fuit. Symbole ergo illo Federis ita abolito, & Fœdus ipfum, & leges in quantum conditiones Fœderis illius complectebantur, antiquata sunt.* The meaning is, that the Law of the Covenant, of which the Ark was a Symbol, was not only the ten Words, but the entire Lawbook, which is why it was also placed at the side of the Ark. Therefore, the Symbol of that Covenant being changed, and destroyed in such a way; it follows that the Covenant itself and the Laws, insofar as they were conditions of that same, have also become obsolete. The same author also, Lib cit. c. IV. §. XXXVII. as well as Essen. de Fæd, Euang. §. 11. Which is why I cannot comprehend that those who are mentioned in the Catechism, §.xxrv, deserve such censure as is given there, since it pertains not to the commandments, virtues or vices themselves, but to that manner of obligation, and the various observations that Moses' Law and ten Commandments had: but more of this in the following, when we will have removed the objection that is made from Math v: 17, 18, 19. 20.

§. 24. Matt. 5:17, 18, 19, 20. explained. Those words are worthy of careful observation. Thus speaks the Lord Christ. Do not think that I have come to abolish the Law or the Prophets, I have not come to abolish them, but to fulfill them. For, truly I say to you, until Heaven and Earth pass away, not one jot, nor one tittle of the Law will pass away, until all is accomplished. Whoever therefore shall break one of these least Commandments, and shall have taught men so, shall be called the least in the Kingdom of Heaven; but whoever shall have done and taught them, he shall be called great in the Kingdom of Heaven. For I say to you, unless your righteousness is more abundant than that of the Scribes and the Pharisees, you shall by no means enter into the Kingdom of Heaven.

§. 25. What one thinks can be proven from this. From these words, the Jews think to prove the unchangeable perpetuity of the Law of Moses, against the Christians, and in general they are also brought forth to prove the uncorrupted integrity of the H. Scripture, and indeed of the O. Testament; not only with respect to the books, but also with respect to all its content, as eternally remaining, to the least part. Hoornb. c. Soc. t. 1. Finally, especially also to prove the perpetuity of the Moral Law, or ten Commandments, even also of the IV Commandment, for which purpose one then just picks out and quotes, until Heaven and Earth pass away, not one jot nor tittle of the Law will pass away. The preceding and the following is overlooked, or one forgets to note it; but then one

would see clearly that these words do not mean that at all: as will appear from the following remarks.

§. 26: 1. But Christ speaks of the whole Law and Prophets. The Lord Jesus speaks of the Law, and Prophets, and indeed of all that must happen according to them, to the jot and tittle, even to the least Commandments, not to be dissolved. So not of Moses alone, but also of the Prophets and their Predictions, not of the moral Commandments alone, but also of the least, to the jot and tittle; all, such as the Commandments of Ceremonies are, or also of Polity. Marh. XXII:36. XXII:23. Marc. II: 28, 33. What then is said of this not passing away, must be applied to all. just as one is accustomed to use this argument thus: see Hoornb. c. Soc. T. 1. p. 12. 32. 50. &T.11.p. 389,390.

§. 27. Ila of dissolving and Fulfilling, passing away and happening. A second remark; that the Lord Jesus speaks of dissolving and fulfilling, passing away and happening: To dissolve is not to fulfill, to take away the power of obligation, to loosen the bonds, and to teach as permitted, what the Law forbids. Spanh. dub. p. 111. dub.cx. Wits L. IV. C. XIV. §. XVII. n. 2. To fulfill applies to doing the Law, Math. 11: 15. just as binding relates to teaching, so fulfilling relates to doing. Rom. xiii: 8. Gal. v: 14. See note n. 23. The shadows are fulfilled when the truth comes. De Witt. 2. p. 30. The Prophets are fulfilled when their Prophecy comes to pass, Luc. XXIV: 44 Math. 1: 22,23. 11 15, 17, iv: 14- and so on Joh. XIX: 21, 36, 37. Act. 1:16. To dissolve then means, by way of contrast, to nullify the fulfillment; 1. to loosen the Law and Commandments, that they no longer bind; just as, on the other hand, teaching and doing them, and thus showing that they are and remain in force. 2. To dissolve the Prophets is to loosen their Prophecy as if it would not come to pass, Math. xv: 6. XXVI: 53,54. To pass away is opposite to happen, these expressions occur more often, Math. XXIV: 34, 35. Marc. xI 11:30, 31. This amounts to the same as not fulfilling. The Prophecies happen, when the Prediction is fulfilled: Math. 1: 22. God's will be done. Math. VI: 10. 1 Cor. XVI: 14. Jac III: 10. Prophecies then pass away, when they do not happen, and the events do not come to pass, so also when they are lost and are no longer known. The Law passes away, when the Commandments of the same no longer oblige, cease and are nullified, or that they themselves are lost and missing. From which is to be inferred, how broad this word is, and that it must not only be applied to Moral Commandments, and their always enduring obligation, but to the entire Law and Prophets, as many Prophecies themselves occur in Moses' Law.

§. 28. Not one tittle shall pass away, but everything happen, and how. If one now 3. adds these Predicates to their subjects: What the Lord Christ now says of Law and Prophets; then the meaning will soon be clear. He says then in general, that not a jot nor tittle shall pass away, until all shall have happened, or all shall happen, before Heaven and Earth pass away; and so long the Law will remain in being to a jot or tittle, be preserved by God, not be lost and pass away. Not that all Commandments of the Law will so long remain binding, or that all

Prophecies will so long remain Predictions, before they happen; for it is known that they are and will be fulfilled successively, one before the other: It is also so with the Law. The Jews themselves must confess, that with the destruction all those Laws and Commandments cease to bind, which had to be observed in the Holy Land, City and Temple, although the Law has not passed away, much less the Prophecies. Christ says nothing else than that all must have happened, before Heaven and Earth pass away; and that will also be so. In the Wilderness the Commandments concerning the manna, the building of the Tabernacle, etc., were fulfilled. In Canaan the three times going up on the Feasts, in the Temple the Offerings etc. So all must and will happen in its order and time, and so much has already been done and happened, but because not all has happened, the entire Law is still preserved to the jot and tittle, all whole and unviolated for our use.

§. 29. Christ comes not to dissolve anything but to fulfill, and gives that power to the Apostles. Therewith he says of himself, I have not come to dissolve them, but to fulfill. He fulfills the Law with his Teaching and with his doing; He fulfills the Prophets, in everything that is written of him and that refers to him Luc. xxv: 44. He has not come to dissolve them, but was born under the Law, a servant of the Circumcision; doing everything that the Law requires, teaching everything so, obeying the Seat of Moses, as appears everywhere in the Gospels. This then must be understood with respect to his Coming, and what concerns It. For it is known, that he gives to his Apostles after him, power of binding and dissolving Math. xvi: 19. as they also Did Act. x: 28. XI: 17. and xv: 14,28, 29: dissolving the Yoke of Moses, and all his commandments, of institutions, shadows etc. as now fulfilled and accomplished by Christ. Gal. 11:14,21. Col. 11:16, 17. Heb. VITT: 13. And thus he also subsequently fulfilled the Prophets concerning This: as has been shown.

§. 30. Office of the scribes at the time of Christ before the Kingdom of Heaven came. What the Lord Christ then says of teaching and doing, even of the least Commandments, with respect to the Teachers of the Law: It was their duty appointed for that time, before the Kingdom of Heaven had yet come; not to dissolve anything, by teaching or doing, even of the least Commandments: but to teach and do their obligation, Math. xxiii: 3, 4, 23: and their right thought and purpose; that this was for that time, appears from the threat of being the least or promise of being called great in the Kingdom of Heaven. One should compare this with Math. 11: 11. Marc. 11: 34. That state of the Church of the O. Testament was near, and those who now, as before, would rightly teach and do Moses' Law, to them the Promise was made of being great in the kingdom of Heaven: which interpretation Spanheim does not find unreasonable, in dub. p. 3. p. 767. When now, that kingdom shall have come, it comes with its Heavenly Laws. The same author p. 3. dub. XIV: and xv. Whereby the Glory of Moses vanishes, and the Lord Christ reigns as king, whom one must obey in all that he commands. Math. XXVIII: 18-20.

§. 31. the mentioning of least commandments not to be skipped. One must not overlook what Christ is accustomed to calling the least Commandments, in contrast to the weightiest of the Law, Math. XXII: 23. which is more than all Burnt offerings and Sacrifices, Marc. *11: 33. namely Love, the first and greatest Commandment, not only in contrast to other commandments of Love, which would be lesser; but also of the Commandments concerning Institutions and Ordinances, as they occur in Moses' entire Law, one should pay close attention to Math. v: 14, 31, 38. which are at any rate Ceremonial and Political Commandments; so that here is not only spoken of the Moral Law, much less only of the ten Commandments, but only of some Laws, from all those of Moses, as the Savior saw fit, without precisely taking any more notice of the ten, or their order, than of others, even considering separately and distinctly what we tend to bring under one Commandment. For example, first of Killing, and long after that of tooth for tooth, the hating of Enemies; yes, also on the contrary, joining together killing and anger, and reviling, as under the sixth, which we place with lying and slander under the ninth; and inasmuch as the thoughts are concerned would belong to the tenth, and thus be separated from the sixth. As for the Sabbath, there is no mention of it here. See more on all this in the following chapter §- 14.15, 16, 17, 18,19,20.

§. 32. Further application to the Disciples, For that time. The Lord Christ finally applies those words more closely to his Disciples, demanding of them greater righteousness, than that of the Pharisees and Scribes was, if they were to enter that Kingdom of the N. Test. and be Teachers. They had not only to teach, but also to do, not only some external, but above all the greatest Commandments, and that in their spiritual sense, as Jesus teaches in this fifth Chapter and following; not only concerning Moral, but also Ceremonial and Political Commandments, which further Chap. IV. §. 14 etc.

§. 33. All this then was fitting for the present time, Heb. 1x: 9. before that first was yet made old, Heb. VIII: 13. and the time of reformation had come, which God had provided for us, Heb. 17: 10. XI: 40. But that having come, that Kingdom of Heaven, God's Spirit, so there is another language and teaching, not of Moses, but of Christ's commands; yet so that Moses and the Prophets will remain until all shall be accomplished, to the last Prophecy, and the fullness of the Gentiles come in, and all Israel shall be saved. See Rom, 11:25, 26, 2 Pet. 111: 9. Deut. XXXI: 19, 29. XXXI:43. Rom. IV: 10.

§. 34. the Jews were very right. So that in these words there is nothing, from which to conclude, that after Christ's times the Law of Moses must still stand, in its obligation; for if that is in it, then the Jews are right, who bring this against the Christians, for their Ceremonies and Polity to the least Commandments, to tittle and jot. See Hoornb. c. Jud. L. VII. C. I. obj. IV. p. 475. and Wits L. IV. C. XIV. §. XVII.

§. 15. evasion answered. To say to them, Christ speaks only of the Moral Law, and that appears in the continuation; that is to contradict Christ to His face, as appears from our first remark, he speaks of Law and Prophets to the least Commandments, to tittle and Jot. Wits L. IV. C.IV. 5.35. & C. IV. §. XVII. The continuation also teaches the contrary. To answer so is an offense to the Jews, and also to give the case to Socinus; and besides that, one does not pay attention to the distinction of that time and the approaching of the Kingdom of Heaven, as shown above. Hoornb.c. Soc. t. 11. p. 387,389,390.

§. 36. Meanwhile, that language is Scriptural, not new, or strange or also uncommon, if one pays close attention to the following citations: *Qua luminis natura, eadem hic Decalogi, per Mosen à Deo Judæis peculiariter traditi est ratio.* Syn. Dordr. cap. 111. & V. §. 1v. compared with the clxiv. Sess. art. 11, where the same word is used of the Ceremonial of the IV. Commandment. The Annotations 2Cor. 111:7.1.20, 21. Conf. Hel. art. XII. & XVII: Calvin. ad Hebr. 111:13. *Totum Mosis ministerium, quatenus Christi ministerio opponitur, interit.* That is, The whole ministry of Moses, insofar as it is opposed to that of Christ, perishes. Amef. de Sabb. p. 40, 41. *Sic etiam totus Decalogus aliquo modo mutabilis fuit, ut diserte Apostolus exprimit, Gal, 111: 13.& IV:30. Hoc est lex qua ibi pronuntiata fuit. &c.* So the entire Law of the ten Commandments is in some way changeable, as the Apostle expressly notes Gal. 111:13. & IV.30, that is the Law that was proclaimed there. n. b. Hoornb. S. Heeren dagh heilig. p. 306. For who does not know that not the old Law of Moses etc. Voetius T. 1v, disp. p. 55. *ibid. Probl, V111. Maref Exeg Conf, Belg. art. xxv. §. 1. 10. Spanh.p 111. dub. cx. §. 1. n. III. non diffitemur interim, legem fœderis operum per Christum abolitam esse, in suo quod fœderali. 1. quoad rigorem, 2. quoad maledictionem.... attamen in quantum est regula vitæ ac morum, ne per momentum quidem à Christo abrogata est.* We do not deny, meanwhile, that the Law of the covenant of works has been nullified by Christ in its legal relationship or aspect. First, as to its Strictness: thereafter, as to its Curse: yet insofar as it is a rule of life and morals, it has not for a moment been abrogated by Christ. Witfii OEc. L. IV. c. rv. §. XXXVII. LVI. Musculus, Zanchius, Rivetus, also understand it so, and they have been mentioned several times. See further Chap. IV.5.4.

§. 37. At any rate we cannot comprehend, that we in fact say anything different, than all those Teachers, who consider the second Commandment such, that it commands the Jews to observe their Religion, such as it was then instituted, and God had declared outside the X. Commandments: and us, such as outside the X. Commandments, is now commanded us by Christ, with the abolition of the Jewish Religion; and that our second Commandment would actually stand, not in the ten, but Math. XXVIII: 18. Voet. disp. p. IV. §. 29, 30. just as the same also speak with respect to the IV. Commandment, that it bound the Jews to the seventh day, then determined outside the IV. Commandment; but us the first day, appointed by Christ or his Apostles, that is, it now depends on what Christ commands.

CHAP. IV. Of the Law of Christ, and the use of the ten Commandments under the Gospel.

§.1. freedom from Moses' law no freedom from the law of Love to sin. Although we have hitherto extensively noted and proven, concerning Moses, the Christian Freedom from the Mosaic Law, from which we in certain respects cannot except the ten Words, wherein we do not deviate from the common language; yet that is by no means the meaning that we have freedom to sin, because we are not under the Law, but under Grace, or that we would be so senseless and Godless, that Idolatry, Image-worship, Blasphemy, Disobedience to God and to Parents, Stealing, Adultery, Killing, Lying, Coveting, and if there is any other Commandment of love for God and the Neighbor, are now no longer sins? Far be it: we say with Augustine, *ex decem preceptis, hoc solum populo præcepit, quod figurate ibi dictum est, alia quippe novem, ficut præcepta sunt, etiam in N.T. observanda, minime dubitamus.* From the ten commandments he commanded the people only that which is said there figuratively; for the other nine, as they are Commandments, we do not doubt in the least must also be observed in the N.Test. Aug. T. Iv. qu. sup. Exod. 1. 2. c. 177. *In illis igitur decem præceptis, excepta Sabbathi observatione, dicatur mihi quid non fit observandum à Christiano? de Sp. & Lit. c. 14. tom. 3. c. 816.* In the ten commandments, with the exception of the observance of the Sabbath, tell me what is there that a Christian must not also observe? and so commonly. How that work of the Law is written in the heart of such who do not have Moses' Law. Would that suit the Gospel, and that Saving Grace, that instructs us? We know, what care we must take, and with earnestness confirm, that those who believe in God, champion good works, and that the Law is good, if anyone uses it lawfully.

§. 2. Or of the Law of Christ. But that we think to have noted, that virtue and vice, love of God and of the Neighbor, are not commanded to us as from Moses, but as from Christ: V. Waeyen ad Gal. §. ccxcv. who makes the yoke light, and gives us in place of a Law of Servitude, the Royal Law of Freedom.

§. 3. Which in that respect does not abolish Moses' Commandments. Whereby those commandments of Moses, which in this regard are cited from Moses and explained, in the N. Testament are not nullified and abolished, so that the obligation would have ceased, no, not for a moment. Wits. L. IV.C.IV. §. XXXVII. as little as Moses abolishes the Law of Nature with his authority and spiritual explanation, or he, by repeating the Circumcision under his Laws, thereby nullifies Abraham's Circumcision.

§. 4. But confirms. On the contrary, our Lord, our King and Lawgiver, by choosing to cite commandments from Moses, thereby gives them greater authority, and makes them Laws of his more perfect and Heavenly Kingdom: so much the more powerful, as the Son is greater than the Servant, or above the Samaritan woman to be believed. God's Son, then, delivering us from so many

commandments of Moses, giving us only those that concern the love of God and of the neighbor, as the greatest and foremost of the Law, on which everything hangs. Christ, I say, who himself, or through his Apostles giving them again anew, gives them a new authority and higher power of obligation. See Joh. XIII: 34. XIV: 15, 24. XV: 10, 12, 14, 17.

§. 5. Titles of Christ's Law. Paul calls it the Law of Christ. Gal, v: 2. See also 1 Thess. IV: 1, 2. and shows what is right in it, Eph. v:1. compare therewith 1 Joh. 11:7, 8, 11, 18, 23, 23, 24. 24. v: 3. Hence that common language in the Writings of the Old and later Teachers, of the New Law in contrast to the Old Law; that our Theologians against the Parties, also do not deny, although that sort of people, misuse that language, just as we also in that sense, as they take it, reject the same from the heart. See Heid. C. D. p. 753. Disp. de Sab, 11. Cocc. Indign. §.60. Hoornb. c. Soc. T.11.p. 375. De Wit. p. 2. p. 26. Junji Exam, Apol. p.302, 303. Wits.in Symb ap. Exerc. x. §. xxx11. &c. & XIII, XVIII. & XXII. We then boast with the Jews, not in Moses, but in Christ's Law, for the LORD is our Judge, the LORD is our Lawgiver, the LORD is our King, he will save us. Jef. xxx11:22. Wits. in Symb. Exerc. XX11.5.7. The Law of Faith, The Law of the Spirit of life in Christ Jesus, the Law of Liberty, that Royal Law, Christ's Yoke, and the Commandments given by Jesus, which they received from the Lord, occurring everywhere in the N. Testament; Those who walk according to this rule, upon them shall be Peace: See there, the Faith and the Obedience of the Gospel. Koel, Best. p. 109, 110. Wits. Exerc. ad Symb-xx11. §.7.

§. 6. Not to the detriment of the O. T. Not to dishonor the O. Testament, to consider the reading of the same unnecessary; on the contrary, to compare it with the New, to confirm it by the new, and even to bring more luster to it. See Heb. 1: 1,2. With respect to the Son, Who reveals it; with respect to the manner, in which He reveals it, and with respect to the content and clarity contained therein, preserving all the utilities for the O. Testament, which are stated in 2 Tim. 11:16. Maref. L. c. art. 25. §. 13.

§. 7. Indeed one must preach Christ and hear him. I cannot well grasp, where the righteous are so in agreement, to consider Christ as the Angel of the Covenant, as the Lawgiver on Sinai, in that great terror, which the People could not bear, who therefore cried that Moses might speak, that they are so concerned to approach that Holy One, Prince and Commander of the Peoples, on mount Zion, to the Mediator of the New Testament Jesus, The Jehovah our Lawgiver, to hear him speak yet once more, in and of his unmovable Kingdom; Reynolds Pf. cx. p. 12. Witlii OEcon. L. IV. C. IV. §. IV. & XXXII.& in Symb. Exerc, x. §. xxXXIII. XXXV. commanding us to hold fast to grace, by which we serve God acceptably with reverence and Godly fear, who call the Christians to the fearful Sinai: where Paul wants us to approach Zion; and shows, that therein is our foresight, that better thing, that God had foreseen for us, fitting that Spirit of Children, which God would pour out through his Son, after we are free from

that Schoolmaster and Guardians. Witsius notes from the Jews' Baal Hatturim, that the 15th verse of Deut, XVIII. has ten words, to show that one must listen to that Prophet as to the ten Words themselves, and although this is in a Jewish manner, he nevertheless considers the matter certain, for the words of that Prophet *æque Verba Dei sunt ac Decalogus*, are just as much the words of God as the ten Commandments. Lib. IV, c. XIV. §.X. n. 6.

§. 8. This does not lean toward any error of Socinians etc. One fears it leans towards Socinianism etc. I believe the contrary: For one strengthens the error more by using weak proofs; never does one strengthen it more powerfully than by denying what could, taken in a good sense, be conceded; moreover, that one is frightened by the language which the Spirit uses. Yes, I think that the confused thoughts of the orthodox about the Covenants have greatly strengthened and angered the Parties; if one is to win them, it must be with God's word: that, powerfully extracted in its right sense and context, will, yes, that will, through God's blessing, have to set all who have strayed aright, as has been said several times. See Episc, proeve eens p. 270. and how ours answer to it; cited above §. 4.

