

CHAPTER 2.

Man now deprived of freedom of will, and miserably enslaved.

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

Sections.

1. Connection of the previous with the four following chapters. In order to lay a proper foundation for the discussion of free will, two obstacles in the way to be removed—viz. sloth and pride. The basis and sum of the whole discussion. The solid structure of this basis, and a clear demonstration of it by the argument a majori ad minus. Also from the inconveniences and absurdities arising from the obstacle of pride.
2. The second part of the chapter containing the opinions of others.
 - a. The opinions of philosophers.
3. The labyrinths of philosophers. A summary of the opinion common to all the philosophers.
4. The opinions of others continued—viz. The opinions of the ancient theologians on the subject of free will. These composed partly of Philosophy and partly of Theology. Hence their falsehood, extravagance, perplexity, variety, and contradiction. Too great fondness for philosophy in the Church has obscured the knowledge of God and of ourselves. The better to explain the opinions of philosophers, a definition of Free Will given. Wide difference between this definition and these opinions.
5. Certain things annexed to Free Will by the ancient theologians, especially the Schoolmen. Many kinds of Free Will according to them.
6. Puzzles of scholastic divines in the explanation of this question.
7. The conclusion that so trivial a matter ought not to be so much magnified. Objection of those who have a fondness for new terms in the Church. Objection answered.
8. Another answer. The Fathers, and especially Augustine, while retaining the term Free Will, yet condemned the doctrine of the heretics on the subject, as destroying the grace of God.
9. The language of the ancient writers on the subject of Free Will is, with the exception of that of Augustine, almost unintelligible. Still they set little or no value on human virtue, and ascribe the praise of all goodness to the Holy Spirit.
10. The last part of the chapter, containing a simple statement of the true doctrine. The fundamental principle is, that man first begins to profit in the knowledge of himself when he becomes sensible of his ruined condition. This confirmed,
 - a. by passages of Scripture.
11. Confirmed,
 - b. by the testimony of ancient theologians.
12. The foundation being laid, to show how far the power both of the intellect and will now extends, it is maintained in general, and in conformity with the views of Augustine and the Schoolmen, that the natural endowments of man are corrupted, and the supernatural almost entirely lost. A separate consideration of the powers of the Intellect and the Will. Some general considerations,
 - a. The intellect possesses some powers of perception. Still it labours under a twofold defect.
13. Man's intelligence extends both to things terrestrial and celestial. The power of the intellect in regard to the knowledge of things terrestrial. First, with regard to matters of civil polity.
14. The power of the intellect, secondly, with regard to the arts. Particular gifts in this respect conferred on individuals, and attesting the grace of God.
15. The rise of this knowledge of things terrestrial, first, that we may see how human nature, notwithstanding of its fall, is still adorned by God with excellent endowments.
16. Use of this knowledge continued. Secondly, that we may see that these endowments bestowed on individuals are intended for the common benefit of mankind. They are sometimes conferred even on the wicked.
17. Some portion of human nature still left. This, whatever be the amount of it, should be ascribed entirely to the divine indulgence. Reason of this. Examples.
18. Second part of the discussion, namely, that which relates to the power of the human intellect in regard to things celestial. These reducible to three heads, namely, divine knowledge, adoption, and will. The blindness of man in regard to these proved and thus tested by a simile.
19. Proved, moreover, by passages of Scripture, showing,
 - a. That the sons of Adam are endued with some light, but not enough to enable them to comprehend God. Reasons.
20. Adoption not from nature, but from our heavenly Father, being sealed in the elect by the Spirit of regeneration. Obvious from many passages of Scripture, that, previous to regeneration, the human intellect is altogether unable to comprehend the things relating to regeneration. This fully proved. First argument. Second argument. Third argument.
21. Fourth argument. Scripture ascribes the glory of our adoption and salvation to God only. The human intellect blind as to heavenly things until it is illuminated. Disposal of a heretical objection.
22. Human intellect ignorant of the true knowledge of the divine law. This proved by the testimony of an Apostle, by an inference from the same testimony, and from a consideration of the end and definition of the Law of Nature. Plato obviously mistaken in attributing all sins to ignorance.

23. Themistius nearer the truth in maintaining, that the delusion of the intellect is manifested not so much in generals as in particulars. Exception to this rule.
24. Themistius, however, mistaken in thinking that the intellect is so very seldom deceived as to generals. Blindness of the human intellect when tested by the standard of the Divine Law, in regard both to the first and second tables. Examples.
25. A middle view to be taken—viz. that all sins are not imputable to ignorance, and, at the same time, that all sins do not imply intentional malice. All the human mind conceives and plans in this matter is evil in the sight of God. Need of divine direction every moment.
26. The will examined. The natural desire of good, which is universally felt, no proof of the freedom of the human will. Two fallacies as to the use of terms, appetite and good.
27. The doctrine of the Schoolmen on this subject opposed to and refuted by Scripture. The whole man being subject to the power of sin, it follows that the will, which is the chief seat of sin, requires to be most strictly curbed. Nothing ours but sin.

1. Having seen that the dominion of sin, ever since the first man was brought under it, not only extends to the whole race, but has complete possession of every soul, it now remains to consider more closely, whether from the period of being thus enslaved, we have been deprived of all liberty; and if any portion still remains, how far its power extends. In order to facilitate the answer to this questions it may be proper in passing to point out the course which our inquiry ought to take. The best method of avoiding error is to consider the dangers which beset us on either side. Man being devoid of all uprightness, immediately takes occasion from the fact to indulge in sloth, and having no ability in himself for the study of righteousness, treats the whole subject as if he had no concern in it. On the other hand, man cannot arrogate any thing, however minute, to himself, without robbing God of his honour, and through rash confidence subjecting himself to a fall. To keep free of both these rocks,¹ our proper course will be, first, to show that man has no remaining good in himself, and is beset on every side by the most miserable destitution; and then teach him to aspire to the goodness of which he is devoid, and the liberty of which he has been deprived: thus giving him a stronger stimulus to exertion than he could have if he imagined himself possessed of the highest virtue. How necessary the latter point is, everybody sees. As to the former, several seem to entertain more doubt than they ought. For it being admitted as incontrovertible that man is not to be denied any thing that is truly his own, it ought also to be admitted, that he is to be deprived of every thing like false boasting. If man had no title to glory in himself, when, by the kindness of his Maker, he was distinguished by the noblest ornaments, how much ought he to be humbled now, when his ingratitude has thrust him down from the highest glory to extreme ignominy? At the time when he was raised to the highest pinnacle of honour, all which Scripture attributes to him is, that he was created in the image of God, thereby intimating that the blessings in which his happiness consisted were not his own, but derived by divine communication. What remains, therefore, now that man is stripped of all his glory, than to acknowledge the God for whose kindness he failed to be grateful, when he was loaded with the riches of his grace? Not having glorified him

by the acknowledgment of his blessings, now, at least, he ought to glorify him by the confession of his poverty. In truth, it is no less useful for us to renounce all the praise of wisdom and virtue, than to aim at the glory of God. Those who invest us with more than we possess only add sacrilege to our ruin. For when we are taught to contend in our own strength, what more is done than to lift us up, and then leave us to lean on a reed which immediately gives way? Indeed, our strength is exaggerated when it is compared to a reed. All that foolish men invent and prattle on this subject is mere smoke. Wherefore, it is not without reason that Augustine so often repeats the well-known saying, that free will is more destroyed than established by its defenders (August. in *Evang. Joann. Tract. 81*). It was necessary to premise this much for the sake of some who, when they hear that human virtue is totally overthrown, in order that the power of God in man may be exalted, conceive an utter dislike to the whole subject, as if it were perilous, not to say superfluous, whereas it is manifestly both most necessary and most useful.²

2. Having lately observed, that the faculties of the soul are seated in the mind and the heart, let us now consider how far the power of each extends. Philosophers generally maintain, that reason dwells in the mind like a lamp, throwing light on all its counsels, and like a queen, governing the will—that it is so pervaded with divine light as to be able to consult for the best, and so endued with vigour as to be able perfectly to command; that, on the contrary, sense is dull and short-sighted, always creeping on the ground, grovelling among inferior objects, and never rising to true vision; that the appetite, when it obeys reason, and does not allow itself to be subjugated by sense, is borne to the study of virtue, holds a straight course, and becomes transformed into will; but that when enslaved by sense, it is corrupted and depraved so as to degenerate into lust. In a word, since, according to their opinion, the faculties which I have mentioned above, namely, intellect, sense, and appetite, or will (the latter being the term in ordinary use), are seated in the soul, they maintain that the intellect is endued with reason, the best guide to a virtuous and happy life, provided it duly avails itself of its excellence, and exerts the power with which it is naturally endued; that, at the same time, the inferior movement, which is termed sense, and by which the mind is led away to error and delusion, is of such a nature, that it can be tamed and gradually subdued by the power of reason. To the will, moreover, they give an intermediate place between reason and sense, regarding it as possessed of full power and freedom, whether to obey the former, or yield itself up to be hurried away by the latter.

