

62

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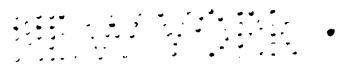
IN CONNECTION WITH A NUMBER OF PATRISTIC SCHOLARS OF EUROPE
AND AMERICA.

VOLUME III.

ST. AUGUSTIN:
ON THE HOLY TRINITY.
DOCTRINAL TREATISES.
MORAL TREATISES.

BUFFALO
THE CHRISTIAN LITERATURE COMPANY

1887



more heavy and deadly in proportion to the number and magnitude of the actual sins which were added to it, there was need for a Mediator, that is, for a reconciler, who, by the offering of one sacrifice, of which all the sacrifices of the law and the prophets were types, should take away this wrath. Wherefore the apostle says: "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."¹ Now when God is said to be angry, we do not attribute to Him such a disturbed feeling as exists in the mind of an angry man; but we call His just displeasure against sin by the name "anger," a word transferred by analogy from human emotions. But our being reconciled to God through a Mediator, and receiving the Holy Spirit, so that we who were enemies are made sons ("For as many as are led by the Spirit of God, they are the sons of God"²): this is the grace of God through Jesus Christ our Lord.

CHAP. 34.—THE INEFFABLE MYSTERY OF THE BIRTH OF CHRIST THE MEDIATOR THROUGH THE VIRGIN MARY.

Now of this Mediator it would occupy too much space to say anything at all worthy of Him; and, indeed, to say what is worthy of Him is not in the power of man. For who will explain in consistent words this single statement, that "the Word was made flesh, and dwelt among us,"³ so that we may believe on the only Son of God the Father Almighty, born of the Holy Ghost and the Virgin Mary? The meaning of the Word being made flesh, is not that the divine nature was changed into flesh, but that the divine nature assumed our flesh. And by "flesh" we are here to understand "man," the part being put for the whole, as when it is said: "By the deeds of the law shall no flesh be justified,"⁴ that is, no man. For we must believe that no part was wanting in that human nature which He put on, save that it was a nature wholly free from every taint of sin,—not such a nature as is conceived between the two sexes through carnal lust, which is born in sin, and whose guilt is washed away in regeneration; but such as it behoved a virgin to bring forth, when the mother's faith, not her lust, was the condition of conception. And if her virginity had been marred even in bringing Him forth, He would not have been born of a virgin; and it would be false (which God forbid) that He was born of the Virgin Mary, as is believed and declared by the whole Church, which, in

imitation of His mother, daily brings forth members of His body, and yet remains a virgin. Read, if you please, my letter on the virginity of the holy Mary which I sent to that eminent man, whose name I mention with respect and affection, Volusianus.⁵

CHAP. 35.—JESUS CHRIST, BEING THE ONLY SON OF GOD, IS AT THE SAME TIME MAN.

Wherefore Christ Jesus, the Son of God, is both God and man; God before all worlds; man in our world: God, because the Word of God (for "the Word was God"⁶); and man, because in His one person the Word was joined with a body and a rational soul. Wherefore, so far as He is God, He and the Father are one; so far as He is man, the Father is greater than He. For when He was the only Son of God, not by grace, but by nature, that He might be also full of grace, He became the Son of man; and He Himself unites both natures in His own identity, and both natures constitute one Christ; because, "being in the form of God, He thought it not robbery to be," what He was by nature, "equal with God."⁷ But He made Himself of no reputation, and took upon Himself the form of a servant, not losing or lessening the form of God. And, accordingly, He was both made less and remained equal, being both in one, as has been said: but He was one of these as Word, and the other as man. As Word, He is equal with the Father; as man, less than the Father. One Son of God, and at the same time Son of man; one Son of man, and at the same time Son of God; not two Sons of God, God and man, but one Son of God: God without beginning; man with a beginning, our Lord Jesus Christ.

CHAP. 36.—THE GRACE OF GOD IS CLEARLY AND REMARKABLY DISPLAYED IN RAISING THE MAN CHRIST JESUS TO THE DIGNITY OF THE SON OF GOD.

Now here the grace of God is displayed with the greatest power and clearness. For what merit had the human nature in the man Christ earned, that it should in this unparalleled way be taken up into the unity of the person of the only Son of God? What goodness of will, what goodness of desire and intention, what good works, had gone before, which made this man worthy to become one person with God? Had He been a man previously to this, and had He earned this unprecedented reward, that He should be thought worthy to become God? Assuredly

¹ Rom. v. 10.
³ John i. 14.

² Rom. viii. 14.
⁴ Rom. iii. 20.

⁵ Ep. 137.
⁷ Phil. ii. 6.

⁶ John i. 1.

nay; from the very moment that He began to be man, He was nothing else than the Son of God, the only Son of God, the Word who was made flesh, and therefore He was God; so that just as each individual man unites in one person a body and a rational soul, so Christ in one person unites the Word and man. Now wherefore was this unheard of glory conferred on human nature,—a glory which, as there was no antecedent merit, was of course wholly of grace,—except that here those who looked at the matter soberly and honestly might behold a clear manifestation of the power of God's free grace, and might understand that they are justified from their sins by the same grace which made the man Christ Jesus free from the possibility of sin? And so the angel, when he announced to Christ's mother the coming birth, saluted her thus: "Hail, thou that art full of grace;"¹ and shortly afterwards, "Thou hast found grace with God."² Now she was said to be full of grace, and to have found grace with God, because she was to be the mother of her Lord, nay, of the Lord of all flesh. But, speaking of Christ Himself, the evangelist John, after saying, "The Word was made flesh, and dwelt among us," adds, "and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth."³ When he says, "The Word was made flesh," this is "full of grace;" when he says, "the glory of the only-begotten of the Father," this is "full of truth." For the Truth Himself, who was the only-begotten of the Father, not by grace, but by nature, by grace took our humanity upon Him, and so united it with His own person that He Himself became also the Son of man.

CHAP. 37.—THE SAME GRACE IS FURTHER CLEARLY MANIFESTED IN THIS, THAT THE BIRTH OF CHRIST ACCORDING TO THE FLESH IS OF THE HOLY GHOST.

For the same Jesus Christ who is the only-begotten, that is, the only Son of God, our Lord, was born of the Holy Ghost and of the Virgin Mary. And we know that the Holy Spirit is the gift of God, the gift being Himself indeed equal to the Giver. And therefore the Holy Spirit also is God, not inferior to the Father and the Son. The fact, therefore, that the nativity of Christ in His human nature was by the Holy Spirit, is another clear manifestation of grace. For when the Virgin asked the angel how this which he had announced should be, seeing she knew not a

man, the angel answered, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."⁴ And when Joseph was minded to put her away, suspecting her of adultery, as he knew she was not with child by himself, he was told by the angel, "Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost:"⁵ that is, what thou suspectest to be begotten of another man is of the Holy Ghost.