§. 9. Use of the Ten Words in the N. T. We have also nothing against it, that one uses the ten Commandments, spoken on the Mount for Israel, as a brief summary; and according to the good rules, which are commonly set forth thereof, to bring thereto all virtues and sins, as to so many titles, and thus Preach Christ's Law sharply, as the Catechism with all Teachers commonly do. See above II. Part. Chap. IV. 5. 13.15. Only I would well wish, that the orthodox would not dispute either with each other, or with the Parties, if the same sins and virtues are not brought by others to the same Commandments; Walæus p. 301. t. 1. Effen. de Sanctif. §. clxvll. Lodenst. Verded. p. 18, 19, 20. 44. for that is but formality.

§. 10. Further explained to avoid the disputes. I mean to say; for example, the external instituted Religion is brought by some to the II. by others to the IV. Commandment. About this, if one agrees on the matter, I would not dispute: For God the Lord has nowhere said, that we must bring all the Commandments to those ten; much less that such a virtue, or sin belongs to the first or second Commandment, or the oath to the first, as some do, or belongs to the third Commandment; or Baptism and the Lord's Supper should be placed under the second or under the fourth, or the Our Father, the Sacraments of Baptism and Lord's Supper, are new Commandments of Christ, or that they are appendices and augmentations, either of the ten Commandments in general, or of one of the ten in particular: But what I would consider very good, is to see this alone, whether something was commanded or forbidden in Moses' entire Law or also in the Prophets; for this is known, licet novis accessionibus novisque, privilegiis aucto. Wits. L. IV. C. IV. §. XXXII. See also Hoornb c. Soc. T. 11. p. 375. and p.422, neque enim de Legis doctrina ex solis libris Mosis, Sed tota Historia Sacra V. Test. Judicium fieri debet: unde Christum hoc in argumento conjungere solet

legem & Prophetas. For of the doctrine of the Law one must not judge from the books of Moses alone; but from the whole History of the old Test. which is why Christ in this matter is also accustomed to join Moses and the Prophets together. Math. v: 17.VII:12. xxII:40. Luc. XVI: 31. Whether Christ commands it or not; who does not improve and increase in substance all that was said to the Ancients, concerning Love (for I acknowledge spiritual perfection in Moses' Law) but the Lord Jesus draws out the spiritual power more clearly, shows us the end and purpose, on which everything hangs; and thus teaches us to seek the spirituality of the Law, especially Math. XXI 1: 36.40. See Lodenst. Verd, p. 19, 20.

§. 11. To speak cautiously. However, whether one should insist in such a way, as is not done improperly, as if God the Lord, with such a Commandment had intended that; for example, giving the second Commandment, not to make Images, or to honor them, that God's intention has been, that we must then think, there the whole instituted Religion is commanded; all those ceremonies of the Law, which are now abolished, and in place of which is now commanded the Preaching of the Gospel, Baptism, and Lord's Supper, Prayers, Church service and Discipline, etc. Amesii Medulla L. 2. C. XIII. Voetius Disp.T. IV. p. 29. V. obj. Essenius de Sanctif, 5. cclxVII. Lodestein Verded. p. 18, 19, 20. Without one being allowed to say, that nevertheless that second Commandment itself is therefore changed, abrogated, or anything thereof detracted; it seems so wondrous to me, as if one said, in the O. Testament there were commandments of Circumcision and Passover, which are abolished, we have similar ones which Christ commands, Baptism and Lord's Supper, in place of the same; but nevertheless the Commandment of Circumcision and Passover, is not changed, abolished or anything diminished: in the same way one understands the IV. Commandment. Lodenst, Verd. p. 9. 18, 19, 20.

§. 12. And in what sense to be used as a summary. But I conceive the matter thus, as we have said above, that one may consider the ten Words, as ten titles. Voet. L. c. pag. 26. & 53. probl. V. when I from the Special Commandments, of honoring Images, honoring Father and Mother, False testimony, Adultery or Stealing, which specifically, and express that particular virtue or sin, ascend to the general; and thereto add the like, or also consider the like in its place; in the place of the religion of the O. Testament, that of the New, in place of the Sabbath, the day of the Lord; under Father and Mother, all who are placed over me; under Adultery, all impurity; under False testimony, all sins with words, and by contrast all the virtues. So I have nothing against it, that the ten Commandments, as many speak, are a brief summary of Moses' entire Law. Heid. Disp. §. 20. Jos, Le Vasseur de Sab, & d.d. §. XXII, omnium consensu says A. M, à Schuur. Eukl. p. 70. So some bring all the Ceremonial Religion of the O. Testament, and now of the N. Test. to the second Commandment, as has been noted §. 11. Sabbath in the O. Testament, and Day of the Lord in the N. Testament to the IV. Commandment. and so all the Political Commandments to the second Table; see Voetii Syll, quaest. And so Calvin and others seek to bring all Moses'

Commandments to those ten; so others also bring Solomon's Proverbs thereto: So one brings yet all virtues and sins, occurring in the N. Testament, also thereto. So one insists in place of Redemption from Egypt, the spiritual from the Devil, or the Like from the Papacy; in place of the long life in Canaan, the long life on Earth. Eph. VI: 1, 2, 3. Otherwise we cannot speak with certainty here, because we do not find it expressly in God's word.

§. 13: Christ's Rules or Commandments. Except that Jesus brings the entire Law under two Commandments, which our Savior takes not precisely from the ten, but from the entire Law; for the first is in Deut. VI: 5. the second Lev. XIX: 18. A similar Rule our Savior gives Math. VII: 12. and Paul Rom. 1111. 9, 10. In sum, Love is the fulfillment of the Law, Gal. v: 13, 14. Yes, in the Love of the neighbor, the Love of God is first made perfect; Joh. IV: 12. There, wherein, whereby, whereto, all must be directed. These are two general golden Rules, and they go firm and sure, that are the Commandments of Christ. But further to insist on the order of the Commandments, or that one thing and another belongs to such a Commandment, to pay such attention to it, much less to dispute about it with anyone, we cannot find to have been in use with Christ or the Apostles.

§. 14. Matt. 5. explained, and there the VI. Commandment. As for example, the Lord Christ Math. v. explaining various Commandments, which the Pharisees misunderstood, explained and applied; he begins with the Sixth, You shall not kill, and adds the Political Law Exod. XXI : 12. and refutes their wrong principles, therein consisting, it seems, that they thought not to be punishable before God, if they guarded themselves from what was punishable before the Court; and that thoughts and insults, if it did not come before the Court and to Killing, were nothing. Christ says otherwise, and teaches that anger, raca, and you fool (which the Catech., yes most all bring to the IX. Commandment, just as that of anger belongs to the X.; Effen. de de Sanctif, cccclx: Amef. L. 2. C. 22. §. 18, 19.) are punishable by God's judgment, the great Council, and Hell's Fire; teaches that one must reconcile and then Offer, for such sins, which then still actually stood, and consequently, that it was not all true, if one only brought an Offering for those lesser failings.

§. 15. VII. Commandment. Thereupon the Lord Jesus proceeds to the VII. Commandment, showing that besides external Adultery, there is also an internal one, arising from desire through eye and hand; and adds here again, the Political Law of the Bill of Divorce Deut. XXIV: 1. which He does not approve for all kinds of reasons. Which also Math. x 1x: 3-9.

§. 16. Of Oaths and vows. Then he comes to the Oath. This is spoken of Num. xxx: 2. Deut. XXIII 21, 22, 23. Amesius brings it to the first Commandment. Perkins to the third, as does our Catechism; and that seems fitting to me, because the expression of this Commandment most naturally entails it. The Pharisees taught, he who had sworn, by the Temple or Altar, that was nothing, that is, he

was not at all guilty. Math. xxii: 18. that, according to Christ's Law, should not happen at all, to swear by them; and that one would not have to pay; Yea, should be yea, nay, nay. A vow creates debt, yet another superstition the Lord Christ touches on Math. XXIII: 15-22.

§. 17. eye for eye. But continuing here, the Lord Jesus comes again to a Political commandment, eye for eye, tooth for tooth. Exod. XXI: 24. Lev. XXIV, 20. Deut xix: 38. This would belong to the sixth, but Christ forbids all private revenge and resistance.

§. 18. Love of the neighbor. Finally, the Lord Christ touches on the general Commandment of love, with the Political one of the hatred of Enemies, Lev: XIX: 18. with Deut. VII: 2. 16. And XXXIII:6,20, at any rate they understood by neighbor, only the Children of their People. Christ teaches to practice love also towards the stranger and Enemies, and to repay evil with good.

§. 19. I note from this, that the Lord Jesus, does not precisely follow the order of the ten Commandments, or that he only stays with them, or also only with the Moral Commandments; seeing that he also touches on Political and Ceremonial Commandments, since they were not yet to be dissolved by him: which is necessary and useful, to be noted against the Socinians, who urge this Chapter so, that Christ in it only speaks of Moses' Moral Law, which he would make more perfect and improve; whereas he, having taken some Commandments from the midst of Moses' entire Law, purifies them from the wrong interpretations of the Pharisees, or removes them, pointing out the right sense and Love as the foremost of all.

§. 20. The love of God explained. In 't I. Gebod, leert wien wy moeten liefhebben. Let us then consider the love of God, as the sense and soul, in the IV. Commandments of the first Table. And in the first Commandment, I am the LORD your God, who have brought you out of the house of bondage, out of Egypt. See there the God of the Grace Covenant, who redeems through his Son, that we, being redeemed, should serve him, and You shall have no other gods before my face. No one may be an Atheist and without God: no one may have another than that true God: no one may have other gods beside that God, or also go to that God through other gods. Whether now under this having is to be understood that service, that whole heart that we must give to God, like faith, love, hope, trust etc. is not so easy to say: that we must so love God, and owe him that honor is certain, that this also is the very-first and greatest is also beyond doubt: but whether that entire Commandment of love Math. XXI 1. must be applied to that first Word, it does not seem to me that Jesus means; for every Commandment must have its part in it: but we leave that to everyone's liberty.

§. 21. Love of God in the second Commandment is the keeping of his Commandments. The second Word, forbids the making and honoring of

images, to bow before them and to serve them. God is a Spirit, and has no likeness; one hates him, when one makes wrong thoughts of him, erects images, honors them and serves God thereby, as if that resembled him, were pleasing, and that he would be favorable through images, Actor. XVII:19. but one must out of love keep his Commandments, as this is expressed in the Commandment, and I would bring here, with Udeman, Walæus, and others. However, if in the first that love is brought, then here comes the keeping of his Commandments against all self-willed Religion and all external works of such Religion: his Commandments this Commandment then presents to us out of love, contained in the I. or II. Commandment, to be observed, 1 Joh. 11: 5. and v: 3.

§. 22. The third Commandment love of God in words. The third Commandment of not taking God's name in vain, teaches us all our words of and to God with truth, and as is fitting to God, and his love demands, to speak.

§. 23. The fourth Commandment love and rest in God. The fourth of the Sabbath, determined to the seventh day, to rest holy, teaches us, not so to work for the food that perishes, that we would not set apart a rest-time from sins and all earthly business; so to rest, that we keep a spiritual and eternal Sabbath in God, as our highest Good; which then now in the N. T. is applied to the day of the Lord, all out of that love with the whole heart, as the same concerning this is commanded us in the New Testament. Koelm, Best. p.109. and 124.9.6, 7, 9.

§. 24. This further explained. When this love, to God, is directed according to that command, one has God as one's highest Good, and, by loving him so, has oneself in the Lord dear; the Soul becoming so absorbed in that love, that self-love disappears: and loving itself so in and to God, to enjoy and to glorify Him in blessedness, it finds itself in rest and quiet, satisfied and satiated; it then loves God for his own sake, as the highest, to which it ascends, and it has itself perfectly dear, when it there finds its portion and highest desires through Jesus Christ. To make thoughts, that one must love God so for his own sake that we do not enjoy Him, is not to love him, but rather to be indifferent to his love, it is all one, as God is ours, that we through enjoyment of all his goodness are his, and again, that we, tasting that the Lord is good, eternally glorify Him therein. Of which more in the sequel.

§. 25. Love of the neighbor. In the love for the neighbor the love of God is made perfect, as that also requires this second part of the Commandments, which are all fulfilled by this one word.

§. 26. The fifth Commandment teaches the neighbor by distinguishing. The fifth Commandment, teaches us, under Father and Mother, who are the very-nearest, by so many relations and obligations, to properly distinguish our fellow-man accordingly, to honor and respect them so, as what they are in relation to us, requires, Husband and Wife, children and Parents, Subjects and Authorities,

Masters and Servants, Masters and Pupils, Friend and Stranger, as our neighbor appears to us, even if it were a Publican or Samaritan, especially in the spiritual respects, of being together children of God, which is the very-nearest.

§. 27. VI. VII. and VIII. Commandments teach works of love. The same one must not kill, but bring pleasantness to their life, bodily and spiritually, the same must not be dishonored with Adultery or impurity, nor also damaged in their goods, which not stolen from others; but must be obtained through an honest calling and title: in a word, This VI. VII. and VIII. Commandments, teach all works of love concerning the life, the honorableness and the goods of the neighbor.

§. 28. The IX. teaches us words of love. The ninth Commandment teaches us by forbidding false witness, to avoid all misuse of the tongue, to the detriment of the neighbor.

§. 29. The X. the thoughts of love. To the tenth one could bring under coveting all sinful thoughts, even to those very first stirrings, which without doubt belong here, although these last are commonly brought here alone.

§. 30. How to love the neighbor as oneself. When now someone transgresses these Commandments, becomes a Murderer, Adulterer, Thief, Slanderer, who sins so, not only hates his Neighbor; but does violence to himself: but in proving that love, he enjoys rest from within, obeys his God, whom he loves, and whose Commandments he keeps, enjoying also the counter-love of his neighbor, yes loving him, so that he brings him to the love of God, that his Neighbor might glorify God, then he loves his Neighbor as himself; wishing, that same in his Neighbor, that he wishes in himself: that is, not content that he glorifies and loves God, he wishes and works that the Neighbor also does so, and so he sees how the love of God is then perfect in him, Joh. IV: 12.

§. 31. Love for ourselves is included herein. Therefore it was not necessary, and the commandment of love for ourselves, proves itself to be enveloped and included herein in the practice of the love of God, and of the Neighbor. There that natural and unchangeable obligation is most clearly and powerfully urged with that great Gospel of Salvation, which we must walk worthy of. There the reasonable and God-pleasing offering, which we, for all his mercies, must offer up to him, and thereby prove what the will of the Lord is, and the rule of our Sanctification, without the pursuit of which, no one shall see God. That is Faith, which alone in Christ has power, which works by such love. So that, the proposed freedom of the Gospel, indeed makes free from the Law of institutions, but not from the love to be obedient to the Gospel.

CHAP. V. Of the Covenants and Testaments.

§. 1. all which now will not have been in vain to gather together, to the Doctrine of the Covenants, what here and there, of the Covenants, Testaments and Signs

thereof, has already been adduced and further remains: according to those certain and clear grounds, established thus far.

§. 2. Weight of this Chapter. To whom can it be unknown, that this Chapter of Doctrine, especially in these later times, has been very extensively treated, such that after reading them, the whole of Theology has almost been shaped by it, and even Scripture, according to the conceptions one had of this, explained. I have tried to profit thereby, and therefore read them with much diligence, was joyful and thankful, as I progressed to a closer understanding of H. Scripture; but nevertheless, when I entered into God's Sanctuary itself, to bring the grounds, on which everything was founded, to the test, I could not find, that clarity, nor that certainty, that satisfied me. So that I, through very attentive reading, contemplation and prayers, have come to those conceptions, which I have communicated above, and in my opinion, no surer way could be taken, than the one I chose, to proceed to their fundamental understanding through the understanding of the Promise, Law and Gospel, which are the main parts of the Covenants and Testaments; and so, through a neat and distinct understanding of the parts, to get knowledge of the whole, which is composed of those parts.

§. 3. Order to learn to comprehend. I also found, that not only the thoughts of the Promise, Law and Gospel, were simpler, and therefore clearer, but that in Scripture that manner of presentation is incomparably more abundantly common, as appears from the Concordances.

§. 4. Because of the ambiguity of the Word Covenant. To which was added, that the word Covenant, now for the whole, then for a part, often occurs improperly and by way of simile; also sometimes as a Testament, from which then many concerns arose, especially the manifold use of the word Law, not having been well established beforehand. In short, this way seemed to me a bit of a detour, but necessary and sure for this Chapter; and if I am not mistaken, I have (praise God) not fared ill by it.

§. 5. Use of the word. To pass over, what concerns the origin of the Hebrew Berith, that the LXX. everywhere except in one or two places (Deut, lx: 15.1 Kon. 11:11.) translate Διαθήκη, which is followed in the New Testament, so we only note that the old Latin translation often uses the word Testament, especially in the Psalms, also Zach, 11: 11. and in the N. Testament likewise; but that the new translation in the O. Testament always uses the word Covenant, and in the N. Testament, both Covenant and Testament. For out of 33 times, it is translated 14 times Testament, and 19 times Covenant: in addition one finds twice the word Testator, Hebr. 11: 16,17.

§. 6. sometimes Testament. That it is sometimes necessary to translate Testament, it does not seem to me that it can be doubted, one compare, Exod.

xxiv: 8. with Heb. 1x: 20 where necessarily the word Testament is required, from what has been stated before in verses 15, 16, 17. So also Gal. 111: 15, 17. where the explanation in the margin n. 58. thinks, that both Covenant and Testament can have a place there; however, he who considers the nature of a human Covenant, knows, how both Parties, the conditions and terms, can always change, nullify, subtract from, or add to; but a Testament, that is confirmed by death, is fixed in death, and no one nullifies it: But whether it is so necessary in 2 Cor. 111: 6,14. one might doubt, but Eph. 11:12. Heb. VIII:6-10. and x: 16, I would choose the word Testament, with our annotation Heb. 1xX: 15. n.44.

§. 7. Distinction between Testament and Covenant. For although in God's Covenant there is a Testament, and God's Testament becomes a Covenant, when the Maker requires and stipulates something from the Heirs, and makes the Inheritance thereon; yet not every Covenant is a Testament, nor every Testament a Covenant, as is known.

§. 8. Sometimes Promises. But we may also not overlook, that these words are sometimes used, for the Promises of God, which He pledges, and which one may so surely expect from him, as one expects something from a Covenant and agreement, of which the Conditions, which were stipulated, have been fulfilled: such Promises which He so absolutely and surely pledges, the Lord more than once calls his Covenant, Gen. VI: 18. VIII; 21, 22.11. 10, 11. with Jes. Liv. 9. Gen. xv; 18. XVII:4,7. This Paul calls Covenants of Promise, Eph. 11:12. Jer. xxx1: Heb. VIII. and x.

§. 9. Laws. Often the naming refers to the Laws and conditions, which God with the Promises requires and commands. When one so often reads of the Covenant, that he commanded you to do, to keep, to observe, or of the breaking, transgressing and departing from the Covenant, which is the sin of men.

§. 10, Seals. Often are so named the signs and seals, with which the Lord wants to further assure and confirm his Covenant to the Heirs, like the Circumcision, Gen. XVII. with Rom. IV.

§. 11. Actually taken for all together. But properly, it was taken all together, whatever belongs hereto: Promises, Commandments, Consent, Threats or Curses for the transgressors, Signs and Seals, and in that sense we take it in this treatise.

§. 12. Remarkable. What we have hitherto remarked concerning the use of the Word teaches us enough that a careful observation is necessary here; when this occurs in the Holy Scripture, whether the Holy Spirit looks at a part only or at the whole: in particular whether it should be translated as Testament, or as Covenant, as has been said.

§. 13. Testament when. The word Testament must be chosen when God the Lord reveals his unchangeable Will and Counsel in the Promises on his part to make and give the Heirs their inheritance, confirming those promises with Blood and in the death of Christ, in and for whom they are and become, Yea and Amen. Where these things come into consideration, the word Testament is fitting, Heb. IX: 15. see note n. 44.

§. 14. Covenant when. But if God's command and precept is added to this, prescribing our duty, requiring our consent not only to believe the Promises and to look to them, but also the consent and acceptance to be obedient to what God speaks, yea, to what God demands, with a Curse if one neglects it and does not obey, and a blessing for those who keep and do it; when the Lord presents his Word in that manner, there the word Covenant is fitting.

§. 15. Description. God's Testament and Covenant is properly the manner of dealing, which pleases God to save the Sinner in Christ thereafter.

§. 16. The eternal Testament. This is in substance but one, and is therefore called the eternal Testament, Heb. XIII: 20. or Covenant of Grace, in which no aging or destruction takes place. Heb. VIII: 8. the proclamation and revelation of which bears the name of the Eternal Gospel Apoc. XIV: 6.

§. 17. Threefold Household. However, it has pleased God, according to his manifold wisdom, to use Three kinds of Economy, Household or manner of administration, namely: the Covenant of Grace in the Promise to the Fathers before the Law; the Covenant of Grace of the Law with Israel, the Covenant of Grace of the Gospel with Jews and Gentiles. Which three ways of administration are called Covenants and Testament: but each of them always has the same foundation of salvation in Christ, the eternal Testament and Gospel, being only distinguished according to that different manner of Household, from Adam to Moses, from Moses to Christ, from Christ to the end of the World.

§. 18. Of the promise. The first manner then of Economy, Household and administration has been before the Law under the Promise with the Fathers, Deut. V: 3. Act. III: 25. Luc. I: 72, 73.