3. Sometimes, indeed, convinced by their own experience, they do not deny how difficult it is for man to establish the supremacy of reason in himself, inasmuch as he is at one time enticed by the allurements of pleasure; at another, deluded by a false semblance of good; and, at another, impelled by unruly passions, and pulled away (to use Plato's expression) as by ropes or sinews (Plato, *De Legibus*, lib. 1). For this reason, Cicero says, that the sparks given forth by nature are immediately extinguished by false opinions and depraved manners (Cicero, *Tusc. Quaest.* lib. 3). They confess that when once diseases of this description have seized upon the mind,

1 See Calvin *Adv. Theolog. Parisiensis*, Art. 2. These two rocks are adverted to by Augustine, *Ep. 47*, et in *Joannem*, cap. 12.

2 The French is, "Laquelle toutefois nous cognoistrions etre tres-utile et qui plue est, etre un des fondemens de la religion;"—which, however, we shall know to be very useful, and what is more, to be one of the fundamentals of religion.

their course is too impetuous to be easily checked, and they hesitate not to compare them to fiery steeds, which, having thrown off the charioteer, scamper away without restraint. At the same time, they set it down as beyond dispute, that virtue and vice are in our own power. For (say they), If it is in our choice to do this thing or that, it must also be in our choice not to do it: Again, If it is in our choice not to act, it must also be in our choice to act: But both in doing and abstaining we seem to act from free choice; and, therefore, if we do good when we please, we can also refrain from doing it; if we commit evil, we can also shun the commission of it (Aristot. Ethic. lib. 3 c. 5). Nay, some have gone the length of boasting (Seneca, *passim*), that it is the gift of the gods that we live, but our own that we live well and purely. Hence Cicero says, in the person of Cotta, that as every one acquires virtue for himself, no wise man ever thanked the gods for it. "We are praised," says he, "for virtue, and glory in virtue, but this could not be, if virtue were the gift of God, and not from ourselves," (Cicero, *De Nat. Deorum*). A little after, he adds, "The opinion of all mankind is, that fortune must be sought from God, wisdom from ourselves." Thus, in short, all philosophers maintain, that human reason is sufficient for right government; that the will, which is inferior to it, may indeed be solicited to evil by sense, but having a free choice, there is nothing to prevent it from following reason as its guide in all things.

4. Among ecclesiastical writers, although there is none who did not acknowledge that sound reason in man was seriously injured by sin, and the will greatly entangled by vicious desires, yet many of them made too near an approach to the philosophers. Some of the most ancient writers appear to me to have exalted human strengths from a fear that a distinct acknowledgment of its impotence might expose them to the jeers of the philosophers with whom they were disputing, and also furnish the flesh, already too much disinclined to good, with a new pretext for sloth. Therefore, to avoid teaching anything which the majority of mankind might deem absurd, they made it their study, in some measure, to reconcile the doctrine of Scripture with the dogmas of philosophy, at the same time making it their special care not to furnish any occasion to sloth. This is obvious from their words. Chrysostom says, "God having placed good and evil in our power, has given us full freedom of choice; he does not keep back the unwilling, but embraces the willing," (Homil. de Prodit. Judae). Again, "He who is wicked is often, when he so chooses, changed into good, and he who is good falls through sluggishness, and becomes wicked. For the Lord has made our nature free. He does not lay us under necessity, but furnishing apposite remedies, allows the whole to depend on the views of the patient," (Homily. 18, in Genesis). Again, "As we can do nothing rightly until aided by the grace of God, so, until we bring forward what is our own, we cannot obtain favour from above," (Homily. 52). He had previously said, "As the whole is not done by divine assistance, we ourselves must of necessity bring somewhat." Accordingly, one of his common expressions is, "Let us bring what is our own, God will supply the rest." In unison with this, Jerome says, "It is ours to begin, God's to finish: it is ours to offer what we can, his to supply what we cannot," (Dialog. 3 Cont. Pelag).

From these sentences, you see that they have bestowed on man more than he possesses for the study of virtue, because they thought that they could not shake off our innate sluggishness unless they argued that we sin by ourselves alone. With what skill they have thus argued we shall afterwards see. Assuredly we shall soon be

able to show that the sentiments just quoted are most inaccurate.¹ Moreover although the Greek Fathers, above others, and especially Chrysostom, have exceeded due bounds in extolling the powers of the human will, yet all ancient theologians, with the exception of Augustine, are so confused, vacillating, and contradictory on this subject, that no certainty can be obtained from their writings. It is needless, therefore, to be more particular in enumerating every separate opinion. It will be sufficient to extract from each as much as the exposition of the subject seems to require. Succeeding writers (every one courting applause for his acuteness in the defence of human nature) have uniformly, one after the other, gone more widely astray, until the common dogma came to be, that man was corrupted only in the sensual part of his nature, that reason remained entire, and will was scarcely impaired. Still the expression was often on their lips, that man's natural gifts were corrupted, and his supernatural² taken away. Of the thing implied by these words, however, scarcely one in a hundred had any distinct idea. Certainly, were I desirous clearly to express what the corruption of nature is, I would not seek for any other expression. But it is of great importance attentively to consider what the power of man now is when vitiated in all the parts of his nature, and deprived of supernatural gifts. Persons professing to be the disciples of Christ have spoken too much like the philosophers on this subject. As if human nature were still in its integrity, the term free will has always been in use among the Latins, while the Greeks were not ashamed to use a still more presumptuous term—viz. αὐτεξούσιον, as if man had still full power in himself.

But since the principle entertained by all, even the vulgar, is, that man is endued with free will, while some, who would be thought more skilful, know not how far its power extends; it will be necessary, first to consider the meaning of the term, and afterwards ascertain, by a simple appeal to Scripture, what man's natural power for good or evil is. The thing meant by free will, though constantly occurring in all writers, few have defined. Origin,³ however, seems to have stated the common opinion when he said, It is a power of reason to discern between good and evil; of will, to choose the one or other. Nor does Augustine differ from him when he says, It is a power of reason and will to choose the good, grace assisting,—to choose the bad, grace desisting. Bernard, while aiming at greater acuteness, speaks more obscurely, when he describes it as consent, in regard to the indestructible liberty of the wills and the inalienable judgment of reason. Anselm's definition is not very intelligible to ordinary understandings. He calls it a power of preserving rectitude on its own account. Peter Lombard, and the Schoolmen, preferred the definition of Augustine, both because it was clearer, and did not exclude divine grace, without which they saw that the will was not sufficient of itself. They however add something of their own, because they deemed it either better or necessary for clearer explanation. First, they agree that the term will (*arbitrium*) has reference to reason, whose office it is to distinguish between good and evil, and that the epithet free properly belongs to the will, which may incline either way. Wherefore, since liberty properly belongs to the will, Thomas Aquinas says (Part 1 Quast. 83, Art. 3), that the most congruous definition is to call free will an elective power, combining intelligence and appetite, but inclining more to appetite. We now perceive in what it is they suppose the faculty of

1 The French adds, "pour en dire franchement ce qu'en est;"—to speak of them frankly as they deserve.

2 The French adds the explanation, "Assavoir ceux qui concernoyent la vie celeste;" that is to say, those which concern the heavenly life.

