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## EDITORIAL NOTES

This issue of the Journal is somewhat lengthier than former issues, but we think the material will be of interest to our readers. Prof. R. Decker continues his series on preaching -- a series which we hope will help stimulate a much needed revival in preaching in Churches which want to be faithful to the Reformation and the Reformed and Presbyterian heritage. Prof. H. Hanko continues his series on a review of Kingdon's book, "Children of Abraham" and the question of the baptism of infants born within the covenant. Many have asked for past articles in this series. We are sorry that our additional copies are gone. If anyone desires copies of these articles, they may be copied on a copy machine without our permission; or we are willing to do the copying at a charge of 6¢ a page. We have also included in this issue a paper by Ron Hanko, a senior Seminary student which he originally wrote for a course in Church History. The paper is entitled, "Gotteschalk's View of Predestination." The paper will be of interest on the one hand because it demonstrates that the views of double predestination which are held by Reformed and Calvinistic Churches are views which stem back many centuries to an important theologian of the Middle Ages; and it is of interest on the other hand because it contains a number of translations of Gotteschalk's writings which, heretofore, were available only in Latin.

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We call attention to the list of Seminary and R.F.P.A. publications which are available from the Seminary. Please send a money order or check with your orders to save billing. We urge our readers to purchase these publications for they will be valuable additions to your libraries.

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Because of a heavy demand for the articles on Postmillennialism, we have decided to reprint in a limited amount these articles. Anyone interested in getting some of these copies may write to the Seminary address requesting them. They are available without charge.

## THE REFORMED DOCTRINE OF INFANT BAPTISM

(3)

-- Prof. H. Hanko --

In his book, "Children of Abraham" David Kingdon argues forcibly for the position of believers' baptism while at the same time repudiating any form of Dispensationalism. In a former article we have given the gist of Kingdon's argument; but for purposes of refreshing our memories we summarize it briefly here.

Kingdon argues that, while indeed there is a certain unity of the covenant, of the promises of the covenant and of the signs (circumcision and baptism) of the covenant, nevertheless, in the Old Dispensation circumcision had a national significance to the nation of Israel as well as a spiritual significance. Because circumcision had this natural significance, the sign had a temporary and earthly meaning also which was limited to the Israelite nation. It referred to the natural nation of Israel, the earthly land of Canaan, temporal blessings in that land, and a certain position of preeminence for the nation which other nations did not possess. With the passing of the Old Dispensation, these natural and national references of the sign of circumcision fell away. All is now spiritual. Among these natural and national references of the sign of circumcision is also the fact that God gave all the children of Israel a place in the nation in the line of generations. Hence the sign of circumcision had to be administered to all the children of Israelites while they were infants. But with the dawning of the New Dispensation, this all ceased. Now salvation was irrevocably tied to faith. Hence, only those who believe are now actually brought into the Church and are properly baptized. While therefore, it is correct to say that baptism and circumcision signify in some respects the same spiritual realities, and while it is correct to maintain the unity of the two covenants, nevertheless, it is wrong to baptize infants in the New Dispensation because this aspect of the sign of the covenant belonged to the time when the sign of the covenant still had national and temporal references. Now only believers ought to be baptized.

We pointed out in an earlier article that Kingdon does not escape the error of separating the Old and New Dispensations. He falls into the error of Dispensationalism even though he specifically repudiates this notion. We also pointed out that Scripture teaches emphatically that the Church of the Old and New Dispensation is one Church.

We must now continue the argument.

We want to pursue the argument along the following lines. In the first place, we want to prove from Scripture that the Church in the Old Testament and in the New is one Church. In the second place, we want to show that the covenant in the Old Dispensation and in the New is one covenant, and that the promises of the covenant are one in Christ. In the third place we want to show that the signs of the covenant, though differing in administration and character, are one because they signify the same spiritual blessings. While we are aware of the fact that Kingdon grants all these points in a limited way, we nevertheless believe that it is important to emphasize these truths and make them clear from Scripture for a proper understanding of them will show that Kingdon cannot maintain, on the basis of Scripture, the position which he takes.

First of all then, how does Scripture show that the Church of the Old Dispensation and of the New is one people?

Scripture does this by quoting prophecies from the Old Testament in the New in such a way that it is clearly shown that the Old Testament prophecies, though making specific mention of the nation of Israel, are nevertheless fulfilled in the gathering of the Church from all the nations of the earth. We shall give a number of examples.

In Hosea 1:10,11 we read: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel." Now, it would appear from a reading of the text that Hosea prophesies here of something which God will do for the nation of Israel itself. Specific mention is made of "the children of Judah and the children of Israel." And, taking the text by itself, it would appear that the Premillennialists are correct when they say that God made specific promises for the nation of Israel which can only be fulfilled when God deals with the nation itself in some special way. Nevertheless, Paul quotes this passage in Romans 9:24-26: "Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God."

Now it is clear from the passage that Paul is speaking of the salvation of the Gentiles. He emphatically states that God calls not Jews only, but also Gentiles. And as proof of that contention he calls attention to this prophecy of Hosea and quotes it. His argument is therefore, that Scripture always spoke of the salvation of the Gentiles as is clear from this passage in Hosea. Thus he establishes his argument by saying that Hosea was not referring to the nation of Israel as a nation, but was specifically referring to the Church of Christ gathered from every nation under heaven: "I will call them my people, which were not my people."

In Jeremiah 31:33,34 we read: "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Here too God speaks emphatically of a covenant which He makes with the house of Israel. And one would conclude on the basis of the passage alone that the reference is to natural Israel. But in Hebrews 8:6-13 Scripture speaks of the work of Christ our High Priest who fulfilled all the types and shadows of the Old Testament high priestly office for the Church of the New Dispensation. We read: "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from

the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Here too it is clear that by "the house of Israel and the house of Judah" the Church of the New Dispensation is meant.