CHAP. 38.—JESUS CHRIST, ACCORDING TO THE FLESH, WAS NOT BORN OF THE HOLY SPIRIT IN SUCH A SENSE THAT THE HOLY SPIRIT IS HIS FATHER.

Nevertheless, are we on this account to say that the Holy Ghost is the father of the man Christ, and that as God the Father begat the Word, so God the Holy Spirit begat the man, and that these two natures constitute the one Christ; and that as the Word He is the Son of God the Father, and as man the Son of God the Holy Spirit, because the Holy Spirit as His father begat Him of the Virgin Mary? Who will dare to say so? Nor is it necessary to show by reasoning how many other absurdities flow from this supposition, when it is itself so absurd that no believer's ears can bear to hear it. Hence, as we confess, "Our Lord Jesus Christ, who of God is God, and as man was born of the Holy Ghost and of the Virgin Mary, having both natures, the divine and the human, is the only Son of God the Father Almighty, from whom proceedeth the Holy Spirit."⁶ Now in what sense do we say that Christ was born of the Holy Spirit, if the Holy Spirit did not beget Him? Is it that He made Him, since our Lord Jesus Christ, though as God "all things were made by Him,"⁷ yet as man was Himself made; as the apostle says, "who was made of the seed of David according to the flesh?"⁸ But as that created thing which the Virgin conceived and brought forth, though it was united only to the person of the Son, was made by the whole Trinity (for the works of the Trinity are not separable), why should the Holy Spirit alone be mentioned as having made it? Or is it that, when one of the Three is mentioned as the author of any work, the whole Trinity is to be understood as working? That is true, and can be proved by examples. But we need not dwell longer on this

¹ Luke i. 28 ("Thou that art *highly favored*," A. V.).

² Luke i. 30 ("Thou hast found *favor* with God," A. V.).

³ John i. 14.

⁴ Luke i. 35.

⁵ Matt. i. 20.

⁶ A quotation from a form of the Apostles' Creed anciently in use in the Latin Church.

⁷ John i. 3.

⁸ Rom. i. 3.

solution. For the puzzle is, in what sense it is said, "born of the Holy Ghost," when He is in no sense the Son of the Holy Ghost? For though God made this world, it would not be right to say that it is the Son of God, or that it was born of God; we would say that it was created, or made, or framed, or ordered by Him, or whatever form of expression we can properly use. Here, then, when we make confession that Christ was born of the Holy Ghost and of the Virgin Mary, it is difficult to explain how it is that He is not the Son of the Holy Ghost and is the Son of the Virgin Mary, when He was born both of Him and of her. It is clear beyond a doubt that He was not born of the Holy Spirit as His father, in the same sense that He was born of the Virgin as His mother.

CHAP. 39.—NOT EVERYTHING THAT IS BORN OF ANOTHER IS TO BE CALLED A SON OF THAT OTHER.

We need not therefore take for granted, that whatever is born of a thing is forthwith to be declared the son of that thing. For, to pass over the fact that a son is born of a man in a different sense from that in which a hair or a louse is born of him, neither of these being a son; to pass over this, I say, as too mean an illustration for a subject of so much importance: it is certain that those who are born of water and of the Holy Spirit cannot with propriety be called sons of the water, though they are called sons of God the Father, and of the Church their mother. In the same way, then, He who was born of the Holy Spirit is the Son of God the Father, not of the Holy Spirit. For what I have said of the hair and the other things is sufficient to show us that not everything which is born of another can be called the son of that of which it is born, just as it does not follow that all who are called a man's sons were born of him, for some sons are adopted. And some men are called sons of hell, not as being born of hell, but as prepared for it, as the sons of the kingdom are prepared for the kingdom.

CHAP. 40.—CHRIST'S BIRTH THROUGH THE HOLY SPIRIT MANIFESTS TO US THE GRACE OF GOD.

And, therefore, as one thing may be born of another, and yet not in such a way as to be its son, and as not every one who is called a son was born of him whose son he is called, it is clear that this arrangement by which Christ was born of the Holy Spirit, but not as His son, and of the Virgin Mary as her son, is intended as a manifestation of the grace of God. For it was by this grace that

a man, without any antecedent merit, was at the very commencement of His existence as man, so united in one person with the Word of God, that the very person who was Son of man was at the same time Son of God, and the very person who was Son of God was at the same time Son of man; and in the adoption of His human nature into the divine, the grace itself became in a way so natural to the man, as to leave no room for the entrance of sin. Wherefore this grace is signified by the Holy Spirit; for He, though in His own nature God, may also be called the gift of God. And to explain all this sufficiently, if indeed it could be done at all, would require a very lengthened discussion.

CHAP. 41.—CHRIST, WHO WAS HIMSELF FREE FROM SIN, WAS MADE SIN FOR US, THAT WE MIGHT BE RECONCILED TO GOD.

Begotten and conceived, then, without any indulgence of carnal lust, and therefore bringing with Him no original sin, and by the grace of God joined and united in a wonderful and unspeakable way in one person with the Word, the Only-begotten of the Father, a son by nature, not by grace, and therefore having no sin of His own; nevertheless, on account of the likeness of sinful flesh in which He came, He was called sin, that He might be sacrificed to wash away sin. For, under the Old Covenant, sacrifices for sin were called sins.¹ And He, of whom all these sacrifices were types and shadows, was Himself truly made sin. Hence the apostle, after saying, "We pray you in Christ's stead, be ye reconciled to God," forthwith adds: "for He hath made Him to be sin for us who knew no sin; that we might be made the righteousness of God in Him."² He does not say, as some incorrect copies read, "He who knew no sin did sin for us," as if Christ had Himself sinned for our sakes; but he says, "Him who knew no sin," that is, Christ, God, to whom we are to be reconciled, "hath made to be sin for us," that is, hath made Him a sacrifice for our sins, by which we might be reconciled to God. He, then, being made sin, just as we are made righteousness (our righteousness being not our own, but God's, not in ourselves, but in Him); He being made sin, not His own, but ours, not in Himself, but in us, showed, by the likeness of sinful flesh in which He was crucified, that though sin was not in Him, yet that in a certain sense He died to sin, by dying in the flesh which was the likeness of sin; and that although He Himself had never lived the old

¹ Hos. iv. 8.

² 2 Cor. v. 20, 21.

life of sin, yet by His resurrection He typified our new life springing up out of the old death in sin.

CHAP. 42.—THE SACRAMENT OF BAPTISM INDICATES OUR DEATH WITH CHRIST TO SIN, AND OUR RESURRECTION WITH HIM TO NEWNESS OF LIFE.