3 Orig. *De Principiis*, Lib. 3. It is given by Lombard, Lib. 2 Dist 24 Bernard. *de Grat. et Liber Arbit* Anselm, *Dialog. de Liber. Arbit.* cap. 12, 13 Lombard, Lib. 2 Dist. 24 sec. 5.

free will to consist—viz. in reason and will. It remains to see how much they attribute to each.

5. In general, they are wont to place under the free will of man only intermediate things—viz. those which pertain not to the kingdom of God, while they refer true righteousness to the special grace of God and spiritual regeneration. The author of the work, “*De Vocatione Gentium*,” (On the Calling of the Gentiles),¹ wishing to show this, describes the will as threefold—viz. sensitive, animal, and spiritual. The two former, he says, are free to man, but the last is the work of the Holy Spirit. What truth there is in this will be considered in its own place. Our intention at present is only to mention the opinions of others, not to refute them. When writers treat of free will, their inquiry is chiefly directed not to what its power is in relation to civil or external actions, but to the obedience required by the divine law. The latter I admit to be the great question, but I cannot think the former should be altogether neglected; and I hope to be able to give the best reason for so thinking (sec. 12 to 18). The schools, however, have adopted a distinction which enumerates three kinds of freedom (see Lombard, lib. 2 Dist. 25); the first, a freedom from necessity; the second, a freedom from sin; and the third, a freedom from misery: the first naturally so inherent in man, that he cannot possibly be deprived of it; while through sin the other two have been lost. I willingly admit this distinction, except in so far as it confounds necessity with compulsion. How widely the things differ, and how important it is to attend to the difference, will appear elsewhere.

6. All this being admitted, it will be beyond dispute, that free will does not enable any man to perform good works, unless he is assisted by grace; indeed, the special grace which the elect alone receive through regeneration. For I stay not to consider the extravagance of those who say that grace is offered equally and promiscuously to all (Lomb. lib. 2 Dist. 26). But it has not yet been shown whether man is entirely deprived of the power of well-doing, or whether he still possesses it in some, though in a very feeble and limited degree—a degree so feeble and limited, that it can do nothing of itself, but when assisted by grace, is able also to perform its part. The Master of the Sentences (Lombard, *ibid.*) wishing to explain this, teaches that a twofold grace is necessary to fit for any good work. The one he calls Operating. To it, it is owing that we effectually will what is good. The other, which succeeds this good will, and aids it, he calls Co-operating. My objection to this division (see *infra*, chap. 3 sec. 10, and chap. 7 sec. 9) is, that while it attributes the effectual desire of good to divine grace, it insinuates that man, by his own nature, desires good in some degree, though ineffectually. Thus Bernard, while maintaining that a good will is the work of God, concedes this much to man—viz. that of his own nature he longs for such a good will. This differs widely from the view of Augustine, though Lombard pretends to have taken the division from him. Besides, there is an ambiguity in the second division, which has led to an erroneous interpretation. For it has been thought that we co-operate with subsequent grace, inasmuch as it pertains to us either to nullify the first grace, by rejecting its or to confirm it, by obediently yielding to it. The author of the work *De Vocatione Gentium* expresses it thus: It is free to those who enjoy the faculty of reason to depart from grace, so that the not departing is a reward, and that which cannot be done without the

co-operation of the Spirit is imputed as merit to those whose will might have made it otherwise (lib. 2 cap. 4). It seemed proper to make these two observations in passing, that the reader may see how far I differ from the sounder of the Schoolmen. Still further do I differ from more modern sophists, who have departed even more widely than the Schoolmen from the ancient doctrine. The division, however, shows in what respect free will is attributed to man. For Lombard ultimately declares (lib. 2 Dist. 25), that our freedom is not to the extent of leaving us equally inclined to good and evil in act or in thought, but only to the extent of freeing us from compulsion. This liberty is compatible with our being depraved, the servants of sin, able to do nothing but sin.

7. In this way, then, man is said to have free will, not because he has a free choice of good and evil, but because he acts voluntarily, and not by compulsion. This is perfectly true: but why should so small a matter have been dignified with so proud a title? An admirable freedom! that man is not forced to be the servant of sin, while he is, however, *ejthelodou'lo* (a voluntary slave); his will being bound by the fetters of sin. I abominate mere verbal disputes, by which the Church is harassed to no purpose; but I think we ought religiously to eschew terms which imply some absurdity, especially in subjects where error is of pernicious consequence. How few are there who, when they hear free will attributed to man, do not immediately imagine that he is the master of his mind and will in such a sense, that he can of himself incline himself either to good or evil? It may be said that such dangers are removed by carefully expounding the meaning to the people. But such is the proneness of the human mind to go astray, that it will more quickly draw error from one little word, than truth from a lengthened discourse. Of this, the very term in question furnishes too strong a proof. For the explanation given by ancient Christian writers having been lost sight of, almost all who have come after them, by attending only to the etymology of the term, have been led to indulge a fatal confidence.

8. As to the Fathers (if their authority weighs with us), they have the term constantly in their mouths; but they, at the same time, declare what extent of meaning they attach to it. In particular, Augustine hesitates not to call the will a slave.² In another passages he is offended with those who deny free will; but his chief reason for this is explained when he says, “Only lest any one should presume so to deny freedom of will, from a desire to excuse sin.” It is certain he elsewhere admits, that without the Spirit the will of man is not free, inasmuch as it is subject to lusts which chain and master it. And again, that nature began to want liberty the moment the will was vanquished by the revolt into which it fell. Again, that man, by making a bad use of free will, lost both himself and his will. Again, that free will having been made a captive, can do nothing in the way of righteousness. Again, that no will is free which has not been made so by divine grace. Again, that the righteousness of God is not fulfilled when the law orders, and man acts, as it were, by his own strength, but when the Spirit assists, and the will (not the free will of man, but the will freed by God) obeys. He briefly states the ground of all these observations, when he says, that man at his creation received a great degree of free will, but lost it by sin-

¹ The French adds (“qu'en attribue a St Ambroise”);—which is attributed St. Ambrose.

² August. Lib. 1 *cont. Julian*. For the subsequent quotations, see Homil. 53, in *Joannem*; Ad Anast. Epist. 144; *De Perf. Just*; *Eucher. ad Laur.* c. 30; *Idem ad Bonifac.* Lib. 3 c. 8; *Ibid.* c. 7; *Idem ad Bonifac.* Lib 1 c. 3; *Ibid.* Lib. 3 cap. 7; *Idem.* Lib. *de Verbis Apost. Serm.* 3; Lib. *de Spiritu et Litera.* cap. 30.

ning. In another place, after showing that free will is established by grace, he strongly inveighs against those who arrogate any thing to themselves without grace. His words are, "How much soever miserable men presume to plume themselves on free will before they are made free, or on their strength after they are made free, they do not consider that, in the very expression free will, liberty is implied. 'Where the Spirit of the Lord is, there is liberty,' (2 Cor. 3:17). If, therefore, they are the servants of sin, why do they boast of free will? He who has been vanquished is the servant of him who vanquished him. But if men have been made free, why do they boast of it as of their own work? Are they so free that they are unwilling to be the servants of Him who has said, 'Without me ye can do nothing?'" (John 15:5). In another passage he even seems to ridicule the word, when he says,¹ "That the will is indeed free, but not freed—free of righteousness, but enslaved to sin." The same idea he elsewhere repeats and explains, when he says, "That man is not free from righteousness save by the choice of his will, and is not made free from sin save by the grace of the Saviour." Declaring that the freedom of man is nothing else than emancipation or manumission from righteousness, he seems to jest at the emptiness of the name. If any one, then, chooses to make use of this terms without attaching any bad meaning to it, he shall not be troubled by me on that account; but as it cannot be retained without very great danger, I think the abolition of it would be of great advantage to the Church. I am unwilling to use it myself; and others if they will take my advice, will do well to abstain from it.