§. 19. To Adam. The first Promise occurs in Gen. III: 15. which was made to Adam, Gen. II. to whom a Seed was promised that would be at enmity with Satan, crush his head, and thus obtain victory, which is in none other than in Christ. Here were Sacrifices, Gen. IV. and the Example of Enoch, Gen. V. Heb. XI.

§. 20. To Noah in a Covenantal manner. With Noah it is that the Lord deals in the manner of a Covenant, Gen. VI: 8, 18. He found grace, God promises him salvation, and requires the building of the Ark, I Pet. III: 20. which in Gen. IX. is renewed again with extension, with the requirement of Commands, proposal of Promises, supported by the Rainbow, as a sign of the Covenant. See Is. LIV: 9, 10.

coming there-and-above under Noah's blessings, yet a Prophecy of the next two Households; first with Shem and his Descendants; thereafter with Japheth and his, with rejection of Ham, Gen. IX: 26, 27.

§. 21. To Abraham. But because all this was so clearly, so often presented to Abraham, that Father and that Example of all Believers, this Covenant, with respect to this Economy, is called the Covenant of Abraham. Gal. III: 17. For this is that Covenant, that was confirmed four hundred and thirty years before the Law, founded on Christ, Abraham's Seed, which further explains and applies the preceding Promises: to which were also added twofold Promises, of a Seed in Canaan, though under servitude; of a Seed from all Peoples in freedom, which Hagar and Ishmael, and Sarah and Isaac showed him as in a Symbol, as also his own state in the Covenant of Grace, as it was before the Law of Circumcision, first, and thereafter, as it was with the Law of Circumcision, commanded to him on pain of Curse and extermination Gen. XVII: 14. the Circumcision being a sample or proof of the severity of the Law, just as in the time of Moses it obligated to the entire Law of Moses, Gal. V: 3. Rom. II: 25. And see there the Covenant established with our Fathers. God saying to Abraham in your Seed all generations shall be blessed. Act. III: 25. which was continued with Isaac, Jacob, Heirs of those Promises.

§. 22. The two Covenants on Sinai and Zion. However, by virtue of the confirmed Promises and Abraham's Covenant, two more households of God's Covenant of Grace are implied; which are emphatically called the two Covenants; first the Covenant on Sinai, through Moses with Israel, of which Hagar, Ishmael, and the circumcised Abraham were Symbols; and thereafter, the Covenant on Zion with all peoples; these two thus flowing from the Covenant of the Fathers, God the Father, in the Prophets and in the New Testament has repeatedly in view: for if the Covenant with Israel through Moses, had followed upon the Covenant of the Fathers, and at the time of the Prophets was in force, and that the future administration was only to be expected, which also had great similarity with the first, with respect to freedom, the first household not being so burdened, therefore only those two Covenants came into closer consideration with Israel, and the Prophets, and at the time of Paul: Also it was not about the first of the Fathers, but about the Covenant of the Law of Moses that all the dispute with the Jews was, who wanted to keep that still in force; besides that the first was not made void by the Law, but the Law was added to it, and that Covenant was instituted in such a way that was exceedingly terrible and full of glory, so that Moses said of it; The Lord our God made a Covenant with us at Horeb, the Lord did not make this Covenant with our Fathers, but with us. Deut. V: 2, 3.

§. 23. The Old Testament. This Covenant we may call the first Testament with Paul: Heb. IX. 20. from Exod. XXIV: 8. for upon the eternal Testament of the Promise comes here the election of Heirs, Israel, from all Peoples, the making of

an Inheritance, Canaan, the Blood of the Testament, of the Sacrificial animals, all which things were shadows of the future goods contained in the eternal Testament, and believed and accepted by the true Israel; Rom. IX: 6-8. This Paul calls the first Heb. IX: 18, which was made old by the new; and the Scriptures under that Household were therefore also called the Old Testament, or Covenant. 2 Cor. III: 14.

§. 24. The Old Covenant. This Testament now became a Covenant, when Moses as Mediator was added to it with his entire Law, as the condition of the Covenant required to inherit Canaan and to live therein, with a Curse for those who will not confirm all, and with Amen consent and do. There again Symbols and shadows appear which aimed at Christ as their end, Rom. X: 4. a Schoolmaster unto Christ Gal. III. 24. teaching of the true and heavenly goods themselves.

§. 25. The Covenant of Grace of the Law. With respect to this Law, this Covenant is called the Law, and it can conveniently be joined together as the Covenant of Grace of the Law, *Fœdus Legale* Calvin. Instit. L. 2. C. 10. §. 4. which law, because of all that activity and continuous working with the sacrifices, washings, purifications etc. The Law of works Rom. III: 27. was called by Paul, also Ordinances, bodily exercises, carnal Commandments; Flesh, poor first principles, shadows of the goods to come, a Yoke of bondage, etc. Besides, because all these things not only showed the guilt, death and condemnation of the sinner, powerless to make him live, therefore; and then were also urged with Curses, threats, condemnations and sentences of death; to which all the people had to say Amen; without such a communication of Spirit as in the New Testament. For this reason the Law was called the Curse, a dead letter, a ministry of condemnation and of death, although all those things, rightly considered through faith in their true end and purpose, like the Circumcision for Abraham, so they were for them exercises of their faith, the seals and Commandments of life: Lodenst. Verded. 43. 49.

§. 26. The inauguration of this covenant and promises. The inauguration of this covenant begins solemnly; Exod. XIX. to XXIV. inclusive; is subsequently completed; Exod. XXXVI: and finally ratified and concluded in the fields of Moab. Deut. XXVII-XXIX. §. and every Sabbath-year it was read aloud, just as also according to the content of that same Law book, Israel and Judah have often arranged themselves in times of reformation; also on their part, to accept that anew, and to make a firm Covenant, until this first has become old through the last and new.

§. 27. The New Covenant. This new Covenant is the last Household of God, in the fullness of time, when grace and truth came through Jesus, who brings us, by fulfilling the Promises, Grace, and by fulfilling the Law, the truth, to be now in freedom; and that is called the New Testament, or Covenant, set against that first, and Old, and considered in its privative own Household, as it is respectively

secured with the Covenant of Grace, and eternal Gospel, for which reason this can be called the Covenant of Grace of the Gospel.

§. 29. A New Testament. The Heirs of this New Testament are not only Jews, but also the elect among the Gentiles, with the rejection of the Jews: The inheritance and goods are clarity of revelation, Grace of the Spirit, freedom from the Law, or whatever the O. Testament has more, in measure and power; of the true and Spiritual goods with respect to the forgiveness of sins, adoption of Children, Gifts of the Spirit, all through Jesus' death, now confirmed and accomplished; where the eternal Testament, the Promise, the Law, the shadows had a part, and this in hope, longing and expectation, so all this is now fulfilled, and hope exchanged for faith, which has now come. Gal. III: 23.

§. 30. A New Covenant. Heirs and Covenanters, who are they. This New Testament is a New Covenant, when here is added the Law of Christ, his Yoke, his Commandments, presented with the Promise of life and Salvation to the obedient, who that in sincerity not only hear, consent, believe, but also do. But for those who do not know Jesus, do not believe in him, do not love and obey him, curses, a fearful expectation of judgment that is preached everywhere in the world, sealed with the Holy signs of Baptism and the Lord's Supper, through God's Spirit worked in the elect unto salvation, who embrace and accept this, and thus are in the state of Children of God and Heirs by virtue of this New Testament; and likewise also God's Friends and Covenanters, who through this New Covenant of Grace of the Gospel have peace with God through Jesus Christ, expecting hereafter the glorious appearance of Jesus in eternal Salvation.

§. 31. The Old vanishes. With this, when God establishes this Covenant and makes and opens this New Testament through the Preaching of the Gospel, the Old Testament and Covenant of Moses, his Laws, Ceremonies, his Israel and Canaan, his Curse and Condemnation, and everything that properly belongs to Moses' ministry or is introduced into his Law for obligation and obedience to the same, like the Circumcision from the Fathers or the like, this, I say, became Old and Vanishes all with John, and thereupon follows Christ's coming and death, until the same after Christ's Ascension is completely destroyed in the desolation.

§. 32. All by recapitulation or summary from what has been dealt with. These matters are from what has been dealt with in the first, second, and third part in the preceding so clear that it is not necessary, otherwise than just such a brief recapitulation and summary to do, in order to comprehend it so clearly and distinctly, and to apply it to the places where this subject occurs in the Holy Scripture.

CHAP. VI. Of the Covenant-signs, or Testament-seals, commonly called Sacraments, and of the administration of the same.

§. 1. The Holy-signs bear the name of God's covenant. These Holy signs have such close communion with the Testaments and Covenants of God that they are also designated by the name of that of which they are signs or seals, and: the contempt of the same is considered for the contempt of the matter itself which they signify; the Circumcision bears the name of God's Covenant, and he who neglects it has broken his Covenant. Gen. XVII: 13, 14. The Cup is the New Testament, and he who despises it, makes himself guilty of the blood of the Lord. I. Cor. XI: 26, 27. From this arises the high esteem and reverence which one owes them, to avoid on the one hand all unholy contempt and also on the other hand all superstitious high esteem, through which twofold deviation Satan has always tried to render the fruit of these Holy ordinances of God powerless. Even in the Church the minds of some are troubled so far that they either have already gone out of the communion of the Church or remain in it with much disquiet; we shall therefore only hereabout, if it brought any fruit, also set down some of our remarks from God's word.

§. 2. The name Sacrament rejected. How the word Sacramentum, (at that time in use among the Romans, especially for the oath of those who came into military service, which oath had to be kept as a very great Sanctuary.) was transferred to the Holy mysteries of God by the Latin Teachers, not only in their Writings but in the Latin translation itself, and especially also applied to the Holy Baptism, as the oath of the Spiritual service which the Baptized then accepts under Jesus, consequently also to the Holy Supper, yea all Holy mysteries, is altogether known. The Revelation, says Jerome, has as many Sacraments as words: Hence that misunderstanding, because Eph. V: 32. it says; *Hoc Sacramentum magnum est*, This Sacrament is great; that one has made a Sacrament of marriage; but from us also the misuse of that word is apparent, which must be reason enough to avoid it. In any case, what is there then in that word for those churches which do not use the Latin language? especially since the Holy Spirit gives us words which are clear and powerful, from which an unlearned person can still get some understanding; so that I do not touch upon the misuse of this word in frivolous and perverse oaths and curses.

§. 3. And rather those of signs or seals chosen. Let us then rather call them Covenant-signs, or Testament-seals, only joining together the name which the Holy Spirit gives them, in order to say by that combination what they are and how they should also be distinguished from the Covenants or Testaments. See Gen. IX: 12, 13, 17. XVII: 11, 13. Rom. IV: 11. Luc. XXII: 20. For they are surely nothing other than further signs and seals, which God the Lord adds to his Covenants and Testaments, in order to give a further sealing of what the Lord has promised, yea sworn, so as to be reassured and comforted by all those ways that the Lord will keep his word and be faithful; as he also wants and requires

from us. See this in the Covenant with Noah and the Earth; he promises and swears that the Waters will no more be upon the Earth to destroy all flesh; a sign is there in abundance still added, the Rainbow. It is very remarkable that it is stated twice, then I will look at it and remember the eternal Covenant. What did the Lord want to say? not only will it be a reminder to you, but also to me, to keep my given word, that one may and must fully rely on it.

§. 4. Comparison of the covenant-signs. This observation teaches us fundamentally to penetrate to the nature of the Covenant-signs, for what purpose they are added to the word, how they are to be weighed in the balance of the Sanctuary with and alongside the word, and what else belongs to this matter.

§. 5. With the word. There is nothing more known than that God's Word, Promises and Gospel, is properly the power of God unto Salvation, of which the Lord also gives an oath and scripture, which he has preached to save. This goodness of God comes through words or writing (which are signs of words), through the hearing to the rational Soul, to consider those spiritual matters. God is pleased to bring his counsel and purpose to the Soul in this way: However, the more experience and comprehension of the senses come together, the more the Soul, still working in this body, thinks more vividly and powerfully on those things, to comprehend them, to know them, to consent to them etc. Therefore God adds to the word also other signs which are visible, yea can be felt, tasted, and savored, so that word and signs coming together, through all the senses to the Soul, according to God's purpose, would help to work faith and thus strengthen it. *Baptismus & Coena verbum Evangelii visibile*. Baptism and the Lord's Supper are the visible word of the Church. Voet. p. IV. pag. 30.

§. 6. From which they have their dignity and power. These Covenant-signs therefore receive all their dignity from the Word, of which they are signs and seals: By which we mean not only to say; firstly, that they are instituted by God and commanded in his Word; secondly, that the Word also teaches us in what esteem we should hold them, but thirdly, properly, that these signs have their respect to God's Promises and Testament, God the Lord letting them, as in another way, through other signs than words to the Soul, serve the same Promises to other senses also, to help give the word of the Promise a closer and further impression, to the working of the same Faith, just as a Seal with a Testament or Obligation; if it is a costly Testament, a great Obligation, the seal is also great, according to the content of what they seal, which here in the Word are the greatest and most precious Promises, and therefore the same also such great and precious Seals. Lightfoot Matth. XXVIII: 19.

§. 7. The word the foremost in the work of the ministry. The Promises and the Gospel in the word give us to understand the content of God's Covenant, in that it is the first and foremost and greatest in the work of the ministry. I Cor. I: 17.

Christ sent me not to Baptize, but to preach the Gospel; not primarily, says the commentary on the side: Yea, he thanks God that he had baptized none of them, but Crispus and Gaius, and the household of Stephanas. One should see with attention how extensively the mysteries of the Faith are treated in all the epistles of the Apostles; of the Lord's Supper Paul mentions it only once or twice, I Cor. X. and XI. because it was so misused there. What is the reason for this? It all comes down to the word first, which being well taught, understood, accepted and confessed, then the way for the Covenant-signs is clear and paved.

§. 8. Faith must precede in order. One can be partaker of God's Covenant before one receives the seals thereof, as Abraham before the Circumcision: but one can have no benefit in one's Soul from the signs, as long as they are not regarded with faith, which faith looks to the Gospel itself: Simon the Sorcerer, although baptized, had neither part nor lot in the Grace, because his heart was not right: He that believes and is baptized shall be saved, but he that does not believe, shall be damned. Marc. XVI: 16. even if he were baptized. Faith now is from, and looks to the word, and just to that help the Covenant-signs as seals to accept that more firmly. Compare Heb. VI: 18.

§. 9. Common abuses hereabouts. Against this a common misunderstanding is usually taken up, especially concerning the Lord's Supper, and from the solemnities that are observed thereabouts, and furthermore probably remaining from Popery; always, however it may be, one wants to have a certain high esteem, as above the word in the Covenant-Signs placed, from that consideration that the word is for the believer and the unbeliever, but the Covenant-Signs only for the Covenanters, especially to seal the faith that is already there. This is indeed generally stated so, but it is not so easily proven as it is said.

§. 10. How the word is for Believer and unbeliever. For first, what is that to say, the word is for believer and unbeliever? I will not remark on that piece well enough about the serving of the Covenant-Signs, and that that censure also went to forbid hearing, to have to stand at the Church door, which from the Ecclesiastical History and the famous example of the Emperor Theodosius placed under the censure of Ambrose is known; but dear me, what word is there for the unbeliever other than he who does not believe, and is disobedient to the Son of God, he is under the Curse; however the unbeliever becomes, through the working of God's Spirit, by the word believing, so not only the Promises are for him, but he also has right to the Seals that hang on that word, and which one cannot refuse him on his request and Confession. All of which shows us clearly the dignity which we must acknowledge as the foremost and first in the word, and flowing from it, as a second additional means and appendage, in the Covenant-Signs.

§. 11. II. The Covenant-signs only for the Covenanters. Secondly, that the Covenant-Signs are only for the Covenanters must also be understood in a good sense. God the Lord presents his Covenant in general and has it so administered: that Covenant is confirmed with Signs and Seals of which God's word speaks, but both are of no use if they are not received with faith. The Word received through the hearing that must be believed; the Signs received through sight, taste, etc. must also be believed and worthily regarded for that purpose. That now those Signs should not be given unless the word of faith first appeared to be there through the Confession of the mouth is applicable to adults, but not to Children: who use the Sign so long first, and growing up, learn the power thereof afterwards, after they embrace God's Promises, and have long been without it. What benefit to Ishmael or Esau was the Circumcision. Abraham nevertheless had to administer it to Ishmael, Isaac to Esau, and such having received God's Covenant in their flesh, not believing, are profaners of that sign, which continually, like the Word, obliges them to Believe. In this case Circumcision and Baptism precede the Faith of the Circumcised or Baptized, remaining nevertheless a seal of what such a one must believe. Like the Rainbow in the Cloud; God sees it there as a sign of his Covenant, Noah likewise: if someone does not see that in it, that does not make God's sign void. The Baptism of a child is also such a sign of God's Covenant which God establishes with the Parents and their Seed, That is the Baptism of forgiveness of sins in Christ, obliging to keep all Christ's commandments. Baptism is and always remains a seal, just as the Gospel always remains a power of God, but for the Believer. Here Christ's word is applicable, what I do now, you do not understand now, but you will understand it hereafter, Joh. XIII: 7. so it was with them then concerning the Holy Supper, so it is with those little children, who growing up, begin to regard their Baptism, that God on his side has had the sign of the Covenant administered in their flesh. Vide Coll. Monpelg. de Bapt. ad Q. VI. VII. P. 434. & 435. Forbes. Inst. L. X. C. XVI. §. 12. &c.

§. 12. III. Do not actually work faith, but strengthen it. And that there, thirdly, is added, that the working of the Covenant-signs is not properly to work faith where it is not, but to strengthen it where it is; I also do not know if that is always and in all cases solid. For I remark that those signs are not only Seals of the Word of the promise, but that God himself looks at the signs of his Covenant. What else can that teach than that it reminds him to keep his word? I see no absurdity in it that God out of consideration of Circumcision or Baptism in his time in the Elect works out the power and promises of his Covenant. The like is to be noted in the Lord's Supper of Christ with his Apostles; they understood it only afterwards; the Spirit himself taught its power thereafter. Concerning Circumcision and Baptism it has also been shown; what is it that it seals, but the Covenant of God for Abraham and his Seed? Whoever wants broader information on this, let him read Calvin, Inst. Lib. IV. C. XIV. and Mares. Exeg. conf. Belg. art. 33.

§. 13. Cause of these abuses. One seems in all these considerations to hold firmly that the Covenant-signs are only Seals, not to help strengthen the Word, but of the Faith that is in the receiver of the same as an act and virtue, and one wants therefore not only that he who receives the signs himself must be certain and conscious of his Faith, but also he who administers it with respect to the one who receives it through his ministry; which are propositions that I find nowhere in God's word. Nor can I comprehend how such could have been practiced, Acts II: 41. where on the Preaching of Peter, three thousand Souls were baptized and added to the Congregations: this and the Texts that are brought up for it deserve some closer consideration.

§. 14. Rom. IV. 11. Explained. The first is Rom. IV; 11. Where Paul speaks thus, And he received the Sign of Circumcision, as a seal of the righteousness of the faith; in the foreskin, that he might be a Father of all who believe etc. Here one thinks to see how Abraham, after he has believed, has received the sign for the sealing of faith. On which it should be noted: although this was so in Abraham, that surely could have no place in the children who were circumcised on the eighth day and received that same Sign; and concerning the adults; were not with Ishmael all the native-born of his House and those bought with money all circumcised on the same day? Can one think of them all that Abraham presented them with anything other than God's Covenant in general and by Circumcision obliged them to it, and that they accepted it? would there not have been among them all, with Ishmael, several where there was no prior faith? about which Abraham, before that time could not make such a close inquiry? from which one can well see how loose those thoughts and conclusions are. II. Paul's purpose is not, what those people think, to prove that Abraham first had to have faith before he could receive Circumcision; but Paul's purpose is to convince the Jews that Abraham was not justified from and before Circumcision, but already before, through the Promise which he had accepted by faith, and that is what we want: the word of the Gospel accepted by faith is our righteousness; the Signs help to accept that word more firmly. III. Moreover, one overlooks that Abraham receives Circumcision as a Sign of God's Covenant and a Patron or Father of all believers from the Circumcision; therefore not so much to strengthen his particular act of faith, inasmuch as it is an act and virtue in him, but for his faith, looking at and embracing the promise in Christ to signify and to seal, that is, Abraham's faith must above all be taken as apprehending, as seeing and embracing the Promise in Christ, who is our righteousness, and which the Circumcision shows and seals to Abraham. That is the faith, once delivered to the saints, which confirms our proposition, that the Covenant Signs do nothing other than present the gospel in general, which receives power through particular acceptance, which Paul clearly teaches when he adds thereupon And a Father of the Circumcision, to those who are not of the Circumcision only, but who also walk in the footsteps of the faith of our Father Abraham, which was in the Foreskin. That was now the faith of the Promise Lightfoot. l. c. Finally. IV. One also forgets to think that that state of faith of

Abraham in the Foreskin is by God with purpose so arranged that Abraham in that state would be a Father of the believers from the Gentiles who being in the foreskin would be called and justified, so that from Abraham in particular the consequence to all is not solid. See his Rom. IV. Gal. III.