Perhaps no passage shows this truth as clearly as Amos 9:11-15: "In that day will I raise up the tabernacle of David that is fallen, and close up the breeches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." How clearly here the reference seems to be to the natural nation of Israel. There are references to the old tabernacle which will be raised up, to Edom, Israel's enemy, to the land of Canaan and material prosperity in that land, and to continual life in earthly Canaan. If one took the passage by itself, one could only conclude that God is making covenant promises to the nation which have a natural and national fulfillment at some future time. But do the Scriptures themselves agree with that interpretation? They most emphatically do not. In Acts 15 we have the record of the Jerusalem Council which met to decide on the question of whether Gentiles could be saved as Gentiles. We ought to notice this. The question was not whether Gentiles could be saved. No one ever doubted this. The Old Testament was filled with examples of this. But during the Old Testament times, Gentiles could be saved only by becoming Jews through the rite of circumcision. The council was called to decide whether this was still true. That is, was it still true in the New Testament that only Jews could be saved and Gentiles only by becoming Jews? This question was brought on by the first missionary journey of the apostle Paul in which many Gentiles had been saved and had not been required to undergo the sign of circumcision because it was the apostle's contention that God was now gathering a Church which was truly Catholic. In the



course of the argument at the council, James the brother of the Lord and an elder in the Jerusalem Church spoke. We read: "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (vss. 13-17) James therefore, quotes this very prophecy of Amos as proof of the fact that not only Jews are saved, but also Gentiles. And it was to his advice that the council listened in formulating their decision for the Churches.

Now one must take either one of two positions. Either James made a serious mistake in exegesis of the Old Testament and the Church erred in adopting substantially his advice, or the Old Testament prophecies which speak of the salvation of Israel are, in reality, prophecies which are fulfilled when the Gentiles are saved. The former would do violence to the principle of Scripture's divine inspiration, and so the latter must be true.

Nor ought it to escape our attention that we have here an implicit hermeneutical rule which must be applied to all similar passages. God's Word itself, by this New Testament interpretation of Old Testament passages, tells us how they must be explained. When prophecy speaks therefore of future promises for the nation of Israel, the Scriptures compel us to interpret these in such a way that we find their fulfillment in the New Dispensation when the Church is gathered from every nation and tribe and tongue.

But there is still more. In his book Kingdon repeatedly emphasizes that in the Old Testament times the Jews were the children of Abraham. And, arguing in this fashion, he constructs his defense of believers' baptism. Since the Jews were the children of Abraham, so Kingdon argues, all the natural members of the nation of Israel were the children of Abraham. Within this natural seed of Abraham were the true people of God and the unbelievers; or, if you will, the elect and the reprobate. All the natural promises and material and physical aspects of the covenant were given to all the children of Abraham. Thus, the whole idea of the natural aspects of the covenant promises is closely tied in with the idea of the natural seed. And because all the natural promises and benefits (including the land of Canaan and prosperity within that land)

were given to the natural seed of Abraham, therefore also the sign of circumcision was given to all the natural seed and was given in infancy. Circumcision had this natural significance in addition to its spiritual significance. And so it was possible for all the natural children of Abraham, in their infancy, to receive this sign. But now, in the New Dispensation, all this has changed. The natural has been done away with. Only the spiritual remains. And therefore, only believers are the objects of God's promises, are incorporated into the covenant, and are to receive the sign of the covenant.

This would be an extremely imposing argument if it were not for one fundamental error. In fact, we would have to grant the whole argument if it were not that Kingdon errs at one crucial point. That point is this: nowhere in all the Scriptures are all the natural children of Abraham called Abraham's seed. The Word of God speaks of only one seed of Abraham which is the true spiritual seed. This is true both in the Old and in the New Dispensations. Rev. H. Hoeksema writes in his pamphlet, "The Biblical Grounds for the Baptism of Infants":

I maintain that this entire view is erroneous, false, anti-Scriptural. Over against it I offer, that the Word of God knows only of one seed of Abraham, the spiritual, the elect, the children of the promise. This is true both of the old and of the new dispensations. It is not correct to say that in the old dispensation the Jews were the seed of Abraham while in the new dispensation believers are this seed. The Jews never were the seed of Abraham. It is correct to say that for a time the seed of Abraham were found exclusively among Abraham's descendants, as they are found now among all nations. But Scripture never identifies Abraham's descendants with the seed of Abraham. The latter, the children of the promise, are at all times only the believers. In the times of the Old Testament they are found in the generations of Seth, Noah, Shem, Abraham, Israel. In the new dispensation they are among all nations, there being no difference anymore between Jew and Gentile. But wherever they are found the children of the promise, named after Abraham as the father of believers, are always the true children of God, the believers. These and these only are the seed of Abraham. (p. 4)

The proof for this contention Rev. Hoeksema finds first of all in Romans 9:6-8: "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but

the children of the promise are counted for the seed."

Concerning this passage, Rev. Hoeksema writes:

It is evident: (1) That the apostle is here speaking of the Jews of the old dispensation. (2) That he makes a distinction between those that are of Israel and those that are Israel indeed. The people as such, the nation, were all of Israel. But even in the old dispensation that nation was not Israel. They were all of the seed of Abraham according to the flesh, yet they were not all the seed. (3) That only spiritual Israel, believers, they that were born not of the flesh, but of the promise, i.e., by the power of that promise, as Isaac was, are the seed. The children of the promise are counted for the seed. When the Lord, therefore, speaks of the seed of Abraham such is the whole argument of the apostle, you must not make a mistake and apply that word of God to the Jews. It does not mean the Jews, but only the true Israel, the children of the promise for they and they only are the seed of Abraham. Please notice, that my proposition is proved: The Jews never were the seed of Abraham, though the seed of Abraham, for a time were Jews.

