

# APPENDIX 1

## Bible Commentaries by John Calvin

### Isaiah

*He bore the sin of many.* I approve of the ordinary reading, that He alone bore the punishment of many, because on Him was laid the guilt of the whole world. It is evident from other passages, and especially from the fifth chapter of the Epistle to the Romans, that 'many' sometimes denotes 'all'.

*And prayed for the transgressors.* Because the ratification of the atonement, with which Christ has washed us by His death, implies that He pleaded with the Father on our behalf, it was proper that this should be added. For, as in the ancient Law the priest, who 'never entered without blood', at the same time interceded for the people; so what was there shadowed out is fulfilled in Christ. (Ex. xxx. 10; Heb. ix. 7). First, He offered the sacrifice of his body, and shed His blood, that he might endure the punishment which was due to us; and secondly, in order that the atonement might take effect, he performed the office of an advocate, and interceded for all who embraced this sacrifice by faith; as is evident from that prayer which He left to us, written by the hand of John, 'I pray not for these only, but for all who shall believe on me through their word.' (John xvii. 20.) If we then belong to their number, let us be fully persuaded that Christ hath suffered for us, that we may now enjoy the benefit of His death.

He expressly mentions 'transgressions,' that we may know that we ought to betake ourselves with assured confidence to the cross of Christ, when we are horror-struck by the dread of sin. Yea, for this reason He is held out as our intercessor and advocate; for without His intercession our sins would deter us from approaching to God.

Isaiah 53:12

### Matthew

For many, when they hear that none are heirs of eternal life save those whom God chose before the foundation of the world, ask

anxiously how they can know about the secret counsel of God. And so they enter into a labyrinth and can find no way out. But Christ tells them to come straight to Him and seek assurance of salvation in Him. The meaning therefore is that life is opened up to us in Christ Himself, so that none will be partaker of it but he who enters by the gate of faith. And so we see that He joins faith and the eternal predestination of God. Foolish people contrast these two as if they were contraries. Although our salvation is always hidden in God, yet Christ is the conduit through whom it flows to us and is received by our faith, so that it is firm and certain in our hearts. Therefore we must not swerve from Christ if we do not want to reject the salvation offered to us.

Matthew 11:27

*And to give his life a ransom.* As we have said, Christ spoke of His death to draw the disciples away from their perverse idea of an earthly kingdom. Yet He aptly and well expresses the power and fruit of His death when He declares that His life was the price of our redemption. From this it follows that our reconciliation with God is free, for the only price paid for it is Christ's death. And so this one word overthrows all that the Papists babble about their disgusting satisfactions. Moreover, since Christ won us as His own by His death, the submission of which He speaks is so far from derogating from His infinite glory that in fact it makes it more glorious. 'Many' is used, not for a definite number, but for a large number, in that He sets Himself over against all others. And this is its meaning also in Rom. 5:15, where Paul is not talking of a part of mankind but of the whole human race.

Matthew 20:28

The fruits of Christ's death have only made their lasting impression upon us when we know that He was not rudely snatched away to the cross by men, but that the sacrifice was ordained by the eternal decree of God, to expiate the sins of the world. Whence do we obtain reconciliation if it is not that Christ placated the Father by His obedience? So let us ever think of the Providence of God which Judas himself and all the ungodly (though they do not want it so, and act against it) must obey. Ever hold on to this, that Christ suffered because, by this kind of expiation, God was pleased. Christ says that Judas is not absolved from blame on the grounds that he did nothing but what was divinely ordained. Though God in His righteous judgement fixed the price of redemption for us as the

death of His own Son, nonetheless Judas in betraying Christ, being full of treachery and greed, drew on himself a right condemnation. God's will for the redemption of the world in no way prevents Judas being a wicked traitor.

Matthew 26:24

### Mark

*This is my blood.* I have already warned, when the blood is said to be poured out (as in Matthew) *for the remission of sins*, how in these words we are directed to the sacrifice of Christ's death, and to neglect this thought makes any due celebration of the Supper impossible. In no other way can faithful souls be satisfied, if they cannot believe that God is pleased in their regard. The word *many* does not mean a part of the world only, but the whole human race: he contrasts *many* with *one*, as if to say that he would not be the Redeemer of one man, but would meet death to deliver many of their cursed guilt.

