

CHAPTER 9.

Christ, though known to the Jews under the Law, yet only manifested under the gospel.

There are three principal heads in this chapter.

1. Preparatory to a consideration of the knowledge of Christ, and the benefits procured by him; the 1st and 2nd sections are occupied with the dispensation of this knowledge, which, after the manifestation of Christ in the flesh, was more clearly revealed than under the Law.
2. A refutation of the profane dream of Servetus, that the promises are entirely abrogated, sec. 3. Likewise, a refutation of those who do not properly compare the Law with the Gospel, sec. 4.
3. A necessary and brief exposition of the ministry of John Baptist, which occupies an intermediate place between the law and the Gospel.

Sections.

1. The holy fathers under the Law saw the day of Christ, though obscurely. He is more fully revealed to us under the Gospel. A reason for this, confirmed by the testimony of Christ and his Apostles.
2. The term Gospel, used in its most extensive sense, comprehends the attestations of mercy which God gave to the fathers. Properly, however, it means the promulgation of grace exhibited in the God-man Jesus Christ.
3. The notion of Servetus, that the promises are entirely abolished, refuted. Why we must still trust to the promises of God. Another reason. Solution of a difficulty.
4. Refutation of those who do not properly compare the Law and the Gospel. Answer to certain questions here occurring. The Law and the Gospel briefly compared.
5. Third part of the chapter. Of the ministry of John the Baptist.

1. Since God was pleased (and not in vain) to testify in ancient times by means of expiations and sacrifices that he was a Father, and to set apart for himself a chosen people, he was doubtless known even then in the same character in which he is now fully revealed to us. Accordingly Malachi, having enjoined the Jews to attend to the Law of Moses (because after his death there was to be an interruption of the prophetic office), immediately after declares that the Sun of righteousness should arise (Mal. 4:2); thus intimating, that though the Law had the effect of keeping the pious in expectation of the coming Messiah, there was ground to hope for much greater light on his advent. For this reason, Peter, speaking of the ancient prophets, says, "Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven," (1 Pet. 1:12). Not that the prophetic doctrine was useless to the ancient people, or unavailing to the prophets themselves, but that they did not obtain

possession of the treasure which God has transmitted to us by their hands. The grace of which they testified is now set familiarly before our eyes. They had only a slight foretaste; to us is given a fuller fruition. Our Saviour, accordingly, while he declares that Moses testified of him, extols the superior measure of grace bestowed upon us (John 5:46). Addressing his disciples, he says, "Blessed are your eyes, for they see, and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them," (Mt. 13:16; Luke 10:23). It is no small commendation of the gospel revelation, that God has preferred us to holy men of old, so much distinguished for piety. There is nothing in this view inconsistent with another passage, in which our Saviour says, "Your father Abraham rejoiced to see my day, and he saw it and was glad," (John 8:56). For though the event being remote, his view of it was obscure, he had full assurance that it would one day be accomplished; and hence the joy which the holy patriarch experienced even to his death. Nor does John Baptist, when he says, "No man has seen God at any time; the only begotten Son, which is in the bosom of the Father, he has declared him," (John 1:18), exclude the pious who had previously died from a participation in the knowledge and light which are manifested in the person of Christ; but comparing their condition with ours, he intimates that the mysteries which they only beheld dimly under shadows are made clear to us; as is well explained by the author of the Epistle to the Hebrews, in these words, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, has in these last days spoken unto us by his Son," (Heb. 1:1, 2). Hence, although this only begotten Son, who is now to us the brightness of his Father's glory and the express image of his person, was formerly made known to the Jews, as we have elsewhere shown from Paul, that he was the Deliverer under the old dispensation; it is nevertheless true, as Paul himself elsewhere declares, that "God, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," (2 Cor. 4:6); because, when he appeared in this his image, he in a manner made himself visible, his previous appearance having been shadowy and obscure. More shameful and more detestable, therefore, is the ingratitude of those who walk blindfold in this meridian light. Accordingly, Paul says that "the god of this world has blinded their minds, lest the light of the glorious gospel of Christ should shine unto them," (2 Cor. 4:4).

2. By the Gospel, I understand the clear manifestation of the mystery of Christ. I confess, indeed, that inasmuch as the term Gospel is applied by Paul to the doctrine of faith (2 Tim. 4:10), it includes all the promises by which God reconciles men to himself, and which occur throughout the Law. For Paul there opposes faith to those terrors which vex and torment the conscience when salvation is sought by means of works. Hence it follows that Gospel, taken in a large sense, comprehends the evidences of mercy and paternal favour which God bestowed on the Patriarchs. Still, by way of excellence, it is applied to the promulgation of the grace manifested in Christ. This is not only founded on general use, but has the sanction of our Saviour and his Apostles. Hence it is described as one of his peculiar characteristics, that he preached the Gospel of the kingdom (Mt. 4:23; 9:35; Mark 1:14). Mark, in his preface to the Gospel, calls it "The beginning of the Gospel of Jesus Christ." There is no use of collecting passages to prove what is already perfectly known. Christ at his advent "brought life and

immortality to light through the Gospel," (2 Tim. 1:10). Paul does not mean by these words that the Fathers were plunged in the darkness of death before the Son of God became incarnate; but he claims for the Gospel the honourable distinction of being a new and extraordinary kind of embassy, by which God fulfilled what he had promised, these promises being realised in the person of the Son. For though believers have at all times experienced the truth of Paul's declaration, that "all the promises of God in him are yea and amen," inasmuch as these promises were sealed upon their hearts; yet because he has in his flesh completed all the parts of our salvation, this vivid manifestation of realities was justly entitled to this new and special distinction. Accordingly, Christ says, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." For though he seems to allude to the ladder which the Patriarch Jacob saw in vision, he commends the excellence of his advent in this, that it opened the gate of heaven, and gave us familiar access to it.