§. 15. Acts VIII: 37. What one reads of Philip, practiced concerning the chamberlain Acts. VIII: 37. Who requests Baptism and just before was so ignorant of the Messiah in general and Jesus in particular, is not unfamiliar: for 1. Since the Covenant-signs are appendages of the Covenant, Seals of the Testament, so the nature of the matter teaches that the acceptance of the Covenant must necessarily precede, of which the receiving of the Covenant-sign is a proof; for what use is the Seal to me if it is not for the matter that is being sealed, which I am concerned to have sealed, showing how gladly I would be a partaker of it. Secondly, what less can Philip do than to present faith as necessary, without which word and Seal can do no good: and that is the duty of the Ministers to follow Philip, especially since experience teaches how much appearance differs from being, the Confession of the mouth from the faith of the heart. Thirdly. But to extend this so far before one will give the Covenant-Sign that one must be morally certain of someone's regeneration and sincerity of faith, that also no one without that certain consciousness may receive it, what appearance? The Chamberlain on that question, answers not, I believe with all my heart, but I believe that Jesus Christ is the Son of God, and so he was immediately baptized. Fourthly. whoever looks a little higher in that Chapter will find that Philip in Samaria, after he had preached Christ, the Crowds with one accord gave heed to what was said by Philip for the sake of the signs. although they had been followers of Simon the Sorcerer: but because they believed the Gospel, they were baptized, Men and Women. And Simon himself also believed. From this language of Simon's faith, one can also infer the faith at least of many of the Crowds. Simon believed, that is, he said that he believed, meanwhile he had neither part nor lot in that Word. Fifthly. it was also noted that they were only baptized, but the Holy Spirit had not yet fallen on any of them. Baptism had nevertheless taken place. Similarly thereto Acts. XIX: 1-7. and especially Matth. III. with Luke III. where Jerusalem, all Judea, and the country round about the Jordan, Pharisees and Sadducees, Soldiers and Publicans, come to John's Baptism; they confess their sins, he points out to them repentance and duty, and further, baptizing them unto Jesus. But was all that glittered gold? Could John examine them so individually and have such certainty from them? how is it that Jesus gained so few to himself!

§. 16. Of the testing beforehand. What is said by Paul about the examination for the Holy Supper, the condition of the terrible abuse in that Congregation required; also that is the examination of each one himself, not properly of the state of his Christianity and regeneration or Spiritual life, but to eat the Lord's Supper well, as we will show further as an appendix to this Chapter.

§. 17. How the word is general, the Covenant-signs, special. And thus we believe to have sufficiently shown the nature of the Covenant-Signs, to seal the word of the Covenant, and so with and upon the word to help towards the faith of the Covenant and acceptance thereof, that therefore, although the administration of the Word occurs in general and many are called, also the administration of the Covenant-Signs cannot be otherwise; so that here, as with the word, faith is necessary to do good. Only one should still think that there is in any case a distinction in this, that the word is administered in general and the Covenant-Signs rather in particular. It is so, but nevertheless this distinction is not so great, nor of such great power, as one might think. For 1. That is the nature and the prerogative of hearing, that one and the same Word spoken by one is received by all, but each one receives that just as well in his ear and understanding, as each Baptized person or he who goes to the Lord's Supper receives the Covenant-signs before and in his body, hand and mouth; what is said and given to one here, that is said and given to all; but see to it how you hear and receive it. For so said Jesus, the Blood that is shed for you and for many. Matth. XXVI: 28. Luc. XXII: 20. One has the notion that when the Minister gives Baptism or the Lord's Supper, that he then says in particular to each, for the forgiveness of your sins, Christ's body is broken: Which is certainly with respect to Hypocrites and unholy notorious untruth: but one does not note that the Lord Jesus says, for you, in the plural number, not to one, but to all; see Luc. VI: 13, 20, Matth. X: 5. XI: 1. Joh. VI: 69, 70. Although expressly excluding Judas Luc. XXII: 21. nevertheless he had said, drink all of it; yea was there still added, for many, that is, not only for the Apostles, but for all those who would yet believe through their Gospel, Jews and Greeks; see Matth: XX: 28. and so the Covenant-sign is explained to be a remembrance of Christ's Death, Passion and Bloodshedding, and for whom that is poured out in general, but not further in particular, than as the Soul brings the faith of that word to seek that benefit, also through that Sign and Seal in Jesus according to his Promise: which again comes down to our previous saying.

§. 18. Judas also at the Lord's Supper. If this were noted, I do not believe that one would have made a quarrel with Matthew, Mark, and Luke, who so clearly relate to us that Judas also sat with the twelve, for after the institution Jesus says, Luc. XXII: 21, But behold, the hand of him who betrays me is with me at the Table; after he had said, drink all of it; and so believes the Netherland. Conf. art. 35. and Mares. *ibid.* Cal. Inst. L. IV. C. XIV. §. 15. and the old Teachers there cited, as the common opinion. What is related from Joh. XIII is brought against it, with very many reasons, that John does not speak of the same meal, but of another meal held before the Feast. At any rate, of the Holy Supper John relates not a word, much less that he with that account would say anything other than all those Evangelists, whom one almost censures as not accurate and careful enough in their account; besides that his going out after the morsel can be understood as well of the Holy Supper as of the Passover, as Mares. L. c. remarks.

§. 19. Further negotiation with those who desire the Covenant-sign. This distinction we do indeed allow, that concerning the administration of the Covenant-signs, which usually arises after the administration of the word, a negotiation with those who confess to accept the word for receiving the Covenant-sign, concerning those who desire Baptism for themselves or their children, and so also concerning the Lord's Supper, so that in God's House all things may be done decently and in order, which is the foundation of all discipline in the Church of God.

§. 20. decay here about. We confess, with a deep feeling and sadness of our Heart, that this main point has sadly decayed and that a general redress is required, so that the weeds do not choke the good Seed; but the decay is not everywhere equally great, nor of such a nature that one should therefore leave the church as a Babylon and join the perfect assembly of the Labadists, in order not to have fellowship with the wrath of God poured out over the desecration of God's Covenant, over the whole Congregation. As this has been clearly shown to those straying members by others, which is why we will leave it at that.

§. 21. Covenant-signs under the Promise. Now as for the treatment of the Covenant-signs in particular, of each part of the Divine Household, under the Promise, Law, and after the Law, it will be enough for us to name them only in their order, since others, also in our language, can be consulted on this matter. Under the Promise comes first, Adam, who besides the Promise also had the Sacrifices, and received the clothing of skins, perhaps from the Sacrifices; in order, in the bloodshedding of the Sacrificial animals, to see the faith of the forgiveness of sin, and that God thereby signified his closeness, to seek it in the righteousness of Christ and to put on Jesus. Apoc. III: 18. This is plausibly surmised. Noah, besides the Ark I Pet. III. received the Rainbow. In what sense it is a Covenant-sign of the Testament of Grace can be seen from what is noted above in Part I, Chap. IV. §. 4. and extensively in Rivetus, Burmannus, Heideggerus, Witsius, and others. Abraham, the Father of all Believers, as he received various revelations and Symbols, with extension of the Promises of a twofold Seed, so his own state before and in the Circumcision, was to him as a threefold Covenant-Sign, at least of the promise of a twofold Seed; and in his Isaac, and in his Sacrifice, he clearly saw the Sacrifice of God's Beloved and only Son, who would come forth from Isaac.

§. 22. Under the Law. Under the Law, the Circumcision remained as a Covenant-sign, obliging to the observance of the entire Law. To this was added the Passover, and so many symbols, types, and so many shadows in the Law, all for the Jews Covenant-signs, for the strengthening and exercise of their faith in Jesus; just as the Circumcision was for Abraham.

§. 23. And the Gospel. Under the Gospel we have only, as belonging to the Testament, the Holy Baptism and the Holy Supper. The Rainbow is and remains

still what it was from the beginning; but that is not a Covenant-sign that is proper to the Gospel of Truth: yet before, under, and after the Law of the same nature. But of Baptism and the Holy Supper we have nothing special to remark which has not been abundantly done by Gomarus, Vossius, Voetius, Hoornbeek, Witsius, and others; only for the present something concerning the Preparation for the exercise of the Holy Supper and the examination of a true Table-companion of the Lord.

CHAP. VII. Of the examination for the Holy Supper, required by Paul in 1 Cor. XI.

§. 1. The examination not to be too broadly extended. I think that many have expanded this matter a bit too broadly, with the making of entire Books on that subject and the inclusion of so many things that I doubt whether the Lord Jesus ever required them from our hands in this matter. It is true, one can easily bring the entire Doctrine of the Gospel, all the virtues that are a proof of true Christianity and Spiritual life, to this, for it is a Covenant-sign of the New Testament, consequently of its entire content; and whatever is a proof to me that I am a Covenanter also gives me boldness to approach the Lord's Supper. However, discretion is necessary here, so that on the one hand unholy minds are not made bold, and on the other hand weak believers, or whose faith is tempted and assailed, are not frightened away.

§. 2. But the H. Scripture the rule here. I therefore propose first and foremost as certain and necessary that we must accurately learn and consider what the Holy Scripture records of it, both in the Gospel History and with Paul in 1 Cor. XI. 20-34. For there we look at the first institution, what the Lord Jesus teaches of it, requires of us, how this was first practiced, and must henceforth be observed, to correct all misuse through error, superstition, perverse high esteem, or desecration out of contempt.

§. 3. Giving instruction. From this is clearly to be seen an instruction of this Holy Action, teaching what Jesus does and what this signifies, to wit, the Bread his Body, the Cup his Blood, shed for the forgiveness of sins; for the understanding of which fundamental knowledge is necessary to distinguish the Body of the Lord well; so that that Action, neither by children nor by the ignorant, can be practiced with any fruit, at least for that time.

§. 4. And obligation. To that instruction comes an institution and Command, binding us to do what Jesus has done and instituted, and that in that circumstance of time, his last night, and commanded to be practiced often, and so long until he comes. From which is to be inferred that this may not be despised through negligence, that it must be a command of great importance with which Jesus concerned himself then, so we are obliged to prepare ourselves for it; finally that it binds us today to practice it at every opportunity.

§. 5. To Christ's remembrance. All this will be clearer and more powerful if we look at the end and purpose for which Jesus wants us to do it, which is properly here as the Soul of this Holy exercise. Do this in remembrance of me: which Paul, as the command of Jesus, twice, of the Bread and then of the Cup, requires and explains that therein consists the proclaiming of the death of the Lord, which is to be remembered here, as the instruction of this Bread and Cup, in the institution also implies. From which then is to be inferred what they despise and how accursed that despising is, who neglect this; it is not to want to remember Christ's suffering and dying, through which alone is the forgiveness of sin, to believe, to appropriate to oneself, yea it is to count the Blood of the New Testament as unholy. From this is also to be inferred that that fearfulness of some Believers is entirely unfounded when they are so timid to approach here, as if Jesus here required beforehand a special worthiness obtained through many Prayers, Meditations, Examinations of ourselves etc. which they not finding in themselves to their wish, are so in danger of not approaching; where one should consider that here as the most important thing was required, do this in remembrance of me; which, whether one intends to do so, the spirit of man that is in him can without difficulty find out.

§. 6. This is eating worthily. On this foundation we conclude with Paul that to do this in remembrance of Jesus, is to discern the Lord's Body, to eat the Holy Supper; yea, that is to eat worthily: On the contrary, to eat there as at one's own supper, hungry and thirsty, without thinking of or considering the Death of the Lord, that is to eat unworthily, to make oneself guilty of the Body and Blood of the Lord, to eat a judgment to oneself; and wherein does that consist? Paul explains it, not discerning the Lord's Body.

§. 7. And that to examine is the examination that Paul requires. This being well noted opens the way to that examination of ourselves which Paul requires in order so, that is, worthily and as is fitting this Holy Action, to perform. Following accurately God's command in this, I cannot see that Paul speaks here of that examination of ourselves, by which we examine whether we are in the Faith? whether Jesus is in us? or whether we are worthy or not. I know that this is daily necessary lest one deceive oneself with many a fancy, to thank and serve God rightly, with joy of mind over the things that are given to us by him. I know that one must strive for that, also at the time of the Lord's Supper, and I count happy those who find their state to their wish. But I also know that such, whose Faith is weak or is assailed, will not always find everything so clearly established, to conclude from themselves that they are in the Faith, holding themselves well and for good, and who then because they do not find those proofs so, conclude from it that they may not approach, as those unworthy, and would eat their judgment, and coming, approach with nothing but much fear and trembling. We now say with Paul against such, that examination is not properly required here, whether one is worthy or not, but whether one eats worthily or not? that is now placed in discerning the Lord's Body; if one does not do that, one eats

unworthily and a judgment to oneself; if one does that and wants to do that, see there that examination, and so let a man eat, and so drink.

§. 8. Pious men hereabouts negligent, eat a judgment. That this is the meaning of Paul appears further from this, because there were among the Corinthians Pious, in a good state, Brethren, who for that reason had communion with Christ and thus a right to the Holy Table; but because they desecrated this Holy Action, hence those judgments for chastisement, so as not to be condemned with the World; So that even a Christian who is truly in Grace and in a good state can here commit a bad Action, just as also in praying, hearing, etc. to his judgment and chastisement; from which we can then conclude, if it is so with the Righteous, where will the Godless and sinner, who is and wants to remain so, appear?

§. 9. But this well observed of great fruit. That proper and true examination required here, established in that manner and on that wise, and practiced, will make us approach with boldness and eat with much fruit; it will not be so difficult and burdensome for weak and assailed Believers: without also giving free rein to unholy minds; yea, one will be wonderfully strengthened in one's state through the remembrance of Christ's Death for the forgiveness of sins and the use of these Seals to that end, and by the contemplation of the Holy Supper, in that way, obtain for that end what one otherwise sought in oneself before and so could not find, and about which one was then doubtful whether one dared to approach.

§. 10. to examine one's state to see if one is in Grace. I. With respect to repentance. This we show thus: if I wish to trace my sorrow and repentance for sins, I can do that no more powerfully nor more tenderly than through the remembrance of Christ's suffering, who for my sins' sake was so broken, whose Blood was so shed, that I strive in the Holy Supper to remember, to seek, as Jesus there shows, offers and seals; shall I there remember that my sins have caused Jesus to suffer, and that not break my heart and cause it to melt in tears of a Godly sorrow, shall I live in the sins which have killed my Savior? that sorrow cannot be such unless there is faith that goes to Jesus and is strengthened in the Holy Supper to work through love. 2 Cor. V: 14, 15. Zach. XII: 10.

§. 11. Secondly, of Faith. In the same way I find my Faith, for if I want to remember Jesus' Death in the Holy Supper, what is that other than an exercise of Faith, by which I not only in general know Jesus and consent that in and with him is the forgiveness of sin; that his blood is shed for many, from Jews and Gentiles: a word to the Sinner worthy of all acceptance; and therefore also the Seal of the New Supper: but in particular, with respect to myself, I acknowledge Jesus for that and seek him so for me in the Holy Supper for the forgiveness of my sins; embracing besides that Word Jesus also in the Holy Supper, and penetrating through the help of Bread and Wine which I see and taste, to Jesus

himself on which Faith looks, that is the proper working of sincere Faith that unites us with Jesus.

§. 12. And finding of the same. If then that observation and reflection is also added, that I see and find this grace in me, it cannot be otherwise than to produce a sweet calm and an unspeakable joy, that from condemnation I expect a certain and full salvation from that Testament of Grace which is confirmed with Christ's Blood and Baptism and sealed before my eyes in the Holy Supper, the Spirit before the word and sign gently and powerfully working the heart, as it reveals itself in sighs, prayers, and all sorts of quiet reflections before God.

§. 13. Thirdly, of love. He who has thus found his Faith at the same time finds himself dissolved in a love for Jesus; for Faith is working through love, how Jesus has loved me unto Death, the same love has remembered in his last night to have this inwardly remembered; - instituting, as he stepped to meet the Devil, Hell and Death, this Holy Mystery: shall that love not move my heart to a high esteem of Jesus? his suffering and dying by which excellence all things are loss and dung, also to a holy longing for him and to a serious resolve to serve him acceptably, to whom I am so infinitely bound, to keep his Commandments? Which is the right working, fruit and contemplation of this Holy Supper, and in consideration of the benefits which are sealed here, and one there enjoys through God's goodness and co-operating grace, the true thankfulness.

§. 14. A complaining further report. If, however, someone remains complaining of not having experienced or tasted that goodness of the Lord so, I must answer him. First, that he examine himself whether he has proceeded intelligently in this to distinguish this so sacredly and to work it upon his mind, that in case of no, it is yet to be done with serious sighs and prayers and meditations before and to God. Secondly. one must consider that these are Spiritual matters and of faith, which are not so seen, as rather considered with a Spiritual judgment, for we walk not by sight, but by faith. Thirdly. God is free with the workings of his Spirit to distribute them as he will and when he will, unbound to the time or day of the Holy Administration; certainly the Apostles seemed to have had little joy or fruit from that first Supper, even instituted by Jesus and administered to them, in that night, before that time, as they were then still very ignorant, of little faith, and full of weaknesses, but they understood and comprehended it only afterwards when the Holy Spirit opened their eyes and led them into all truth; and so it can still be: why one must often think of this Holy Action and consider it well to obtain the grace that is offered there, as in the fore-taste of the Lamb, until the sitting at table itself follows above in the Heavens.

CHAP. VIII. Of the Gospel, the ministration of the Spirit, and the power of God unto Salvation, as also the certainty thereof.

§. 1. The Gospel the ministration of the Spirit. There only remains for our purpose the remark that this Eternal Gospel with its Signs and Seals, considered in all its Administrations, has always been, and still is, the Ministration of the Spirit and a power of God unto salvation, to and in everyone who is thereby brought to the faith, and according to God's election and purpose, not only outwardly, but inwardly and powerfully called, and thus added by the Lord to that Congregation of those who are being saved, so that as many believe as are ordained to eternal life.

§. 2. what here needs to be noted. Not that we will here treat of all those graces as God works them in his Covenant-partners and Heirs from the first moment of their calling according to the election of grace and the counsel of Peace until their entry into the blessed rest after this life, that would be a work of great length; but we will set down some remarks concerning the workings of God's Spirit in the Heirs of the Promise and true Covenant-partners of God, and in what order they must be linked together.

§. 3. Election and Counsel of Peace. God has known all his works from eternity, and according to that counsel he works all things as was before ordained; according to the same is his purpose, to save sinners, whose names are written in the Book of life, and that in or through Christ his Son who are given to him, provided that he lay down his soul as a Guilt-offering, according to the counsel of Peace, between the Father and the Son; those who are thus from eternity Elect and before ordained, they are called in time.

§. 4. Calling through the word. Creation, formation, Sustenance, Providence of God, Forbearance of sins, and God's Longsuffering towards the sinner is common to all men; but the calling of God, whereby God reveals his counsel and makes known his Testament, which for the sinner who hears it is a Gospel or a glad tiding worthy of all acceptance; this makes between men and Peoples a marked difference, revealing a weighty part of his hidden counsel, at least so far that those Peoples to whom he does not have his Gospel administered to bring them to the knowledge of salvation, but lets them walk in their ways, are a proof of reprobation; and on the contrary, where he sends his Gospel, his word is not entirely fruitless, but there God has his Elect, whom he wants to save through the Gospel.

§. 5. And Spirit. Nevertheless they are not all Israel, who are of Israel. Many are called, few are chosen; so that it is not enough to have the ministration of God's Promise, Word, and Gospel with the Seals and Covenant-signs, but there must also be added the co-working of God's Spirit, so that the Sinner pays attention, gives heed and mixes the Word with Faith and lives it; and that working of God's

Spirit, makes that difference that there is between one who is outwardly called, and who according to the Election is so inwardly visited and brought under the communion of Christ and his members.

§. 6. The fallen man is here the object. Those who are so chosen and called out of the World and common mass of Sinners are before that calling, by nature, children of wrath, like the others, dead in sins and misdeeds, so the object of Election, which in this calling begins its own working, is the fallen man, who is translated from the power of darkness to the kingdom of the Son of his love.

§. 7. His state before the calling. So there is in the Sinner no fitness for any Spiritual good, but God's free grace comes here to the Sinner's aid; so there are no own worthinesses, preceding merits, or preparatory values which would first have to be in the Sinner to be partaker of that Divine calling and thus become a Covenant-partner. The Divine free and powerful Grace gets all the honor here, it is not of him who wills or runs, but of God who shows mercy. And that grace flows from that purpose of God in Christ who has absolutely earned it for us as an Inheritance of the Testament of Grace, as being given to him as his property, and he sees Seed. The Father thus drawing to Christ, whom the Son as his property elects through his Spirit and unites with him.

§. 8. Through the common Ministration and in particular. It is nevertheless then the ministration of the Gospel, which is presented in general, that that Elect Sinner is particularly drawn: and although it happens surely and powerfully, yet God works in it by his Spirit, using the service of the word as a means, using words according to the heart of the Sinner, worthy of all acceptance; which when they are heard outwardly, the Holy Spirit inwardly opens the heart to pay attention to what God offers and has presented, yea to gladly accept it.