Mark 14:24

### John

And when he says *the sin of the world* he extends this kindness indiscriminately to the whole human race, that the Jews might not think the Redeemer has been sent to them alone. From this we infer that the whole world is bound in the same condemnation; and that since all men without exception are guilty of unrighteousness before God, they have need of reconciliation. John, therefore, by speaking of the sin of the world in general, wanted to make us feel our own misery and exhort us to seek the remedy. Now it is for us to embrace the blessing offered to all, that each may make up his mind that there is nothing to hinder him from finding reconciliation in Christ if only, led by faith, he comes to Him.

John 1:28

For since He necessarily hates sin, how shall we be convinced that He loves us until those sins for which He is justly angry with us have been expiated? Thus before we can have any feeling of His fatherly kindness, the blood of Christ must intercede to reconcile God to us. But because we first hear that God gave His Son to die for us because He loved us, it is at once added that it is Christ alone to whom, properly speaking, faith ought to look.

*He gave his only begotten Son, that whosoever believeth on him should not perish.* The true looking of faith, I say, is placing Christ before one's eyes and beholding in Him the heart of God poured out in love. Our firm and substantial support is to rest on the death of Christ as its only pledge. . . .

*That whosoever believeth on him should not perish.* The outstanding thing about faith is that it delivers us from eternal destruction. For He especially wanted to say that although we seem to have been born for death sure deliverance is offered to us by the faith of Christ so that we must not fear the death which otherwise threatens us. And He has used a general term, both to invite indiscriminately all to share in life and to cut off every excuse from unbelievers. Such is also the significance of the term 'world' which He had used before. For although there is nothing in the world deserving of God's favour, He nevertheless shows He is favourable to the whole world when He calls all without exception to the faith of Christ, which is indeed an entry into life.

Moreover, let us remember that although life is promised generally to all who believe in Christ, faith is not common to all. Christ is open to all and displayed to all, but God opens the eyes only of the elect that they may seek Him by faith. The wonderful effect of faith is shown here too. By it we receive Christ as He is given to us by the Father—the one who has freed us from the condemnation of eternal death and made us heirs of eternal life by expiating our sins through the sacrifice of His death, so that nothing shall prevent God acknowledging us as His children. Therefore, since faith embraces Christ with the efficacy of His death and the fruit of His resurrection there is nothing surprising in our also obtaining by it the life of Christ.

John 3:16

*For God sent out.* This is confirmation of the former statement. For God's sending His Son to us was not fruitless. Yet He did not come to destroy; therefore it follows that the proper function of the Son of God is that whosoever believes may obtain salvation through Him. None need now wonder or worry how he can escape death, since we believe it was God's purpose that Christ should rescue us from it. The word *world* comes again so that no one at all may think he is excluded, if only he keeps to the road of faith.

John 3:17

Again, when they proclaim that Jesus is the Saviour of the world and the Christ, they have undoubtedly learned this from hearing Him. From this we infer that in two days Christ taught the sum of the Gospel more plainly there than He had so far done in Jerusalem. And He declared that the salvation He had brought was common to the whole world, so that they should understand more easily that it belonged to them also. He did not call them as lawful heirs, but taught them that He had come to admit strangers into the family of God and to bring peace to them that were far off.

John 4:42

Away with those who prate about men being prepared for the reception of God's grace by the movement of nature! They might just as well say that the dead walk.

John 11:25

For He delayed pronouncing judgement on them, because He had come rather for the salvation of all. We must understand that He was not speaking here of unbelievers in general but of those who wittingly and voluntarily reject the preaching of the Gospel exhibited to them. Why then did Christ not wish to condemn them? Because He had temporarily laid aside the office of judge and offers salvation to all indiscriminately and stretches out His arms to embrace all, that all may be the more encouraged to repent. And yet He heightens by an important detail the crime of rejecting an invitation so kind and gracious; for it is as if He had said: 'See, I have come to call all; and forgetting the role of judge, my one aim is to attract and rescue from destruction those who already seem doubly ruined.' Hence no man is condemned for despising the Gospel save he who spurns the lovely news of salvation and deliberately decides to bring destruction on himself.