3. Here we must guard against the diabolical imagination of Servetus, who, from a wish, or at least the pretence of a wish, to extol the greatness of Christ, abolishes the promises entirely, as if they had come to an end at the same time with the Law. He pretends, that by the faith of the Gospel all the promises have been fulfilled; as if there was no distinction between us and Christ. I lately observed that Christ had not left any part of our salvation incomplete; but from this it is erroneously inferred, that we are now put in possession of all the blessings purchased by him; thereby implying, that Paul was incorrect in saying, "We are saved by hope," (Rom. 3:24). I admit, indeed, that by believing in Christ we pass from death unto life; but we must at the same time remember the words of John, that though we know we are "the sons of God," "it does not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is," (1 John 3:2). Therefore, although Christ offers us in the Gospel a present fulness of spiritual blessings, fruition remains in the keeping of hope,¹ until we are divested of corruptible flesh, and transformed into the glory of him who has gone before us. Meanwhile, in leaning on the promises, we obey the command of the Holy Spirit, whose authority ought to have weight enough with us to silence all the barking of that impure dog. We have it on the testimony of Paul, that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come," (1 Tim. 4:8); for which reason, he glories in being "an apostle of Jesus Christ, according to the promise of life which is in Christ Jesus" (2 Tim. 1:1). And he elsewhere reminds us, that we have the same promises which were given to the saints in ancient time (2 Cor. 7:1). In fine, he makes the sum of our felicity consist in being sealed with the Holy Spirit of promise. Indeed we have no enjoyment of Christ, unless by embracing him as clothed with his own promises. Hence it is that he indeed dwells in our hearts and yet we are as pilgrims in regard to him, because "we walk by faith, not by sight," (2 Cor. 5:6, 7). There is no inconsistency in the two things—viz. that in Christ we possess every thing pertaining to the perfection of the heavenly life, and yet that faith is only a vision "of things not seen," (Heb. 11:1). Only there is this difference to be observed in the nature or quality of the promises, that the Gospel points with the finger to what the Law shadowed under types.

4. Hence, also, we see the error of those who, in comparing the Law with the Gospel, represent it merely as a comparison between the merit of works, and the gratuitous imputation of righteousness. The contrast thus made is by no means to be rejected, because, by the term Law, Paul frequently understands that rule of holy living in which God exacts what is his due, giving no hope of life unless we obey in every respect; and, on the other hand, denouncing a curse for the slightest failure. This Paul does when showing that we are freely accepted of God, and accounted righteous by being pardoned, because that obedience of the Law to which the reward is promised is nowhere to be found. Hence he appropriately represents the righteousness of the Law and the Gospel as opposed to each other. But the Gospel has not succeeded the whole Law in such a sense as to introduce a different method of salvation. It rather confirms the Law, and proves that every thing which it promised is fulfilled. What was shadow, it has made substance. When Christ says that the Law and the Prophets were until John, he does not consign the fathers to the curse, which, as the slaves of the Law, they could not escape. He intimates that they were only imbued with the rudiments, and remained far beneath the height of the Gospel doctrine. Accordingly Paul, after calling the Gospel "the power of God unto salvation to every one that believeth," shortly after adds, that it was "witnessed by the Law and the Prophets," (Rom. 1:16; 3:21). And in the end of the same Epistle, though he describes "the preaching of Jesus Christ" as "the revelation of the mystery which was kept secret since the world began," he modifies the expression by adding, that it is "now made manifest" "by the scriptures of the prophets," (Rom. 16:25, 26). Hence we infer, that when the whole Law is spoken of, the Gospel differs from it only in respect of clearness of manifestation. Still, on account of the inestimable riches of grace set before us in Christ, there is good reason for saying, that by his advent the kingdom of heaven was erected on the earth (Mt. 12:28).

5. John stands between the Law and the Gospel, holding an intermediate office allied to both. For though he gave a summary of the Gospel when he pronounced Christ to be "the Lamb of God who taketh away the sin of the world," yet, inasmuch as he did not unfold the incomparable power and glory which shone forth in his resurrection, Christ says that he was not equal to the Apostles. For this is the meaning of the words: "Among them that are born of woman, there has not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he," (Mt. 11:28). He is not there commending the persons of men, but after preferring John to all the Prophets, he gives the first place to the preaching of the Gospel, which is elsewhere designated by the kingdom of heaven. When John himself, in answer to the Jews, says that he is only "a voice," (John 1:23), as if he were inferior to the Prophets it is not in pretended humility but he means to teach that the proper embassy was not entrusted to him, that he only performed the office of a messenger, as had been foretold by Malachi, "Behold, I will send you Elijah the prophets before the coming of the great and dreadful day of the Lord," (Mal. 4:5). And, indeed, during the whole course of his ministry, he did nothing more than prepare disciples for Christ. He even proves from Isaiah that this was the office to which he was divinely appointed. In this sense, he is said by Christ to have been "a burning and a shining light," (John 5:35), because full day had not yet appeared. And yet this does not prevent us from classing him among the preachers of the gospel, since he used the same baptism which was afterwards

¹ "Sub custodia spei."—French, "sous la garde, et comme sous le cachet d'espoir;" under the guard, and as it were, under the seal of hope.

committed to the Apostles. Still, however, he only began that which had freer course under the Apostles, after Christ was taken up into the heavenly glory.

CHAPTER 10.

The resemblance between the Old Testament and the New.¹

This chapter consists of four parts.

1. The sum, utility, and necessity of this discussion, sec. 1.
 2. A proof that, generally speaking, the old and new dispensations are in reality one, although differently administered. Three points in which the two dispensations entirely agree, sec. 2-4.
 3. The Old Testament, as well as the New, had regard to the hope of immortality and a future life, whence two other resemblances or points of agreement follow—viz. that both were established by the free mercy of God, and confirmed by the intercession of Christ. This proved by many arguments, passages of Scripture, and examples, see. 5-23.
 4. Conclusion of the whole chapter, where, for fuller confirmation, certain passages of Scripture are produced. Refutation of the cavils of the Sadducees and other Jews.
- Sections.**
1. Introduction, showing the necessity of proving the similarity of both dispensations in opposition to Servetus and the Anabaptists.
 2. This similarity in general. Both covenants truly one, though differently administered. Three things in which they entirely agree.
 3. First general similarity, or agreement—viz. that the Old Testament, equally with the New, extended its promises beyond the present life, and held out a sure hope of immortality. Reason for this resemblance. Objection answered.
 4. The other two points of resemblance—viz. that both covenants were established in the mercy of God, and confirmed by the mediation of Christ.
 5. The first of these points of resemblance being the foundation of the other two, a lengthened proof is given of it. The first argument taken from a passage, in which Paul, showing that the sacraments of both dispensations had the same meaning, proves that the condition of the ancient church was similar to ours.
 6. An objection from John 6:49—viz. that the Israelites ate manna in the wilderness, and are dead, whereas Christians eat the flesh of Christ, and die not. Answer reconciling this passage of the Evangelist with that of the Apostle.
 7. Another proof from the Law and the Prophets—viz. the power of the divine word in quickening souls before Christ was manifested. Hence the believing Jews were raised to the hope of eternal life.
 8. Third proof from the form of the covenant, which shows that it was in reality one both before and after the manifestation of Christ in the flesh.
 9. Confirmation of the former proof from the clear terms in which the form is expressed. Another confirmation derived from the former and from the nature of God.
 10. Fourth proof from examples. Adam, Abel, and Noah, when tried with various temptations, neglecting the present, aspired with living faith and invincible hope to a better life. They, therefore, had the same aim as believers under the Gospel.
 11. Continuation of the fourth proof from the example of Abraham, whose call and whole course of life shows that he ardently aspired to eternal felicity. Objection disposed of.
 12. Continuation of the fourth proof from the examples of Isaac and Jacob.
 13. Conclusion of the fourth proof. Adam, Abel, Noah, Abraham, Isaac, Jacob, and others under the Law, looked for the fulfilment of the divine promises not on the earth, but in heaven. Hence they termed this life an earthly pilgrimage, and desired to be buried in the land of Canaan, which was a figure of eternal happiness.
 14. A fifth proof from Jacob's earnestness to obtain the birth-right. This shows a prevailing desire of future life. This perceived in some degree by Balaam.
 15. A sixth proof from David, who expects such great things from the Lord, and yet declares the present life to be mere vanity.
 16. A seventh proof also from David. His descriptions of the happiness of believers could only be realised in a future state.
 17. An eighth proof from the common feeling and confession of all the pious who sought by faith and hope to obtain in heaven what they did not see in the present shadowy life.
 18. A continuation and confirmation of the former proof from the exultation of the righteous, even amid the destruction of the world.
 19. A ninth proof from Job, who spoke most distinctly of this hope. Two objections disposed of.
 20. A tenth proof from the later Prophets, who taught that the happiness of the righteous was placed beyond the limits of the present life.
 21. This clearly established by Ezekiel's vision of the dry bones, and a passage in Isaiah.
 22. Last proof from certain passages in the Prophets, which clearly show the future immortality of the righteous in the kingdom of heaven.
 23. Conclusion of the whole discussion concerning the similarity of both dispensations. For fuller confirmation, four passages of Scripture produced. Refutation of the error of the Sadducees and other Jews, who denied eternal salvation and the sure hope of the Church.