Another passage referred to in this connection is Romans 4:11-16: "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be that father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise is made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."

Concerning this, Rev. Hoeksema writes:

(1) That Abraham is here pictured as the father of all them that believe, both of those that are of the circumcision (the Jews), and of those that are of the uncircumcision (all nations). They that believe, therefore, are the seed of Abraham whether they are of the law or simply of faith. (2) That only in that sense is he the father of circumcision, that is, to them who are not of the

circumcision only, but who also walk in the steps of that faith of our father Abraham, vs. 12.

(3) That to this one seed there is one and the same promise, that with their father Abraham, they should be heir of the world. They which are merely of the law are not heirs of the promise at all; but only they which are of the faith of our father Abraham, and he is the father of us all. One father Abraham, one seed of Abraham, one promise, and one way to obtain the promise: the way of the righteousness which is by faith." (p. 6)

There are other passages. See, e.g., Romans 2:28,29 where the apostle literally states that "he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter."

In a very clear way, the true seed of Abraham is discussed by the apostle in Galatians 3:7-9,16,26-29: "Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.... Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.... For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

That the apostle is talking in this passage about the Church both in the Old and in the New Dispensation is evident from the fact that in vss. 23-29 of this chapter and in vss. 1-7 of the next chapter the apostle talks of the entire Church in both dispensations under the figure of a child who gradually grows to adulthood. We discussed this passage earlier, and need not refer to it again in detail here. But it is important to note that it can never be maintained that the references here are to the Church in the New Dispensation alone.

Thus, whether in the Old Dispensation or in the New, only those who are of faith are the children of Abraham.

Who are those who are of faith? And why are they the children of Abraham? The answer to this question is found emphatically in this passage. Paul explicitly states who are the seed of Abraham. And he asserts that this seed of Abraham is centrally Christ: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Paul argues here on the basis of the singular use of the noun "seed" instead of "seeds". When, according to Genesis 17:7, God established His covenant with Abraham and his seed in their generations, Paul tells us that the reference was to Christ as is evident from the singular use of the word "seed". Kingdon would say that the reference is to the natural children of Abraham with Old Testament promises. But Paul refutes that position. The seed of Abraham is emphatically Christ. For Christ is the seed of Abraham centrally.

God made the promises of his covenant to Christ and established His covenant with Christ. And it is only in Christ and through Christ that the covenant is established with all the elect people of God. And this is true whether these people of God be found in the Old Dispensation or in the New. It makes no difference. All the elect, and they only, are the seed of Abraham. And they are the seed of Abraham because they belong to Christ by faith. "For ye are all the children of God by faith in Christ Jesus." (vs. 26) This is why there is neither Jew nor Greek, neither bond nor free, neither male nor female. (vs. 28) "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (vs. 29)

We turn now to the further question: Is the covenant and are the promises of the covenant one in both the Old and the New Testaments?

Kingdon's answer to this question is both Yes and No. On the one hand he agrees that there is a certain sense in which the covenant and the promises of the covenant are indeed one. He even castigates many of his Baptist friends for denying this.

Holy Scripture shows that there is but one covenant of grace throughout all ages.... (p. 20)

Nevertheless the basic contention (of Reformed paedobaptists) is correct -- the covenant of grace is one in all ages.... (p. 21)

Fundamental to (the approach of the proponents of covenant theology) is a rightful conviction of the unity of the covenant of grace throughout both dispensations.... (p. 38)

Nevertheless, the answer of Kingdon is also No. There is a certain sense in which the covenant is limited to the Old Dispensation, and a certain sense in which the promises have only Old Dispensational significance. The covenant is limited to the Old Dispensation insofar as it had only a national and natural significance and was limited to the natural seed of Abraham. This aspect of the covenant changed with the coming of Christ and the dawning of the New Dispensation. There are therefore also certain promises of the covenant which belonged also to the Old Dispensation, but do not belong to the New. These promises include such things as belonged to the national life of Israel in the land of Canaan. God's promise that He would continue the Aaronitic priesthood, that He would preserve the worship of Israel in the temple, that He would prosper Israel in the land of Canaan, that He would save Israel in the line of continued generations -- all these and many more are promises which are limited to the Old Testament and are of no more significance in the New.

But also this is wrong. One cannot give such an equivocal answer to this question. The one central point is taught in Scripture that there is only one covenant through all the ages and there are only the same covenant promises. It is true, of course, that the whole structure of the civil and ceremonial law of Israel was fulfilled in Christ and so passed away with the coming of Christ. But this does not imply that the covenant and its promises were in some sense different. This simply means that the covenant is one and the promises of the covenant are one; but that they were differently administered. The administration of them was different, for the administration of them was in keeping with the fact that the Church of the Old Dispensation lived in the time of types and shadows before Christ came into the flesh.

This is not difficult to prove. There are many passages in Scripture which teach that the essence of the types and shadows in the Old Testament were not destroyed. Only the outward form of them passed away; but, because they were fulfilled in Christ, the essence of them remains.

You have this idea for example in Scripture's discussion of Mount Zion and Jerusalem. Isaiah already spoke of this in Isaiah 9:16: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." This very passage is quoted in the New Testament in I Peter 2:6-8: "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you

therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed." It is clear from this passage that, while indeed the Mount Zion found in the Old Dispensation was an historical and geographical hill in Palestine upon which Jerusalem was built, nevertheless, that was only the outward and typical form which passed away. Mount Zion is, according to this passage in Peter, essentially the Church. It was that in the Old Dispensation; it is that now.

This becomes clearer yet if we consider the passage in Hebrews 12:22-24: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

So it is clear that the geographic city of Jerusalem on geographic Mount Zion was not the reality. It was the old figure and shadow. The essence was indeed there, but the shadow clothed it. When Christ fulfilled the reality, the cloth of the shadow was destroyed, but the essence remained.