§. 9. Entrance into the state of Grace. And see there the entrance into the state of Grace, and communion of Jesus Christ. Such a one (accepting the Covenant which God offers) is a Covenant-partner of God; of his Friends and children, a true Regenerate and Believer, and has the hope and expectation of the inheritance. Also lies in his heart a desire to enjoy not only the outward signs, but especially he wishes to observe all the spiritual qualities of a true Covenant-partner, and all conditions which God in turn requires of his Covenant-partners from their side to work out his Salvation, to sincerely fulfill; as they are all presented to him in the word of God's Ways. He says, like Israel all that the Lord has spoken, we will do; or like Paul, Lord, what do you want me to do? And thus is accepted on our side in the promise all that God in turn requires of us before we are admitted to his further and full communion.

§. 10. Apparent-conflict of the orthodox removed. When this is well considered, one can easily remove from it that apparent conflict of the orthodox, as some propose, that the Promises of the Gospel are absolute, that to be a

Covenant-partner of God no conditions are required of us; and the like. It is so, when one considers what precedes the calling, that drawing is free; but in the calling itself, God's Testament and Covenant is so accepted as God the Lord has it administered and presented. God says to Abraham, I am God Almighty, I will be your God, therefore you shall walk before my face, and be Circumcised, to enjoy my favor, when God calls Abraham from Ur of the Chaldees, that is free; he was an Idolater, like others; but to Abraham God presents in and with the calling his Covenant, its promises and conditions, with a threat if one neglects them: That Abraham must accept, and to that he is made willing in and through the calling, God's Spirit co-working, and so see in all Covenants two parts comprehended, as the formulary of Baptism speaks clearly and well.

§. 11. All blessings unto salvation linked together. This must be considered above all, that all the Spiritual blessings in Christ which are joined with Salvation, are inseparably and consequently linked together: (a) to the Election and the work of atonement in Christ, is (b) the Calling, to the calling (c) Faith and Spiritual life is fixed, that Believer seeks (d) Forgiveness and justification in Christ's righteousness; is then active through (e) Love and laborious for God's Spirit unto Sanctification, (f) obtains boldness §, (g) strives for perseverance, (h) fights against his stumblings, (i) exercises patience under the Cross, (k) and has a desire to be unbound and to be with Christ, and so the righteous becomes (l) well certain, but yet is scarcely saved.

§. 12. As goods of God's Testament and duties of the Covenant. Whether now in all this God must work in us both to will and to do according to his good pleasure, with respect to which consideration all these are linked together goods and Promises of God's Testament: yet one must note thereon that they are also presented to us as our due duties, as so required in the Covenant of Grace as conditions, which Covenant allows that we change the Commandments into prayers and strive for observance for God's Spirit.

§. 13. One Promise upon the other, yea for the earlier the following. There is also added that the following Promises, such as of salvation, joy, assurance, forgiveness of sin, and the testimony thereof, are not enjoyed before the preceding are received, so that calling, knowledge, repentance, brokenness, sighing and praying, fear and concern, usually precede first; yea the following are, as it were, the reward of the preceding, or as the fruits which therefore also must be practiced, so that we might become partakers of the following, that is, the preceding being the way to those, which are promised to follow upon the first.

§. 14. Cause of the errors hereabouts. Popery and all work-saints, not wisely noting these dealings of God, have here sought satisfactions and merits, election from foreseen faith and works; and whatever the proud Pelagian thoughts ever or ever have hatched. As the universality of Christ's death and grace, in order at

least to secure the freedom of the will, the apostasy of the Saints, and whatever else follows from it.

§. 15. Usefulness of this remark. On the contrary, the orthodox have noted here the true ground, to give God and his grace the honor of the whole work of Salvation; to bring man to right thoughts of his misery and wretchedness, of his damnableness and inability, to deny himself and all own righteousness, thereby to learn to cleave rightly to Christ and the grace of his Spirit and there alone to seek all his salvation and comfort: Also without this consideration, no true virtue or thankfulness to God can be practiced if it is not worked in us by this principle and practiced with that faith and love to God in Christ.

§. 16. This ministration of the Spirit always the same. This ministration of the Gospel as a power of God unto Salvation through the working of the Spirit in all God's Elect, before, under, and after the Law, has always been and so far the same, that they by the means which God the Lord had administered to them here have become believing and Covenant-partners of God, in true Holiness walking before God, and hereafter for Jesus Christ Saved.

§. 17. But nevertheless to be distinguished according to God's threefold Household. But according to the different Households of God under the Promise, Law, and Gospel, there has also been a diversity of the working of the Holy Spirit; which always worked on the heart of the Elect the Doctrine of Salvation according to the manner which God was pleased to use for that time. To the first Fathers through the Promise, as God was pleased to minister it before the Law. Thereafter through the Doctrine and Law of Moses, to be kept by the Believers and to be observed in faith and obedience, all the Law of Moses as a Schoolmaster to Christ, the end of the Law, the Salvation of Israel; where Angels and Rulers, Judge and Priest, on Moses' seat also contributed their part. And now under the Gospel in so much clearer and more powerful, higher and broader manner as the Promises of the New Testament surpass those of the Old. Which are above in the I. Part, Chap. V. §. 13. etc.

§. 18. Various names of God's Spirit arising from this. From the comparison of which diversity of the working of the Holy Spirit arise those different names of the Spirit of bondage to fear, the Spirit of adoption to children, the Spirit of Freedom, of Grace, etc. which sometimes goes so far that of the Fathers of the Old Testament is denied absolutely what nevertheless must be understood comparatively, that is, by way of comparison; because the preceding glory was as nothing in comparison with this exceeding glory. "One must note," says Spanheim, "that the Holy Scripture attributes many benefits so to the Household of the New Testament, as forgiveness of sins, writing of God's Law in the heart, outpouring of God's Spirit, knowledge of God, and the like, as if they had not existed at all for God's children, whereas they nevertheless had them, although not in that degree, measure, and abundance. p. III. Dub. CVI. §. II."

§. 19. From this the nature of the assurance. From this must not only be derived the diversity of God's Household as they are compared with each other, but also the nature of the certainty of Election, state of Grace, and eternal Salvation.

§. 20. Not only objective on God's side. For if we consider that linking of the Chain of Salvation as inseparable, as those gifts of grace of God are all without repentance; that counsel will stand, and that foundation stands firm; that Testament is unchangeable, and that Covenant is confirmed; if the death of Christ as Testator is added, and his Intercession, Word, Sacraments, and Spirit, who abides with the Believers, preserves and leads them in eternity, so that there can be no apostasy of the Saints, where everything is so certain and preserved.

§. 21. But also in ourselves. And as this is firm on God's side, so here also lie the grounds of the certainty of this steadfastness in ourselves. For when we find one of those gifts of grace, as one of the links of this Chain, in us, we are, and may be at rest, concerning all; though we see neither beginning nor end. For if the Election is firm to faith, so if I find faith in me, I am firm to the Election. Faith is of the Elect. Again, Faith is firm to Salvation, so I find through faith in me also the certainty of salvation.

§. 22. How well not without fear. One can well not deny, since faith has its weaknesses and is assailed, since God Almighty still gives us to strive with the flesh, leaving in us the remnants of sin, and that to correct them, crosses and temptations are necessary, that that certainty in us is not always equally clearly noticed, yea, that many doubts now and then arise, which make her pray again for it, Psal. LI: 10-14. which manner of God's dealing teaches to be careful not to misuse grace and to work out one's salvation in fear and trembling.

§. 23. Through Faith cleaving. Hence, that distinction of a Faith that is certain through cleaving to God, to Christ with continual sighs and prayers, seeking forgiveness and the grace of God, wrestling and not wanting to let go before God blesses, that in a believing Soul, intelligently paying attention to her working within, is the ground and root of salvation.

§. 24. and of manifestness. And a Faith that shows itself evidently, not assailed nor weak, but living, strong, and working through love, where the Holy Spirit flows in with Peace and joy; the first is the faith that saves, the second brings Salvation, even here already in the Soul. The first belongs to the being, but the latter to the well-being of faith.

§. 25. This certainty no extraordinary revelation. Although through a vain faith many deceive themselves, which is why examination and testing is necessary here; although this is truly a troublesome and difficult work, it is nevertheless no extraordinary revelation of God's Spirit which is required here, but workings of the Spirit of adoption to Children, who works with and through God's Word, yea

who works that which God's Word testifies and promises, wherein that Spirit can be distinguished from all Enthusiasm, which is without and against the Word.

§. 26. But ordinary and by common means. And to what end those exhortations, Test yourselves to see if you are in the faith, examine yourselves to see if Christ is in you, make your calling and election sure? To what end also those Prayers, restore to me the joy of salvation - To what end that boast in the hope of glory, I am persuaded that neither death, nor life shall separate us from the Love of God which is in Christ Jesus? Yea, to what end Promises, and Oaths, and Covenant-Signs and Seals of God's Spirit, that pledge of our Inheritance, that Seal unto the day of redemption, if we must always doubt in this, if we may not proceed with a Plerophoria, full impulse of faith, how can we thank God for the things that have been given to us by him? Or serve without fear with rejoicing, and gladness of heart, where would all those Characters, Signs, Descriptions of true believers who stand in God's Covenant and love be, to whom the Promises are certainly made, if the enjoyment and fruit thereof were not obtained!

§. 27. Let us choose one proof for all, it is the renowned passage Rom. VIII: 15, 16, 17. compared with Gal. IV: 6. In the introduction of this chapter, Paul had established that there is no condemnation for those in Christo Jesu, a conclusion from his previous reasoning: yet what he shows further, for the Law of the Spirit of life has made me free from the Law of sin, and of death. How this happened is further explained, verse 3. 4. But for whom is this benefit, to be free from condemnation, the Law of sin and of death, through and in Christ, whom God has sent as a Sin-Offering in the flesh? It is for those who walk not after the flesh, but after the Spirit: This was proposed in verse 1, and is taken up again in the 4th verse, and expanded until the 8th verse, before then subsequently applying it to the believer, that they were not in the flesh but in the Spirit, if indeed God's Spirit dwelt in them, through which Christ was in them, which Spirit was a Spirit of life, and according to which they had to put to death the deeds of the Body, and by which they had to be taught; for as many as are led by God's Spirit, to walk so according to the guidance of the same, they are children of God, in whom God has sent forth the Spirit of his Son, and if they are children, consequently also Heirs: to what purpose is all this so powerfully worked out, if one cannot be certain whether one is in Christ, has his Spirit, is led by the same, as God leads his Children by the Spirit in the New Testament, and whether one walks so according to the Spirit?

§. 28. Upon this follows, for you have not received the Spirit of bondage again to fear, but you have received the Spirit of adoption to Children, by which we cry Abba Father. The same Spirit bears witness with our spirit that we are Children of God, and if we are Children then we are also Heirs etc.

§. 29. Brought in as a reason. Paul adds this, as a reason and further proof of what he had said; those who are led by the Spirit are children of God, but for

children of God there is no condemnation, but life; ergo For those who are led by God's Spirit, there is life.

His proof then is taken from the sonship of God and this Sonship appears from the nature and Spirit of Sonship, which is not servilely fearful, as it was under the Law in comparison to now under Grace. See Witsii OEcon. Fæd. Lib. IV; C. XIII. §. XVII. or briefly the marginal note no. 46. but Childlike, which makes one approach God as a Father, in all need approaching the throne of his Father with reverent boldness.

§. 30. That same Spirit, who works such a divine nature and disposition in us, who teaches us to pray and cry out so, yes who helps our weaknesses, when we do not know what we should pray for as we ought, and then prays for us, with inexpressible groanings, which we ourselves cannot even utter, that Spirit also bears witness to our Spirit, that we are Children of God.

§. 31. Here first comes into consideration the testimony of God's Spirit; that one should not imagine it as an extraordinary revelation and divine utterance, as Christ in the days of his flesh spoke to one and the other, son or daughter be of good cheer your sins are forgiven you; which is the mistake of many complaining children of God, who think they have never heard such a testimony and address of the Spirit, consequently they are not Children of God: so this is not to be understood, but this testimony of God's Spirit must be understood thus.

How. § 32. Through 1. the Spirit of adoption to Children testifies a in the word of God, which is written by the inspiration of the Spirit, 1. that God in Christ, out of sinful men, adopts children who believe in Christ. 2. That those Children also receive the Spirit of Children. 3. that those Children then also thereby receive a Childlike disposition and nature, which reveals itself in various Signs. 4. and that they through that Spirit are also sealed and kept in that Grace so that they may bear themselves as Children of God. See of this testimony bed Joh V: 1-12. to this the testimony of our Spirit and of God's Spirit with and to our Spirit must be tested, whether it is from God.

§ 33. To our Spirit. De Geest getuigt ook aan onze Geest, of tot dezelve; gelijkt de Grond-Text luid. Zie de kant tek. N. 49. wanneer het woord 1. des Euangeliums, als de bediening des Geestes, aan ons uitterlijk werd bedient... 2. en dat daar op de H. Geest het inwendig onze Geest geeft aan te merken, te verstaan, te bezinnen en te omhelzen met een levendig geloove. Dit zijn werkingen van Gods Geest aan en in de ziele dewelke met en voor het woord zijn; maar op 't laatst, de Geest die getuigt dat de Geest de waarheid is, 1. Joh. V: 6. de Geest in 't woord, getuigt en bewijst, dat die Geest in ons, overeenkomende met dat Woord, de waarheid is.

§. 34. And also. The Holy Spirit (a) testifies also with the witnesses in Heaven, Father, Spirit, and Son or the Word. See 1 Joh. v. Hebr. II. 2. with the witnesses on earth, the Spirit and its Spiritual workings, Gifts, Grace, Doctrine, Water, Blood, Baptism and Holy Supper. 3. with our Spirit, Soul, Conscience, in which the same impresses such workings, so that those workings of the Spirit testify, like the fruits of the Tree especially when it teaches us to pray, Abba Father, and impresses such a Childlike nature, that we take refuge in God as our Father, and so the Spirit is not only a witness, but a co-witness, with what is in us, and we are conscious of.

§. 35. On the other side, our Spirit. Secondly. Our Spirit also, the soul of man is a lamp of the LORD; searching the inner chambers of the belly. Our Conscience also gives testimony of what we are conscious of, that is in us, for the Spirit of man knows what is in him, just as we have for that purpose received God's Spirit with his workings, also to know what things have been given to us by God. So our Spirit testifies of that light of knowledge of the truth and the true Sonship, with which we know God in Christ, and judge that truth worthy of all acceptance, which the Soul also esteems so highly, that she would not want to miss it for the whole world. Phil. III. (b) Our Spirit testifies to us of those Groanings, Prayers, which we daily send up to God with boldness, which we are clearly conscious of, if we only pay attention to them; how the Soul seeks from her Father forgiveness of sins, Sanctification, his favor, his peace, his kingdom, his will, and what more there is. (c) Our Spirit testifies to us that this is not of the flesh, but of God's Spirit, that this is a childlike nature that so works in us, which, being well tested, agrees with God's word...

§ 36. Also one with God's Spirit. Our Spirit then also testifies with God's Spirit, in the word, and in us, and to us, and the testimony is one, it agrees; from which then arises the Stillness, that Glory, that Peace and Joy through the Spirit, and that Salvation in hope and in assurance.

§. 37. The root of the matter remaining. Although these effects are not always equally powerful, we think that the Soul, turning attentively to a careful examination of itself, will still find the root of the matter remaining, notwithstanding sin and cross, which greatly obscure and darken this testimony.

§. 38. Other uncommon raptures, easy to notice. I know well, that some here also make mention, as of immediate miracles and divine utterances, transportations even to the third Heaven, or on Tabor raptures, embraces, and special proofs of love, kisses of his mouth, and much more close hidden fellowship with God, impossible for the tongue or pen to express or describe: but I do not know if this belongs in this place, as it speaks of what God's Children and Heirs have in common, and not of what perhaps one or the other, now or then, as something quite special, has enjoyed. Paul was once caught up to the third Heaven, Peter with James and John once on the Holy Mount, but that does not therefore

happen to all Believers. Experience teaches that this extravagant language has very often grieved the weak in faith, brought them to doubt, and others to high thoughts of themselves, contempt of the cross, where one did not find those inventions: also contempt of others, Enthusiasm and the like. For this mystery and familiarity is revealed to us in the Word or not; if not, by what shall we then test it, whether it is from God, and if it is revealed there, then it is not so inexpressible, or indescribable, as is claimed; I wished that one would stay with God's Word in a matter so tender and of such great importance.

CHAP. IX. Consideration of the nature of Salvation, and how it should be rightly contemplated by us.

§. 1. Consideration of Salvation. The testimony of our sonship being well examined, from it follows the assurance of the inheritance (for if we are children, then we are also Heirs) of the state of full Salvation, consisting in a deliverance from all evil, and a full enjoyment, in perfection of all good.

§. 2. Clear thoughts necessary for this. It is of utmost importance to form clear thoughts about this; both in what it consists, and how we should regard it.

§. 3. A confused concept very common. The common mass of people has a common, but confused concept of it, that their desire is drawn to be free from evil, cross, sorrow, and in possession of joy and pleasure, here and after this life; so everyone places it in that which he would gladly be free from, or that which he would gladly have. Who will show us any good? Hence so much dispute in what good, salvation, as the highest, consists, which Augustine calculates to be of 288 kinds. The Mohammedans place it in the enjoyment of those pleasures, of which they are very fond here on earth; higher than this the mass of nominal Christians hardly goes: so that one may truly say that they have neither knowledge of, nor desire for, true Salvation.

§. 4. But what belongs to Salvation. Those who are enlightened by God's Word and his Spirit to form sound orthodox thoughts, agree on this. That God is the object of Salvation, who alone is that good in all his all-sufficiency, as Father, Son and Spirit, in whom the Soul can be still and eternally content. That in a perfect enjoyment of that God the Soul is saved when it knows and sees that God perfectly, as its God and good, who shines upon and irradiates the Soul with the light of glory, and wonders of love in Christ. That the Soul is thereby moved to a perfect love for God, satisfied with his image, content with his fullness, and therefore so full of God's glory, and so taken up in his praise, to praise all his perfection. Furthermore, to see the Lord Jesus as he is, and first with the Soul, then with Soul and Body to be glorified oneself, without the company of Angels and righteous blessed people, in Heaven, all being eternal. In this the orthodox are agreed; that all this comes together in full Salvation, and that in that state we eternally glorify God, and in that glorifying are eternally saved.

§. 5. Is a gracious reward. Nor can one doubt that this Salvation is a reward and recompense, according to and upon the works, though not out of the worthiness of the works, but out of the grace of God in Christ Eph. II: 5.

§. 6. And so to be regarded. And consequently, as for the consideration of Salvation, that we may and must look upon it, he who comes to God must believe that He is, and is a rewarder of those who seek him, Hebr. XI: 6. Yes, of this we can and must strive to be certain and comforted; this is so clear in God's word that no one can contradict it.

§. 7. Lofty thoughts that are to be avoided here. Nevertheless, some fall into some lofty thoughts here, perhaps from the leaven of the Sadducees, or speculations of the Popish and quietistic Devotees; to which the Scholastics have added their own, who make a show of a wonderful self-denial, and sublime love for the honor of God; to which, when one does not attain, everything is vain, and such a one is not worthy of the name of a Christian, according to the language of the Labadists. The abuses and misunderstandings consist in this.

§. 8. God's honor and our Salvation separating, but only in respect. 1. Men begrijpt, als twee verscheide zaken Gods eer en onze Zaligheid, waar af het eerste niet alleen als het hoogste moet werden beoogt, maar zelfs met verloochening van eigen zaligheid; zoo verre, dat wy het aan Gods wil laten aanbevolen, of hy zich belieft te verheerlijken in onze rampsaligheid. So speaks A. M. à Schurman, Eucl: p. 199. God is haar even beminnelijk, in de oefening van zijn gerechtigheid, als in de oefening van zijn barmhertigheid; dat is noch wat anders te zeggen, als God om niet te dienen, op geen loon noch straf zien, of zich t'eenemaal vergeten, en Gods eer boven de Zaligheid beoogen, zonder 't welke alles maar eigen liefde is. Dit zijn altemaal verwarde en dwalende gedachten, regelrecht tegen de draad van Gods Woord en Gods Huyshouding met de Zondaar aanlopende, die ons tot de deugd vermaant met beloften, van het kwaad afschrikt door dreigementen. Dit is volmaakter willen zijn als Moses, als Abraham, als Paulus, ja als Christus zelfs, die voor de vreugd die hem voorgesteld was, 't kruys verdragen heeft, om van Adam niet te zeggen, die de Boom des Levens, en der kennis van goed en kwaad voorgesteld is, van niet daar af te eten, op straf des doods. 't Luft ons niet, al het onkruid dat hier in is, uit te wyen, maar dit dient wel bedacht.

§. 9. Further explanation of this. How that is God's honor. That Salvation and God's honor are one and the same thing, only considered in different respects. It is God's honor, when the Saved, perfectly enjoying God's goodness in Heaven, praise all those virtues, which their God has shown them to such a great extent; saying, Praise the Lord my Soul, and forget not one of his benefits. that honor of his mercy has been sought by God from eternity, to be proven in time, and through that proof, by those who enjoy it, to be praised in eternity: That is that

glorifying of God, for which we must strive, that we praise God for that grace, and in Salvation for all blessings.