9. It may, perhaps, seem that I have greatly prejudiced my own view by confessing that all the ecclesiastical writers, with the exception of Augustine, have spoken so ambiguously or inconsistently on this subject, that no certainty is attainable from their writings. Some will interpret this to mean, that I wish to deprive them of their right of suffrage, because they are opposed to me. Truly, however, I have had no other end in view than to consult, simply and in good faith, for the advantage of pious minds, which, if they trust to those writers for their opinion, will always fluctuate in uncertainty. At one time they teach, that man having been deprived of the power of free Will must flee to grace alone; at another, they equip or seem to equip him in armour of his own. It is not difficult, however, to show, that notwithstanding of the ambiguous manner in which those writers express themselves, they hold human virtue in little or no account, and ascribe the whole merit of all that is good to the Holy Spirit. To make this more manifest, I may here quote some passages from them. What, then, is meant by Cyprian in the passage so often lauded by Augustine,² "Let us glory in nothing, because nothing is ours," unless it be, that man being utterly destitute, considered in himself, should entirely depend on God? What is meant by Augustine and Eucherius,³ when they expound that Christ is the tree of life, and that whose puts forth his hand to it shall live; that the choice of the will is the tree of the knowledge of good and evil, and that he who, forsaking the grace of God, tastes of it shall die? What is meant by Chrysostom, When he says, "That every man is not only naturally a sinner, but is wholly sin?" If there is nothing good in us; if man, from the crown of the head to the sole of the foot, is wholly sin; if it is not even lawful to try how far the power of the will extends,—how can it be lawful to share the

merit of a good work between God and man? I might quote many passages to the same effect from other writers; but lest any caviller should say, that I select those only which serve my purpose, and cunningly pass by those which are against me, I desist. This much, however, I dare affirm, that though they sometimes go too far in extolling free will, the main object which they had in view was to teach man entirely to renounce all self-confidence, and place his strength in God alone. I now proceed to a simple exposition of the truth in regard to the nature of man.

10. Here however, I must again repeat what I premised at the outset of this chapter,⁴ that he who is most deeply abased and alarmed, by the consciousness of his disgrace, nakedness, want, and misery, has made the greatest progress in the knowledge of himself. Man is in no danger of taking too much from himself, provided he learns that whatever he wants is to be recovered in God. But he cannot arrogate to himself one particle beyond his due, without losing himself in vain confidence, and, by transferring divine honour to himself, becoming guilty of the greatest impiety. And, assuredly, whenever our minds are seized with a longing to possess a somewhat of our own, which may reside in us rather than in God, we may rest assured that the thought is suggested by no other counsellor than he who enticed our first parents to aspire to be like gods, knowing good and evil.⁵ It is sweet, indeed, to have so much virtue of our own as to be able to rest in ourselves; but let the many solemn passages by which our pride is sternly humbled, deter us from indulging this vain confidence: "Cursed be the man that trusteth in man, and maketh flesh his arm." (Jer. 17:5). "He delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man. The Lord taketh pleasure in those that fear him, in those that hope in his mercy," (Ps. 147:10, 11). "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength," (Is. 40:29-31). The scope of all these passages is that we must not entertain any opinion whatever of our own strength, if we would enjoy the favour of God, who "resisteth the proud, but giveth grace unto the humble," (James 4:6). Then let us call to mind such promises as these, "I will pour water upon him that is thirsty, and floods upon the dry ground," (Is. 44:3); "Ho, every one that thirsteth, come ye to the waters," (Is. 55:1). These passages declare, that none are admitted to enjoy the blessings of God save those who are pining under a sense of their own poverty. Nor ought such passages as the following to be omitted: "The sun shall no more be thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory," (Is. 60:19). The Lord certainly does not deprive his servants of the light of the sun or moon, but as he would alone appear glorious in them, he dissuades them from confidence even in those objects which they deem most excellent.

1 See August. *de Corrupt. et Grat. cap. 13. Adv. Lib. Arbit.* See also August. *Epist. 107.* Also the first and last parts of Bernard's *Treatise De Gratia et Libero Arbitrio.*

2 August. *de Praedest. Sanct. Idem ad Bonifacum, Lib. 4 et alibi. Eucher. Lib in Genesin. Chrysost. Homil. in Adventu.*

3 The French adds, "Ancien evesque de Lion;" ancient bishop of Lyons.

4 The French has, "Au commencement de ce traite;" at the commencement of this treatise.

5 The French adds, "Si c'est parole diabolique celle qui exalte homme en soy'mesme, il ne nous lui faut donner lieu, sinon que nous veuillins prendre conseli de nostre ennemi;"—if words which exalt man in himself are devilish, we must not give place to them unless we would take counsel of our enemy.

11. I have always been exceedingly delighted with the words of Chrysostom, “The foundation of our philosophy is humility;”¹ and still more with those of Augustine, “As the orator,² when asked, What is the first precept in eloquence? answered, Delivery: What is the second? Delivery: What the third? Delivery: so, if you ask me in regard to the precepts of the Christian Religion, I will answer, first, second, and third, Humility.” By humility he means not when a man, with a consciousness of some virtue, refrains from pride, but when he truly feels that he has no refuge but in humility. This is clear from another passage,³ “Let no man,” says he, “flatter himself: of himself he is a devil: his happiness he owes entirely to God. What have you of your own but sin? Take your sin which is your own; for righteousness is of God.” Again, “Why presume so much on the capability of nature? It is wounded, maimed, vexed, lost. The thing wanted is genuine confession, not false defence.” “When any one knows that he is nothing in himself, and has no help from himself, the weapons within himself are broken, and the war is ended.” All the weapons of impiety must be bruised, and broken, and burnt in the fire; you must remain unarmed, having no help in yourself. The more infirm you are, the more the Lord will sustain you. So, in expounding the seventieth Psalm, he forbids us to remember our own righteousness, in order that we may recognise the righteousness of God, and shows that God bestows his grace upon us, that we may know that we are nothing; that we stand only by the mercy of God, seeing that in ourselves we are altogether wicked. Let us not contend with God for our right, as if anything attributed to him were lost to our salvation. As our insignificance is his exaltation, so the confession of our insignificance has its remedy provided in his mercy. I do not ask, however, that man should voluntarily yield without being convinced, or that, if he has any powers, he should shut his eyes to them, that he may thus be subdued to true humility; but that getting quit of the disease of self-love and ambition, *φλαυτία καὶ φιλονεικία*, under the blinding of which he thinks of himself more highly than he ought to think, he may see himself as he really is, by looking into the faithful mirror of Scripture.

12. I feel pleased with the well-known saying which has been borrowed from the writings of Augustine, that man’s natural gifts were corrupted by sin, and his supernatural gifts withdrawn; meaning by supernatural gifts the light of faith and righteousness, which would have been sufficient for the attainment of heavenly life and everlasting felicity. Man, when he withdrew his allegiance to God, was deprived of the spiritual gifts by which he had been raised to the hope of eternal salvation. Hence it follows, that he is now an exile from the kingdom of God, so that all things which pertain to the blessed life of the soul are extinguished in him until he recover them by the grace of regeneration. Among these are faith, love to God, charity towards our neighbour, the study of righteousness and holiness. All these, when restored to us by Christ, are to be regarded as adventitious and above nature. If so, we infer that they were previously abolished. On the other hand, soundness of mind and integrity of heart were, at the same time, withdrawn, and it is this which constitutes the corruption of natural gifts. For although there is still some residue of intelligence and judgment as well as will, we cannot call a mind sound and entire which is both weak

and immersed in darkness. As to the will, its depravity is but too well known. Therefore, since reason, by which man discerns between good and evil, and by which he understands and judges, is a natural gift, it could not be entirely destroyed; but being partly weakened and partly corrupted, a shapeless ruin is all that remains. In this sense it is said (John 1:5), that “the light shineth in darkness, and the darkness comprehended it not;” these words clearly expressing both points—viz. that in the perverted and degenerate nature of man there are still some sparks which show that he is a rational animal, and differs from the brutes, inasmuch as he is endued with intelligence, and yet, that this light is so smothered by clouds of darkness that it cannot shine forth to any good effect. In like manner, the will, because inseparable from the nature of man, did not perish, but was so enslaved by depraved lusts as to be incapable of one righteous desire. The definition now given is complete, but there are several points which require to be explained. Therefore, proceeding agreeably to that primary distinction (Book 1 c. 15 sec. 7 and 8), by which we divided the soul into intellect and will, we will now inquire into the power of the intellect.