And this is the meaning of the great sacrament of baptism which is solemnized among us, that all who attain to this grace should die to sin, as He is said to have died to sin, because He died in the flesh, which is the likeness of sin; and rising from the font regenerate, as He arose alive from the grave, should begin a new life in the Spirit, whatever may be the age of the body?

CHAP. 43.—BAPTISM AND THE GRACE WHICH IT TYPIFIES ARE OPEN TO ALL, BOTH INFANTS AND ADULTS.

For from the infant newly born to the old man bent with age, as there is none shut out from baptism, so there is none who in baptism does not die to sin. But infants die only to original sin; those who are older die also to all the sins which their evil lives have added to the sin which they brought with them.

CHAP. 44.—IN SPEAKING OF SIN, THE SINGULAR NUMBER IS OFTEN PUT FOR THE PLURAL, AND THE PLURAL FOR THE SINGULAR.

But even these latter are frequently said to die to sin, though undoubtedly they die not to one sin, but to all the numerous actual sins they have committed in thought, word, or deed: for the singular number is often put for the plural, as when the poet says, "They fill its belly with the armed soldier,"¹ though in the case here referred to there were many soldiers concerned. And we read in our own Scriptures: "Pray to the Lord, that He take away the serpent from us."² He does not say *serpents*, though the people were suffering from many; and so in other cases. When, on the other hand, the original sin is expressed in the plural number, as when we say that infants are baptized for the remission of *sins*, instead of saying for the remission of *sin*, this is the converse figure of speech, by which the plural number is put in place of the singular; as in the Gospel it is said of the death of Herod, "for they are dead which sought the young child's life,"³ instead of saying, "he is dead." And in Exodus: "They have made them," Moses

says, "gods of gold,"⁴ though they had made only one calf, of which they said: "These be thy gods, O Israel, which brought thee up out of the land of Egypt,"⁵—here, too, putting the plural in place of the singular.

CHAP. 45.—IN ADAM'S FIRST SIN, MANY KINDS OF SIN WERE INVOLVED.

However, even in that one sin, which "by one man entered into the world, and so passed upon all men,"⁶ and on account of which infants are baptized, a number of distinct sins may be observed, if it be analyzed as it were into its separate elements. For there is in it pride, because man chose to be under his own dominion, rather than under the dominion of God; and blasphemy, because he did not believe God; and murder, for he brought death upon himself; and spiritual fornication, for the purity of the human soul was corrupted by the seducing blandishments of the serpent; and theft, for man turned to his own use the food he had been forbidden to touch; and avarice, for he had a craving for more than should have been sufficient for him; and whatever other sin can be discovered on careful reflection to be involved in this one admitted sin.

CHAP. 46.—IT IS PROBABLE THAT CHILDREN ARE INVOLVED IN THE GUILT NOT ONLY OF THE FIRST PAIR, BUT OF THEIR OWN IMMEDIATE PARENTS.

And it is said, with much appearance of probability, that infants are involved in the guilt of the sins not only of the first pair, but of their own immediate parents. For that divine judgment, "I shall visit the iniquities of the fathers upon the children,"⁷ certainly applies to them before they come under the new covenant by regeneration. And it was this new covenant that was prophesied of, when it was said by Ezekiel, that the sons should not bear the iniquity of the fathers, and that it should no longer be a proverb in Israel, "The fathers have eaten sour grapes, and the children's teeth are set on edge."⁸ Here lies the necessity that each man should be born again, that he might be freed from the sin in which he was born. For the sins committed afterwards can be cured by penitence, as we see is the case after baptism. And therefore the new birth would not have been appointed only that the first birth was sinful, so sinful that even one who was legitimately born in wedlock says: "I was shapen in iniquities,

¹ "Uterumque armato milite complent."—VIRGIL, *Æn.* ii. 20.

² Num. xxi. 7 ("serpents," A. and R. V.).

³ Matt. ii. 20.

⁴ Ex. xxxii. 31.

⁵ Rom. v. 12.

⁶ Ezek. xviii. 2.

⁷ Ex. xxxii. 4.

⁸ Ex. xx. 5; Deut. v. 9.

and in sins did my mother conceive me." He did not say in *iniquity*, or in *sin*, though he might have said so correctly; but he preferred to say "iniquities" and "sins," because in that one sin which passed upon all men, and which was so great that human nature was by it made subject to inevitable death, many sins, as I showed above, may be discriminated; and further, because there are other sins of the immediate parents, which, though they have not the same effect in producing a change of nature, yet subject the children to guilt unless the divine grace and mercy interpose to rescue them.

CHAP. 47.—IT IS DIFFICULT TO DECIDE WHETHER THE SINS OF A MAN'S OTHER PROGENITORS ARE IMPUTED TO HIM.

But about the sins of the other progenitors who intervene between Adam and a man's own parents, a question may very well be raised. Whether every one who is born is involved in all their accumulated evil acts, in all their multiplied original guilt, so that the later he is born, so much the worse is his condition; or whether God threatens to visit the iniquity of the fathers upon the children unto the third and fourth generations, because in His mercy He does not extend His wrath against the sins of the progenitors further than that, lest those who do not obtain the grace of regeneration might be crushed down under too heavy a burden if they were compelled to bear as original guilt all the sins of all their progenitors from the very beginning of the human race, and to pay the penalty due to them; or whether any other solution of this great question may or may not be found in Scripture by a more diligent search and a more careful interpretation, I dare not rashly affirm.

CHAP. 48.—THE GUILT OF THE FIRST SIN IS SO GREAT THAT IT CAN BE WASHED AWAY ONLY IN THE BLOOD OF THE MEDIATOR, JESUS CHRIST.

Nevertheless, that one sin, admitted into a place where such perfect happiness reigned, was of so heinous a character, that in one man the whole human race was originally, and as one may say, radically, condemned; and it cannot be pardoned and blotted out except through the one Mediator between God and men, the man Christ Jesus, who only has had power to be so born as not to need a second birth.

CHAP. 49.—CHRIST WAS NOT REGENERATED IN THE BAPTISM OF JOHN, BUT SUBMITTED TO IT TO GIVE US AN EXAMPLE OF HUMILITY, JUST AS HE SUBMITTED TO DEATH, NOT AS THE PUNISHMENT OF SIN, BUT TO TAKE AWAY THE SIN OF THE WORLD.