John 12:47

Christ's proper work was to appease the wrath of God by atoning for the sins of the world, to redeem men from death and to procure righteousness and life. That of the Spirit is to make us partakers not only of Christ Himself, but of all His blessings.

John 14:16

For in the word *world* is here embraced the whole human race. And there is but one Saviour who rescues and saves us from this dreadful slavery. . . .

For it was God who appointed His Son to be the Reconciler and determined that the sins of the world should be expiated by His death.

John 14:30

For he who seeks to be loved by God without the Mediator gets imbrangled in a labyrinth in which he will find neither the right path nor the way out. We should therefore direct our gaze to Christ, in whom will be found the pledge of the divine love. . . . Thus in Him, as in a mirror, we may behold God's fatherly love towards us all, since He is not loved separately, or for His own private advantage, but that He may unite us along with Himself to the Father.

John 15:9

We need not want to rise above the clouds or to penetrate down through the deep to seek the certainty of our salvation. Let us be content with the testimony of His love toward us which is contained in the Gospel, for it will never deceive us.

John 15:15

I think that under the word *world* are included both those who were to be truly converted to Christ and hypocrites and reprobates.

John 16:8

For there we know that by the expiation of sins the world has been reconciled to God, the curse blotted out and Satan vanquished.

John 17:1

Now, Christ does not say that He has been placed in command of the whole world to bestow life indiscriminately. But He restricts this grace to those given to Him. But how were they given? For the Father has also subjected to Him the reprobate. I reply: Only the elect belong to His own flock, which He guards as a shepherd. Hence, the kingdom of Christ extends to all men, but it is saving only to the elect who follow the Shepherd's voice with willing obedience.

John 17:2

It will be worthwhile now to summarize those three heads. First, the kingdom of Christ brings life and salvation. Secondly, not all receive life from Him, nor even is it Christ's office to give life to all, but only to the elect, whom the Father has committed to His care. Thirdly, this life consists in faith and Christ bestows it on those whom He enlightens in the faith of the Gospel. Hence we

gather that the gift of illumination and heavenly wisdom is not common to all but peculiar to the elect. It is undoubtedly true that the Gospel is offered to all, but here Christ speaks of the secret and efficacious way of teaching by which God's children alone are drawn to faith.

John 17:3

He openly declares that He does not pray for the world, for He is solicitous only for His own flock which He received from the Father's hand. . . . Christ is not praying simply from an attitude of faith and love but enters into the sanctuary of heaven and holds before His eyes the secret judgements of the Father, which are hidden from us so long as we walk by faith. . . .

Now, since Christ prayed only for the elect, belief in election is necessary for us if we want Him to commend our salvation to the Father.

John 17:9

But the form of speech must be noticed. Christ prays *for all* who shall believe in Him. He reminds us by these words that our faith should be directed to Him, as we have said more than once already.

John 17:20

### Romans

*That he should be heir of the world.* Since he is now dealing with eternal salvation, the apostle seems to have led his readers to the world somewhat inopportunistly, but he includes in the word *world* generally the restoration which was hoped for from Christ. While the restoration of the life of believers was in fact the principal object, it was, however, necessary that the fallen state of the whole world should be repaired. In Heb. 1:2 the apostle calls Christ the heir of all the blessing of God, because the adoption which we have procured by His grace has restored to us the possession of the inheritance from which we fell in Adam. But since under the type of the land of Canaan not only was the hope of a heavenly life displayed to Abraham, but also the full and perfect blessing of God, the apostle rightly teaches us that the dominion of the world was promised to him.

Romans 4:13

*For if, while we were enemies, we were reconciled to God through the death of his son, much more, being reconciled, shall we be saved by his life.*

This is an explanation of the previous verse, amplified by making a comparison between Christ's life and His death. We were enemies, he says, when Christ presented Himself to the Father as a means of propitiation. We are now made friends by His reconciliation, and if this was accomplished by His death, His life will have much greater power and efficacy. We have, therefore, ample proof to strengthen our minds with confidence in our salvation. We have been reconciled to God by the death of Christ, Paul holds, because His was an expiatory sacrifice by which the world was reconciled to God, as I have shown in chapter 4.