The same is true of the entire ceremonial worship of God in the Old Testament. There were the outward forms of the tabernacle and temple, of the Aaronitic priesthood, of the sacrifices and altar. Even in the Old Testament, the reality was present, for already then there was the worship of God, covenant fellowship with God, the forgiveness of sins. But all these realities were cloaked in the types and shadows of the law. With the coming of Christ, these outward forms were stripped away. Nevertheless, the reality remained. The essence endured. The heart of the whole ceremonial system continued. There was only one Highpriest, one sacrifice for sin, one covenant fellowship with God. It was clothed in forms of type and shadow because Christ had not yet come. But Christ came to take the outward form away so that the reality might be perfected.

This is the teaching of almost the entire book of Hebrews, and we refer to such passages as Hebrews 9:1-12 and 10:19-21.

The same was true of the land of Canaan itself. This too, was part of the dispensation of types and shadows. Even in the Old Testament the reality was there.

But this reality was under the form of the type of Canaan itself. Even the saints in the Old Testament understood this. We read of the patriarchs: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Hebrews 11:13-16.

And so it is clear that the reality only remained as the types and shadows were destroyed when Christ came to fulfill them. And because the reality remained, this reality of God's covenant and of the promises of that covenant remain one throughout the Old and New Dispensations. The administration differed; but the administration was in keeping with the gradual unfolding of the promise of God throughout history until this promise was fulfilled in Christ.

So now the time has come to turn to the question of the relation between circumcision and baptism.

Even here, Kingdon grants that there is a correspondence between these two signs of the covenant. He admits that they are both signs of the same reality, and that, as signs of the same reality, they both constitute signs of the covenant of grace. But he insists that circumcision, in addition to its spiritual significance, had also an earthly and natural significance. He insists on this because all the children of the Jews, i.e., all the natural sons of Abraham were circumcized. Hence, all the Jews, in receiving the sign of circumcision, received some natural and national promises which were for Jews alone. And, because there was also this natural and national significance to the sign of circumcision, so also the idea of salvation in the line of generations belonged to this natural and national significance of the sign.

We shall examine the question in some detail. We shall do this because of the fact that, although Kingdon grants that circumcision and baptism refer to the same spiritual reality, nevertheless there are Baptists who emphatically deny this. It is well worth our time therefore, to look at this question closely.

The Scriptures are very clear on the point that circumcision and baptism both signify essentially the same thing. Both refer to the inward cleansing of the hearts of God's people through sanctification; both are signs and seals of



the righteousness which is by faith; both refer then to the work of sanctification through Jesus Christ. Kingdon himself refers to many such passages (See pp. 26, ff.) In Deuteronomy 10:16 we read: "Circumcize therefore the foreskin of your heart, and be no more stiffnecked." The circumcision of the heart is therefore, the renewal of the heart whereby the rebellion and stubbornness of sin is taken away. In Deuteronomy 30:6 we read: "And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Here circumscision is very emphatically said to result in a heart which loves God and which lives. Kingdon also refers to Jeremiah 4:4: "Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings." In this passage the Lord calls Judah to repentance under the form of circumcision of the heart. Jeremiah 9:26 and Ezekiel 44:7 refer also to the same circumcision of the heart.

There is also a very clear reference to this same truth in the New Testament in Romans 4:11: "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." Here Paul very clearly states that circumcision was a sign of the righteousness which is by faith; i.e., of the righteousness which is only in Christ Jesus and which consists in the forgiveness of sins. This same significance also applies to baptism.

So the New Testament Scriptures speak of the fact that baptism has the same significance. Galatians 3:27 states: "For as many of you as have been baptized into Christ have put on Christ." Putting on Christ is the same as being renewed and cleansed by the power of Christ's sacrifice on the cross. Romans 6:3-6 teaches: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death: 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."

Paul's argument is clear here. He is answering an objection which says: "Shall we continue in sin, that grace may abound?" Paul's answer to this objection is essentially that this is impossible. And it is impossible because one who has been justified has also been sanctified. That sanctification is effected by being made dead to sin. And if we are dead to sin, we can live in sin no longer. How is it that we are dead to sin? This has been accomplished through the cross of Christ for us. Christ, bearing our sins, died for us on the cross. But because His death was a perfect atonement for sin, Christ was raised up from the dead by the glory of God the Father. To be baptized into Christ, means therefore, to be incorporated into the fellowship of His death and resurrection. Baptism is a sign and seal of this. But to be incorporated into His death and resurrection means that we are now dead to sin as Christ died for our sins, and we are raised to newness of life so that we can serve sin no longer. That which baptism signifies therefore, is actually accomplished by the operation of the Spirit in the hearts of God's elect. And so baptism signifies the same as circumcision.

Finally, there is the significant passage in Colossians 2:11,12: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are raised with him through the faith of the operation of God, who hath raised him from the dead." Kingdon also admits that this passage identifies circumcision and baptism. He writes: "In Colossians 2:11 whether we take the phrase 'the circumcision of Christ' as having an objective meaning, i.e., the cross, or whether we take it subjectively to mean the spiritual and moral renewal of the believer in regeneration, the analogy between circumcision in its spiritual sense and baptism seems patently clear." (pp. 28,29) And again: "It seems better, then, to accept the more usual interpretation that Colossians 2:11 is referring to inward circumcision which consists in the spiritual and moral regeneration of a man. It is to this circumcision of the heart that Old Testament circumcision points. It is in this that it finds its fulfillment in Christ." (p. 54) And this is indeed the teaching of the apostle. The people of God have been circumcised with a circumcision made without hands. This involves the putting off the body of the sins of the flesh through the circumcision of Christ. And this is the same as being buried with him in baptism and raised with him through the faith of the operation of God. Nothing could be clearer than this identification of circumcision with baptism.