Now, those who were baptized in the baptism of John, by whom Christ was Himself baptized,² were not regenerated; but they were prepared through the ministry of His forerunner, who cried, "Prepare ye the way of the Lord,"³ for Him in whom only they could be regenerated. For His baptism is not with water only, as was that of John, but with the Holy Ghost also;⁴ so that whoever believes in Christ is regenerated by that Spirit, of whom Christ being generated, He did not need regeneration. Whence that announcement of the Father which was heard after His baptism, "This day have I begotten Thee,"⁵ referred not to that one day of time on which He was baptized, but to the one day of an unchangeable eternity, so as to show that this man was one in person with the Only-begotten. For when a day neither begins with the close of yesterday, nor ends with the beginning of to-morrow, it is an eternal to-day. Therefore He asked to be baptized in water by John, not that any iniquity of His might be washed away, but that He might manifest the depth of His humility. For baptism found in Him nothing to wash away, as death found in Him nothing to punish; so that it was in the strictest justice, and not by the mere violence of power, that the devil was crushed and conquered: for, as he had most unjustly put Christ to death, though there was no sin in Him to deserve death, it was most just that through Christ he should lose his hold of those who by sin were justly subject to the bondage in which he held them. Both of these, then, that is, both baptism and death, were submitted to by Him, not through a pitiable necessity, but of His own free pity for us, and as part of an arrangement by which, as one man brought sin into the world, that is, upon the whole human race, so one man was to take away the sin of the world.

CHAP. 50.—CHRIST TOOK AWAY NOT ONLY THE ONE ORIGINAL SIN, BUT ALL THE OTHER SINS THAT HAVE BEEN ADDED TO IT.

With this difference: the first man brought one sin into the world, but this man took away not only that one sin, but all that He found added to it. Hence the apostle says:

² Matt. iii. 13-15. ³ Matt. iii. 3. ⁴ Matt. iii. 11.
⁵ Ps. ii. 7; Heb. i. 5, v. 5. It is by a mistake that Augustin quotes these words as pronounced at our Lord's baptism.

¹ Ps. li. 5 (The A. V. has the singular, "iniquity" and "sin").

"And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification."¹ For it is evident that the one sin which we bring with us by nature would, even if it stood alone, bring us under condemnation; but the free gift justifies man from many offenses: for each man, in addition to the one sin which, in common with all his kind, he brings with him by nature, has committed many sins that are strictly his own.

CHAP. 51.—ALL MEN BORN OF ADAM ARE UNDER CONDEMNATION, AND ONLY IF NEW BORN IN CHRIST ARE FREED FROM CONDEMNATION.

But what he says a little after, "Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life,"² shows clearly enough that there is no one born of Adam but is subject to condemnation, and that no one, unless he be new born in Christ, is freed from condemnation.

CHAP. 52.—IN BAPTISM, WHICH IS THE SIMILITUDE OF THE DEATH AND RESURRECTION OF CHRIST, ALL, BOTH INFANTS AND ADULTS, DIE TO SIN THAT THEY MAY WALK IN NEWNESS OF LIFE.

And after he has said as much about the condemnation through one man, and the free gift through one man, as he deemed sufficient for that part of his epistle, the apostle goes on to speak of the great mystery of holy baptism in the cross of Christ, and to clearly explain to us that baptism in Christ is nothing else than a similitude of the death of Christ, and that the death of Christ on the cross is nothing but a similitude of the pardon of sin: so that just as real as is His death, so real is the remission of our sins; and just as real as is His resurrection, so real is our justification. He says: "What shall we say, then? Shall we continue in sin, that grace may abound?"³ For he had said previously, "But where sin abounded, grace did much more abound."⁴ And therefore he proposes to himself the question, whether it would be right to continue in sin for the sake of the consequent abounding grace. But he answers, "God forbid;" and adds, "How shall we, that are dead to sin, live any longer therein?" Then, to show that we are dead to sin, "Know ye not," he says, "that so many of us as were baptized into Jesus Christ, were baptized into

His death?" If, then, the fact that we were baptized into the death of Christ proves that we are dead to sin, it follows that even infants who are baptized into Christ die to sin, being baptized into His death. For there is no exception made: "So many of us as were baptized into Jesus Christ, were baptized into His death." And this is said to prove that we are dead to sin. Now, to what sin do infants die in their regeneration but that sin which they bring with them at birth? And therefore to these also applies what follows: "Therefore we are buried with Him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Now he had commenced with proving that we must not continue in sin that grace may abound, and had said: "How shall we, that are dead to sin live any longer therein?" And to show that we are dead to sin, he added: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death?" And so he concludes this whole passage just as he began it. For he has brought in the death of Christ in such a way as to imply that Christ Himself also died to sin. To what sin did He die if not to the flesh, in which there was not sin, but the likeness of sin, and which was therefore called by the name of sin? To those who are baptized into the death of Christ, then,—and this class includes not adults only, but infants as well,—he says: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."⁵

CHAP. 53.—CHRIST'S CROSS AND BURIAL, RESURRECTION, ASCENSION, AND SITTING DOWN AT THE RIGHT HAND OF GOD, ARE IMAGES OF THE CHRISTIAN LIFE.

All the events, then, of Christ's crucifixion,

¹ Rom. v. 16.
³ Rom. vi. 1.

² Rom. v. 18.
⁴ Rom. v. 20.

⁵ Rom. vi. 1-11.

of His burial, of His resurrection the third day, of His ascension into heaven, of His sitting down at the right hand of the Father, were so ordered, that the life which the Christian leads here might be modelled upon them, not merely in a mystical sense, but in reality. For in reference to His crucifixion-it is said: "They that are Christ's have crucified the flesh, with the affections and lusts."¹ And in reference to His burial: "We are buried with Him by baptism into death."² In reference to His resurrection: "That, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."³ And in reference to His ascension into heaven and sitting down at the right hand of the Father: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."⁴

CHAP. 54.—CHRIST'S SECOND COMING DOES NOT BELONG TO THE PAST, BUT WILL TAKE PLACE AT THE END OF THE WORLD.

But what we believe as to Christ's action in the future, when He shall come from heaven to judge the quick and the dead, has no bearing upon the life which we now lead here; for it forms no part of what He did upon earth, but is part of what He shall do at the end of the world. And it is to this that the apostle refers in what immediately follows the passage quoted above: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."⁵

CHAP. 55.—THE EXPRESSION, "CHRIST SHALL JUDGE THE QUICK AND THE DEAD," MAY BE UNDERSTOOD IN EITHER OF TWO SENSES.

Now the expression, "to judge the quick and the dead," may be interpreted in two ways: either we may understand by the "quick" those who at His advent shall not yet have died, but whom He shall find alive in the flesh, and by the "dead" those who have departed from the body, or who shall have departed before His coming; or we may understand the "quick" to mean the righteous, and the "dead" the unrighteous; for the righteous shall be judged as well as others. Now the judgment of God is sometimes taken in a bad sense, as, for example, "They that have done evil unto the resurrection of judgment;"⁶ sometimes in a good sense, as,

"Save me, O God, by Thy name, and judge me by Thy strength."⁷ This is easily understood when we consider that it is the judgment of God which separates the good from the evil, and sets the good at His right hand, that they may be delivered from evil, and not destroyed with the wicked; and it is for this reason that the Psalmist cried, "Judge me, O God," and then added, as if in explanation, "and distinguish my cause from that of an ungodly nation."⁸

CHAP. 56.—THE HOLY SPIRIT AND THE CHURCH. THE CHURCH IS THE TEMPLE OF GOD.