To charge the intellect with perpetual blindness, so as to leave it no intelligence of any description whatever, is repugnant not only to the Word of God, but to common experience. We see that there has been implanted in the human mind a certain desire of investigating truth, to which it never would aspire unless some relish for truth antecedently existed. There is, therefore, now, in the human mind, discernment to this extent, that it is naturally influenced by the love of truth, the neglect of which in the lower animals is a proof of their gross and irrational nature. Still it is true that this love of truth fails before it reaches the goal, forthwith falling away into vanity. As the human mind is unable, from dullness, to pursue the right path of investigation, and, after various wanderings, stumbling every now and then like one groping in darkness, at length gets completely bewildered, so its whole procedure proves how unfit it is to search the truth and find it. Then it labours under another grievous defect, in that it frequently fails to discern what the knowledge is which it should study to acquire. Hence, under the influence of a vain curiosity, it torments itself with superfluous and useless discussions, either not adverting at all to the things necessary to be known, or casting only a cursory and contemptuous glance at them. At all events, it scarcely ever studies them in sober earnest. Profane writers are constantly complaining of this perverse procedure, and yet almost all of them are found pursuing it. Hence Solomon, throughout the Book of Ecclesiastes, after enumerating all the studies in which men think they attain the highest wisdom, pronounces them vain and frivolous.

13. Still, however, man’s efforts are not always so utterly fruitless as not to lead to some result, especially when his attention is directed to inferior objects. Nay, even with regard to superior objects, though he is more careless in investigating them, he makes some little progress. Here, however, his ability is more limited, and he is never made more sensible of his weakness than when he attempts to soar above the sphere of the present life. It may therefore be proper, in order to make it more manifest how far our ability extends in regard to these two classes of objects, to draw a distinction between them. The distinction is, that we have one kind of intelligence of earthly things, and another of heavenly things. By earthly things, I mean those which relate not to God and his kingdom, to true righteousness and future blessedness, but have some connection with the present life, and are in a manner confined within its boundaries. By heavenly things, I mean the pure knowl-

1 Chrysost. *Homil. de Perf. Evang. August. Epist. 56 ad Discur.* As to true humility, see *infra*, chap. 7 sec. 4, and lib. 3 c 12, sec. 6, 7.

2 The French is, “Demosthene orateur Grec;”—the Greek orator Demosthenes.

3 August. *Homil. in Joann.* 49, lib. *de Natura et Gratia*, cap. 52.; and in *Psalms* 45. set 70

edge of God, the method of true righteousness, and the mysteries of the heavenly kingdom. To the former belong matters of policy and economy, all mechanical arts and liberal studies. To the latter (as to which, see the eighteenth and following sections) belong the knowledge of God and of his will, and the means of framing the life in accordance with them. As to the former, the view to be taken is this: Since man is by nature a social animal, he is disposed, from natural instinct, to cherish and preserve society; and accordingly we see that the minds of all men have impressions of civil order and honesty. Hence it is that every individual understands how human societies must be regulated by laws, and also is able to comprehend the principles of those laws. Hence the universal agreement in regard to such subjects, both among nations and individuals, the seeds of them being implanted in the breasts of all without a teacher or lawgiver. The truth of this fact is not affected by the wars and dissensions which immediately arise, while some, such as thieves and robbers, would invert the rules of justice, loosen the bonds of law, and give free scope to their lust; and while others (a vice of most frequent occurrence) deem that to be unjust which is elsewhere regarded as just, and, on the contrary, hold that to be praiseworthy which is elsewhere forbidden. For such persons do not hate the laws from not knowing that they are good and sacred, but, inflamed with headlong passion, quarrel with what is clearly reasonable, and licentiously hate what their mind and understanding approve. Quarrels of this latter kind do not destroy the primary idea of justice. For while men dispute with each other as to particular enactments, their ideas of equity agree in substance. This, no doubt, proves the weakness of the human mind, which, even when it seems on the right path, halts and hesitates. Still, however, it is true, that some principle of civil order is impressed on all. And this is ample proof, that, in regard to the constitution of the present life, no man is devoid of the light of reason.

14. Next come manual and liberal arts, in learning which, as all have some degree of aptitude, the full force of human acuteness is displayed. But though all are not equally able to learn all the arts, we have sufficient evidence of a common capacity in the fact, that there is scarcely an individual who does not display intelligence in some particular art. And this capacity extends not merely to the learning of the art, but to the devising of something new, or the improving of what had been previously learned. This led Plato to adopt the erroneous idea, that such knowledge was nothing but recollection.¹ So cogently does it oblige us to acknowledge that its principle is naturally implanted in the human mind. But while these proofs openly attest the fact of a universal reason and intelligence naturally implanted, this universality is of a kind which should lead every individual for himself to recognise it as a special gift of God. To this gratitude we have a sufficient call from the Creator himself, when, in the case of idiots, he shows what the endowments of the soul would be were it not pervaded with his light. Though natural to all, it is so in such a sense that it ought to be regarded as a gratuitous gift of his beneficence to each. Moreover, the invention, the methodical arrangement, and the more thorough and superior knowledge of the arts, being confined to a few individuals cannot be regarded as a solid proof of common shrewdness. Still, however, as they are bestowed indiscriminately on the good and the bad, they are justly classed among natural endowments.

¹ The French adds, "de ce que l'ame savoit avant qu'etre mis dedans le corps;"—of what the soul knew before it was placed within the body.

15. Therefore, in reading profane authors, the admirable light of truth displayed in them should remind us, that the human mind, however much fallen and perverted from its original integrity, is still adorned and invested with admirable gifts from its Creator. If we reflect that the Spirit of God is the only fountain of truth, we will be careful, as we would avoid offering insult to him, not to reject or condemn truth wherever it appears. In despising the gifts, we insult the Giver. How, then, can we deny that truth must have beamed on those ancient lawgivers who arranged civil order and discipline with so much equity? Shall we say that the philosophers, in their exquisite researches and skilful description of nature, were blind? Shall we deny the possession of intellect to those who drew up rules for discourse, and taught us to speak in accordance with reason? Shall we say that those who, by the cultivation of the medical art, expended their industry in our behalf were only raving? What shall we say of the mathematical sciences? Shall we deem them to be the dreams of madmen? Nay, we cannot read the writings of the ancients on these subjects without the highest admiration; an admiration which their excellence will not allow us to withhold. But shall we deem anything to be noble and praiseworthy, without tracing it to the hand of God? Far from us be such ingratitude; an ingratitude not chargeable even on heathen poets, who acknowledged that philosophy and laws, and all useful arts were the inventions of the gods. Therefore, since it is manifest that men whom the Scriptures term carnal, are so acute and clear-sighted in the investigation of inferior things, their example should teach us how many gifts the Lord has left in possession of human nature, notwithstanding of its having been despoiled of the true good.

16. Moreover, let us not forget that there are most excellent blessings which the Divine Spirit dispenses to whom he will for the common benefit of mankind. For if the skill and knowledge required for the construction of the Tabernacle behaved to be imparted to Bezaleel and Aholiab, by the Spirit of God (Exod. 31:2; 35:30), it is not strange that the knowledge of those things which are of the highest excellence in human life is said to be communicated to us by the Spirit. Nor is there any ground for asking what concourse the Spirit can have with the ungodly, who are altogether alienated from God? For what is said as to the Spirit dwelling in believers only, is to be understood of the Spirit of holiness by which we are consecrated to God as temples. Notwithstanding of this, He fills, moves, and invigorates all things by the virtue of the Spirit, and that according to the peculiar nature which each class of beings has received by the Law of Creation. But if the Lord has been pleased to assist us by the work and ministry of the ungodly in physics, dialectics, mathematics, and other similar sciences, let us avail ourselves of it, lest, by neglecting the gifts of God spontaneously offered to us, we be justly punished for our sloth. Lest any one, however, should imagine a man to be very happy merely because, with reference to the elements of this world, he has been endowed with great talents for the investigation of truth, we ought to add, that the whole power of intellect thus bestowed is, in the sight of God, fleeting and vain whenever it is not based on a solid foundation of truth. Augustine (*supra*, sec. 4 and 12), to whom, as we have observed, the Master of Sentences (*lib. 2 Dist. 25*), and the Schoolmen, are forced to subscribe, says most correctly that as the gratuitous gifts bestowed on man were withdrawn, so the natural gifts which remained were corrupted after the fall. Not that they can be polluted in themselves in so far as they proceed from

God, but that they have ceased to be pure to polluted man, lest he should by their means obtain any praise.