And so baptism was instituted in the New Testament Church to take the place of circumcision. Rev. Hoeksema writes in conclusion:

The Baptist often attempts to dispute the statement that also occurs in our Baptism Form, namely, that circumcision has been replaced by baptism in the new dispensation. Of this the Baptist refuses to be convinced. Yet, nothing could be more evident from the Scriptures. It is simply a historic fact, that baptism forced circumcision out of the way. When baptism came, circumcision must be discarded. For a time they existed side by side especially in Jewish-Christian communities, and circumcision tried to maintain itself alongside of baptism. But this proved impossible and circumcision was forced to surrender its place in the Church. And why? Because the Word of God plainly teaches, as we have shown, that essentially baptism has the same significance as circumcision, that two signs with the same meaning could not exist side by side, that circumcision belongs to the time of shadows, and, therefore, must make room for baptism as being the sign of fulfillment. (Op. Cit., pp. 11,12)

In these articles we have now shown that the Church both in the Old and New Dispensations was one Church; that the covenant which God established with His people was one covenant; that this covenant had essentially one promise which was centrally made to Christ, and in Christ to all who are of faith whether in the Old or New Dispensation. We have further shown that there was a difference in the administration of the covenant between the Old and New Dispensations, a difference of administration which resulted in the fact that the realities of the promise were, in the Dispensation of shadows, clothed in types. Nevertheless, the reality remained intact throughout the Old Dispensation and was fulfilled when Christ came.

All of this means that the sign of the covenant also remains essentially the same even though the form changed. This sign signified and sealed the same blessings both in the Old and New Dispensation. Kingdon is wrong therefore, when he insists that, although the signs did, to some extent, signify and seal the same spiritual truths, there were also natural and national realities signified by circumcision which passed away with the dawning of the New. He is also wrong when he states that part of the significance which passed away was the fact that the covenant was continued in the lines of generations.

We must therefore, at this point, turn to a discussion of the truth that the covenant is always established with believers and their seed in the line of generations. But this discussion must wait for the next issue of the Journal.

## PREACHING, THE CHURCH'S CHIEF TASK, II

-- Prof. Robert D. Decker --

Because it has been some time ago (November, 1977) that the first article of this series appeared in the Journal it might be well that we be reminded of what was written at that time. In that first article we pointed out that not only preaching but the very institute of the church itself is being called into question in our day. The church, we are told, must be a kind of "healing community" in the midst of the world. The task of the church is defined in terms of fostering peace and justice in the world and its members are urged to get out from behind the stained glass windows and work for the improvement of mankind. No longer is the church considered to be the Body of Christ, the elect out of every nation. No longer is the church's task, chief task, considered to be the preaching of the gospel in all the world.

Thus it is rather openly alleged even within churches of the Reformed tradition that preaching is passe. Preaching, they say, is one means of communicating the gospel but not the only means. Others, many in fact, claim that preaching is not even the best means of communicating the gospel, there are other, more effective methods than preaching. Hence we witness a gradual but deliberate de-emphasis upon the sermon in the worship service of the church. Preaching no longer occupies the central or chief place in the liturgy of many churches. Panel or group discussions, dramatic productions of various portions of Scripture, choir and congregational singing, children's services and youth services, all these and many other liturgical innovations are assuming the place which formerly belonged to the preaching of the Word. This departure from preaching is evident too, in the Seminaries. Even there preaching is de-emphasized. Students enroll in the seminaries who have no intention of ever entering the preaching ministry. Instead they train to become institutional chaplains, pastoral psychologists, or professional theologians. The pastoral or preaching ministry is offered as one option among several for the student to choose.

In our previous installment we also inquired after the reason for this reaction against preaching. Since everyone knows that preaching has always occupied the central place in the life and worship of the church the question is to the point. If the gospel narratives teach us anything at all about the ministry of our Lord they teach us that Jesus considered preaching to be His chief task. He came "preaching the Kingdom of Heaven." Even His miracles were subordinate to the Lord's

preaching. Twice He sent out His disciples to preach to the lost sheep of the house of Israel. After His resurrection Christ commissioned the disciples (and in them, the church) to go into all the world baptizing and teaching. What is the Book of Acts if it be not the record of the Apostles and Evangelists going into all the world preaching the gospel in obedience to the charge of the exalted Lord Christ? The Epistles as well teach in unmistakable terms the primacy of preaching in the worship, life, and mission of the church. Subsequent to the Apostolic era the history of God's church teaches the same lesson. Always the church regarded preaching as the chief means of grace. When the church was at its lowest point spiritually it is striking to note that preaching too was at a very low ebb. It is also a fact that times of reformation were accompanied by a return to preaching. This was true of the sixteenth century Reformation. Men such as Martin Luther and John Calvin were great preachers and held preaching services several times per week. It was the power of preaching that brought and spread the Reformation and it was the power of preaching that sustained the churches of the Reformation. Surely no one can deny that preaching has always occupied the central place in the life of God's church. Why then do we witness the decline in the place and power of preaching and why is there today this questioning of the necessity of preaching at all?

Several answers have been offered to this question. There are those who find the reason for the decline in preaching in a new attitude toward worship itself. These argue that the believers ought to have a greater share in the worship and so responsive readings have been introduced along with time for individual testimonies. This has taken away from the time formerly allotted to the sermon. At the same time there has been a shift in Reformed circles to a more elaborate and formal "high church" type liturgy. This too, leads to a decline in the preaching. Another view has it that the "personal work" or "counselling" has, if not caused the decline of preaching, at least contributed significantly toward it. It is argued that due to the stresses and strains of modern life people do not need preaching but individual attention. There are a host of problems which cannot be dealt with from the pulpit but which must be dealt with privately. This, it is said, is the only effective and efficient way to cope with these problems. Hence, preaching is de-emphasized and gives way to a "counselling" oriented ministry. Still others, notably Dr. Jay Adams in his little book, Pulpit Speech, find the cause for the decline of preaching in the great dearth of good, proper preaching in our time. In support of his position Adams points to some examples of excellent

preachers and preaching which is gladly heard. Adams also sees the obvious fact of the decline in membership of the larger liberal churches and the increase in membership of the more conservative, preaching churches as proof of his contention.