¹ As to the agreement of both dispensations, see August. *Lib. de Moribus Eccles. Lat.*, especially cap. 28.

as it is of no small importance to establish this point, I will here add it by way of appendix, and show, since the Fathers were partakers with us in the same inheritance, and hoped for a common salvation through the grace of the same Mediator, how far their condition in this respect was different from our own. For although the passages which we have collected from the Law and the Prophets for the purpose of proof, make it plain that there never was any other rule of piety and religion among the people of God; yet as many things are written on the subject of the difference between the Old and New Testaments in a manner which may perplex ordinary readers, it will be proper here to devote a special place to the better and more exact discussion of this subject. This discussion, which would have been most useful at any rate, has been rendered necessary by that monstrous miscreant, Servetus, and some madmen of the sect of the Anabaptists, who think of the people of Israel just as they would do of some herd of swine, absurdly imagining that the Lord gorged them with temporal blessings here, and gave them no hope of a blessed immortality.¹ Let us guard pious minds against this pestilential error, while we at the same time remove all the difficulties which are wont to start up when mention is made of the difference between the Old and the New Testaments. By the way also, let us consider what resemblance and what difference there is between the covenant which the Lord made with the Israelites before the advent of Christ, and that which he has made with us now that Christ is manifested.

2. It is possible, indeed, to explain both in one word. The covenant made with all the fathers is so far from differing from ours in reality and substance, that it is altogether one and the same: still the administration differs. But because this brief summary is insufficient to give any one a full understanding of the subject, our explanation to be useful must extend to greater length. It were superfluous, however, in showing the similarity, or rather identity, of the two dispensations, again to treat of the particulars which have already been discussed, as it were unseasonable to introduce those which are still to be considered elsewhere. What we propose to insist upon here may be reduced to three heads:—First, That temporal opulence and felicity was not the goal to which the Jews were invited to aspire, but that they were admitted to the hope of immortality, and that assurance of this adoption was given by immediate communications, by the Law and by the Prophets. Secondly, That the covenant by which they were reconciled to the Lord was founded on no merits of their own, but solely on the mercy of God, who called them; and, thirdly, That they both had and knew Christ the Mediator, by whom they were united to God, and made capable of receiving his promises. The second of these, as it is not yet perhaps sufficiently understood, will be fully considered in its own place (Book 3 chap. 15-18). For we will prove by many clear passages in the Prophets, that all which the Lord has ever given or promised to his people is of mere goodness and indulgence. The third also has, in various places, been not obscurely demonstrated. Even the first has not been left unnoticed.

3. As the first is most pertinent to the present subject, and is most controverted, we shall enter more fully into the considera-

tion of it, taking care, at the same time, where any of the others requires explanations to supply it by the way, or afterwards add it in its proper place. The Apostle, indeed, removes all doubt when he says that the Gospel which God gave concerning his Son, Jesus Christ, “he had promised aforetime by his prophets in the holy Scriptures,” (Rom. 1:2). And again, that “the righteousness of God without the law is manifested, being witnessed by the law and the prophets,” (Rom. 3:21). For the Gospel does not confine the hearts of men to the enjoyment of the present life, but raises them to the hope of immortality; does not fix them down to earthly delights, but announcing that there is a treasure laid up in heaven, carries the heart thither also. For in another place he thus explains, “After that ye believed [the Gospel,] ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance unto the redemption of the purchased possession,” (Eph. 1:13, 14). Again, “Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel,” (Col. 1:4). Again, “Whereunto he called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ,” (2 Thess. 2:14). Whence also it is called the word of salvation and the power of God, with salvation to every one that believes, and the kingdom of heaven.² But if the doctrine of the Gospel is spiritual, and gives access to the possession of incorruptible life, let us not suppose that those to whom it was promised and declared altogether neglected the care of the soul, and lived stupidly like cattle in the enjoyment of bodily pleasures. Let no one here quibble and say, that the promises concerning the Gospel, which are contained in the Law and the Prophets, were designed for a new people.³ For Paul, shortly after making that statement concerning the Gospel promised in the Law, adds, that “whatsoever things the law saith, it saith to those who are under the law.” I admit, indeed, he is there treating of a different subject, but when he said that every thing contained in the Law was directed to the Jews, he was not so oblivious as not to remember what he had said a few verses before of the Gospel promised in the Law. Most clearly, therefore, does the Apostle demonstrate that the Old Testament had special reference to the future life, when he says that the promises of the Gospel were comprehended under it.