The apostle, however, seems here to be contradicting himself. If the death of Christ was a pledge of the divine love towards us, it follows that we were even then acceptable to Him. But now he says that we were *enemies*. My answer to this is that because God hates sin, we are also hated by Him in so far as we are sinners. But in so far as He receives us into the body of Christ by His secret counsel, He ceases to hate us. Our return to grace, however, is unknown to us, until we attain it by faith. With regard to ourselves, therefore, we are always enemies, until the death of Christ is interposed to propitiate God. This double aspect ought to be noted. In no other way do we recognise the free mercy of God than if we are persuaded of His refusal to spare His only-begotten Son, because He loved us when there was discord between us and God. Again, we do not sufficiently understand the benefit conferred on us by the death of Christ, unless this is the beginning of our reconciliation to God, so that we are convinced that it is by the expiation that has been made that God, who before was justly hostile to us, is now propitious to us. Thus, since our reception into favour is ascribed to the death of Christ, the meaning is that the guilt, for which we were otherwise punishable, has been taken away.

Romans 5:10

By the benefit, therefore, of our faith, we have attained the position of lacking nothing that is necessary for our happiness. Paul's repeated advocacy of reconciliation is not without effect. First, we are to learn to fix our eyes on the death of Christ, whenever our salvation is concerned. Second, we are to know that

we are to place our confidence in nothing else but the expiation of our sins.

Romans 5:11

*But not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many.*

We should note, however, that Paul does not here contrast the larger number with the many, for he is not speaking of the great number of mankind, but he argues that since the sin of Adam has destroyed many, the righteousness of Christ will be no less effective for the salvation of many.

Romans 5:15

Worth noticing here also are the two differences between Christ and Adam which the apostle omitted, not because he thought they were of no importance, but because it had no connexion with his present argument to enumerate them.

The first difference is that we are condemned by Adam's sin not by imputation alone, as though we were being punished for another's sin; but we suffer his punishment because we too are guilty, since God holds our nature, which has been corrupted in Adam, guilty of iniquity. But the righteousness of Christ restores us by a different means to salvation. We are not accounted righteous because we have righteousness within us, but because we possess Christ Himself with all His blessings, given to us by the Father's bounty. The gift of righteousness, therefore, does not signify a quality with which God endows us, for this is a misinterpretation, but is the free imputation of righteousness. The apostle is expounding his interpretation of the word *grace*.

The second difference is that Christ's benefit does not come to all men in the manner in which Adam involved his whole race in condemnation. The reason for this is quite obvious. Since the curse, which we derive from Adam, is conveyed to us by nature, we need not be surprised that it includes the whole of mankind. In order, however, that we may participate in the grace of Christ, we must be ingrafted into Him by faith.

Romans 5:17

Paul makes grace common to all men, not because it in fact extends to all, but because it is offered to all. Although Christ

suffered for the sins of the world, and is offered by the goodness of God without distinction to all men, yet not all receive Him.

Romans 5:18

This passage clearly contradicts the schoolmen, who foolishly maintain that no one is certain of final perseverance, except by the favour of a special revelation, and this, they hold, is very rare. Such a dogma wholly destroys faith, and faith is certainly nothing if it does not extend to death and beyond. On the contrary, however, we are to have confidence that He who has begun a good work in us, will accomplish it until the day of the Lord Jesus.

Romans 8:38-39

Thus the inward calling, which alone is effectual and peculiar to the elect, is distinguished from the outward voice of men. This clearly proves the stupidity of the argument of certain interpreters who maintain that all are elected without distinction, because the doctrine of salvation is universal, and because God invites all men to Himself without distinction (*promiscue*). The general nature of the promises does not alone and of itself make salvation common to all. Rather, the peculiar revelation which the prophet has mentioned restricts it to the elect.

Romans 10:16

### Galatians

For God commends to us the salvation of all men without exception, even as Christ suffered for the sins of the whole world.