While there is something to be said for each of the above we are convinced that these "reasons" are in reality more symptoms of the problem than causes for it. While each may play a role none is really the reason for the decline of preaching. It is our conviction that the cause for the decline of preaching must be sought in the sphere of the general apostasy and denial of the truth which we have witnessed in recent years. Along with the denial of such truths as a six day creation, limited atonement, etc. goes also the denial of the truth of preaching as the chief means of grace and indispensable to salvation.

But we may be even more specific. Among the many denials of the truth is the denial of the inspiration and infallibility of the Holy Scriptures. We believe that when that fundamental truth is denied the truth of preaching must inevitably be denied as well. These two are inseparable. Preaching after all, by definition is the authoritative proclamation of the Word of God. It is the exposition of the Scriptures and the application of them to the lives of God's people. This means that the content of preaching must be the Scriptures. Thus when one denies that the Holy Spirit inspired "holy men of God" to write the Word of God and when one, therefore, denies the truth that the Scriptures are without error and do "fully contain the Word of God", one has stripped preaching of its content. There is nothing left to preach so why preach at all? Not only that, but when one denies the inspiration and infallibility of Scripture he of necessity denies its authority and that of preaching. Apart from Holy Scripture preaching has no authority, no right to instruct or comfort or admonish God's people. This, the denial of the inspiration and infallibility of the Scriptures, we believe is the cause for the decline of preaching.

In the previous article we also gained a general idea of what preaching is from a study of the four key terms used for preaching in the New Testament. It may be said that preaching is proclamation. It is not mutual discussion or private conversation among a group of believers. Rather, preaching is public proclamation. Preaching declares publicly or heralds the Word of God. In the second place, preaching heralds the gospel or the Word of God. It proclaims a message

and that message is not the Word of man's wisdom but it is the Word of God. And that Word of God is glad tidings, good news. In the third place, preaching is authoritative. The one who preaches is sent by Christ, charged by Him to proclaim the message. Preaching, therefore, bears the authority of Jesus Christ. For that reason the true preaching of the Word must be obeyed. Finally preaching always, and let that be emphasized, always evokes a response. True preaching is never without fruit. Precisely because of this truth the Apostle Paul could write: "Now thanks be unto God, which always causes us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? For we are not as many who corrupt the Word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." (II Corinthians 2:15-17) When, therefore, we speak in Christ (preach) in sincerity, as of God and in the sight of God, we always triumph! We are pleasing to God both in them that perish and in them that are saved.

Finally, in the last installment we examined in a bit of detail I Corinthians 1:17-25. From this passage we learned that the Apostle Paul was sent to preach the "Word of the cross" or "Christ having been crucified." The preaching of Christ having been crucified has a double effect: it is a stumbling block to the unbelieving Jews who ask for signs, and foolishness to the Greeks who seek after wisdom, but to the called, both Jew and Greek it is Christ the power and the wisdom of God! Thus by preaching God destroys the wisdom of this world and makes it of no effect and by preaching God saves His people. On the basis of this passage, therefore, there can be no doubt but that preaching must be the chief task of the church. There can be no salvation without it. This is true simply because: "...it pleases God by the foolishness of preaching to save them that believe." That is God's wisdom and that is His power!

We wish to continue this study by calling attention to another significant passage with regard to preaching, Ephesians 4:1-16. This passage reads:

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation (calling, R.D.) wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavoring to keep the unity (oneness, R.D.) of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace

according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; For the perfecting of the saints, for the work of the ministry for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

While we are interested in verses eleven through sixteen we ought to pay attention to the entire context. The inspired Apostle begins with "therefore" which means this entire passage is the conclusion to what he has written in the preceding. In this Epistle in general the Apostle develops the great theme of the glory of the elect church in Jesus Christ. That church, the Bride of Christ (cf. chapter 5:27ff.), is saved by grace through faith, the gift of God. (cf. chapter 2:8-10) In chapter one the Apostle speaks of the great doctrine of divine and sovereign predestination, the eternal election of grace. This is cast in form not of some logical, objective, premise by premise presentation, but in the form of a beautiful doxology of praise to: "...the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." (chapter 1:3-6) The Apostle continues by speaking of God's great love and rich mercy according to which He made us alive in Christ who were dead in trespasses and sins. (chapters 2 and 3)



What these great truths mean for our daily living is explained in the rest of the Epistle beginning with chapter four. I, therefore, means: because you are chosen in Christ and made alive in Him walk worthy of the calling with which you are called. There is a strong sense of urgency here. "I beseech you" means "I admonish or exhort you." Our election into Christ and our salvation by grace implies a most urgent calling. We cannot help but remark that this passage all by itself ought to lay to rest forever the old charge that the doctrine of election and reprobation makes men careless and profane. That we are chosen in Christ means we must walk worthy of our calling! That calling must be taken in a rather broad sense inclusive of the whole of the work of our salvation. It includes our election into Christ and our being made alive through the cross and resurrection of Christ. Our calling includes our having been regenerated and called out of darkness into the marvelous light of God's fellowship. Faith, conversion, justification, sanctification, preservation are all part of that calling with which we have been called. In sum that calling means we have been separated from the world of sin and death unto God. Now, we are exhorted with all urgency to walk worthy of that calling. Scripture often employs the figure of walking or our walk to refer to our life. Our walk is our life from day to day in all its details: our thinking, willing, and doing, our work, recreation, our relationships with family and friends, our life in the church, etc. When the Apostle exhorts us to walk worthy of our calling he is telling us, therefore, that our lives in every detail must be worthy of our position as saints, the redeemed in Christ. Our lives must reflect the fact that we have been called out of darkness into God's marvelous light. Our walk or daily life must harmonize with our calling. To put it another way, we are elect and we are made alive in Christ by grace and we are blessed with every spiritual blessing in heavenly places in Christ and this means we must walk as such.