17. The sum of the whole is this: From a general survey of the human race, it appears that one of the essential properties of our nature is reason, which distinguishes us from the lower animals, just as these by means of sense are distinguished from inanimate objects. For although some individuals are born without reason, that defect does not impair the general kindness of God, but rather serves to remind us, that whatever we retain ought justly to be ascribed to the Divine indulgence. Had God not so spared us, our revolt would have carried along with it the entire destruction of nature. In that some excel in acuteness, and some in judgment, while others have greater readiness in learning some peculiar art, God, by this variety commends his favour toward us, lest any one should presume to arrogate to himself that which flows from His mere liberality. For whence is it that one is more excellent than another, but that in a common nature the grace of God is specially displayed in passing by many and thus proclaiming that it is under obligation to none. We may add, that each individual is brought under particular influences according to his calling. Many examples of this occur in the Book of Judges, in which the Spirit of the Lord is said to have come upon those whom he called to govern his people (Judges 6:34). In short, in every distinguished act there is a special inspiration. Thus it is said of Saul, that “there went with him a band of men whose hearts the Lord had touched,” (1 Sam. 10:26). And when his inauguration to the kingdom is foretold, Samuel thus addresses him, “The Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man,” (1 Sam. 10:6). This extends to the whole course of government, as it is afterwards said of David, “The Spirit of the Lord came upon David from that day forward,” (1 Sam. 16:13). The same thing is elsewhere said with reference to particular movements. Nay, even in Homer, men are said to excel in genius, not only according as Jupiter has distributed to each, but according as he leads them day by day, οἶον ἐπ’ ἡμᾶρ ἀγῆσι. And certainly experience shows when those who were most skilful and ingenious stand stupefied, that the minds of men are entirely under the control of God, who rules them every moment. Hence it is said, that “He poureth contempt upon princes, and causeth them to wander in the wilderness where there is no way,” (Ps. 107:40). Still, in this diversity we can trace some remains of the divine image distinguishing the whole human race from other creatures.

18. We must now explain what the power of human reason is, in regard to the kingdom of God, and spiritual discernments which consists chiefly of three things—the knowledge of God, the knowledge of his paternal favour towards us, which constitutes our salvation, and the method of regulating of our conduct in accordance with the Divine Law. With regard to the former two, but more properly the second, men otherwise the most ingenious are blinder than moles. I deny not, indeed, that in the writings of philosophers we meet occasionally with shrewd and apposite remarks on the nature of God, though they invariably savour somewhat of giddy imagination. As observed above, the Lord has bestowed on them some slight perception of his Godhead that they might not plead ignorance as an excuse for their impiety, and has, at times, instigated them to deliver some truths, the confession of which should be their own condemnation. Still, though seeing, they saw not. Their discernment was not such as to direct them to the truth,

far less to enable them to attain it, but resembled that of the bewildered traveller, who sees the flash of lightning glance far and wide for a moment, and then vanish into the darkness of the night, before he can advance a single step. So far is such assistance from enabling him to find the right path. Besides, how many monstrous falsehoods intermingle with those minute particles of truth scattered up and down in their writings as if by chance. In short, not one of them even made the least approach to that assurance of the divine favour, without which the mind of man must ever remain a mere chaos of confusion. To the great truths, What God is in himself, and what he is in relation to us, human reason makes not the least approach. (See Book 3 c. 2 sec. 14, 15, 16).

19. But since we are intoxicated with a false opinion of our own discernment, and can scarcely be persuaded that in divine things it is altogether stupid and blind, I believe the best course will be to establish the fact, not by argument, but by Scripture. Most admirable to this effect is the passage which I lately quoted from John, when he says, “In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not,” (John 1:4, 5). He intimates that the human soul is indeed irradiated with a beam of divine light, so that it is never left utterly devoid of some small flame, or rather spark, though not such as to enable it to comprehend God. And why so? Because its acuteness is, in reference to the knowledge of God, mere blindness. When the Spirit describes men under the term darkness, he declares them void of all power of spiritual intelligence. For this reason, it is said that believers, in embracing Christ, are “born, not of blood, nor of the will of the flesh, nor of the will of man, but of God,” (John 1:13); in other words, that the flesh has no capacity for such sublime wisdom as to apprehend God, and the things of God, unless illumined by His Spirit. In like manner our Saviour, when he was acknowledged by Peter, declared that it was by special revelation from the Father (Mt. 16:17).

20. If we were persuaded of a truth which ought to be beyond dispute—viz. that human nature possesses none of the gifts which the elect receive from their heavenly Father through the Spirit of regeneration, there would be no room here for hesitation. For thus speaks the congregation of the faithful, by the mouth of the prophet: “With thee is the fountain of life: in thy light shall we see light,” (Ps. 36:9). To the same effect is the testimony of the Apostle Paul, when he declares, that “no man can say that Jesus is the Lord, but by the Holy Ghost,” (1 Cor. 12:3). And John Baptist, on seeing the dullness of his disciples, exclaims, “A man can receive nothing, unless it be given him from heaven,” (John 3:27). That the gift to which he here refers must be understood not of ordinary natural gifts, but of special illumination, appears from this—that he was complaining how little his disciples had profited by all that he had said to them in commendation of Christ. “I see,” says he, “that my words are of no effect in imbuing the minds of men with divine things, unless the Lord enlighten their understandings by His Spirit.” Nay, Moses also, while upbraiding the people for their forgetfulness, at the same time observes, that they could not become wise in the mysteries of God without his assistance. “Ye have seen all that the Lord did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land; the great temptations which thine eyes have seen, the signs, and these great miracles: yet the Lord has not given you an heart to perceive, and eyes to see, and ears to hear, unto this, day,” (Deut. 29:2, 3, 4).

Would the expression have been stronger had he called us mere blocks in regard to the contemplation of divine things? Hence the Lord, by the mouth of the Prophet, promises to the Israelites as a singular favour, "I will give them an heart to know me," (Jer. 24:7); intimating, that in spiritual things the human mind is wise only in so far as he enlightens it. This was also clearly confirmed by our Saviour when he said, "No man can come to me, except the Father which has sent me draw him," (John 6:44). Nay, is not he himself the living image of his Father, in which the full brightness of his glory is manifested to us? Therefore, how far our faculty of knowing God extends could not be better shown than when it is declared, that though his image is so plainly exhibited, we have not eyes to perceive it. What? Did not Christ descend into the world that he might make the will of his Father manifest to men, and did he not faithfully perform the office? True! He did; but nothing is accomplished by his preaching unless the inner teacher, the Spirit, open the way into our minds. Only those, therefore, come to him who have heard and learned of the Father. And in what is the method of this hearing and learning? It is when the Spirit, with a wondrous and special energy, forms the ear to hear and the mind to understand. Lest this should seem new, our Saviour refers to the prophecy of Isaiah, which contains a promise of the renovation of the Church. "For a small moment have I forsaken thee; but with great mercies will I gather thee," (Is. 54:7). If the Lord here predicts some special blessing to his elect, it is plain that the teaching to which he refers is not that which is common to them with the ungodly and profane.