§. 10. And how now that honor is our salvation. This now is our Salvation; when we notice, that such glorifying of God will be our greatest delight, our most perfect work, and full satisfaction.

§. 11. With parables. As little, as when seeing the Sun, the eye is not enlightened by that sun and receives pleasure in that light, and that the Sun, which is seen by the eye, and the eye, that beholds the Sun, can be separated from each other, so that it is not one and the same sight; so little, can one comprehend a salvation, that does not consist in seeing the light of glory and in the inseparable satisfaction that seeing gives. Our eyes then seeing and praising that Salvation, so it is God's honor: and God's light and glory satisfying us, so it is Salvation. It is but a different naming, and different consideration, as when one considers the way from Jerusalem to Silo, it is the way to Silo, but if one considers it from Silo to Jerusalem, it is the way to Jerusalem.

§. 12. A second abuse that arises from this is that one dreams of an honor and glorification of God outside of Salvation, in the exercise of his justice in Hell; that is to make Hell a Heaven, and therefore, to be indifferent as to where one ends up, which is indeed absurdity itself: that eternal punishment is so unbearable that those wretched ones will eternally blaspheme God, because of the worm that never dies, because of the wrath that always burns.

§. 13. But praised for his justice only in Heaven. I believe that rightly, whatever it is to praise God's justice, or to be to his praise for the same, that is, is not yet done by the wretched, but this is again the work of Heaven. There God's justice is praised, which God exercises on and over the Ungodly. Yes, the Blessed, from consideration of that different state, of their happiness and the punishment of the Ungodly, praise all the more the Divine goodness, which makes them saved so freely and out of Grace, whereas they were by nature children of wrath, like them: "in short, he who desires to glorify God's justice, he must "want to do that in salvation, where it alone "can be glorified.

§. 14. A third misconception consists in this, that on those preceding grounds one thinks, when one loves and serves God, out of consideration for salvation and to escape hell, that that love is not pure enough, that it must be for God's own sake. Here one applies that little verse:

Oderunt peccare mali formidine pænæ.

Oderunt peccare boni virtutis amore.

The evil forsake sin for fear of punishment;

The good hate evil out of love for virtue.

Furthermore, one doubts all one's piety, that it is but a slavish fear and a hireling's service, which one must hold suspect. These erring thoughts also flow from the fact that one forms no clear concept of either Hell or Heaven.

§.15. This is proven. According to what has been remarked above, God is our salvation, and salvation and God's honor are one and the same thing; when I then do everything to glorify God in salvation, and to be saved in that glorifying, I do it all for God's sake, and that is the highest wherein the Soul rests.

§. 16. To avoid sin out of fear of eternal punishment, is to avoid it for God's sake. On the contrary, hell contains God's wrath here, where one does nothing but blaspheme the same God, without being able to glorify his goodness there, or to praise his virtues and perfection, which one even envies that another enjoys, in which state one is incomprehensibly wretched; so I then forsake sinning, and hate it for God's sake, who has such an aversion to evil, that he would punish it so eternally, and therefore cast me from his eternal fellowship.

§. 17. Only these considerations make religion pure. It is so far from being the case, that these considerations would make love and service impure, that on the contrary I judge that one does not love God, if one does not seek to enjoy him eternally, and to love him in salvation, which cannot be in hell, for which reason one, if one loves God, must seek to flee it. See above Chap. IV. § 24.

§. 18. As appears from God's word. All these confused thoughts cannot be better removed and clarified than by paying close attention to the manner of dealing that God maintains in his word; how he entices us with Promises to the good, even with Promises of this life, and deters us with Curses against the evil. as has been shown above in the doctrine of the Covenants, Furthermore, that one places salvation in God, who is our salvation, and damnation in not enjoying God, in all his goodness and perfection.

§. 19. The wish of Moses and Paul not contrary to this. The wish of Moses Exod. XXXII. and of Paul Rom. IX. if one takes it as an extermination from the Book of eternal life, or eternal banishment and curse so high and extraordinary, is as little relevant here as the prayer that fire fall from Heaven, formerly done by Elijah: to imitate such one must know of what Spirit one is: besides that, both must be explained according to that rule, no one has greater love than that one lay down his life for his Friends, Joh. XV: 13. so Moses wishes with his death to reconcile God for the People, and Paul wishes to be a Curse, a Ban from Christ, such as certainly had to be put to death Lev. XXVII: 28, 29. The LXX. have for חרם ἀνάθεμα, the same word that Paul uses, not only in that place, but ordinarily, according to which Law it is believed that Jephthah sacrificed his Daughter as a Ban to God. So was the hanged one a curse to God. One may compare what is written in 2 Sam. XXI: 3, 6. And 1 Cor. IV: 13. with the custom among the

Heathens, who for the reconciliation of God's wrath, even sacrificed men, and then laid all sin and curse upon them; see Lomej. de Lustr. Vet. Gent. Cap. XXII. pag. 213. just as the Jews, on the scapegoat, Lev. XVI: 20-22. Could Paul, by being such a Ban and Curse, from Christ, that is, that Christ exposed him to such a banishment, 1 Cor. IV: 9. save his kinsmen according to the flesh, that he would wish; na die regel: Wy zijn schuldig voor de Broeders 't leven te stellen. 1 Joh. III: 16. Anders zoude Moses het Volk, en Paulus zijn Maagschap liever gehad hebben, als God, dat in geen gezonde gedachten kan plaats hebben.

§. 20. De volheid dezer zaligheid hier onbegrijpelijk. Hoedanig nu die genieting Gods in zaligheid zijn zal, eerst voor de Ziele, daar na voor Ziel en Lichaam, dat stelt God de Veere onder beel aardsche gelijkenissen, en sinnebeelden booz, ban een Paradijs, een Huis, een Stad, een Maaltijd een Bruiloft, een verzadiging van Preugde, en wat des meer is: maar 't geen de H. Geest op het N. Testament past, in bergelyking van 't Oude, mag op die staat der heerlijkheid gepast werden, in vergelyking vande genade; de ooge en heeft het niet gezien, de oore en heeft het niet gehoord, ende 't is in het herte des menschen niet opgeklommen, 't geen God bereid heeft voor die hem lief hebben.

CHAP. X. Of the boasting that is excluded in the work of Salvation, to boast only in the Lord, to whom be the Glory forever and ever.

§. 1. To boast only in the Lord. We shall conclude this treatise with the exclusion of all wrong boasting, that no flesh should boast before him; but of him you are in Christ Jesus, who has become for us wisdom from God, and righteousness, and sanctification, and redemption; that, as it is written, he who boasts, let him boast in the Lord. 1 Cor. 1: 29, 30, 31.

§. 2. Of the greatest importance. There is no principal consideration of greater importance than this, that God in the great work of the Salvation of sinful man, his honor not be diminished, or taken away, Isa. XLII: 8. and added, or given to the Sinner, to make him proud against God, and to cause him to boast. For who has first given to him, and it shall be recompensed to him again? and what has man that distinguishes him, that he has not received? and if he has received it, then he must not boast as if he had not received it? They are all concluded under sin, that he might have mercy on them all. For of him, through him, and to him are all things; To him be the Glory forever; Amen!

§. 3. Paul's zeal in this. If anyone in this, for the honor of his Lord and Master, has acquitted himself in a special way, it has been the zealous Paul, who everywhere in his Sermons and in his Epistles, is so very busy with taking away all boasting from every man and from himself, as he seeks to transfer it to God and his Grace; counting all his privileges in and of the flesh but loss and dung, for the excellence of the knowledge of Jesus Christ, that he might be found in him, not boasting in the world, but in his cross, and so in the Lord.

§. 4. Purpose especially in the epistle to the Romans. Zeer uitvoerig en met opzet werkt hy dit uit in den Brief tot de Romeinen, als waar in hy thoont, dat hy zig het Euangelium van Christus niet schaamt, het welk is een kracht Gods aan, voor, en in een yegelijk die gelooft, eerst den Jode ende dan ook den Griek, dewijle, dat Gods rechtveerdigheid daar in werd geopenbaard, uit geloove tot geloove, gelijk geschreven is, maar de rechtveerdige zal uit den geloove leven. Ende dit uit te werken is het oogmerk vande geheele Brief.

§. 5. All convicted. The first thing necessary for this was the conviction of both Heathens and Jews that they are all under Sin, Death, Wrath, and Condemnation, and in this respect the Jews are no more excellent than the Greeks.

§. 6. Both Heathens and Jews. Then he began with the Heathens Chap. I: §18-32, but also turns to everyone whoever he may be, and especially to the Jews Chap. II. 1-16. of whom he subsequently speaks, as can be seen in chap. II. 17. etc. III: §I-19. in order to conclude that not only the Heathens, but also they Jews, and so every mouth be stopped: and the whole world be guilty before God, because they have all sinned, and fall short of the glory of God: So that no flesh should have any boast left before God.

§. 7. The means by which. The means to convince the Heathens was that what was knowable of God was manifest in them, and that they knew God's righteous decree that those who do such things are worthy of death; which they suppressed in unrighteousness; and as for the Jews who had the Law, he convinces them from God's word, the Law of Moses, Prophets, and Psalms, for whatever the Law says, it binds those who are under the Law. From this was the knowledge of sin, debts and desert.

§. 8. The Jews especially. With the Jews, whom he particularly addresses already at the beginning of Chap. II. 1. or rather verse 17. III. and IV. subsequently, he had the most trouble, because it seemed incredible to them that they, who were so exalted by God above other Nations, were thus made equal to the Heathens, children of wrath, like the others, and had no excellence left, they Sinners like the Heathens, saved like the Heathens, and those like the Jews: when Paul said this to their face again, the Jews went away, having much dispute among themselves. Acts XXVIII: 28. 29. See also XIII. 26. 44. 45. XIV. 1. 5. etc.

§. 9. Their privileges and boast. These were the privileges that they could advance and enumerate. See Rom. IX: 4, 5. Phil. III: 4, 5, 6. it will be enough for us to note only those that are touched upon in the preceding, this and the following chapters. You see, one is called a Jew, and rests on the Law and boasts in God. Chap. II. 17. and following. 1. Their boast in God was that God was the God of the Jews alone, and not of the Heathens, also their God, and they God's people. Exod. XIX: 5. Deut. VII: 6, 7. X: 14. 15. XXXII: 8, 9. XIV: 2. Ps. CXLVII: 19,

20. above all peoples: 2. The proof of this boast they had, the Lawgiving, and 3. the Circumcision.

§. 10. On the Law. You boast in the Law, and you know his will, and approve the things that are more excellent, being instructed out of the Law and you trust yourself to be a guide of the blind, a light of those who are in darkness, an instructor of the foolish, a teacher of the ignorant; having the form of knowledge and of the truth in the Law. That is their boast in the Law. Chap. II; 17-20, 23. but useless because of sins, verse 21-24.

§. 11. And Circumcision. In addition, there was also the name of Jew and Circumcision, against Foreskin and Heathens, which Paul had touched upon Chap. II: 17. See you are called a Jew, and he expands on it from the 25th to the 29th verse, saying, Circumcision is indeed profitable if you keep the Law; but if you are a transgressor of the Law, your Circumcision has become Foreskin. If then the Foreskin keeps the ordinances of the Law, (understand a believing Heathen Phil, III: 3.) and shall not his Foreskin be counted for a Circumcision. And shall not the Foreskin which is by nature, if it fulfills the Law (in its right end and purpose) judge you, who by the letter and Circumcision are a transgressor of the Law: For he is not a Jew who is one outwardly, nor is that Circumcision which is outward in the flesh: but he is a Jew who is one inwardly, and the circumcision of the Heart, in the Spirit, not in the letter, whose praise is not from men, but from God. See there the boast of Circumcision; but likewise useless through their transgressions.

§. 12. Extensively taken away. That alone comes further into consideration with Paul for further conviction, that the advantage of their Law, and the usefulness of Circumcision, to boast in God alone, in the work of salvation and justification or forgiveness of sins, could not properly come into consideration, considered only outwardly in itself, now that God has set forth Christ, in the Gospel, for salvation, for the Heathens as well as for the Jews, as the only means that Circumcision and Law intended. Rom. III and IV.

§. 13. Hence the proposal of the objection of the Jews, what then is the advantage of the Jew, or what is the usefulness of Circumcision? which Paul is going to answer at length, the first part, the advantage of the Jew that the oracles of God were entrusted to them, in this III. and the usefulness of Circumcision in the IV. chapter.

§. 14. The word of Promise how useless to them. The first advantage is that the oracles of God were entrusted to them, among which the word of the Promise comes first, in which God is faithful, but they have been unbelieving; so that this did them no good, as not being mixed with faith. Chap. III: 2-8.

§. 15. Likewise the Law. With the Promise came the Law, this is indeed a great excellence, Deut. IV: 7, 8. VII: 6, 7. Moses commanded us the Law, an inheritance

of the congregation of Jacob, Deut. XXXIII: 9. XXXIII: 4. Mich. IV: 4. if only it is regarded rightly in its purpose. But to want to boast from this, as on a received privilege, before God, in the work of Salvation, after Christ's coming above the Heathens, that was useless.

§. 16. For I. it is even evident from that Word, or that Law of God, that they all, not only the Greeks, but also the Jews, are under sin. Chap. III: 9-19. So that from the Law is the knowledge of sin. 20. And that II. Law and Prophets testify of a future revelation of God's righteousness in Christ, which has now come, and set forth by God, for everyone who believes, without distinction, and also without the Law, now in this present time. 21-25. So then boasting is excluded: the Jew cannot boast in the Law; for it convicts him of sin, also it has served its purpose. Rom. VI: 14. Act. XV. Gal. II: III: IV. V. Eph. II. And everything is only from Grace in Christ, the end of the Law. III. Also he cannot boast that he as a Jew now alone enjoys that Word of the Gospel, and God is thus his God alone: no, there is no distinction, Rom: III: 22. Law for Heathens as well as Jews. T. III. Part. Chap. X. I. II: 10, 11. III: 9. all sinners, all saved by grace, 22, 23. 24. For God is not a God of the Jews only, but also of the Heathens; since he is one God, who will justify the Circumcision by Faith, and the Foreskin through Faith 29, 30.

§. 17. Wherein Israel's Boast of the Law formerly consisted. It is by no means denied by Paul that the true Israelites, who accepted the Promises of the Fathers, and regarded the Law rightly, walking in the footsteps of the faith of Father Abraham, and using the Law, as Abraham did Circumcision, and looking to the end of the Law, which was Christ, were thus justified and saved, by embracing the Promise, or of Christ who was promised: but this very thing confirms Paul's entire reasoning, that it was then not as from the works of the Law, much less from those privileges outwardly received and not believingly regarded and obeyed, with respect to the main point of the Law, but as from this faith of the Promise, the Law convincing them of sin, and as a Schoolmaster pointing to, and keeping for Christ, until Faith should come, and therefore itself had to come, so that God would be true and just.

§. 18. Therefore Christ's coming necessary. For this very reason it was then necessary, so that God might show this, that Christ came, and was set forth by the Father, to be a propitiation through faith in his Blood, to demonstrate his righteousness, for the passing over (the forgiveness) of the sins that were previously committed, under the forbearance of God, before Christ's coming, to demonstrate his righteousness at this present time. Rom. III. §. 19. Now one must pay close attention here to the contrast of the times, and God's different dispensation, according to the same, that Now, Now in verse 21 and at this present time, ἐν τῷ νῦν καιρῷ verse 26. against what was previously done.

§. 20. Privileges of the present time. What is proper to the present time, is before I. the Faith that has come, the Gospel that was previously promised, now fulfilled

Rom. I: 1-6. after Christ has died for our sins, and was raised for our justification, Rom. IV: 25. and X: 8, 9. Secondly, the revelation of that Gospel without the Law, without it now being necessary to live according to the Law of Moses to be saved, Acts XV: 1-11. as that with Christ is old, and ends. Thirdly, with the taking away of the middle wall, the taking away of the distinction between Jews and Gentiles Acts XV: 9. Rom. I: 16. II: 9, 10. III: 22, 29. Eph. II: 11-22, III: 6-10. Gal. III: 28. Col. III. 11. Fourthly, it follows here of itself, how with the taking away of the Law and all distinction, is also taken away, and comes to cease all boasting, which the Jews as a basic privilege alone had, (the carnal only outwardly, but the true Israel also before God, in its true meaning and power,) from the Law-giving as their inheritance, above other Nations, who were formerly excluded from it.

§. 21. And this we think Paul means to say with those words, Where is then Boasting? [It is] excluded. By what Law? of Works? no: but by the Law of Faith. So that, now man is justified by Faith, without the works of the Law, why? God is not a God of the Jews only, who had the Law and Circumcision, which was given to them, and not to the Gentiles: But he is also a God of the Gentiles, whom he justifies without such a Law, and Works through Faith, just as he now, also through that same Faith justifies the Circumcision, showing thereby that he is one God, without any distinction concerning those two, which does not tend to the abolition and contempt of the Law, but is the confirmation and fulfillment of the same.

§. 22. Further elaboration. Although an intelligent reader, from what has been said, taken from the connection and context, can see enough, to the very foundation of Paul's true meaning, yet it pleases us for the sake of the simple, to remove all prejudices, to elaborate on this yet further, the more so because on this hangs the right understanding of all Paul's Epistles, says Groenew. p 333.

§. 23. What Paul intends. The Apostle is busy showing how the condemnable Sinner obtains Grace, Redemption, Reconciliation, Forgiveness, or Justification, through Christ's shed Blood, according to the Dispensation of the present time, in comparison with what has happened before, now without any distinction, as well for the Gentiles, who were formerly strangers, as for the Jews, who are now themselves free from the Works of the Law; where then is boasting

§. 24. Division. In the words themselves there is a twofold Question with the answers to them, being a Triumph over the Jewish boast, especially that vain one. Calvin. Pareus, Marloratus. I. where then is boasting? The answer is that it is excluded. II. By what Law of Works? no, but by the Law of Faith.

§. 25. 1st Question. Regarding the first Question and answer, the same is a conclusion from the preceding, which the word then, οὕτως, indicates.

§. 26. Force of the same. This happens in the form of a question, and is brief, in order to convince more forcefully and to draw out the consent, which is then

stated more positively, as now conceded, and concluded and elaborated in the following verse: That Question then put affirmatively, concludes powerfully negatively, that that Boast is now gone.

§. 27. Boast. Boast, καύχησις, which frequently occurs in the New Testament, and corresponds to the Hebrew שבח תהלה תפארת is often used with a different meaning, good or bad, according to the principle from which, & the matter is, in or over which, the manner of boast is, with which one boasts, little or much, according to the weight of the matter boasted: for it always signifies a satisfaction, which one expresses with deeds and words, over something one can, has, or is; on which one is wont to exalt oneself and count oneself happy, as tending to a praise and name above those who lack the same.

§. 28. That Boast. and is mostly used with the article that should not be overlooked not only for Boast, but for That Boast, ἡ καύχησις because although not always, that prefix has its emphasis, so one must not always overlook the same, especially when its emphasis is relevant, whether to make a distinction, or that a matter is being looked at which has already been spoken of and is therefore known: both are relevant here.

§. 29. Various Boasts. There is first of all various Boast, good and bad, that which is praised and that which is despised: to boast in God through our Lord Jesus Christ, or in the hope of the glory of God, or also in tribulation Rom. V: 2. 3. 11: that Boast is good; but to boast in the flesh Phil. III. or that one has received something, and one boasts as if one had not received it, to boast in evil etc. your boast is not good 1 Cor. V: 6. but evil Jac. IV: 16. In such a case that article is well suited, to make a distinction of Boast, or of what kind of boast is being spoken of.

§. 30. Boast already spoken of. Secondly, Paul had already spoken of boast, as can be seen in Rom. II: 17. 23. to which also belongs, that praise not from men, but from God; Rom. II: 29. That advantage and that usefulness of the Jews Rom: III; 1. 2. That excellence 9 the distinction 22. God of the Jews alone: 29. therefore speaks of That Boast.

§. 31. Moreover, thirdly, Paul is well accustomed to observe that emphasis in this matter; for we see that when he begins to speak of another boast. Rom. IV: 2. he speaks without the article. See also Rom: XV: 17. and one may consider the following places 2 Cor. I: 12. Gal. VI: 4. 1 Cor. V: 6. IX: 15. 2 Cor. IX: 3. Phil. I. 26. Hebr. III: 6. 1 Cor. I: 31. 2 Cor. VII: 14. II: 4. etc. Cocc. ad Gal. III: 6 § 188.

§. 32. The Vulgate translated it. The Latin Translation, which the Council of Trent has authenticated, translates it thus: ubi est Gloriatia tua? where is your boast that (is) and (your) is added, and there are some who do not understand that. We find here no Variant Readings for this verse, nor that this is followed in the Syriac, Arabic, Ethiopic, or any other translation. Those of Louvain note on

the margin M. S. G. S. Where it is not present. We also agree with those methods of Translation, which stay as close to the Original Text as possible, and wish, with Voetius, many or all such inserted words rather on the side, or under the notes, for all the reasons which one can see with him in his *Problemata de Scriptura* §. XVIII. And XXI. And we still remember the fervor of Lodenstein against that inserted [falsely] Zach. V: 3. Preaching on the oath, and resolving Math. V: 34. swear not at all. He who does not know how the Papacy inveighs against Luther, who in the following 28th verse has added the word (alone) to Faith, although following the Syriac translation, and even the Vulgate, which does that as well. Yes, the Lord Christ himself Math, IV: 10. following the LXX. as the matter and sense also require, so that we therefore prefer to leave it out of the Text.