Galatians 5:12

### Colossians

First, he says that we have redemption, and immediately explains it as *the remission of sins*; for these two things belong together by apposition. For, without doubt, when God remits our sins, He exempts us from condemnation to eternal death. This is our liberty, this our glorying against death, that our sins are not imputed to us. He says that this redemption was procured by *the blood of Christ*, for by the sacrifice of His death all the sins of the world have been expiated. Let us, therefore, remember that this is the sole price of reconciliation, and that all the trifling of Papists about satisfaction is blasphemy.

Colossians 1:14

## Hebrews

When he says *for every man*, he does not just mean that He should be an example to others, in the way that Chrysostom adduces the metaphor of a physician who takes the first sip of a bitter draught, so that the sick man will not refuse to drink it. He means that Christ died for us, because He took on Himself our lot, and redeemed us from the curse of death. So there is added that this was done by the grace of God, because the ground of our redemption is that immense love of God towards us by which it happened that He did not even spare His own Son (Rom. 8:32).

Hebrews 2:9

We must always hold on to the truth that, when the apostle is describing the death of Christ, he is not doing so in reference to its external action but to its spiritual fruit. He suffered death in the common way of men, but He made divine atonement for the sins of the world as a Priest. Outwardly He shed His blood, but inwardly and spiritually He brought cleansing. In short, He died on earth, but the power and efficacy of His death came from heaven.

Hebrews 8:4

*Through the eternal Spirit.* He now shows clearly how the death of Christ is to be regarded; not from its external act but from the power of the Spirit. Christ suffered as a man, but in order that His death might effect our salvation it came forth from the power of the Spirit.

Hebrews 9:14

*To bear the sins* means to free those who have sinned from their guilt by His satisfaction. He says many meaning all, as in Rom. 5:15.

Hebrews 9:28

## II Peter

This assurance of which Peter speaks should not, in my opinion, be referred to conscience, as though the faithful acknowledged themselves before God to be elect and called. I take it simply of the fact itself, that calling is shown to be confirmed by a holy life.

II Peter 1:10

## I John

For He appears before God for the purpose of exercising towards us the power and efficacy of His sacrifice. To make this more easily understood, I will speak more bluntly. Christ's intercession is the continual application of His death to our salvation. The reason why God does not impute our sins to us is because He looks upon Christ the intercessor.

I John 2:1

He put this in for amplification, that believers might be convinced that the expiation made by Christ extends to all who by faith embrace the Gospel. But here the question may be asked as to how the sins of the whole world have been expiated. I pass over the dreams of the fanatics, who make this a reason to extend salvation to all the reprobate and even to Satan himself. Such a monstrous idea is not worth refuting. Those who want to avoid this absurdity have said that Christ suffered sufficiently for the whole world but effectively only for the elect. This solution has commonly prevailed in the schools. Although I allow the truth of this, I deny that it fits this passage. For John's purpose was only to make this blessing common to the whole Church. Therefore, under the word 'all' he does not include the reprobate, but refers to all who would believe and those who were scattered through various regions of the earth. For, as is meet, the grace of Christ is really made clear when it is declared to be the only salvation of the world.

I John 2:2

## Sermons on Isaiah

That, then, is how our Lord Jesus bore the sins and iniquities of many. But in fact, this word 'many' is often as good as equivalent to 'all'. And indeed, our Lord Jesus was offered to all the world. For it is not speaking of three or four when it says: 'God so loved the world, that He spared not His only Son.' But yet we must notice what the Evangelist<sup>1</sup> adds in this passage: 'That whosoever believes in Him shall not perish but obtain eternal life.'<sup>2</sup> Our Lord Jesus suffered for all<sup>3</sup> and there is neither great nor small who is not

<sup>1</sup> 1558: *l'Evangeliste. C.R.: l'Evangile.*

<sup>2</sup> John 3:16.

<sup>3</sup> 1558: *pour tous. C.R.: pour nous tous.*

inexcusable today, for we can obtain salvation in Him. Unbelievers who turn away from Him and who deprive themselves of Him by their malice are today doubly culpable. For how will they excuse their ingratitude in not receiving the blessing in which they could share by faith?