And now, having spoken of Jesus Christ, the only Son of God, our Lord, with the brevity suitable to a confession of our faith, we go on to say that we believe also in the Holy Ghost,—thus completing the Trinity which constitutes the Godhead. Then we mention the Holy Church. And thus we are made to understand that the intelligent creation, which constitutes the free Jerusalem,⁹ ought to be subordinate in the order of speech to the Creator, the Supreme Trinity: for all that is said of the man Christ Jesus has reference, of course, to the unity of the person of the Only-begotten. Therefore the true order of the Creed demanded that the Church should be made subordinate to the Trinity, as the house to Him who dwells in it, the temple to God who occupies it, and the city to its builder. And we are here to understand the whole Church, not that part of it only which wanders as a stranger on the earth, praising the name of God from the rising of the sun to the going down of the same, and singing a new song of deliverance from its old captivity; but that part also which has always from its creation remained steadfast to God in heaven, and has never experienced the misery consequent upon a fall. This part is made up of the holy angels, who enjoy uninterrupted happiness; and (as it is bound to do) it renders assistance to the part which is still wandering among strangers: for these two parts shall be one in the fellowship of eternity, and now they are one in the bonds of love, the whole having been ordained for the worship of the one God. Wherefore, neither the whole Church, nor any part of it, has any desire to be worshipped instead of God, nor to be God to any one who belongs to the temple of God—that temple which is built up of the saints who were created by the uncreated God. And therefore the Holy Spirit, if a creature, could not be the Creator, but would be a part

¹ Gal. v. 24.
³ Rom. vi. 5.
⁵ Col. iii. 4.

² Rom. vi. 4.
⁴ Col. iii. 1-3.
⁶ John v. 29 (*damnation, A. V.*)

⁷ Ps. liv. 1.
⁸ Ps. xliii. 1 ("Plead my cause against an ungodly nation," A. V.)
⁹ Gal. iv. 26.

of the intelligent creation. He would simply be the highest creature, and therefore would not be mentioned in the Creed before the Church; for He Himself would belong to the Church, to that part of it which is in the heavens. And He would not have a temple, for He Himself would be part of a temple. Now He has a temple, of which the apostle says: "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?"¹ Of which body he says in another place: "Know ye not that your bodies are the members of Christ?"² How, then, is He not God, seeing that He has a temple? and how can He be less than Christ, whose members are His temple? Nor has He one temple, and God another, seeing that the same apostle says: "Know ye not that ye are the temple of God?"³ and adds, as proof of this, "and that the Spirit of God dwelleth in you."⁴ God, then, dwells in His temple: not the Holy Spirit only, but the Father also, and the Son, who says of His own body, through which He was made Head of the Church upon earth ("that in all things He might have the pre-eminence):"⁵ "Destroy this temple, and in three days I will raise it up."⁶ The temple of God, then, that is, of the Supreme Trinity as a whole, is the Holy Church, embracing in its full extent both heaven and earth.

CHAP. 57.—THE CONDITION OF THE CHURCH IN HEAVEN.

But of that part of the Church which is in heaven what can we say, except that no wicked one is found in it, and that no one has fallen from it, or shall ever fall from it, since the time that "God spared not the angels that sinned," as the Apostle Peter writes, "but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment?"⁷

CHAP. 58.—WE HAVE NO CERTAIN KNOWLEDGE OF THE ORGANIZATION OF THE ANGELIC SOCIETY.

Now, what the organization is of that supremely happy society in heaven: what the differences of rank are, which explain the fact that while all are called by the general name *angels*, as we read in the Epistle to the Hebrews, "but to which of the angels said God at any time, Sit on my right hand?"⁸ (this form of expression being evidently designed to embrace all the angels without exception),

we yet find that there are some called *archangels*; and whether the archangels are the same as those called *hosts*, so that the expression, "Praise ye Him, all His angels: praise ye Him, all His hosts,"⁹ is the same as if it had been said, "Praise ye Him, all His angels: praise ye Him, all His archangels;" and what are the various significations of those four names under which the apostle seems to embrace the whole heavenly company without exception, "whether they be thrones, or dominions, or principalities, or powers:"¹⁰—let those who are able answer these questions, if they can also prove their answers to be true; but as for me, I confess my ignorance. I am not even certain upon this point: whether the sun, and the moon, and all the stars, do not form part of this same society, though many consider them merely luminous bodies, without either sensation or intelligence.

CHAP. 59.—THE BODIES ASSUMED BY ANGELS RAISE A VERY DIFFICULT, AND NOT VERY USEFUL, SUBJECT OF DISCUSSION.

Further, who will tell with what sort of bodies it was that the angels appeared to men, making themselves not only visible, but tangible; and again, how it is that, not through material bodies, but by spiritual power, they present visions not to the bodily eyes, but to the spiritual eyes of the mind, or speak something not into the ear from without, but from within the soul of the man, they themselves being stationed there too, as it is written in the prophet, "And the angel that spake in me said unto me"¹¹ (he does not say, "that spake to me," but "that spake *in* me"); or appear to men in sleep, and make communications through dreams, as we read in the Gospel, "Behold, the angel of the Lord appeared unto him in a dream, saying"¹² For these methods of communication seem to imply that the angels have not tangible bodies, and make it a very difficult question to solve how the patriarchs washed their feet,¹³ and how it was that Jacob wrestled with the angel in a way so unmistakeably material.¹⁴ To ask questions like these, and to make such guesses as we can at the answers, is a useful exercise for the intellect, if the discussion be kept within proper bounds, and if we avoid the error of supposing ourselves to know what we do not know. For what is the necessity for affirming, or denying, or defining with accuracy on these subjects, and others like them, when we may without blame be entirely ignorant of them?

¹ 1 Cor. vi. 19.
³ 1 Cor. iii. 16.
⁵ Col. i. 18.
⁷ 2 Pet. ii. 4.

² 1 Cor. vi. 15.
⁴ 1 Cor. iii. 16.
⁶ John ii. 19.
⁸ Heb. i. 13.

⁹ Ps. cxlviii. 2, ["host," R. V.] ¹⁰ Col. i. 16.
¹¹ Zech. i. 9 ("The angel that talked *with* me," A. V.)
¹² Matt. i. 20. ¹³ Gen. xxiii. 4, xix. 2. ¹⁴ Gen. xxxii. 24, 25.

CHAP. 60.—IT IS MORE NECESSARY TO BE ABLE TO DETECT THE WILES OF SATAN WHEN HE TRANSFORMS HIMSELF INTO AN ANGEL OF LIGHT.