§. 33. Declared the emphasis. But nevertheless, it is not in our way here; on the contrary, it seems to me that that old Translation, or he who added it, thereby wanted to emphasize the emphasis of the Greek Article this your Boast, and so let the remarks about it pass, not those of Bellarmine, *De Justif. Lib. I C. XIX.* Non enim dicit, ubi est gloriatio? Sed ubi est gloriatio tua? id est gloriatio, qua in te gloriaris & non in Domino? he relates the same in L. V. c. V. but that of Ambrose who notes that this was said against the Jews. Martyr that it is also so, that this fits with the first verse, which then is the advantage of the Jews, in the matter of justification, not at all, their Boast is excluded. Zegerus, who can be found in the great work of the *Critica Sacra*, translates it *Judaum appellat in lege sua gloriantem. Paraus, quasi Judeo insul-tet apostolus. Vorstius intelligit potissimum gloriationem Judæorum, in lege acquiescentium de qua vide Cap. 2. 17.* The Apostle looks at the carnal Boast of a Jew, Groenew. p. 331. although not praising the stop-word then, we nevertheless hold that explanation to be good, as showing that emphasis, of where is this your Boast.

§. 34. In the Original Text it stands only, where then is this Boast? Erasmus judges that the fulfillment is not only unnecessary, but nice, that even its absence gives emphasis to the Question: generally, however, it is fulfilled with (is). Lutherus: where remains now the Boast? powerful in our judgment: for before it was there, but in this present time, where does it remain now? it has now served its purpose.

§. 35. And thus the Apostle answers the first Question, it is excluded. ἐξεκλείσθη excluded. I do not want to argue whether she should stand instead of he: for our Grammarians or Language purists teach that Boast is of the Feminine gender, and so it should be she: But both are good; Where then that Boast? excluded. The Greek word is found only once more, and that only in some copies, others having to exclude ἐκκλείσαι for ἐκκλήσαι. That Beza and the Divines Gal, IV 17. They want to exclude us, Paul complains, about the corrupt teachers, who were bent on the Galatians being circumcised, to boast in their flesh, Gal. VI: 13. that they so alone might enjoy the love of the Galatians, and not Paul. Through this the Gentiles were by a middle wall of partition, excluded. Eph. II: 14. But now in

this present time God has opened the door of Faith to the Gentiles, Acts. XIV: 27. 1 Cor. XVI: 9. 2 Cor. II: 12. Col IV: 3. even with the hardening of the Jews. Rom. XI. The bondwoman with her Son is cast out, with her boast. Gal. IV: 30. Likewise also Math. XXIII: 13. Math. VIII 11, 12. This boast was formerly enclosed, and set apart, being rightly regarded. Deut. XXVI: 19. Zeph, III: 19, 20. It was formerly good Phil. III. the outward even, but primarily the spiritual, but now where is the boast? excluded.

§. 36. The Syriac Translation has here אַתְּבַטֵּל לֹה which properly means it is superfluous, it should be, it is excluded for him, abrogated, annulled, understand the Jew. The Persian translation uses the word בטל often, especially when speaking of something that is not done, as Power, Death, the Soul, that which is in part; the Promise Rom. IV: 3. IV: 14. The Law. Rom. III: 31. Gal. V: 6. 1 Cor. XIII: 7. II. 13, 14. where the Apostle deals at length with the abolition of the Law and its glory, which being abolished, also abolishes the boast; so that the Ethiopian Translation, not explaining this literally, explains the matter; in what then shall they boast, and in what works? there is no other Law, than through Faith. The Jews here have neither hindrance of boasting, 2 Cor. XI: 10. but Gal. IV. 17. the Syriac has the word to exclude. See Gal. III: 22, 23. that according to our opinion, regarding their evil purpose, fits well with the false teachers, the Judaizers who were with them, wanted to exclude them, that is, keep them in bondage under the Law. Which the Arabic translates. see Beza ad Gen. IV: 17. p. 71. it is abolished, it is null and void; says Luther; Here it is abolished, has the Lüneburg print.

§. 37. Conclusion from the preceding. Besides that, the whole context, the immediate matter from the preceding, which the question-form proposes as a known matter from what has been argued and shown, is sufficient, namely, that the glory of the Law, or this boasting, has ceased to be.

§. 38. The Predicate of boast. That what is said of boast, as the subject, is now to be excluded, teaches us sufficiently, of what kind of boast is spoken here, not of one that can still be suited for the present time, as in Rom. V: 2, 3, 14. and all good that can still have a place, yes even in greater magnitude than formerly Isa. XLV: 25, but of such, which now in the New Testament may no longer have a place, which would now be evil, and not but a jactancy or a vauntery and empty boast, such as was that of the carnal Jews in that time.

§. 39. And Excluded boast is various. There is manifold evil and excluded Boast, as the Boast in evil, Ps, LII: 3. of Idols Ps. XCVII: 7. only in the flesh Phil. III: 3. 4. Gal. VI: 13. of Goods, Riches, Strength etc. Ps. XLIX: 6. 7. Jer. IX: 22. 23. Boast against the truth Jac. III: 14. but it is known that not all of this comes into consideration, we must come a little closer. There is a Pharisaical Boast, Luc. XVIII: 9. of men who justify themselves and esteem others as nothing, who are clean in their own eyes and puffed up, with their own righteousness, of which

John says, if we say that we have no sin, we deceive ourselves and the truth is not in us 1 Joh. 1: 8, Who can say, (i.e. boast) I have purified my heart and I am clean from my sin? There is a Heathenish and Pelagian Boast, of one's own ability and powers, of free will, thinking that he has become good, reborn, alive, converted, holy, and distinguished from others, by the remaining goodness of his will and aptitude that is in him in his still so good nature: against this stands, man, what have you, that you have not received which was Augustine's maxim against the Pelagians 1 Cor. IV: 7. There is a Papist Boast, that the Works, done through Christ's merit, and out of the power of his Spirit and Grace, merit, although Bellarmine himself teaches, because of the uncertainty of one's own merit, and the danger of vain Boast, that it is safest to trust in Christ. de Justific. Lib. V: C. VII: Propos. III. Propter incertitudinem propriæ justitiæ & periculum inanis gloriæ tutissimum est, fiduciam totam in sola Dei misericordia & benignitate reponere. The Bishop of Condom tries to soften this very much, as one can see in his treatise N. 7. also with some citations from the Council of Trent, but the Leaven of reward, and merit, (not to speak of the Pharisaical and Pelagian Boast) is not yet purged out, and all boast is not excluded.

§. 40. All evil has always been excluded. This kind of Boast, we consider to have always been excluded in the work of salvation, and to remain so; for what is there to boast of for a Sinner, who is guilty, powerless, and whose best Works are defiled, and need forgiveness. And that is without doubt among all orthodox.

§. 41. Now also that which was formerly good. But besides this, there is still a Jewish Boast which formerly, rightly regarded, was good, but with the taking away of the Law it has become so. This, as proper to the Jews, rests on the outward Privileges of Religion, Covenants, Promises, Lawgiving, Circumcision etc. which also the carnal Israel boasted of. Rom. II. 17. but also of those Spiritual goods, which were only for the true Israelites, of which those outward things were the means and Pledge-Seals, to contain and to seal the Spiritual: this Boast was not of one's own worthiness, powers, and merits, but of God, and his free Grace, exalting them above those nations, who were left to walk in their own ways, and they were set apart, as a peculiar people, which distinction has ceased; so that that boast also is, as the Boast of the Gentiles against the Jews. Rom, XI: 18, 20, or of the Believer above others, especially also the elect, if this is not in God, or looks at one's own worthiness and powers, can and may not be given any place, all of it is excluded.

§. 42. which is especially excluded here. What, however, is especially meant here, is easy to gather from what has been said, and will become clearer from the sequel; namely the Jewish, especially of the outward Privileges, which the carnal Israel had in common with the true Israel; of their Law, truth and Religion, God their God, Therefore alone, with all Nations, to rest on this and boast, because they did not have such, were without God, without Covenants and Promises: see

Eph. II. This alone was excluded by the Gospel, that without distinction is for Gentiles as well as for Jews.

§. 43. This is more clearly taught and shown in the following Question and answer. By what Law; of Works? no, but by the Law of Faith.

§. 44. The question mentions the Law, which is in general an Iron, a rule, or an instruction, binding to submission and obedience; and until now Paul understood by it in this Epistle, the Law of Moses, given to Israel, as it is described and expanded in the five Books of Moses, Prophets and Psalms, containing for the Jews the doctrine of the truth which is according to Godliness, and leads to that blessedness, according to the Dispensation of the time after the Promise, from Moses to Christ; with which Malachi also concludes, remember the Law of Moses, as has been shown above.

§. 45. The Question is further, by what kind of Law, *ποιῶ νόμῳ*, which presupposes a distinction of the Law, and that it is not general, the Law is distinguished into Commandments, Statutes, Ordinances, which are all parts of Moses' entire Law; also the Prophets make mention of the Law of Christ, which was promised, for which the Islands would wait, and which had now come, whose word and Law one must now hear, for this reason it was asked by what Law?

§. 46. The further Question then with the answer, gives us the distinction of a Law of works and a Law of faith. And over this there is the greatest diversity of thoughts.

§. 47. why both are called law. In general, it is agreed that Paul in both retains the word Law, because the Jews gladly heard such. in the same way as he elsewhere says, we are the Circumcision, or speaks of our Passover-Feast, Offering, Priest, Altar etc. so we also have a Law, the Law of Christ.

§. 48. Various explanations. But there is not so much agreement, in the explanation of those members, what the Law of works, what the Law of Faith is. 1. Some understand by it the Works in opposition to Faith, or the Law commanding, Faith obtaining; command what you please, is the Law, but give what you command, is Faith; and so Augustine takes it in De Sp. & Lit. which Bellarmine chooses to his advantage. 2. More common, however, is that explanation, to understand by the Law of Works, God's Law demanding perfect obedience in all its parts, degrees and time, and on that promising life, when one shall have done it, as it was before the Fall, repeated by Moses, contained in the words Lev. XVIII: 5. Deut. XXVII: 26. for the conviction of the Sinner, as he is already guilty, and henceforth powerless. Against this now stands Faith, or the Law of Faith, commanding the embracing of the word of Salvation, as it was formerly in the Promises and ten Words, and thereafter in the Fulfillment, after Christ's coming. 3. Very close to this explanation, comes that which understands by the Law of Works, the Covenant of Works, and by the Law of Faith, the

Covenant of Grace. At least, for those interpreters, they are Synonyms, words of the same meaning and force. Cocc. de Fæd. §. 11. Wits L. I. C. I. S. XV. 4. Coccejus, and those who follow him here, join together here, the Law of Works, the Covenant of Works, and therewith Moses' Law, with Ordinances and Statutes. And by the Law of Faith, (1) the Command to Believe, (2) the Covenant of Grace, the ten Words Exod. XX. (3) the Promise to hear Christ, and (4) his Gospel of Fulfillment. *Apostolus autem hic non tantum intelligit legem præceptorum, quæ qui facit in eis vivat: sed etiam legem præcepti carnalis, quam accepit Israel.* §. 91. 94. that is, the Apostle understands here not only the law of commandments, which if a man does, he shall live in them: but also the law of the carnal commandment which Israel had received. Groenew. P. 334, 335.

§. 49. What Paul intended is shown. As my turn has come, having considered everything well, also to state our thoughts; I think that by the Law of Works is understood only Moses' Law, as having, besides the Commandments of love, that troublesome People, and so many difficult works of Sacrifices, Purifications, going up to Jerusalem, daily, in the morning, in the evening, doubled on the Sabbaths, New Moons, feasts, etc. In short, Moses' entire Law, as it is explained in the II. Part of us, as then containing the Doctrine of Salvation, and all that was to be believed and done for it; and by the Law of Faith, only the Gospel after Christ's coming, death, and resurrection, that Faith that then came. Gal. III.

§. 50. From the answer to the question and position. What we have noted so far, leads us of itself to those thoughts, and especially the answer, and the explanation, which Paul gives to that Question, saying, that the boast is not excluded by the Law of Works, but that it is excluded by the Law of Faith. If one now, is to proceed according to that fixed rule, that one must judge of the Subjects according to what the predicates are, I would think that these words cannot admit any other explanation than this one.

§. 51. That the Law of Works does not exclude boasting. One should consider first, that position, the Law of Works does not exclude that boast. If one wants to see, whether this can be said, of the Law of the Covenant of Works, as it is called, I would like to know once, what Law that was, by which Paul denies the Jews that boast, which he here allows, and makes them condemnable before God as well as the Gentiles? or is there for Sinners, be it Jew or Gentile, from that Law any boast that they are not guilty, have enough strength to do it, and so to live? This Calvin and Gomacus note very well, that it has convicted her from that Law to boast that they were condemnable; and from what is this general condemnation clearly proven, that boast in man is absolutely impossible, as Groenewegen remarks, other than from that Law Rom. III: 19. So that this explanation cannot be made good, unless Paul should speak thus: The Law of Works, perfectly obeyed, gives boast and life, or does not exclude it. But is there any single man who can say that; at least no Sinner: that boast was already excluded in Paradise, through the transgression of the Law, since which time no Law has been given,

to give life by its works, or to leave the sinner any cause for boast in its observance.

§. 52. And should man be understood as the Angels, who have remained standing in the truth, would not even that word have to have a place? we are unprofitable servants; for we have only done what we were obliged to do? Is not from God the free Election? the Creation from nothing, the Providence and preservation, by which they stand? and the Government, by which they are to his glory? about and to her, and not to the Devil with his Angels. See Groenew. p. 334-336. compared with 332.

§. 53. The Covenant of works leaves no boast of merits. And again, suppose man had received such a Law and Covenant, which is called of Works, and he had remained faithful to the end, to live from it, because of it or in it, would those works then have been a boast of merit? would man have been profitable to God thereby, and first have given something, that would be recompensed to him again? When I look at the Creation, out of nothing, man adorned with God's Image, and that Providence, in and through which we live, move and are; I would still not dare to use that language, that even in that case man had boast before God; it would be nothing more than a meritum ex pacto, or merit from a treaty, which with the Papacy itself is properly no merit. See Heid. C. D. p. 666. Groenew. over de Rom: p. 332. and Bell. de Justif. L, v. c. XV l. XVII.

§. 54. The Gospel of Grace much more so. So much can be granted, that the Gospel, or the Covenant of Grace, saving the Sinner, so much more clearly and powerfully excludes boasting, as it is known, that the Sinner has deserved death, and can only receive forgiveness and life out of grace: all this is concluded under sin, that no flesh should boast before Him, as now in this Grace-work it is completely excluded.

§. 55. But Moses' Law gave Israel boast. But let us now see how clear everything is, when we understand by the Law of works with Gomarus, ex hypothesi adversariorum, according to the position of the parties as it applies to the boast of the Jews, Moses' Law commanding so many Works. This was that Lawgiving Rom. IX: 4. in which they boasted, Rom. II: §17-23. their advantage, which was great in every way, Rom: III: 1, 2. Deut. IV: 8. For by this they alone above all Peoples had the way of salvation, the Doctrine, the form of the knowledge of the truth from the Law. This Law then allows them to boast in God, choosing them to be his people of possession out of all Peoples, though they were so unworthy, out of his Grace and for the sake of the Fathers. Deut. VII: 7. 8. They then also observing, in sincerity, those commands, that was their Boast, as one can see, Deut. XXVI: 19. Their righteousness, whose boast was not good, which Paul also intends here, to insult their vanity, say Calvin and Pareus, but a true Israelite, thereby exercised his Faith, expecting the salvation of God; both had they those Privileges nevertheless above other Nations, who were outside those Covenants,

and strangers to the Commonwealth, that Boast was not excluded in that time, then one was not justified without Works of the Law, God was then a God of the Jews only, and they alone God's People, which is certainly the greatest Boast. Groenew. p. 335.

§. 56. And that is a common saying with Paul. Moreover, 1. they are words of the same meaning with Paul, Law and Works, Law of Works, and Works of the Law, being of the Law and of the Works, being of the Law of the Works, or being of the Works of the Law. And that in contrast to Faith, Promise, Gospel, Grace, Law of Faith, Preaching of Faith, and of Freedom, or Faith without the Works of the Law. See the note on Gal. III: 11. §. 38. By the first words Moses is understood, with Circumcision, Feasts, Foods, and all those poor first principles, or the Epistle to the Galatians is not to be explained. So that that language is common with Paul. (2) Even in this chapter. when he says that God's righteousness is now revealed without the Law, verse 21. and that man is now justified without the Works of the Law. verse 28. compared with Gal: II: 16. which conclusion against Peter, and all who still wanted to live according to the manner of Moses, must apply, or it is not relevant. (3) So also Act. XV. (4) Finally the objection; do we then make void the Law? verse 31. It always refers to Moses' Law.

§. 57. In God's word no other law of works is known. I will not add here, that I have proven elsewhere in its place, 1. That God's word from the Fall onwards does not speak of such a Covenant of Works, 2. Much less, that the same would be called the Law of Works, or that named Covenant of Works, 3. Much less by Paul, and still less here in this place.

§. 58. But pass over to the second part of the answer, containing this proposition: That Boast was excluded and only ceased through the Gospel, the Law of Faith. By this we understand, The Doctrine of the Gospel (of the fulfillment) obliging us to Faith, and embracing the same. Which Doctrine is called a Law, because it has the Instruction, and because it has the obligation of a Law, the Law of Christ, his Doctrine: so that a Christ-Believer may say and boast against the Jew of our Law, with more reason than the Jews of theirs. And the Jew who accepts it has a better Law than that of Moses. Heb. VIII: 6. where of Christ's ministry, as Mediator of a better Covenant, it is said, that it is established νομοθέτηται, made and established into a Law, is legalized, on better Promises. I do not think there is any dispute about this among the orthodox; only some take it a little more broadly for the ten words, the Law of the Covenant of Grace, as it stands against the Covenant of Works; consequently also for the Faith of the Promises, whether before or with and under the Law. But, with all due respect, the connection, the preceding, the words themselves, nor the sequel allow this.

§. 59. That is proven from the Text and Context. Not (a) the preceding, for there it clearly speaks of now, in the present time, as the Gospel was revealed without the Law. That of the Promise, with which the Law of Moses came later, no longer

fits now. (b) Not also, the content of the Text, asking, after that Boast of the Jews, where it is now; which is excluded; not by the Law of Works, but by the Law of Faith: which contrast Christ sets against Moses, the Dispensation after, against the Dispensation under the Law, Sinai against Zion. (c) Not also the following; for that is 1. a conclusion of justification without the works of the law, which indeed, in part, fits the Promise before the law, but not the Promise, in so far as the Law of Works has been added. 2. Whereby God without distinction is a God not only of the Jews, but also of the Gentiles, of the Foreskin as well as of the Circumcision. 3. Which Gospel seemed to abolish the Law.

§. 60. And Paul's common language. And what is more common with Paul than to understand by Faith, the Faith of the Gospel, which is fulfilled with Christ's coming, dying, and rising, that word and Law of Faith, that the Apostles preached; of which Habakkuk had prophesied, the just shall live by Faith, that mere Faith, or Faith alone without the Works of Moses' Law.

§. 61. This law of Faith excludes boasting. I know well that this is generally applied to the Boast of the merit of Works, or that which arises from one's own righteousness; but this Law of Works certainly also excludes the Sinner's boast, as has been shown above. I know well that the Lord Cocceius adds to it the boast arising from the observance of Moses' Law; Deut. XXVI: 14. not in a Pharisaic way, Luc. XVIII: 11, but as Hezekiah on his death-bed could say, Remember that I have walked before your face in truth and sincerity. One cannot deny that that boast is now excluded, as far as it concerns the practice of Circumcision, Passover, Sacrifices, Feasts, and all the Ordinances; but as far as it concerns the main part of that boast of a good Conscience, from the sincere love of God, the end, the soul and the purpose of the Commandment, a pure heart, that boast is now in the Gospel not excluded, but even more encouraged and greater become, as he now has a better Law from Zion, which Augustine noted well: Christ's yoke is light, his Commandments not heavy. So that that Consideration, though much closer, does not fully satisfy us.

§. 62. That is proven. For this, in our opinion, Paul intends to teach, that the Law of Faith excludes that Jewish boast, which they had above the Gentiles, who were without Christ, Promises, Law and Covenants. Our reasons are these; 1. Because that alone is the boast that is here in its full force excluded by the Gospel, and which the Jews had under the Law, as long as the middle wall of the Commandments and Ordinances stood, which was broken by Christ. 2. It is the Law of Faith, that sets us in freedom without that Law, yes that does not permit, but forbids those works, as not being able to exist with Christ, so that the same are not only now not good, but are loss and dung, Phil. III: 8. 3. It is the Law of Faith, that is now not only for the Jews, but also for the Gentiles, without distinction, first to the Jew, then also to the Greek. 4. Yes, it is that Law of Faith, that even teaches the rejection of the Jews, and the acceptance of the Gentiles; which, although it should not make the Gentiles boast above the Jews, they can

nevertheless note the Jews' sad judgment of God, and that they have no boast left now above the Gentiles; rather the contrary. This we think is full of meaning, force and truth, satisfying Paul's purpose, context and ways of speaking; that will become clearer from the sequel. verse 28. 29. 30.