After all this, he adds: *he prayed for the wicked*. This is especially added to show that in His death and passion Jesus Christ bore the priestly office. Without this we should not have everything necessary for the assurance of our salvation. It is true that, since the death and passion of our Lord Jesus Christ is the sacrifice by which our sins are wiped out, His blood is our cleansing, the purpose of His obedience is to abolish all our rebellions and to win righteousness for us. We have something to rejoice at in this. But it is not all; for we are told that when we call upon the Name of God we shall be saved.<sup>4</sup> But how can we have access to God? What boldness it is, to come to pray to Him! Yes, to call Him plainly and openly our Father. Is it not too great presumption for us to come so familiarly to God, and to boast that we are His children, unless we have one who is our spokesman? And where shall we find an advocate or attorney who could do so much for us, until we come to Jesus Christ? This, then, is what the Prophet wanted to add to round off what he is saying—*Jesus Christ prayed for the wicked*.

Now it is true, that on the cross He asked pardon and grace from God His Father even for those who were persecuting Him. 'Father, forgive them,' He said, 'for they know not what they do.'<sup>5</sup> This is a prayer that our Lord Jesus Christ made for the wicked and for His enemies, who had treated Him so cruelly and by whose hands He was crucified. But the Prophet was not only speaking of this particular prayer, but wanted to proclaim the priestly office of our Lord Jesus Christ. Moreover, let us observe carefully that it is not without cause that he here speaks of the wicked. Earlier he had said that He bore the sin of the people of God and suffered for the iniquities of many; but now the Prophet gives another name to those for whom Jesus Christ prayed, and calls them 'transgressors'. When he spoke of the people of God; it was to show that those who are regarded as the most righteous and excellent need the forgiveness of their sins; and that they cannot find it save because Jesus Christ has shed His blood to cleanse and wash them. So much then for one

<sup>4</sup> Joel 2:32.

<sup>5</sup> Luke 23:24.

point: if we want to be of the Church and to be acknowledged of the flock of God, we must realize that it is because Jesus Christ is our Redeemer. Let us not fear to come to Him in great numbers, and each one of us bring his neighbour, seeing that He is sufficient to save us all.

We see how our Lord Jesus Christ has confirmed that by praying for His own, as is narrated in the seventeenth chapter of St. John: 'Holy Father, behold those whom Thou hast given me; and now I leave the world. I have kept them, and none of them has perished, save the son of perdition; but I have kept those whom thou has committed to my charge. Now I pray for them, and not for them only, but for all those who shall believe in me through their word. I pray not for the world, but for those whom thou hast given me, that thou wilt bless and sanctify them, that they may be one with us.'<sup>6</sup> When we see the Son of God praying, even Him, who is eternal God, abasing Himself to become a suppliant and to make intercession before God His Father in our name, should we not perceive in it an infinite goodness? And, first of all, we must always remember what was said—that we shall only profane the Name of God when we call upon Him, unless it be the Name of Jesus Christ. And why? Our mouths are unclean and polluted; we are full of corruption; there is nothing but rottenness in us. But since our Lord Jesus abased Himself even to the position of suppliant and in our name asked something of God His Father, we today ought to be established and built up when we want to formulate<sup>7</sup> our prayers nowadays. It is true that although Isaiah says that Jesus Christ prayed for the wicked, He Himself declares that He does not pray for all the world, for those who please themselves in their iniquities and are entrenched obstinately in them; for they are cut off from this blessing and privilege, which is kept only for the children of God. If then we remain in the world and are separated from our Lord Jesus Christ, it is certain that when He has prayed of God His Father does not belong to us and cannot profit us at all.

But now let us hear what He says: 'Behold, I have proclaimed thy Word, and they have believed. I pray for them; and not only for them' (that is to say, for the disciples) 'but for those who shall believe in their teaching.' So let us today know that we are connected with the disciples and Apostles of our Lord Jesus Christ,

<sup>6</sup> John 17:6ff.