It is more necessary to use all our powers of discrimination and judgment when Satan transforms himself into an angel of light,¹ lest by his wiles he should lead us astray into hurtful courses. For, while he only deceives the bodily senses, and does not pervert the mind from that true and sound judgment which enables a man to lead a life of faith, there is no danger to religion; or if, feigning himself to be good, he does or says the things that befit good angels, and we believe him to be good, the error is not one that is hurtful or dangerous to Christian faith. But when, through these means, which are alien to his nature, he goes on to lead us into courses of his own, then great watchfulness is necessary to detect, and refuse to follow, him. But how many men are fit to evade all his deadly wiles, unless God restrains and watches over them? The very difficulty of the matter, however, is useful in this respect, that it prevents men from trusting in themselves or in one another, and leads all to place their confidence in God alone. And certainly no pious man can doubt that this is most expedient for us.

CHAP. 61.—THE CHURCH ON EARTH HAS BEEN REDEEMED FROM SIN BY THE BLOOD OF A MEDIATOR.

This part of the Church, then, which is made up of the holy angels and the hosts of God, shall become known to us in its true nature, when, at the end of the world, we shall be united with it in the common possession of everlasting happiness. But the other part, which, separated from it, wanders as a stranger on the earth, is better known to us, both because we belong to it, and because it is composed of men, and we too are men. This section of the Church has been redeemed from all sin by the blood of a Mediator who had no sin, and its song is: "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all."² Now it was not for the angels that Christ died. Yet what was done for the redemption of man through His death was in a sense done for the angels, because the enmity which sin had put between men and the holy angels is removed, and friendship is restored between them, and by the redemption of man the gaps which the great apostasy left in the angelic host are filled up.

CHAP. 62.—BY THE SACRIFICE OF CHRIST ALL THINGS ARE RESTORED, AND PEACE IS MADE BETWEEN EARTH AND HEAVEN.

And, of course, the holy angels, taught by God, in the eternal contemplation of whose truth their happiness consists, know how great a number of the human race are to supplement their ranks, and fill up the full tale of their citizenship. Wherefore the apostle says, that "all things are gathered together in one in Christ, both which are in heaven and which are on earth."³ The things which are in heaven are gathered together when what was lost therefrom in the fall of the angels is restored from among men; and the things which are on earth are gathered together, when those who are predestined to eternal life are redeemed from their old corruption. And thus, through that single sacrifice in which the Mediator was offered up, the one sacrifice of which the many victims under the law were types, heavenly things are brought into peace with earthly things, and earthly things with heavenly. Wherefore, as the same apostle says: "For it pleased the Father that in Him should all fullness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things to Himself: by Him, I say, whether they be things in earth, or things in heaven."⁴

CHAP. 63.—THE PEACE OF GOD, WHICH REIGNETH IN HEAVEN, PASSETH ALL UNDERSTANDING.

This peace, as Scripture saith, "passeth all understanding,"⁵ and cannot be known by us until we have come into the full possession of it. For in what sense are heavenly things reconciled, except they be reconciled to us, viz. by coming into harmony with us? For in heaven there is unbroken peace, both between all the intelligent creatures that exist there, and between these and their Creator. And this peace, as is said, passeth all understanding; but this, of course, means our understanding, not that of those who always behold the face of their Father. We now, however great may be our human understanding, know but in part, and see through a glass darkly.⁶ But when we shall be equal unto the angels of God⁷ then we shall see face to face, as they do; and we shall have as great peace towards them as they have towards us, because we shall love them as much as we are loved by them. And so their peace shall be known to us: for our own peace shall be like to theirs, and as great as theirs, nor shall it

¹ 1 Cor. xi. 14.

² Rom. viii. 31.

³ Eph. i. 10.
⁵ Phil. iv. 7.

⁴ Col. i. 19, 20. [R. V. "summed up."]
⁶ 1 Cor. xiii. 12.

⁷ Luke xx. 36.

then pass our understanding. But the peace of God, the peace which He cherisheth towards us, shall undoubtedly pass not our understanding only, but theirs as well. And this must be so: for every rational creature which is happy derives its happiness from Him; He does not derive His from it. And in this view it is better to interpret "all" in the passage, "The peace of God passeth all understanding," as admitting of no exception even in favor of the understanding of the holy angels: the only exception that can be made is that of God Himself. For, of course, His peace does not pass His own understanding.

CHAP. 64.—PARDON OF SIN EXTENDS OVER THE WHOLE MORTAL LIFE OF THE SAINTS, WHICH, THOUGH FREE FROM CRIME, IS NOT FREE FROM SIN.

But the angels even now are at peace with us when our sins are pardoned. Hence, in the order of the Creed, after the mention of the Holy Church is placed the remission of sins. For it is by this that the Church on earth stands: it is through this that what had been lost, and was found, is saved from being lost again. For, setting aside the grace of baptism, which is given as an antidote to original sin, so that what our birth imposes upon us, our new birth relieves us from (this grace, however, takes away all the actual sins also that have been committed in thought, word, and deed): setting aside, then, this great act of favor, whence commences man's restoration, and in which all our guilt, both original and actual, is washed away, the rest of our life from the time that we have the use of reason provides constant occasion for the remission of sins, however great may be our advance in righteousness. For the sons of God, as long as they live in this body of death, are in conflict with death. And although it is truly said of them, "As many as are led by the Spirit of God, they are the sons of God,"¹ yet they are led by the Spirit of God, and as the sons of God advance towards God under this drawback, that they are led also by their own spirit, weighted as it is by the corruptible body;² and that, as the sons of men, under the influence of human affections, they fall back to their old level, and so sin. There is a difference, however. For although every crime is a sin, every sin is not a crime. And so we say that the life of holy men, as long as they remain in this mortal body, may be found without crime; but, as the Apostle John says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."³

CHAP. 65.—GOD PARDONS SINS, BUT ON CONDITION OF PENITENCE, CERTAIN TIMES FOR WHICH HAVE BEEN FIXED BY THE LAW OF THE CHURCH.

But even crimes themselves, however great, may be remitted in the Holy Church; and the mercy of God is never to be despaired of by men who truly repent, each according to the measure of his sin. And in the act of repentance, where a crime has been committed of such a nature as to cut off the sinner from the body of Christ, we are not to take account so much of the measure of time as of the measure of sorrow; for a broken and a contrite heart God doth not despise.⁴ But as the grief of one heart is frequently hid from another, and is not made known to others by words or other signs, when it is manifest to Him of whom it is said, "My groaning is not hid from Thee,"⁵ those who govern the Church have rightly appointed times of penitence, that the Church in which the sins are remitted may be satisfied; and outside the Church sins are not remitted. For the Church alone has received the pledge of the Holy Spirit, without which there is no remission of sins—such, at least, as brings the pardoned to eternal life.