Verse two tells us how we walk worthy of our calling. That must be with all lowliness and meekness first of all. Lowliness refers to having a humble opinion of one's self, a deep sense of one's own littleness. Meekness refers to gentleness or mildness. Humility, therefore, must characterize our walking worthy of our calling. We must be humble both before God and before our fellow saints. Before God we acknowledge our dependence upon Him, our inability to do the good apart from His grace. In lowliness and meekness we always seek the welfare and salvation of our fellow saints. Further that walk must be with longsuffering or

patience. The meaning of the word here is especially slowness in avenging wrongs. Obviously again this has to do with our relationships with our fellow believers. In our walking worthy of our calling we must remember that God said: "Vengeance is mine, I will repay." Rather than seeking to avenge we must seek the brother's repentance in order to forgive him. Finally we must walk thus: "forbearing one another in love." Literally the text reads: "bearing with, sustaining, or enduring one another in love." The love of God is meant. That love of God always seeks the salvation of one's fellow believers. This is terribly necessary in the walk of believers. They have but a small beginning of the new life of Christ in them and that means they are going to sin against one another. There are bound to be difficulties. For this reason our walking worthy of our calling involves bearing with one another in the love of God. The motive of this walk is given in verse three: "Endeavoring to keep the unity of the Spirit in the bond of peace." That bond of peace must be the covenant bond of friendship and fellowship which we have with God in Jesus Christ through the Holy Spirit. That bond is characterized by peace, the peace of forgiveness, the peace of the favor of God. In that bond we have peace with God and peace with one another. Within the sphere of that bond is the unity or oneness which the Holy Spirit effects. Walking worthy of our calling we must endeavor, i.e., exert ourselves with all diligence to keep, i.e., to hold firmly to that oneness of the Spirit. This is the motive of our walking worthy of our calling in humility.

Verses four through six provide the basis of the admonition of the preceding. We must walk worthy of our calling with all lowliness and meekness, etc. endeavoring to keep the oneness of the Spirit in the bond of peace because there is one body, etc. In verse four the Apostle states there is one body. That means there is one body of Christ, i.e., the church. There are not many bodies of Christ or many churches but only one in all the world. Precisely for this reason the church confesses in its creed, one, holy, catholic church. In spite of appearances this is the truth of Scripture concerning the church. There is one body. That there is but one body ought to be evident from the fact that there is but one Spirit. There is one Spirit Who fills, quickens, and preserves the one body. The Apostle continues: "...just as ye have been called in one hope of your calling." There is only one hope of our calling and that one object for which we hope is everlasting life and glory in the fellowship of God through the Lord Jesus Christ. That is the goal of all of our living. It is our hope which will never

make us ashamed. (Romans 5:5) Just as there is that one hope so there is just one body and one Spirit. And, there is one Lord. There are not many Lords of the church, just one Lord Jesus Christ. And again that must mean that there is but one body. There is one faith. Faith here must be taken in the objective sense as that which we believe, viz., the true doctrine of salvation as that is taught in the Word of God. There are not many faiths or doctrines or even many variations of the one faith. There is just one faith. There is one baptism. Not many but one. Just one sign and seal of the covenant is there. Finally, to clinch the argument, there is one God and Father of all, who is above all, and through all, and in you all. How perfectly obvious this is! There are not many Gods, but just one. That one God and Father is over the whole church, the Father of all the church. Because this is true we are urged to walk worthy of our calling exerting ourselves to the utmost to hold firmly to the oneness of the Spirit in the bond of peace.

"But", the Apostle goes on to say in verse seven: "to every one of us (the members of the one body) is given grace according to the measure (part, or portion) of the gift of Christ." Having stressed the oneness of the church the Apostle now speaks of the diversity of gifts within that one body. Each member is given grace according to the portion of the gift of Christ. This means that each member receives an allotted portion of grace enabling him to fulfill his calling and place within the unity of the body. Thus each has his place and within that place contributes toward the unity of the body. Thus there is one body and one Spirit etc., with many members and a diversity of gifts all contributing to the unity of that body.

In accordance with this fact: the oneness of the church with its diversity of gifts from Christ, the Apostle speaks of the ascension of Christ by a reference to Psalm sixty-eight: "Having ascended up on high he (Christ) led captivity captive (or led a host of captives) and gave gifts unto men." (verse 8) Christ's ascension or exaltation marked His complete victory over sin and death, "He led a host of captives." And having ascended Christ was given of the Father the right to bless His church and thus He "gave gifts unto men." Those gifts are all the riches of the blessings of salvation, that diversity of the gifts of grace given to each one of the members of the one body, the church. But the ascension of Christ implies the descension, i.e., the incarnation or even better the humiliation of our Lord Jesus Christ. "But that He ascended what is it if not that He also descended into the lower part of the earth? Himself who descended is

also He who ascended up far above all heavens in order that He might fill all things." (verses 9,10) That Christ ascended as the Victor means that He first descended. In other words Christ ascended through the deep, dark way of the descension; the cross and its hellish agonies. (Cf. also Philippians 2:7-11) In His ascension Christ is highly exalted, "...far above all heavens." He is Lord of lords and King of kings. The purpose of His ascension is, "that he might fill all things". Many interpretations of this are offered and we need not consider them now. In the light of both the preceding and succeeding context the correct interpretation is that Christ having ascended from the depths of His descension through His resurrection and exaltation fills all things with blessings, a multitude of gifts.