<sup>7</sup> 1558: *formex. C.R.: fonder.*

and that the prayer He made once for all will today serve us and will open up the way for all our prayers, if we receive the teaching of the Gospel in the obedience of faith. So we must not be doubtful about the way in which we should make our prayers; for since we know that Jesus Christ has prayed, we must no longer say, 'How shall we be assured that the power of that prayer will reach as far as us?' Let us believe in the Gospel and we shall follow the Apostles and disciples and be joined with them. Do we want to give the lie to the Son of God, who is the eternal and unchanging truth? With His own mouth He has said that all who receive the preaching of the Gospel will be joined to this prayer and that He has included them in it. Since this is so, although on the one hand, we may be poor evil-doers and consequently unworthy to approach God, yet by means of the Gospel, when we embrace in faith the promises contained in it, we shall be presented to God, so that we shall not only be pleasing to Him—in that His only Son has interceded for us—but also today we can certainly call upon Him and in this may be fellows of Jesus Christ—as He says: 'Here am I, I and the servants thou hast given me.'<sup>8</sup> He presents Himself in the first place (as has already been declared in the eighth chapter of Isaiah), and then He leads forward all His flock—'and those whom thou hast given me,' He says. Now He says that He is made ready for the service of God His Father, along with all those who have been given to Him. So there is no doubt that we are joined in this prayer and in all the praises of God, and that Jesus gives us the note, so to say, and acts the part of the precentor who leads us in our prayers, and that by His means there is heard but one voice, one united voice singing the melody in tune. If, in praying to God, we were in unison with the angels of Paradise, it would in itself be too great a privilege; but when the Son of God condescends to have such a familiarity with us as to say, 'Come! I will lead you. I will be your spokesman,' ought we not to be completely ravished by it?

Moreover, this was figured in the Law when the High Priest not only offered sacrifices to God, but also added prayers. So under the ancient shadows, the priest could not intercede before God and be received as pleasing without the shedding of blood; but to the blood he added prayers that the sins of the people might be pardoned and that God in His mercy would receive those who deserved only to be rejected. Jesus Christ has brought to an end all the figures of the

<sup>8</sup> Isaiah 8:18; Heb. 2-13.

Law and has willingly fulfilled it in Himself. Thus, He has presented blood for the washing of our sins—not the blood of a calf or a lamb as in the Law, but His own holy blood, which was consecrated by the Holy Spirit, that we may have complete holiness in Him.<sup>9</sup> But to the shedding of blood He has added prayers. And this is why He is today called our Mediator, and it is said that He intercedes for us. And when St. Paul speaks about prayers he adds that there is one God and one Mediator, who is the man, the Lord Jesus.<sup>10</sup> He could just as well say: 'There is one God; there is Jesus Christ who is the eternal word of God and of the same essence, glory and majesty.' He does not speak like this, however, but says: 'There is one God,' and then, 'There is one Mediator between God and men, the man Jesus Christ.' It is as if he were saying: 'Behold the Son of God, who, having taken our nature and been made a man like unto us, sin excepted, now intercedes for us.'

### Eternal Predestination of God

Georgius thinks he argues very acutely when he says: Christ is the propitiation for the sins of the whole world; and hence those who wish to exclude the reprobate from participation in Christ must place them outside the world. For this, the common solution does not avail, that Christ suffered sufficiently for all, but efficaciously only for the elect. By this great absurdity, this monk has sought applause in his own fraternity, but it has no weight with me.<sup>11</sup> Wherever the faithful are dispersed throughout the world, John extends to them the expiation wrought by Christ's death. But this does not alter the fact that the reprobate are mixed up with the elect in the world. It is incontestable that Christ came for the expiation of the sins of the whole world. But the solution lies close at hand, that whosoever believes in Him should not perish but should have eternal life (Jn. 3:15). For the present question is not how great the power of Christ is or what efficacy it has in itself, but to whom He gives Himself to be enjoyed. If possession lies in faith and faith emanates from the Spirit of adoption, it follows that only he is reckoned in the number of God's children who will be a partaker of Christ. The evangelist John sets forth the office of Christ as nothing

<sup>9</sup> Heb. 9:13-14.

<sup>10</sup> I Tim. 2-5.

<sup>11</sup> This sentence is omitted in the French.

else than by His death to gather the children of God into one (Jn. 11:5-23). Hence, we conclude that, though reconciliation is offered to all through Him, yet the benefit is peculiar to the elect, that they may be gathered into the society of life. However, while I say it is offered to all, I do not mean that this embassy, by which on Paul's testimony (II Cor. 5:18) God reconciles the world to Himself, reaches to all, but that it is not sealed indiscriminately on the hearts of all to whom it comes so as to be effectual.