CHAP. 66.—THE PARDON OF SIN HAS REFERENCE CHIEFLY TO THE FUTURE JUDGMENT.

Now the pardon of sin has reference chiefly to the future judgment. For, as far as this life is concerned, the saying of Scripture holds good: "A heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things."⁶ So that we see even infants, after baptism and regeneration, suffering from the infliction of divers evils: and thus we are given to understand, that all that is set forth in the sacraments of salvation refers rather to the hope of future good, than to the retaining or attaining of present blessings. For many sins seem in this world to be overlooked and visited with no punishment, whose punishment is reserved for the future (for it is not in vain that the day when Christ shall come as Judge of quick and dead is peculiarly named the day of judgment); just as, on the other hand, many sins are punished in this life, which nevertheless are pardoned, and shall bring down no punishment in the future life. Accordingly, in reference to certain temporal punishments, which in this life are visited upon sinners, the apostle, addressing those whose sins are

¹ Rom. viii. 14.

² Wisd. ix. 15.

³ John i. 8.

⁴ Ps. li. 17.

⁵ Ps. xxxviii. 9.

⁶ Ecclus. xl. 1.

blotted out, and not reserved for the final judgment, says: "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."¹

CHAP. 67.—FAITH WITHOUT WORKS IS DEAD, AND CANNOT SAVE A MAN.

It is believed, moreover, by some, that men who do not abandon the name of Christ, and who have been baptized in the Church by His baptism, and who have never been cut off from the Church by any schism or heresy, though they should live in the grossest sin, and never either wash it away in penitence nor redeem it by almsgiving, but persevere in it persistently to the last day of their lives, shall be saved by fire: that is, that although they shall suffer a punishment by fire, lasting for a time proportionate to the magnitude of their crimes and misdeeds, they shall not be punished with everlasting fire. But those who believe this, and yet are Catholics, seem to me to be led astray by a kind of benevolent feeling natural to humanity. For Holy Scripture, when consulted, gives a very different answer. I have written a book on this subject, entitled *Of Faith and Works*, in which, to the best of my ability, God assisting me, I have shown from Scripture, that the faith which saves us is that which the Apostle Paul clearly enough describes when he says: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love."² But if it worketh evil, and not good, then without doubt, as the Apostle James says, "it is dead, being alone."³ The same apostle says again, "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?"⁴ And further, if a wicked man shall be saved by fire on account of his faith alone, and if this is what the blessed Apostle Paul means when he says, "But he himself shall be saved, yet so as by fire;"⁵ then faith without works *can* save a man, and what his fellow-apostle James says must be false. And that must be false which Paul himself says in another place: "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."⁶ For if those who persevere in these wicked courses shall nevertheless be saved on account

of their faith in Christ, how can it be true that they shall not inherit the kingdom of God?

CHAP. 68.—THE TRUE SENSE OF THE PASSAGE (I COR. III. 11-15) ABOUT THOSE WHO ARE SAVED, YET SO AS BY FIRE.

But as these most plain and unmistakeable declarations of the apostles cannot be false, that obscure saying about those who build upon the foundation, Christ, not gold, silver, and precious stones, but wood, hay, and stubble (for it is these who, it is said, shall be saved, yet so as by fire, the merit of the foundation saving them⁷), must be so interpreted as not to conflict with the plain statements quoted above. Now wood, hay, and stubble may, without incongruity, be understood to signify such an attachment to worldly things, however lawful these may be in themselves, that they cannot be lost without grief of mind. And though this grief burns, yet if Christ hold the place of foundation in the heart,—that is, if nothing be preferred to Him, and if the man, though burning with grief, is yet more willing to lose the things he loves so much than to lose Christ,—he is saved by fire. If, however, in time of temptation, he prefer to hold by temporal and earthly things rather than by Christ, he has not Christ as his foundation; for he puts earthly things in the first place, and in a building nothing comes before the foundation. Again, the fire of which the apostle speaks in this place must be such a fire as both men are made to pass through, that is, both the man who builds upon the foundation, gold, silver, precious stones, and the man who builds wood, hay, stubble. For he immediately adds: "The fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."⁸ The fire then shall prove, not the work of one of them only, but of both. Now the trial of adversity is a kind of fire which is plainly spoken of in another place: "The furnace proveth the potter's vessels: and the furnace of adversity just men."⁹ And this fire does in the course of this life act exactly in the way the apostle says. If it come into contact with two believers, one "caring for the things that belong to the Lord, how he may please the Lord,"¹⁰ that is, building upon Christ the foundation, gold, silver, precious stones; the other "caring for the things that are of the

¹ 1 Cor. xi. 31, 32.
³ Jas. ii. 17. [See R. V.]
⁵ 1 Cor. iii. 15.

² Gal. v. 6.
⁴ Jas. ii. 14.
⁶ 1 Cor. vi. 9, 10.

⁷ 1 Cor. iii. 11-15. [The "fire" in ver. 15 is not the purgatorial fire in the state between death and resurrection, but, as in ver. 14, the fire of the day of judgment.—P. S.]
⁸ 1 Cor. iii. 13-15.
⁹ Eccclus. xxvii. 5, ii. 5.
¹⁰ 1 Cor. vii. 32.
¹¹ 1 Cor. vii. 33. [See R. V.]

world, how he may please his wife,"¹ that is, building upon the same foundation wood, hay, stubble,—the work of the former is not burned, because he has not given his love to things whose loss can cause him grief; but the work of the latter is burned, because things that are enjoyed with desire cannot be lost without pain. But since, by our supposition, even the latter prefers to lose these things rather than to lose Christ, and since he does not desert Christ out of fear of losing them, though he is grieved when he does lose them, he is saved, but it is so as by fire; because the grief for what he loved and has lost burns him. But it does not subvert nor consume him; for he is protected by his immoveable and incorruptible foundation.

CHAP. 69.—IT IS NOT IMPOSSIBLE THAT SOME BELIEVERS MAY PASS THROUGH A PURGATORIAL FIRE IN THE FUTURE LIFE.

And it is not impossible that something of the same kind may take place even after this life. It is a matter that may be inquired into, and either ascertained or left doubtful, whether some believers shall pass through a kind of purgatorial fire, and in proportion as they have loved with more or less devotion the goods that perish, be less or more quickly delivered from it. This cannot, however, be the case of any of those of whom it is said, that they "shall not inherit the kingdom of God,"² unless after suitable repentance their sins be forgiven them. When I say "suitable," I mean that they are not to be unfruitful in almsgiving; for Holy Scripture lays so much stress on this virtue, that our Lord tells us beforehand, that He will ascribe no merit to those on His right hand but that they abound in it, and no defect to those on His left hand but their want of it, when He shall say to the former, "Come, ye blessed of my Father, inherit the kingdom," and to the latter, "Depart from me, ye cursed, into everlasting fire."³

CHAP. 70.—ALMSGIVING WILL NOT ATONE FOR SIN UNLESS THE LIFE BE CHANGED.