It thus appears that none can enter the kingdom of God save those whose minds have been renewed by the enlightening of the Holy Spirit. On this subject the clearest exposition is given by Paul, who, when expressly handling it, after condemning the whole wisdom of the world as foolishness and vanity, and thereby declaring man's utter destitution, thus concludes, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned," (1 Cor. 2:14). Whom does he mean by the "natural man"? The man who trusts to the light of nature. Such a man has no understanding in the spiritual mysteries of God. Why so? Is it because through sloth he neglects them? Nay, though he exert himself, it is of no avail; they are "spiritually discerned." And what does this mean? That altogether hidden from human discernment, they are made known only by the revelation of the Spirit; so that they are accounted foolishness wherever the Spirit does not give light. The Apostle had previously declared, that "Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him;" nay, that the wisdom of the world is a kind of veil by which the mind is prevented from beholding God (1 Cor. 2:9). What would we more? The Apostle declares that God has "made foolish the wisdom of this world," (1 Cor. 1:20); and shall we attribute to it an acuteness capable of penetrating to God, and the hidden mysteries of his kingdom? Far from us be such presumption!

21. What the Apostle here denies to man, he, in another place, ascribes to God alone, when he prays, "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation," (Eph. 1:17). You now hear that all wisdom and revelation is the gift of God. What follows? "The eyes of your understanding being enlightened." Surely, if they require a new enlightening, they must in themselves be blind. The next words are, "that ye may know what is the hope of his calling," (Eph. 1:18). In

other words, the minds of men have not capacity enough to know their calling. Let no prating Pelagian here allege that God obviates this rudeness or stupidity, when, by the doctrine of his word, he directs us to a path which we could not have found without a guide. David had the law, comprehending in it all the wisdom that could be desired, and yet not contented with this, he prays, "Open thou mine eyes, that I may behold wondrous things out of thy law," (Ps. 119:18). By this expression, he certainly intimates, that it is like sunrise to the earth when the word of God shines forth; but that men do not derive much benefit from it until he himself, who is for this reason called the Father of lights (James 1:17), either gives eyes or opens them; because, whatever is not illuminated by his Spirit is wholly darkness. The Apostles had been duly and amply instructed by the best of teachers. Still, as they wanted the Spirit of truth to complete their education in the very doctrine which they had previously heard, they were ordered to wait for him (John 14:26). If we confess that what we ask of God is lacking to us, and He by the very thing promised intimates our want, no man can hesitate to acknowledge that he is able to understand the mysteries of God, only in so far as illuminated by his grace. He who ascribes to himself more understanding than this, is the blinder for not acknowledging his blindness.

22. It remains to consider the third branch of the knowledge of spiritual things—viz. the method of properly regulating the conduct. This is correctly termed the knowledge of the works of righteousness, a branch in which the human mind seems to have somewhat more discernment than in the former two, since an Apostle declares, "When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meantime accusing or else excusing one another" (Rom. 2:14, 15). If the Gentiles have the righteousness of the law naturally engraven on their minds, we certainly cannot say that they are altogether blind as to the rule of life. Nothing, indeed is more common, than for man to be sufficiently instructed in a right course of conduct by natural law, of which the Apostle here speaks. Let us consider, however for what end this knowledge of the law was given to men. For from this it will forthwith appear how far it can conduct them in the way of reason and truth. This is even plain from the words of Paul, if we attend to their arrangement. He had said a little before, that those who had sinned in the law will be judged by the law; and those who have sinned without the law will perish without the law. As it might seem unaccountable that the Gentiles should perish without any previous judgment, he immediately subjoins, that conscience served them instead of the law, and was therefore sufficient for their righteous condemnation. The end of the natural law, therefore, is to render man inexcusable, and may be not improperly defined—the judgment of conscience distinguishing sufficiently between just and unjust, and by convicting men on their own testimony depriving them of all pretext for ignorance. So indulgent is man towards himself, that, while doing evil, he always endeavours as much as he can to suppress the idea of sin. It was this, apparently, which induced Plato (in his Protagoras) to suppose that sins were committed only through ignorance. There might be some ground for this, if hypocrisy were so successful in hiding vice as to keep the conscience clear in the sight of God. But since the sinner, when trying to evade the judgment of good and evil implanted in him, is ever and anon dragged forward, and not permitted to wink so effectually as not to be compelled at times,

whether he will or not, to open his eyes, it is false to say that he sins only through ignorance.

23. Themistius is more accurate in teaching (Paraphr. in Lib. 3 de Anima, cap. 46), that the intellect is very seldom mistaken in the general definition or essence of the matter; but that deception begins as it advances farther, namely, when it descends to particulars. That homicide, putting the case in the abstract, is an evil, no man will deny; and yet one who is conspiring the death of his enemy deliberates on it as if the thing was good. The adulterer will condemn adultery in the abstract, and yet flatter himself while privately committing it. The ignorance lies here: that man, when he comes to the particular, forgets the rule which he had laid down in the general case. Augustine treats most admirably on this subject in his exposition of the first verse of the fifty-seventh Psalm. The doctrine of Themistius, however, does not always hold true: for the turpitude of the crime sometimes presses so on the conscience, that the sinner does not impose upon himself by a false semblance of good, but rushes into sin knowingly and willingly. Hence the expression,—I see the better course, and approve it: I follow the worse (Medea of Ovid). For this reason, Aristotle seems to me to have made a very shrewd distinction between incontinence and intemperance (Ethic. lib. 7 cap. 3) Where incontinence (ἀκρασία) reigns, he says, that through the passion (πάθος) particular knowledge is suppressed: so that the individual sees not in his own misdeed the evil which he sees generally in similar cases; but when the passion is over, repentance immediately succeeds. Intemperance (ἀκολασία), again, is not extinguished or diminished by a sense of sin, but, on the contrary, persists in the evil choice which it has once made.

24. Moreover, when you hear of a universal judgment in man distinguishing between good and evil, you must not suppose that this judgment is, in every respect, sound and entire. For if the hearts of men are imbued with a sense of justice and injustice, in order that they may have no pretext to allege ignorance, it is by no means necessary for this purpose that they should discern the truth in particular cases. It is even more than sufficient if they understand so far as to be unable to practice evasion without being convicted by their own conscience, and beginning even now to tremble at the judgment-seat of God. Indeed, if we would test our reason by the Divine Law, which is a perfect standard of righteousness, we should find how blind it is in many respects. It certainly attains not to the principal heads in the First Table, such as, trust in God, the ascription to him of all praise in virtue and righteousness, the invocation of his name, and the true observance of his day of rest. Did ever any soul, under the guidance of natural sense, imagine that these and the like constitute the legitimate worship of God? When profane men would worship God, how often soever they may be drawn off from their vain trifling, they constantly relapse into it. They admit, indeed, that sacrifices are not pleasing, to God, unless accompanied with sincerity of mind; and by this they testify that they have some conception of spiritual worship, though they immediately pervert it by false devices: for it is impossible to persuade them that every thing which the law enjoins on the subject is true. Shall I then extol the discernment of a mind which can

neither acquire wisdom by itself, nor listen to advice?¹ As to the precepts of the Second Table, there is considerably more knowledge of them, inasmuch as they are more closely connected with the preservation of civil society. Even here, however, there is something defective. Every man of understanding deems it most absurd to submit to unjust and tyrannical domination, provided it can by any means be thrown off, and there is but one opinion among men, that it is the part of an abject and servile mind to bear it patiently, the part of an honourable and high-spirited mind to rise up against it. Indeed, the revenge of injuries is not regarded by philosophers as a vice. But the Lord condemning this too lofty spirit, prescribes to his people that patience which mankind deem infamous. In regard to the general observance of the law, concupiscence altogether escapes our animadversion. For the natural man cannot bear to recognise diseases in his lusts. The light of nature is stifled sooner than take the first step into this profound abyss. For, when philosophers class immoderate movements of the mind among vices, they mean those which break forth and manifest themselves in grosser forms. Depraved desires, in which the mind can quietly indulge, they regard as nothing (see *infra*, chap. 8 sect. 49).