4. In the same way we infer that the Old Testament was both established by the free mercy of God and confirmed by the intercession of Christ. For the preaching of the Gospel declares nothing more than that sinners, without any merit of their own, are justified by the paternal indulgence of God. It is wholly summed up in Christ. Who, then, will presume to represent the Jews as destitute of Christ, when we know that they were parties to the Gospel covenant, which has its only foundation in Christ? Who will presume to make them aliens to the benefit of gratuitous salvation, when we know that they were instructed in the doctrine of justification by faith? And not to dwell on a point which is clear, we have the remarkable saying of our Lord, “Your father Abraham rejoiced to see my day, and he saw it and was glad,” (John 8:56). What Christ here declares of Abraham, an apostle shows to be applicable to all believers, when he says that Jesus Christ is the “same yesterday, to-day, and for ever,” (Heb. 13:8). For he is not there speaking merely of the eternal divinity of Christ, but of his power, of which believers

1 The French is, “Veu qu'ils pensent qu notre Seigneur l'ait voulu seulement engraisser enterre comme en une auge, sans seperance aucune de l'immortalite celeste;”—seeing they think that our Lord only wished to fatten them on the earth as in a sty, without any hope of heavenly immortality.

2 Acts 13:26; Rom. 1:16; 1 Cor. 1:18; Mt. 3:2, 4, 17, etc., especially 13.

3 “Novo populo.” French, “au peuple du Nouveau Testament”—the people of the New Dispensation;

had always full proof. Hence both the blessed Virgin¹ and Zachariah, in their hymns, say that the salvation revealed in Christ was a fulfilment of the mercy promised “to our fathers, to Abraham, and to his seed for ever,” (Luke 1:55, 72). If, by manifesting Christ, the Lord fulfilled his ancient oath, it cannot be denied that the subject of that oath² must ever have been Christ and eternal life.

5. Nay, the Apostle makes the Israelites our equals, not only in the grace of the covenant, but also in the signification of the Sacraments. For employing the example of those punishments, which the Scripture states to have been of old inflicted on the Jews, in order to deter the Corinthians from falling into similar wickedness, he begins with premising that they have no ground to claim for themselves any privilege which can exempt them from the divine vengeance which overtook the Jews, since the Lord not only visited them with the same mercies, but also distinguished his grace among them by the same symbols: as if he had said, If you think you are out of danger, because the Baptism which you received, and the Supper of which you daily partake, have excellent promises, and if, in the meantime, despising the goodness of God, you indulge in licentiousness, know that the Jews, on whom the Lord inflicted his severest judgments, possessed similar symbols. They were baptised in passing through the sea, and in the cloud which protected them from the burning heat of the sun. It is said, that this passage was a carnal baptism, corresponding in some degree to our spiritual baptism. But if so, there would be a want of conclusiveness in the argument of the Apostle, whose object is to prevent Christians from imagining that they excelled the Jews in the matter of baptism. Besides, the cavil cannot apply to what immediately follows—viz. that they did “all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ,” (1 Cor. 10:3, 4).

6. To take off the force of this passage of Paul, an objection is founded on the words of our Saviour, “Your fathers did eat manna in the wilderness, and are dead.” “If any man eat of this bread, he shall live for ever,” (John 6:49, 51). There is no difficulty in reconciling the two passages. The Lord, as he was addressing hearers who only desired to be filled with earthly food, while they cared not for the true food of the soul, in some degree adapts his speech to their capacity, and, in particular, to meet their carnal view, draws a comparison between manna and his own body. They called upon him to prove his authority by performing some miracle, such as Moses performed in the wilderness when he obtained manna from heaven. In this manna they saw nothing but a relief of the bodily hunger from which the people were then suffering; they did not penetrate to the sublimer mystery to which Paul refers. Christ, therefore, to demonstrate that the blessing which they ought to expect from him was more excellent than the lauded one which Moses had bestowed upon their fathers, draws this comparison: If, in your opinion, it was a great and memorable miracle when the Lord, by Moses, supplied his people with heavenly food that they might be supported for a season, and not perish in the wilderness from famine; from this infer how much more excellent is the food which bestows immortality. We see why our Lord omitted to mention what was of principal virtue in the manna, and mentioned only its meanest use. Since the Jews had, as it were by way of upbraiding,

cast up Moses to him as one who had relieved the necessity of the people by means of manna, he answers, that he was the minister of a much larger grace, one compared with which the bodily nourishment of the people, on which they set so high a value, ought to be held worthless. Paul, again, knowing that the Lords when he rained manna from heaven, had not merely supplied their bodies with food, but had also dispensed it as containing a spiritual mystery to typify the spiritual quickening which is obtained in Christ, does not overlook that quality which was most deserving of consideration. Wherefore it is surely and clearly proved, that the same promises of celestial and eternal life, which the Lord now gives to us, were not only communicated to the Jews, but also sealed by truly spiritual sacraments. This subject is copiously discussed by Augustine in his work against Faustus the Manichee.

7. But if my readers would rather have passages quoted from the Law and the Prophets, from which they may see, as we have already done from Christ and the Apostles, that the spiritual covenant was common also to the Fathers, I will yield to the wish, and the more willingly, because opponents will thus be more surely convinced, that henceforth there will be no room for evasion. And I will begin with a proof which, though I know it will seem futile and almost ridiculous to supercilious Anabaptists, will have very great weight with the docile and sober-minded. I take it for granted that the word of God has such an inherent efficacy, that it quickens the souls of all whom he is pleased to favour with the communication of it. Peter’s statement has ever been true, that it is an incorruptible seed, “which liveth and abideth for ever,” (1 Peter 1:23), as he infers from the words of Isaiah (Is. 40:6). Now when God, in ancient times, bound the Jews to him by this sacred bond, there cannot be a doubt that he separated them unto the hope of eternal life. When I say that they embraced the word which brought them nearer to God, I refer not to that general method of communication which is diffused through heaven and earth, and all the creatures of the world, and which, though it quickens all things, each according to its nature, rescues none from the bondage of corruption. I refer to that special mode of communication by which the minds of the pious are both enlightened in the knowledge of God, and, in a manner, linked to him. Adam, Abel, Noah, Abraham, and the other patriarchs, having been united to God by this illumination of the word, I say there cannot be the least doubt that entrance was given them into the immortal kingdom of God. They had that solid participation in God which cannot exist without the blessing of everlasting life.

8. If the point still seems somewhat involved, let us pass to the form of the covenant, which will not only satisfy calm thinkers, but sufficiently establish the ignorance of gainsayers. The covenant which God always made with his servants was this, “I will walk among you, and will be your God, and ye shall be my people,” (Lev. 26:12). These words, even as the prophets are wont to expound them, comprehend life and salvation, and the whole sum of blessedness. For David repeatedly declares, and with good reason, “Happy is that people whose God is the Lord.” “Blessed is the nation whose God is the Lord; and the people whom he has chosen for his own inheritance,” (Psalm 144:15; 33:12); and this not merely in respect of earthly happiness, but because he rescues from death, constantly preserves, and, with eternal mercy, visits those whom he has adopted for his people. As is said in other prophets, “Art not thou from everlasting, O Lord my God, mine Holy One? we

1 “Beata Virgo.” French, “la Vierge Marie;”—the Virgin Mary.