We must beware, however, lest any one should suppose that gross sins, such as are committed by those who shall not inherit the kingdom of God, may be daily perpetrated, and daily atoned for by almsgiving. The life must be changed for the better; and almsgiving must be used to propitiate God for past sins, not to purchase impunity for the commission of such sins in the future. For He has given no man license to sin,³ although in His mercy

He may blot out sins that are already committed, if we do not neglect to make proper satisfaction.

CHAP. 71.—THE DAILY PRAYER OF THE BELIEVER MAKES SATISFACTION FOR THE TRIVIAL SINS THAT DAILY STAIN HIS LIFE.

Now the daily prayer of the believer makes satisfaction for those daily sins of a momentary and trivial kind which are necessary incidents of this life. For he can say, "Our Father which art in heaven,"⁴ seeing that to such a Father he is now born again of water and of the Spirit.⁵ And this prayer certainly takes away the very small sins of daily life. It takes away also those which at one time made the life of the believer very wicked, but which, now that he is changed for the better by repentance, he has given up, provided that as truly as he says, "Forgive us our debts" (for there is no want of debts to be forgiven), so truly does he say, "as we forgive our debtors,"⁶ that is, provided he does what he says he does: for to forgive a man who asks for pardon, is really to give alms.

CHAP. 72.—THERE ARE MANY KINDS OF ALMS, THE GIVING OF WHICH ASSISTS TO PROCURE PARDON FOR OUR SINS.

And on this principle of interpretation, our Lord's saying, "Give alms of such things as ye have, and, behold, all things are clean unto you,"⁷ applies to every useful act that a man does in mercy. Not only, then, the man who gives food to the hungry, drink to the thirsty, clothing to the naked, hospitality to the stranger, shelter to the fugitive, who visits the sick and the imprisoned, ransoms the captive, assists the weak, leads the blind, comforts the sorrowful, heals the sick, puts the wanderer on the right path, gives advice to the perplexed, and supplies the wants of the needy,—not this man only, but the man who pardons the sinner also gives alms; and the man who corrects with blows, or restrains by any kind of discipline one over whom he has power, and who at the same time forgives from the heart the sin by which he was injured, or prays that it may be forgiven, is also a giver of alms, not only in that he forgives, or prays for forgiveness for the sin, but also in that he rebukes and corrects the sinner: for in this, too, he shows mercy. Now much good is bestowed upon unwilling recipients, when their advantage and not their pleasure is consulted; and they themselves

¹ 1 Cor. vi. 10.

² Matt. xxv. 31-46.

³ Eccles. xv. 20.

⁴ Matt. vi. 9.

⁶ Matt. vi. 12.

⁵ John iii. 5.

⁷ Luke xii. 41.

frequently prove to be their own enemies, while their true friends are those whom they take for their enemies, and to whom in their blindness they return evil for good. (A Christian, indeed, is not permitted to return evil even for evil.) And thus there are many kinds of alms, by giving of which we assist to procure the pardon of our sins.

CHAP. 73.—THE GREATEST OF ALL ALMS IS TO FORGIVE OUR DEBTORS AND TO LOVE OUR ENEMIES.

But none of those is greater than to forgive from the heart a sin that has been committed against us. For it is a comparatively small thing to wish well to, or even to do good to, a man who has done no evil to you. It is a much higher thing, and is the result of the most exalted goodness, to love your enemy, and always to wish well to, and when you have the opportunity, to do good to, the man who wishes you ill, and, when he can, does you harm. This is to obey the command of God: "Love your enemies, do good to them that hate you, and pray for them which persecute you."¹ But seeing that this is a frame of mind only reached by the perfect sons of God, and that though every believer ought to strive after it, and by prayer to God and earnest struggling with himself endeavor to bring his soul up to this standard, yet a degree of goodness so high can hardly belong to so great a multitude as we believe are heard when they use this petition, "Forgive us our debts, as we forgive our debtors;" in view of all this, it cannot be doubted that the implied undertaking is fulfilled if a man, though he has not yet attained to loving his enemy, yet, when asked by one who has sinned against him to forgive him his sin, does forgive him from his heart. For he certainly desires to be himself forgiven when he prays, "as we forgive our debtors," that is, Forgive us our debts when we beg forgiveness, as we forgive our debtors when they beg forgiveness from us.

CHAP. 74.—GOD DOES NOT PARDON THE SINS OF THOSE WHO DO NOT FROM THE HEART FORGIVE OTHERS.

Now, he who asks forgiveness of the man against whom he has sinned, being moved by his sin to ask forgiveness, cannot be counted an enemy in such a sense that it should be as difficult to love him now as it was when he was engaged in active hostility. And the man who does not from his heart forgive him who repents of his sin, and asks forgiveness,

need not suppose that his own sins are forgiven of God. For the Truth cannot lie. And what reader or hearer of the Gospel can have failed to notice, that the same person who said, "I am the Truth,"³ taught us also this form of prayer; and in order to impress this particular petition deeply upon our minds, said, "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses?"⁴ The man whom the thunder of this warning does not awaken is not asleep, but dead; and yet so powerful is that voice, that it can awaken even the dead.

CHAP. 75.—THE WICKED AND THE UNBELIEVING ARE NOT MADE CLEAN BY THE GIVING OF ALMS, EXCEPT THEY BE BORN AGAIN.

Assuredly, then, those who live in gross wickedness, and take no care to reform their lives and manners, and yet amid all their crimes and vices do not cease to give frequent alms, in vain take comfort to themselves from the saying of our Lord: "Give alms of such things as ye have; and, behold, all things are clean unto you."⁵ For they do not understand how far this saying reaches. But that they may understand this, let them hear what He says. For we read in the Gospel as follows: "And as He spake, a certain Pharisee besought Him to dine with him; and He went in, and sat down to meat. And when the Pharisee saw it, he marvelled that He had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without, make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you."⁶ Are we to understand this as meaning that to the Pharisees who have not the faith of Christ all things are clean, if only they give alms in the way these men count almsgiving, even though they have never believed in Christ, nor been born again of water and of the Spirit? But the fact is, that all are unclean who are not made clean by the faith of Christ, according to the expression, "purifying their hearts by faith;"⁷ and that the apostle says, "Unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."⁸ How, then, could all things be clean to the Pharisees, even though they gave

¹ Rom. xii. 17; Matt. v. 44.

² Matt. v. 44.

³ John xiv. 6.
⁵ Luke xi. 41.
⁷ Acts xv. 9.

⁴ Matt. vi. 14, 15.
⁶ Luke xi. 37-41. [See R. V.]
⁸ Tit. i. 15.