25. As we have above animadverted on Plato's error, in ascribing all sins to ignorance, so we must repudiate the opinion of those who hold that all sins proceed from preconceived gravity and malice. We know too well from experience how often we fall, even when our intention is good. Our reason is exposed to so many forms of delusion, is liable to so many errors, stumbles on so many obstacles, is entangled by so many snares, that it is ever wandering from the right direction. Of how little value it is in the sight of God, in regard to all the parts of life, Paul shows, when he says, that we are not "sufficient of ourselves to think any thing as of ourselves," (2 Cor. 3:5). He is not speaking of the will or affection; he denies us the power of thinking aright how any thing can be duly performed. Is it, indeed, true, that all thought, intelligence, discernment, and industry, are so defective, that, in the sight of the Lord, we cannot think or aim at any thing that is right? To us, who can scarcely bear to part with acuteness of intellect (in our estimation a most precious endowment), it seems hard to admit this, whereas it is regarded as most just by the Holy Spirit, who "knoweth the thoughts of man, that they are vanity," (Ps. 94:11), and distinctly declares, that "every imagination of the thoughts of his heart was only evil continually," (Gen. 6:5; 8:21). If every thing which our mind conceives, meditates plans, and resolves, is always evil, how can it ever think of doing what is pleasing to God, to whom righteousness and holiness alone are acceptable? It is thus plain, that our mind, in what direction soever it turns, is miserably exposed to vanity. David was conscious of its weakness when he prayed, "Give me understanding, and I shall keep thy law," (Ps. 119:34). By desiring to obtain a new understanding, he intimates that his own was by no means sufficient. This he does not once only, but in one psalm repeats the same prayer almost ten times, the repetition intimating how strong the necessity which urged him to pray. What he thus asked for himself alone, Paul prays for the churches in general. "For this cause," says he, "we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding; that you might walk worthy of the Lord," etc. (Col. 1:9, 10).

¹ The French adds, "Or l'entendement humain a ete tel en cest endroit. Nous appercevons donques qu'il est du tout stupide;" now, the understanding has proved so in this matter. We see, therefore, that it is quite stupid.

Whenever he represents this as a blessing from God, we should remember that he at the same time testifies that it is not in the power of man. Accordingly, Augustine, in speaking of this inability of human reason to understand the things of God, says, that he deems the grace of illumination not less necessary to the mind than the light of the sun to the eye (August. de Peccat. Merit. et Remiss. lib. 2 cap. 5). And, not content with this, he modifies his expression, adding, that we open our eyes to behold the light, whereas the mental eye remains shut, until it is opened by the Lord. Nor does Scripture say that our minds are illuminated in a single day, so as afterwards to see of themselves. The passage, which I lately quoted from the Apostle Paul, refers to continual progress and increase. David, too, expresses this distinctly in these words: "With my whole heart have I sought thee: O let me not wander from thy commandments," (Ps. 119:10). Though he had been regenerated, and so had made no ordinary progress in true piety, he confesses that he stood in need of direction every moment, in order that he might not decline from the knowledge with which he had been endued. Hence, he elsewhere prays for a renewal of a right spirit, which he had lost by his sin,¹ (Ps. 51:12). For that which God gave at first, while temporarily withdrawn, it is equally his province to restore.

26. We must now examine the will, on which the question of freedom principally turns, the power of choice belonging to it rather than the intellect, as we have already seen (supra, sect. 4). And at the outset, to guard against its being thought that the doctrine taught by philosophers, and generally received—viz. that all things by natural instinct have a desire of good, is any proof of the rectitude of the human will,—let us observe, that the power of free will is not to be considered in any of those desires which proceed more from instinct than mental deliberation. Even the schoolmen admit (Thomas, Part 1, Quaest. 83, art. 3), that there is no act of free will, unless when reason looks at opposites. By this they mean, that the things desired must be such as may be made the object of choice, and that to pave the way for choice, deliberation must precede. And, undoubtedly, if you attend to what this natural desire of good in man is, you will find that it is common to him with the brutes. They, too, desire what is good; and when any semblance of good capable of moving the sense appears, they follow after it. Here, however, man does not, in accordance with the excellence of his immortal nature, rationally choose, and studiously pursue, what is truly for his good. He does not admit reason to his counsel, nor exert his intellect; but without reason, without counsel, follows the bent of his nature like the lower animals. The question of freedom, therefore, has nothing to do with the fact of man's being led by natural instinct to desire good. The question is, Does man, after determining by right reason what is good, choose what he thus knows, and pursue what he thus chooses? Lest any doubt should be entertained as to this, we must attend to the double misnomer. For this appetite is not properly a movement of the will, but natural inclination; and this good is not one of virtue or righteousness, but of condition—viz. that the individual may feel comfortable. In fine, how much soever man may desire to obtain what is good, he does not follow it. There is no man who would not be pleased with eternal blessedness; and yet, without the impulse of the Spirit, no man aspires to it. Since, then, the natural desire of happiness in man no more proves the freedom of the will, than the tendency in metals and stones to attain the perfection of their

nature, let us consider, in other respects, whether the will is so utterly vitiated and corrupted in every part as to produce nothing but evil, or whether it retains some portion uninjured, and productive of good desires.

27. Those who ascribe our willing effectually, to the primary grace of Gods (supra, sect. 6), seem conversely to insinuate that the soul has in itself a power of aspiring to good, though a power too feeble to rise to solid affection or active endeavour. There is no doubt that this opinion, adopted from Origin and certain of the ancient Fathers, has been generally embraced by the schoolmen, who are wont to apply to man in his natural state (in puris naturalibus, as they express it) the following description of the apostle:—"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." "To will is present with me; but how to perform that which is good I find not," (Rom. 7:15, 18). But, in this way, the whole scope of Paul's discourse is inverted. He is speaking of the Christian struggle (touched on more briefly in the Epistle to the Galatians), which believers constantly experience from the conflict between the flesh and the Spirit. But the Spirit is not from nature, but from regeneration. That the apostle is speaking of the regenerate is apparent from this, that after saying, "in me dwells no good thing," he immediately adds the explanation, "in my flesh." Accordingly, he declares, "It is no more I that do it, but sin that dwelleth in me." What is the meaning of the correction, "in me (that is, in my flesh?)" It is just as if he had spoken in this way, No good thing dwells in me, of myself, for in my flesh nothing good can be found. Hence follows the species of excuse, It is not I myself that do evil, but sin that dwelleth in me. This applies to none but the regenerate, who, with the leading powers of the soul, tend towards what is good. The whole is made plain by the conclusion, "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind," (Rom. 7:22, 23). Who has this struggle in himself, save those who, regenerated by the Spirit of God, bear about with them the remains of the flesh? Accordingly, Augustine, who had at one time thought that the discourse related to the natural man (August. ad Bonifac. lib. 1 c. 10), afterwards retracted his exposition as unsound and inconsistent. And, indeed if we admit that men, without grace, have any motions to good, however feeble, what answer shall we give to the apostles who declares that "we are incapable of thinking a good thought?" (2 Cor. 3:6). What answer shall we give to the Lord, who declares, by Moses, that "every imagination of man's heart is only evil continually?" (Gen. 8:21). Since the blunder has thus arisen from an erroneous view of a single passage, it seems unnecessary to dwell upon it. Let us rather give due weight to our Saviour's words, "Whosoever committeth sin is the servant of sin," (John 8:34). We are all sinners by nature, therefore we are held under the yoke of sin. But if the whole man is subject to the dominion of sin, surely the will, which is its principal seat, must be bound with the closest chains. And, indeed, if divine grace were preceded by any will of ours, Paul could not have said that "it is God which worketh in us both to will and to do" (Phil. 2:13). Away, then, with all the absurd trifling which many have indulged in with regard to preparation. Although believers sometimes ask to have their heart trained to the obedience of the divine law, as David does in several passages (Ps. 51:12), it is to be observed, that even this longing in prayer is from God. This is apparent from the language used. When he prays, "Create in me a clean heart," he certainly does not attribute the beginning of the creation to himself. Let us therefore rather adopt the sentiment of Augustine, "God will prevent you in all things, but

¹ Calvin, in his Commentary on the passage, says, "Lost in part or appearance, or deserved to lose."

do you sometimes prevent his anger. How? Confess that you have all these things from God, that all the good you have is from him, all the evil from yourself” (August. De Verbis Apost. Serm. 10). Shortly after he says “Of our own we have nothing but sin.”