2 “Ejus finis.” French, “la fin du Vieil Testament;”—the end of the Old Testament.

shall not die.” “The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us” “Happy art thou, O Israel: who is like unto thee, O people saved by the Lord?” (Hab. 1:12; Isaiah 33:22; Deut. 33:29). But not to labour superfluously, the prophets are constantly reminding us that no good thing and, consequently, no assurance of salvation, is wanting, provided the Lord is our God. And justly. For if his face, the moment it hath shone upon us, is a perfect pledge of salvation, how can he manifest himself to any one as his God, without opening to him the treasures of salvation? The terms on which God makes himself ours is to dwell in the midst of us, as he declared by Moses (Lev. 26:11). But such presence cannot be enjoyed without life being, at the same time, possessed along with it. And though nothing more had been expressed, they had a sufficiently clear promise of spiritual life in these words, “I am your God,” (Exod. 6:7). For he declared that he would be a God not to their bodies only, but specially to their souls. Souls, however, if not united to God by righteousness, remain estranged from him in death. On the other hand, that union, wherever it exists, will bring perpetual salvation with it.

9. To this we may add, that he not only declared he was, but also promised that he would be, their God. By this their hope was extended beyond present good, and stretched forward into eternity. Moreover, that this observance of the future had the effect, appears from the many passages in which the faithful console themselves not only in their present evils, but also for the future, by calling to mind that God was never to desert them. Moreover, in regard to the second part of the promise—viz. the blessing of God, its extending beyond the limits of the present life was still more clearly confirmed by the words, I will be the God of your seed after you (Gen. 17:7). If he was to manifest his favour to the dead by doing good to their posterity, much less would he deny his favour to themselves. God is not like men, who transfer their love to the children of their friends, because the opportunity of bestowing kind offices as they wished upon themselves is interrupted by death. But God, whose kindness is not impeded by death, does not deprive the dead of the benefit of his mercy, which, on their account, he continues to a thousand generations. God, therefore, was pleased to give a striking proof of the abundance and greatness of his goodness which they were to enjoy after death, when he described it as overflowing to all their posterity (Exod. 20:6). The truth of this promise was sealed, and in a manner completed, when, long after the death of Abraham, Isaac, and Jacob, he called himself their God (Exod. 20:6). And why? Was not the name absurd if they had perished? It would have been just the same as if he had said, I am the God of men who exist not. Accordingly, the Evangelists relate that, by this very argument, our Saviour refuted the Sadducees (Mt. 22:23; Luke 20:32), who were, therefore, unable to deny that the resurrection of the dead was attested by Moses, inasmuch as he had taught them that all the saints are in his hand (Deut. 33:3). Whence it is easy to infer that death is not the extinction of those who are taken under the tutelage, guardianship, and protection of him who is the disposer of life and death.

10. Let us now see (and on this the controversy principally turns) whether or not believers themselves were so instructed by the Lord, as to feel that they had elsewhere a better life, and to aspire to it while disregarding the present. First, the mode of life which heaven had imposed upon them made it a constant exercise, by which they were reminded, that if in this world only they had

hope, they were of all men the most miserable. Adam, most unhappy even in the mere remembrance of his lost felicity, with difficulty supplies his wants by anxious labours; and that the divine curse might not be restricted to bodily labour, his only remaining solace becomes a source of the deepest grief: Of two sons, the one is torn from him by the parricidal hand of his brother; while the other, who survives, causes detestation and horror by his very look. Abel, cruelly murdered in the very flower of his days, is an example of the calamity which had come upon man. While the whole world are securely living in luxury, Noah, with much fatigue, spends a great part of his life in building an ark. He escapes death, but by greater troubles than a hundred deaths could have given. Besides his ten months’ residence in the ark, as in a kind of sepulchre, nothing could have been more unpleasant than to have remained so long pent up among the filth of beasts. After escaping these difficulties he falls into a new cause of sorrow. He sees himself mocked by his own son, and is forced, with his own mouth, to curse one whom, by the great kindness of God, he had received safe from the deluge.

11. Abraham alone ought to be to us equal to tens of thousands if we consider his faith, which is set before us as the best model of believing, to whose race also we must be held to belong in order that we may be the children of God.¹ What could be more absurd than that Abraham should be the father of all the faithful, and not even occupy the meanest corner among them? He cannot be denied a place in the list; nay, he cannot be denied one of the most honourable places in it, without the destruction of the whole Church. Now, as regards his experience in life, the moment he is called by the command of God, he is torn away from friends, parents, and country, objects in which the chief happiness of life is deemed to consist, as if it had been the fixed purpose of the Lord to deprive him of all the sources of enjoyment. No sooner does he enter the land in which he was ordered to dwell, than he is driven from it by famine. In the country to which he retires to obtain relief, he is obliged, for his personal safety, to expose his wife to prostitution. This must have been more bitter than many deaths. After returning to the land of his habitation, he is again expelled by famine. What is the happiness of inhabiting a land where you must so often suffer from hunger, nay, perish from famine, unless you flee from it? Then, again, with Abimelech, he is reduced to the same necessity of saving his head by the loss of his wife (Gen. 12:12). While he wanders up and down uncertain for many years, he is compelled, by the constant quarrelling of servants to part with his nephew, who was to him as a son. This departure must doubtless have cost him a pang something like the cutting off of a limb. Shortly after, he learns that his nephew is carried off captive by the enemy. Wherever he goes, he meets with savage-hearted neighbours, who will not even allow him to drink of the wells which he has dug with great labour. For he would not have purchased the use from the king of Gerar if he had not been previously prohibited. After he had reached the verge of life, he sees himself childless (the bitterest and most unpleasant feeling to old age), until, beyond expectation, Ishmael is born; and yet he pays dearly for his birth in the reproaches of Sarah, as if he was the cause of domestic disturbance by encouraging the contumacy of a female slave. At length Isaac is born, but in return, the first-born Ishmael is displaced, and almost hostilely driven forth and abandoned. Isaac remains alone, and the good man, now worn out with age, has his heart upon him, when shortly after he is ordered to offer him up in sacrifice. What can the human mind conceive more dreadful than for the father to be

¹ Calv. in Genes. cap. 12:11—15.

the murderer of his son? Had he been carried off by disease, who would not have thought the old man much to be pitied in having a son given to him in mockery, and in having his grief for being childless doubled to him? Had he been slain by some stranger, this would, indeed, have been much worse than natural death. But all these calamities are little compared with the murder of him by his father's hand. Thus, in fine, during the whole course of his life, he was harassed and tossed in such a way, that any one desirous to give a picture of a calamitous life could not find one more appropriate. Let it not be said that he was not so very distressed, because he at length escaped from all these tempests. He is not said to lead a happy life who, after infinite difficulties during a long period, at last laboriously works out his escape, but he who calmly enjoys present blessings without any alloy of suffering.