§. 63. From the sequel. For 1. The 28th verse concludes a justification by Faith without the Works of the Law. For that Jewish Boast being excluded, by the Law of Faith, those Works were no longer relevant, as they were formerly only commanded to the Jews; so that those Works and Law and Boast in justification had an end. (2) Why is God not a God of the Jews only, to whom this was only directed in their generations, and so he was formerly: but now he is also a God of the Gentiles. That Question can only be put to a Jew, who still wants to boast of that, who is still angry at the Gentiles, verse 29. as he will subsequently show from justifying of Circumcision and Foreskin, both by one Faith, without the Works, now in this present time. verse 30. (3) It is to whom a Jew is so named, and boasts in the Law, one might think that this does away with the Law, as its observance thereby ceases; but that Doctrine of Faith confirms the Law, so it fulfills, it accomplishes the Law, showing that this has been its end and purpose, with which it must then be honorably buried.

§. 64. Objections removed. Against the objections, that this is new, also takes away or weakens a powerful passage against the Papacy, besides that the Boast, Rom. IV: 2. is a Boast of justification from Works, which Paul takes away there, we have armed ourselves and give the following as an answer.

§. 65. That this is not new. For 1. That not Everything that seems new to us, is new: in any case it is not new, what Paul clearly teaches, because we may have overlooked it. But moreover, we do not find this so new, as one might easily think; for what has already been noted by others, being wisely put together or divided, easily yields such an explanation. When one reads the Vulgate, Ambrosius, Augustinus, Calvinus, Gomarus, Pareus, Martyr, Marloratus, Zegerus and Vorstius, remarks, we see that Paul, addressing the Jew, boasting of his Law, Rom. II: 17. III: 1, 2. now speaks, and asks, where is this your boast? to such a question Paul must now answer: can that be otherwise, than in such a sense, as has now been explained? Augustinus de Sp. & Lit: Cap. XIII. speaking of someone he does not name, Recte enim quisquam dixerit, legem operum esse in Judaismo, legem autem fidei in Christianismo, propterea quia circumcisio.

If Augustine is understood correctly, he seems to me to ask if someone has rightly said that the Law of Works is in Judaism, and the Law of Faith in Christianity, because Circumcision and similar works are no longer maintained by Christian Doctrine. Does it fit? Not only does it fit, but it seems to me to be said very simply, neatly, clearly, briefly, and powerfully. Likewise, we find with Marloratus, Gomarus and Pareus, Coccejus, Momma, Vander Waepen, Groenewegen, and others, both on the Epistle to the Galatians and here, such

remarks of understanding by and through the Law of Works, also the Law of Ordinances and of the carnal Commandment; especially necessary as it pertains to Paul's purpose in the Epistle to the Galatians. And of the Law of Faith, for example, without the works of the Law, they call it mere Faith, Faith alone, *nam Doctrina de fide docet gratis donari remissionem, non propter nostra merita, & pariter donari credentibus, sive Judais, sive gentibus, hoc est, iis qui non habent opera legis P. apud Marl.* (for the Doctrine of faith teaches that remission is given freely, not because of our merits, and is likewise given to believers, whether Jews or Gentiles, that is, to those who do not have the works of the law P. according to Marloratus). One should also read Groenewegen, p. 334. Indeed, what is well, etc. So that it is easy (according to that proverb, to add or subtract something from what has been discovered) to construct our interpretation from it; and even if we had not found this, it would have no less force, as this truth presents itself so clearly from God's Word, as we believe we have shown.

§. 66. To the second point: that one says the Text, so interpreted, would no longer serve to refute Popery. To that has been answered several times above: We can do nothing against the truth. And moreover, the same can be said and objected against all who acknowledge that Paul, under the works and Law of works, also understands the Commandments of the Ordinances and Shadows, such as Circumcision, which was mentioned several times above, and will be spoken of again with purpose. Do not the Papists say: Paul excludes the Law of Moses, insofar as it required the Shadows; but not the Commandments of love, through which Faith must work, without which no one will see God? But we believe the opposite; for if the Law of Moses, and its Ordinances, Sacrifices and Sacraments, which were Shadows and Seals of forgiveness, had to cease, in order to seek forgiveness in Christ's Sacrifice itself, which is perfect, what works can be conceived that must not now be excluded from justification or the forgiveness of sins? What else is left for the Sinner but Christ, whom God has set forth? And thus those distinctions of Popery, of works before or after regeneration, from one's own strength, or from grace, are not applicable, where even that which in the Old Testament had to be observed by the Believers as means and seals of the righteousness of Faith is taken away.

§. 67. The most difficult objection concerns Boasting from Works unto justification: "For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." His Faith excludes that Boast; just so here: so that by the Law of Faith one must also understand the Faith of the Promise, and by boasting also that which is from Works.

§. 68. I cannot deny that this objection at first seemed somewhat difficult to me: but I thought nevertheless, (1) That it was not fair to reject a truth that was clear because of an objection that seemed somewhat obscure and contrary to me. (2) Also, I saw no certainty in that consequence; in Rom. iv: 2 Paul speaks of a Boast

from Works which was excluded by the Faith of the Promise, therefore also in Rom, iii: 27. (3) The more so because I noticed that Paul especially treats these parts of this chapter: true forgiveness is only in Christ, and this only through Faith without Works, and that not only for Jews but also for the Gentiles. From which it could hardly be otherwise than that the proofs apply more clearly to one part than the other. The forgiveness of sin, through Grace in Christ, excludes all Boast of own Works from all men. The Law of Faith also excludes the Boast from the Works of the Law. The freedom from Moses' Law takes away that Boast from the Jews alone, Grace now also opening the same for the Gentiles. These things together are powerful against all Pharisees and Work-Saints. But does Paul not always and everywhere conclude these things at the same time? So that in Rom. iii something else could well be concluded than here. Yes, because in Rom. iv. that Boast from Works seems to be spoken of, and of the Faith of the Promise, one might rather judge that Paul is speaking of something else here, and thus makes no repetition of the same.

§. 69. Although this might be enough to remove an objection, the fame of the Text is well worth a careful investigation: we must then think back a little, not only on Paul's entire purpose in this Epistle but also on the Jews' entire Boast in God, and its vanity, when it was only based on the Law and Circumcision, especially taken externally according to the letter, and that they were named Jews and also were so according to the flesh, Rom. ii: 17-29. These Pillars of their Boast were twofold, either with respect to the words of God, or with respect to Circumcision. Rom. iii: 1. The first, that to them were committed the oracles of God, is indeed a great advantage, but not to boast in this Grace-work of justification based on the external privilege alone; for it convicts them of unbelief and sins: true Grace is necessary therewith, and that Grace in the Gospel no longer requires those works; it is also now not only for the Jews, but also for the Gentiles, so that no Boast is left from it for the Jews. The second concerns the usefulness of Circumcision: This was also noted in Rom. ii: 25-29 and again brought up in Rom. iii: 1, what is the advantage of Circumcision? of which mention was just made at the end of the 2nd Chapter, verse 30. But that was not yet answered: it is true, the Law being gone, Circumcision is also gone, and God also giving the benefit of justification to the Foreskin, so that privilege, which was not only from Moses, but even from the Fathers, John vii: 22, and from Father Abraham, which was a great source of their Boast, from which they could not possibly yet part, ceased. See Acts xv: 1. Hence that fair show, whereby men were compelled to be circumcised, to glory in the flesh. see Gal. VI: 12, 13. This then needed to be answered more fully, to also take away from them that Boast of Circumcision, and their exaltation on that account, especially what Israel according to the flesh still had above the Foreskin, whom they contemptuously still called Gentiles. Eph. ii:11.

§. 70. Having thus clearly found the purpose of Paul in this fourth Chapter, where in the first verse the objection is repeated, which was proposed in the

third Chapter at the first verse, and of which the 30th verse of the preceding Chapter made mention, it now follows: what is the advantage of Circumcision? Or what shall we say then that Abraham our father hath found (being circumcised) as pertaining to the flesh? Or as far as it concerns the outward, according to the letter, see Rom, ii: 28, 29, which here applies not to the entire Law of the carnal Commandment, but only to the letter of Circumcision: that is the question and objection. The purpose can be no other than to take away and satisfy that difficulty, and to show the Jews the vanity of their boast, especially in Circumcision for justification. For (1) that is the boast and language of the Jews, "we have Abraham to our Father." Math. iii: 9. Joh. viii: 31, 37, 39, 53-56. Rom. ix: 7. 2 Cor. xi: 22, Jac, ii : 21. Luc. iii: 8. xiii: 16. XVI: 24- 30. xix:9. Acts VII: 2. XIII:26. in a word, "whose are the fathers," at least as far as the flesh is concerned. It is known (2) That Abraham received Circumcision for himself and his Seed, as a Sign of God's Covenant, that he was Abraham's God, and his Seed's after him, Gen. xvii. To whom God also promised the land of Canaan, verse 8. (3) This Circumcision, being a Seal of such great Promises of the Covenant, and first performed by Abraham, was commanded on pain of being cut off, verse 14. Because thus God's Covenant was broken and despised. (4) But this Circumcision, because it was in the flesh of the Foreskin, and because God says that His Covenant was in their flesh, Gen. xvii. 11, 13, 14. so that according to the letter of the Law, Circumcision was "outward in the flesh," Rom. ii: 28. in contrast to the Circumcision of the heart, and so one had that praise from men. Gal vi: 13. The meaning of the question is, whether Abraham did not obtain, as pertaining to the flesh, when he received Circumcision, justification and forgiveness of sins, and thus that Grace from that Work? Compare all those ways of speaking in Rom. iii: 1. with this question and the answer in verses 9-12. this can by no means have been a small matter. Well, that Circumcision we have also received, "circumcised the eighth day," Phil. iii; 5. wherein we are children of Abraham, and have God as our God, to which the Gentiles certainly have neither part nor lot.

§. 71. The answer that follows satisfies all the parts of Paul's purpose in taking away the objection; for Abraham's Example clearly shows us the truth and freedom of Grace without distinction for Jews and Gentiles, so that no boast is left for the Jews here, even from Circumcision, against the Gentiles in this present time.

§. 72. The second verse, where the answer begins, briefly presents what is afterwards more broadly explained, expanded, and then applied. "For if Abraham were justified by works," especially such as were boasted of in Rom. ii, like Circumcision, "he hath whereof to glory; but not before God." It is first explained, namely that Abraham has no boast with God, until, or before him; see Luc.XVI: 15. Luc.x: 29. XVIII:9, 14. Joh. v:44. Rom. ii:29. "For what saith the Scripture? And Abraham believed God, and it was counted unto him for righteousness." That faith excludes the boast: For if there is to be boasting, with,

unto, and before God, which shall be counted for righteousness and forgiveness, then works must precede which are then rewarded, according to a promise that creates debt, and it must not be out of grace and mercy of forgiveness. This did not happen with Abraham. Were there any works with him beforehand, such as Circumcision, which God rewarded after the promise was made with justification? No! God counted that Faith for righteousness to Abraham, who did not work, but was ungodly, believing God's Promise. *Ergo fides, qua justificat, est non operantis, sed reum se fatentis, & credentis in Deum qui justificat improbos.* (Therefore, the faith that justifies, is not of one who works, but of one who confesses himself a sinner, and believes in God who justifies the ungodly). As David also describes the blessedness of the man, unto whom God imputeth righteousness without works; "Blessed are they whose iniquities are forgiven, and whose sins are covered; Blessed is the man to whom the Lord will not impute sin." With such a one, who has nothing from his side (in this grace-work of forgiveness) but sins, there can be no boast in works and own righteousness; so it is with Abraham: so that he can have no boast from being justified by works before God, since that benefit consists in forgiveness, and not imputing sins.

§. 73. One must well note the nature, manner, and time of that grace, and for whom it is, for which the example of Abraham is wonderfully useful: for faith was imputed to Abraham, not in Circumcision, but as an Idolater, and being as a Gentile, Josh. XXIV: 2. in the Foreskin. Rom.iv 9, 10. So he did not receive forgiveness for the sake of Circumcision, as a Jew. So it has no power to make God his God, that he does not impute sin. So it is not and cannot be from Works, that Abraham has boast from that property of God. Compare Gal. iii: 8. and if Abraham did not obtain it thereby, then no one can obtain it through Circumcision. So that letter of Circumcision can certainly not give that boast.

§. 74. Was Circumcision then in vain for Abraham? And did it give him no boast as from Works? That first part of the second verse is further explained in verses 11 and 12. For if (others interpret it as, or well) Abraham is justified by Works, so he has Boast, or, if so he has Boast. That Abraham can be said to be justified by Works with James 2, has been explained above. Here it is relevant with respect to Circumcision, after which he has Boast above others as the first and the Father of Circumcision, for him and his Seed a Sign and Seal of the righteousness of Faith.

§. 75. This well noted, one sees then in Father Abraham, the true grace in the forgiveness of sin, and God being his shield and reward; and that grace embraced by Faith in the Promise in the Foreskin, or without outward work and cause for boasting: yet he received it not only in the Foreskin, but also in Circumcision, which he received as an outward Sign and Seal, which afterwards became the bond of Moses' entire Law. So that Abraham's example is very useful to confirm our interpretation of Rom. iii: 27, given above: for there one sees a Law of Faith in the Promise, given to him in the Foreskin and thus without Works, which is a Proto-Evangelium, Gal. iii: 8, of the justification of the

Gentiles. There one also sees the Law of Works, in Circumcision, imposed on him, which afterwards obliged to Moses' Law of Works. There one sees consequently Abraham's Boast in the flesh as God's Friend and Ally, separated from all others, by that Sign and Seal. A Boast which the Law of Circumcision gave Abraham, but which the Law of Faith of the Promise excludes.

§. 76. The Jews, Abraham's seed, can come here no other way than Father Abraham. To receive in that true Grace the forgiveness, through Faith, thus to walk in the footsteps of the Faith of Abraham, as in the Foreskin, without which Circumcision is useless, but as a sign and seal, which the carnal Israel misused, but the true Israel observed rightly.

§. 77. Therefore there is now no cause for Boast for the Jews, neither in Father Abraham, nor in Circumcision, in view of the present time of the Gospel, where the Promise is fulfilled and Circumcision has served its purpose, and the Gentiles are also children of Abraham, with respect to the true Grace and forgiveness of sin, to be received through the Faith of Abraham which was in the Foreskin. Abraham's Circumcision being gone, it is no longer a boast for the Jews and no longer a hindrance that the Gentiles should have less than the Jews, but that they have greater freedom, as not being obliged by Circumcision to the yoke of bondage and not hindered by the Foreskin from partaking in the same benefit of Abraham's Covenant and the Promise, even in its fulfillment.

§. 78. What is more, Abraham is not only a Father of the Jews externally, and spiritually primarily, but also of the Gentiles in the Foreskin and without Circumcision in freedom; see Gal. iii. 8. That the Scripture foresaw; so that Abraham's Faith of the Promise, and Circumcision, is very much of one nature with the Faith of the Gentiles without Circumcision: in short, no Boast for the true Israel according to the flesh, much less for the merely carnal who only relied on Circumcision, which now has no power at all in Christ, but only Faith working through love.

§. 79. We owed these remarks to those famous Texts, from which one can gather whether this is the proper place for that famous distinction between the Covenant of Works and of Grace, or for (what one wants to be the consequence of it) the Law of Works and of Faith.

§. 80. There is then nothing else left but that man, being deprived of boasting, which is vain, evil and wicked, be taught that it is necessary to give God the honor, and to glory in the Lord. For with man there is nothing but Guilt, Inability, and Unworthiness. But with the Lord there is Forgiveness, Grace, and Salvation; this especially befits us, who are Sinners from the Gentiles.

§. 81. Praise then the Lord, my Soul, who has loved you in election with an everlasting love, who has written you by name in his Book of life, and given you to Christ in the Counsel of Peace. Praise and glory in that all-sufficient God,

Father, Son, and Holy Spirit, the Lord Jehovah, who is Gracious, Merciful, Longsuffering, and great in loving-kindness; whose love we have to thank for the gift of his Son, who was set forth for us Sinners as a propitiation through Faith in his Blood, for a demonstration of his righteousness; and not only for the Son, but also for the gift of the Holy Spirit, through whom the love of God is shed abroad in our hearts. Praise him who has drawn you out of darkness and translated you into the kingdom of the Son of his love, who gives you his precious word, the Gospel of salvation, sealed with those Covenant-Signs of Baptism and the Lord's Supper, and who through this means, his Spirit co-working, regenerates, enlightens, gives, strengthens, and sanctifies Faith. Praise the Lord my Soul, who has revealed Christ to you, made known his suffering and Death, his Blood, received by Faith, you are cleansed from guilt and freed from a guilty conscience. Magnify him who works in you not only to will but also to do, who leads you by his Spirit, strengthens you with his Grace, speaks when you have fallen, stands by when you are weak, comforts in sorrow, teaches to pray in need, and preserves unto salvation. Praise him with heart and mouth, in deed and walk, to him, and through him, and for him are all things; to him be the Glory unto all Eternity, AMEN.

CONCLUSION OF THE WORK, and submission to the judgment of the ORTHODOX.

And thus I have, for which God be praised, brought this little work to an end, which I commend to the judgment, approval, explanation and correction of the orthodox Teachers, in Schools or Churches, and also to the judgment of the intelligent Reader. If anyone would love me so much, and esteem these thoughts so highly, that he would send me his remarks, I will show myself thankful, and testify that I am willing to explain myself further or also to correct myself. I hope no one will find me stubborn, as I have said in the beginning; I also think that such would not lead to offense and bitterness (as happens through bitter Polemical-Writings) but greatly to the promotion of Truth and Peace, in matters of this nature. I would judge this to be a mutual exercise and a paying attention to one another, for the sharpening of Knowledge, Love, and good Works, especially when that happens among Brethren, who know that they know in part, and desire to advance, and then good Friends, to whom one knows oneself obliged, where, as they say, the ground is good. I am of a mind to send the same to such, whom I hold as such, and to request it. Furthermore, it would be my heart's desire to see the Polemical writing of the Brethren exchanged for such friendly discussions. Now may the Lord sanctify us in his truth, and his Grace be with all those who love our Lord Jesus Christ in sincerity. AMEN.

END.

REGISTER of the Chapters contained in this Book.

INTRODUCTION,

Comprising the Proposition of the Doctrine of Salvation, or the Everlasting Gospel, and general principles, grounds and division of the following treatise.

The I. PART.

Of the Divine Dispensation and Revelation of Salvation, to sinful man under the Promise before the Law.

CHAP. I. Observation of man before the Fall, created in God's Image, and the root of the entire human race.

CHAP. II. Adam's sin and Fall, and all men concluded under sin and death.

Of the Promise of Salvation in Christ, or Salvation under the Promise, from Adam to Noah.

CHAP. IV. The Promise, as it is extended to Noah until Abraham.

CHAP. V. The Promises to Abraham until Moses.

CHAP. VI. Of the administration and application of the Promise.

II. PART.

Of the Law that came with the Promise.

CHAP. I. Broad use of the word Law in general, particularly for the Law given by Moses.

CHAP. II. Various Scriptural distinctions of Moses' Commandments.

CHAP. III. Moses' Commandments distinguished into Moral, Ceremonial and Political.

CHAP. IV. Of the ten words, or Commandments, as they were spoken by God, and given on Stone Tables.

CHAP. V. Of what followed the proclamation of the ten words, and of the Writing of the same a second time.

CHAP. VI. End, purpose and use of the Promises of the Law, with a repetition of Promises, not as from and by a Covenant of works, but as Promises of the Fathers of the Covenant of Grace, under the administration of Moses' Law.

CHAP. VII. Remarks on the purpose of the Epistle to the Galatians, and some places thereof, especially in the III. Chapter, where Lev. XVIII. is cited.

CHAP. VIII. Of the Curse of the Law, Deut. XXVII:26. Gal. iii:10.

CHAP. IX. The administration of the Law powerfully unto life by God's Spirit, according to the Promise of the Covenant of Grace, under that Dispensation of Moses.

III. PART.

Of the Grace and Truth that came by Jesus Christ, after and without the Law.

CHAP. I. Of the Gospel of Grace and truth in general.

CHAP. II. Of the satisfaction and forgiveness of sin, or Justification of the Sinner by Jesus Christ.

CHAP. III. Of the freedom from Moses' Law under the Gospel.

CHAP. IV. Of the Law of Christ, and the use of the ten Commandments under the Gospel.

CHAP. V. Of the Covenants and Testaments.

CHAP. VI. Of the Covenant-signs or Testament-seals, commonly called Sacraments, and of the administration of the same.

CHAP. VII. Of the examination for the Holy Supper, which Paul requires in I Cor. 11.

CHAP. VIII. Of the Gospel, the ministration of the Spirit, and the power of God unto Salvation, as also the certainty of the same.

CHAP. IX. Remarks on the matter of Salvation, and how it must be rightly considered by us.

CHAP. X. Of the Boast that is excluded in the Work of Salvation, to glory only in the Lord, to whom be Glory, for ever.