12. Isaac is less afflicted, but he enjoys very few of the sweets of life. He also meets with those vexations which do not permit a man to be happy on the earth. Famine drives him from the land of Canaan; his wife is torn from his bosom; his neighbours are ever and anon annoying and vexing him in all kinds of ways, so that he is even obliged to fight for water. At home, he suffers great annoyance from his daughters-in-law; he is stung by the dissension of his sons, and has no other cure for this great evil than to send the son whom he had blessed into exile (Gen. 26:27); Jacob, again, is nothing but a striking example of the greatest wretchedness. His boyhood is passed most uncomfortably at home amidst the threats and alarms of his elder brother, and to these he is at length forced to give way (Gen. 27:28); A fugitive from his parents and his native soil, in addition to the hardships of exile, the treatment he receives from his uncle Laban is in no respect milder and more humane (Gen. 29). As if it had been little to spend seven years of hard and rigorous servitude, he is cheated in the matter of a wife. For the sake of another wife, he must undergo a new servitude, during which, as he himself complains, the heat of the sun scorches him by day, while in frost and cold he spends the sleepless night (Gen. 31:40, 41). For twenty years he spends this bitter life, and daily suffers new injuries from his father-in-law. Nor is he quiet at home, which he sees disturbed and almost broken up by the hatreds, quarrels, and jealousies of his wives. When he is ordered to return to his native land, he is obliged to take his departure in a manner resembling an ignominious flight. Even then he is unable to escape the injustice of his father-in-law, but in the midst of his journey is assailed by him with contumely and reproach (Gen. 31:20.¹) By and bye a much greater difficulty befalls him (Gen. 32, 33). For as he approaches his brother, he has as many forms of death in prospect as a cruel foe could invent. Hence, while waiting for his arrival, he is distracted and excruciated by direful terrors; and when he comes into his sight, he falls at his feet like one half dead, until he perceives him to be more placable than he had ventured to hope. Moreover, when he first enters the land, he is bereaved of Rachel his only beloved wife. Afterwards he hears that the son whom she had borne him, and whom he loved more than all his other children, is devoured by a wild beast (Gen. 37:33). How deep the sorrow caused by his death

he himself evinces, when, after long tears, he obstinately refuses to be comforted, declaring that he will go down to the grave to his son mourning. In the meantime, what vexation, anxiety, and grief, must he have received from the carrying off and dishonour of his daughter, and the cruel revenge of his sons, which not only brought him into bad odour with all the inhabitants of the country, but exposed him to the greatest danger of extermination? (Gen. 34) Then follows the horrid wickedness of Reuben his first-born, wickedness than which none could be committed more grievous (Gen. 36:22). The dishonour of a wife being one of the greatest of calamities, what must be said when the atrocity is perpetrated by a son? Some time after, the family is again polluted with incest (Gen. 38:18). All these disgraces might have crushed a mind otherwise the most firm and unbroken by misfortune. Towards the end of his life, when he seeks relief for himself and his family from famine, he is struck by the announcement of a new misfortune, that one of his sons is detained in prison, and that to recover him he must entrust to others his dearly beloved Benjamin (Gen. 42, 43). Who can think that in such a series of misfortunes, one moment was given him in which he could breathe secure? Accordingly, his own best witness, he declares to Pharaoh, "Few and evil have the days of the years of my life been," (Gen. 47:9). In declaring that he had spent his life in constant wretchedness, he denies that he had experienced the prosperity which had been promised him by the Lord. Jacob, therefore, either formed a malignant and ungrateful estimate of the Lord's favour, or he truly declared that he had lived miserable on the earth. If so, it follows that his hope could not have been fixed on earthly objects.

13. If these holy Patriarchs expected a happy life from the hand of God (and it is indubitable that they did), they viewed and contemplated a different happiness from that of a terrestrial life. This is admirably shown by an Apostle, "By faith he [Abraham] sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which has foundations, whose builder and maker is God." "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he has prepared for them a city;" (Heb. 11:9, 10, 13-16). They had been duller than blocks in so pertinaciously pursuing promises, no hope of which appeared upon the earth, if they had not expected their completion elsewhere. The thing which the Apostle specially urges, and not without reason, is, that they called this world a pilgrimage, as Moses also relates (Gen. 47:9). If they were pilgrims and strangers in the land of Canaan, where is the promise of the Lord which appointed them heirs of it? It is clear, therefore, that the promise of possession which they had received looked farther. Hence, they did not acquire a foot breadth in the land of Canaan, except for sepulture; thus testifying that they hoped not to receive the benefit of the promise till after death. And this is the reason why Jacob set so much value on being buried there, that he took Joseph bound by oath to see it done; and why Joseph wished that his bones should some ages later, long after they had mouldered into dust, be carried thither (Gen. 47:29, 30; 50:25).

¹ The French is, "Et encore ne peut il pas ainsi eviter l'iniquite de son beau pere, qu'il ne soit de lui persecute, et atteint au milieu du chemin; et pourceque Dieu ne permettoit point qu'il lui advint pis, il est vexe de beaucoup d'opprobres et contumelies, par eclui du quel il avoit bonne matiere de se plaindre."—Even thus he cannot escape the injustice of his father-in-law, but is persecuted by him, and attacked in the midst of his journey; and because God did not allow worse to happen, he is assailed with much contumely and reproach by one of whom he had good cause to complain.

14. In short, it is manifest, that in the whole course of their lives, they had an eye to future blessedness. Why should Jacob have aspired so earnestly to primogeniture, and intrigued for it at so much risk, if it was to bring him only exile and destitution, and no good at all, unless he looked to some higher blessing? And that this was his feeling, he declared in one of the last sentences he uttered, "I have waited for thy salvation, O God," (Gen. 49:18). What salvation could he have waited for, when he felt himself breathing his last, if he did not see in death the beginning of a new life? And why talk of saints and the children of God, when even one, who otherwise strove to resist the truth, was not devoid of some similar impression? For what did Balaam mean when he said, "Let me die the death of the righteous, and let my last end be like his," (Num. 23:10), unless he felt convinced of what David afterward declares, "Precious in the sight of the Lord is the death of his saints?" (Ps. 116:15; 34:12). If death were the goal and ultimate limit, no distinction could be observed between the righteous and the wicked. The true distinction is the different lot which awaits them after death.

15. We have not yet come farther down than the books of Moses, whose only office, according to our opponents, was to induce the people to worship God, by setting before them the fertility of the land, and its general abundance; and yet to every one who does not voluntarily shun the light, there is clear evidence of a spiritual covenant. But if we come down to the Prophets, the kingdom of Christ and eternal life are there exhibited in the fullest splendour. First, David, as earlier in time, in accordance with the order of the Divine procedure, spoke of heavenly mysteries more obscurely than they, and yet with what clearness and certainty does he point to it in all he says. The value he put upon his earthly habitation is attested by these words, "I am a stranger with thee, and a sojourner, as all my fathers were. Verily every man at his best estate is altogether vanity. Surely every man walketh in a vain show. And now, Lord, what wait I for? my hope is in thee," (Ps. 39:12, 5, 6, 7). He who confesses that there is nothing solid or stable on the earth, and yet firmly retains his hope in God, undoubtedly contemplates a happiness reserved for him elsewhere. To this contemplation he is wont to invite believers whenever he would have them to be truly comforted. For, in another passages after speaking of human life as a fleeting and evanescent show, he adds, "The mercy of the Lord is from everlasting to everlasting upon them that fear him," (Ps. 103:17). To this there is a corresponding passage in another psalm, "Of old thou hast laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee," (Ps. 102:25-28). If, notwithstanding of the destruction of the heavens and the earth, the godly cease not to be established before God, it follows, that their salvation is connected with his eternity. But this hope could have no existence, if it did not lean upon the promise as expounded by Isaiah, "The heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be for ever, and my righteousness shall not be abolished," (Isa. 51:6). Perpetuity is here attributed to righteousness and salvation, not as they reside in God, but as they are experienced by men.

16. Nor can those things which are everywhere said as to the prosperous success of believers be understood in any other sense than as referring to the manifestation of celestial glory. Of this nature are the following passages: "He preserveth the souls of his saints; he delivereth them out of the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart." "His righteousness endureth for ever; his horn shall be exalted with honour—the desire of the wicked shall perish." "Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence." "The righteous shall be in everlasting remembrance." "The Lord redeemeth the soul of his servants."¹ But the Lord often leaves his servants, not only to be annoyed by the violence of the wicked, but to be lacerated and destroyed; allows the good to languish in obscurity and squalid poverty, while the ungodly shine forth, as it were, among the stars; and even by withdrawing the light of his countenance does not leave them lasting joy. Wherefore, David by no means disguises the fact, that if believers fix their eyes on the present condition of the world, they will be grievously tempted to believe that with God integrity has neither favour nor reward; so much does impiety prosper and flourish, while the godly are oppressed with ignominy, poverty, contempt, and every kind of cross. The Psalmist says, "But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious of the foolish, when I saw the prosperity of the wicked." At length, after a statement of the case, he concludes, "When I thought to know this, it was too painful for me: until I went into the sanctuary of God; then understood I their end," (Ps. 73:2, 3, 16, 17).

17. Therefore, even from this confession of David, let us learn that the holy fathers under the Old Testament were not ignorant that in this world God seldom or never gives his servants the fulfilment of what is promised them, and therefore has directed their minds to his sanctuary, where the blessings not exhibited in the present shadowy life are treasured up for them. This sanctuary was the final judgment of God, which, as they could not at all discern it by the eye, they were contented to apprehend by faith. Inspired with this confidence, they doubted not that whatever might happen in the world, a time would at length arrive when the divine promises would be fulfilled. This is attested by such expressions as these: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness," (Psalm 17:15). "I am like a green olive tree in the house of God," (Psalm 52:8). Again, "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing," (Psalm 92:12-14). He had exclaimed a little before "O Lord, how great are thy works! and thy thoughts are very deep." "When the wicked spring as the grass, and when all the workers of iniquity do flourish: it is that they shall be destroyed for ever." Where was this splendour and beauty of the righteous, unless when the appearance of this world was changed by the manifestation of the heavenly kingdom? Lifting their eyes to the eternal world, they despised the momentary hardships and calamities of the present life, and confidently broke out into these exclamations: "He shall never suffer the righteous to be moved. But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days," (Psalm 55:22, 23). Where in this world is there a pit of eternal destruction to swallow up the wicked, of whose happiness it is

¹ Ps. 97:10, 11; 112:9, 10; 140:13; 112:6; 34:22.

elsewhere said, "They spend their days in wealth, and in a moment go down to the grave?" (Job 21:13). Where, on the other hand, is the great stability of the saints, who, as David complains, are not only disturbed, but everywhere utterly bruised and oppressed? It is here. He set before his eyes not merely the unstable vicissitudes of the world, tossed like a troubled sea, but what the Lord is to do when he shall one day sit to fix the eternal constitution of heaven and earth, as he in another place elegantly describes: "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him." "For he sees that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations; they call their lands after their own names. Nevertheless, man being in honour abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling," (Psalm 49:6, 7, 10-14). By this derision of the foolish for resting satisfied with the slippery and fickle pleasures, of the world, he shows that the wise must seek for a very different felicity. But he more clearly unfolds the hidden doctrine of the resurrection when he sets up a kingdom to the righteous after the wicked are cast down and destroyed. For what, pray, are we to understand by the "morning," unless it be the revelation of a new life, commencing when the present comes to an end?

18. Hence the consideration which believers employed as a solace for their sufferings, and a remedy for their patience: "His anger endureth but a moment: in his favour is life," (Psalm 30:5). How did their afflictions, which continued almost throughout the whole course of life, terminate in a moment? Where did they see the long duration of the divine benignity, of which they had only the slightest taste? Had they clung to earth, they could have found nothing of the kind; but looking to heaven, they saw that the period during which the Lord afflicted his saints was but a moment, and that the mercies with which he gathers them are everlasting: on the other hand, they foresaw that for the wicked, who only dreamed of happiness for a day, there was reserved an eternal and never-ending destruction. Hence those expressions: "The memory of the just is blessed, but the name of the wicked shall rot," (Prov. 10:7). "Precious in the sight of the Lord is the death of his saints," (Psalm 116:15). Again in Samuel: "The Lord will keep the feet of his saints, and the wicked shall be silent in darkness," (1 Sam. 2:9); showing they knew well, that however much the righteous might be tossed about, their latter end was life and peace; that how pleasant soever the delights of the wicked, they gradually lead down to the chambers of death. They accordingly designated the death of such persons as the death "of the uncircumcised," that is, persons cut off from the hope of resurrection (Ezek. 28:10; 31:18). Hence David could not imagine a greater curse than this: "Let them be blotted out of the book of the living, and not be written with the righteous," (Psalm 69:28).

19. The most remarkable passage of all is that of Job: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and

mine eyes shall behold, and not another," (Job 19:25-27). Those who would make a display of their acuteness, pretend that these words are to be understood not of the last resurrection, but of the day when Job expected that God would deal more gently with him. Granting that this is partly meant, we shall, however, compel them, whether they will or not, to admit that Job never could have attained to such fulness of hope if his thoughts had risen no higher than the earth. It must, therefore, be confessed, that he who saw that the Redeemer would be present with him when lying in the grave, must have raised his eyes to a future immortality. To those who think only of the present life, death is the extremity of despair; but it could not destroy the hope of Job. "Though he slay me," said he, "yet will I trust in him," (Job 13:15). Let no trifler here burst in with the objection that these are the sayings of a few, and do not by any means prove that there was such a doctrine among the Jews. To this my instant answer is, that these few did not in such passages give utterance to some hidden wisdom, to which only distinguished individuals were admitted privately and apart from others, but that having been appointed by the Holy Spirit to be the teachers of the people, they openly promulgated the mysteries of God, which all in common behaved to learn as the principles of public religion. When, therefore, we hear that those passages in which the Holy Spirit spoke so distinctly and clearly of the spiritual life were public oracles in the Jewish Church, it were intolerably perverse to confine them entirely to a carnal covenant relating merely to the earth and earthly riches.

20. When we descend to the later prophets, we have it in our power to expatiate freely as in our own field. If, when David, Job, and Samuel, were in question, the victory was not difficult, much easier is it here; for the method and economy which God observed in administering the covenant of his mercy was, that the nearer the period of its full exhibition approached, the greater the additions which were daily made to the light of revelation. Accordingly, at the beginning, when the first promise of salvation was given to Adam (Gen. 3:15), only a few slender sparks beamed forth: additions being afterwards made, a greater degree of light began to be displayed, and continued gradually to increase and shine with greater brightness, until at length all the clouds being dispersed, Christ the Sun of righteousness arose, and with full refulgence illuminated all the earth (Mal. 4). In appealing to the Prophets, therefore, we can have no fear of any deficiency of proof; but as I see an immense mass of materials, which would occupy us much longer than compatible with the nature of our present work (the subject, indeed, would require a large volume), and as I trust, that by what has already been said, I have paved the way, so that every reader of the very least discernment may proceed without stumbling, I will avoid a prolixity, for which at present there is little necessity; only reminding my readers to facilitate the entrance by means of the key which was formerly put into their hands (*supra*, Chap. 4 sec. 3, 4); namely, that whenever the Prophets make mention of the happiness of believers (a happiness of which scarcely any vestiges are discernible in the present life), they must have recourse to this distinction: that the better to commend the Divine goodness to the people, they used temporal blessings as a kind of lineaments to shadow it forth, and yet gave such a portrait as might lift their minds above the earth, the elements of this world, and all that will perish, and compel them to think of the blessedness of a future and spiritual life.

21. One example will suffice. When the Israelites were carried away to Babylon, their dispersion seemed to be the next thing to death, and they could scarcely be dissuaded from thinking that Ezekiel's prophecy of their restoration (Ezek. 37:4) was a mere fable, because it seemed to them the same thing as if he had prophesied that putrid caresses would be raised to life. The Lord, in order to show that, even in that case, there was nothing to prevent him from making room for his kindness, set before the prophet in vision a field covered with dry bones, to which, by the mere power of his word, he in one moment restored life and strength. The vision served, indeed, to correct the unbelief of the Jews at the time, but it also reminded them how much farther the power of the Lord extended than to the bringing back of the people, since by a single nod it could so easily give life to dry scattered bones. Wherefore, the passage may be fitly compared with one in Isaiah, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain," (Isa. 26:19-21).

22. It were absurd however to interpret all the passages on a similar principle; for there are several which point without any veil to the future immortality which awaits believers in the kingdom of heaven. Some of them we have already quoted, and there are many others, but especially the following two. The one is in Isaiah, "As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the caresses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh," (Isa. 66:22-24). The other passage is in Daniel. "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as there never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," (Dan. 12:1, 2).

23. In proving the two remaining points—viz. that the Patriarchs had Christ as the pledge of their covenant, and placed all their hope of blessing in him, as they are clearer, and not so much controverted, I will be less particular. Let us then lay it down confidently as a truth which no engines of the devil can destroy—that the Old Testament or covenant which the Lord made with the people of Israel was not confined to earthly objects, but contained a promise of spiritual and eternal life, the expectation of which behaved to be impressed on the minds of all who truly consented to the covenant. Let us put far from us the senseless and pernicious notion, that the Lord proposed nothing to the Jews, or that they sought nothing but full supplies of food, carnal delights, abundance of wealth, external influence, a numerous offspring, and all those things which our animal nature deems valuable. For, even now, the

only kingdom of heaven which our Lord Jesus Christ promises to his followers, is one in which they may sit down with Abraham, and Isaac and Jacob (Mt. 8:11); and Peter declared of the Jews of his day, that they were heirs of gospel grace because they were the sons of the prophets, and comprehended in the covenant which the Lord of old made with his people (Acts 3:25). And that this might not be attested by words merely, our Lord also approved it by act (Mt. 27:52). At the moment when he rose again, he deigned to make many of the saints partakers of his resurrection, and allowed them to be seen in the city; thus giving a sure earnest, that every thing which he did and suffered in the purchase of eternal salvation belonged to believers under the Old Testament, just as much as to us. Indeed, as Peter testifies, they were endued with the same spirit of faith by which we are regenerated to life (Acts 15:8). When we hear that that spirit, which is, as it were, a kind of spark of immortality in us (whence it is called the "earnest" of our inheritance, Eph. 1:14), dwelt in like manner in them, how can we presume to deny them the inheritance? Hence, it is the more wonderful how the Sadducees of old fell into such a degree of sottishness as to deny both the resurrection and the substantive existence¹ of spirits, both of which were attested to them by so many striking passages of Scripture. Nor would the stupidity of the whole nation in the present day, in expecting an earthly reign of the Messiah, be less wonderful, had not the Scriptures foretold this long before as the punishment which they were to suffer for rejecting the Gospel, God, by a just judgment, blinding minds which voluntarily invite darkness, by rejecting the offered light of heaven. They read, and are constantly turning over the pages of Moses, but a veil prevents them from seeing the light which beams forth in his countenance (2 Cor. 3:14); and thus to them he will remain covered and veiled until they are converted to Christ, between whom and Moses they now study, as much as in them lies, to maintain a separation.

¹ "Animarum substantiam." French, "immortalité des âmes;"—immortality of souls.