The Apostle proceeds to specify just exactly what those gifts are: "And Himself gave some, apostles; and some prophets; and some evangelists; and some pastors and teachers". (verse 11) The ascended, exalted Lord Christ, the Lord of the Church gave gifts to the church and those gifts are essentially or primarily apostles, prophets, evangelists, pastors and teachers. The wide diversity of gifts, the multitude of gifts from Christ all flow essentially out of these fundamental gifts. Apart from these gifts there would be no other gifts to the church.

The first of these gifts is said to be the apostles. An apostle was literally a messenger, one sent forth with special orders. This is the highest office in the New Testament Church for, according to Ephesians 2:20 the apostles and prophets with Christ as the chief cornerstone form the foundation of the church. The special orders given to the apostles personally by the Lord were: "preach the gospel to all nations, baptizing and teaching them to observe my commandments." The apostles include the eleven disciples of our Lord and the Apostle Paul. All of these had the distinction of being personally called and commissioned by Christ. They all, Paul too, as "one born out of due time", were blessed with a personal appearance of Christ after His resurrection. (Cf. Acts 9, I Corinthians 15:8) Their preaching and teaching were often accompanied by mighty signs and wonders authenticating their office and message as ambassadors of the Lord Jesus Christ. Several were used by the Holy Spirit as instruments of revelation for the writing of the Scriptures. This office no longer exists in Christ's church. With the death of the Apostle John (ca. A.D. 100) the office ceased, the age of inspiration ended and the canon of the Scripture was completed. The blessings, however,

of this gift of the ascended Christ continue in the church.

The prophets are the second gift mentioned. There is some difference of opinion as to the identity of these. Some are of the opinion that the Old Testament prophets are meant. Others think the meaning is New Testament prophets such as Agabus. This latter view is no doubt correct in the light of the fact that the apostle is speaking of the New Testament Church and its gifts from the ascended Christ. About all we know concerning these prophets is that they were used as occasional instruments of revelation. This office too, no longer exists in the church and is fulfilled in the pastoral office and the office of the believer.

Christ also gave evangelists to His church. These were according to the literal meaning of the term, "heralds of glad tidings." The New Testament speaks of them as preachers who assisted the apostles in their missionary work in the early church. Among them we find Stephen and Philip, mentioned in the New Testament. Scripture also speaks of them as pastors of established churches. Timothy is exhorted to do the full work of an evangelist as the pastor of the church at Ephesus. Because the office of apostle is no longer necessary, this office too ceases to exist in the church. This function is included in the office and task of pastor and teacher.

Finally the text speaks of the office of pastors and teachers. It ought to be understood that this is one, not two, offices. The text reads: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." The text does not read: and some pastors; and some, teachers; but: and some pastors and teachers. Hence the two: pastors and teachers belong together and constitute one office. This means, moreover, that the pastoral office involves essentially teaching. Pastors are primarily teachers. We ought to note too, that this office continues in the church until the return of our Lord Jesus Christ. For this reason it has everything to do with our subject, preaching; and we shall focus our attention on it. Still more, we must not fail to understand that the text does not mean to give us an exhaustive and detailed list of the gifts of Christ to the church. These are mentioned in passages like I Corinthians 12 or Romans 12. What we have here is a description of the essential or basic gifts.

What then is a pastor-teacher? The term pastor means shepherd and that essentially is what a pastor-teacher is, a shepherd of the sheep of Christ. And let it be emphasized that the New Testament everywhere emphasizes that Jesus Christ is

the Shepherd of God's flock. Our Lord speaks of that beautifully in John 10: "I am the good shepherd, the good shepherd giveth his life for the sheep..." As the Good Shepherd Jesus is committed to the care of the sheep of God, the sheep whom God gave to Him. They are known by Him, called by Him, they hear His voice and they follow Him. For their sakes Jesus lays down His life in order to take it again and give to them eternal life. Hebrews 13:20 speaks of Christ as the "great shepherd of the sheep." Christ shed the blood of the everlasting covenant and was brought again from the dead. And through Him, the Great Shepherd, God makes the sheep perfect in every good work, working in them that which is well pleasing in His sight. In I Peter 5:4 Christ is revealed as the "chief Shepherd." The elders, both ruling and teaching, are admonished to feed (shepherd) the flock of God.

That is a beautiful concept. The Shepherd is responsible for the care and well-being of the sheep. The sheep on the other hand, are totally dependent upon the shepherd. He must feed them and give them drink, protect them from every danger, lead and guide them, provide rest for them. When they are sick the shepherd must bear them up in his arms and heal them. All this Christ does for His sheep. But lying at the heart of it all is something no human shepherd can ever do. The Good Shepherd giveth His life for the sheep! He delivers them from the death of sin by dying under the wrath of God and taking His life again in the resurrection. By that wonder of the cross and resurrection Christ grants forgiveness, deliverance from the power of sin, and eternal life to His sheep.

But even then there is more. Christ gave His life for the sheep, but He also gave apostles, prophets, evangelists, pastors and teachers. In a very real sense Christ gives of Himself. He never ceases to be the pastor, the Shepherd of the sheep! What a tremendous thought. Those gifts to the church, pastors, are but under-shepherds of the great, the good, the chief Shepherd, the Lord Jesus Christ. That gift to us is from Christ, crucified and raised, but that gift of pastors is Christ. Christ feeds us, Christ cares for us, Christ comforts us and instructs and protects us. Jesus Christ does all of that through the pastors. "I know my sheep, my sheep hear my voice and they know me." That is true just as really today as when Jesus said it. Christ is with us always, now too, and even unto the end of the world.

This implies an awesome responsibility for the pastors of God's sheep. They

are answerable to the Chief Shepherd in all their care of the sheep. They must be very, very careful as to how they handle the sheep of Christ for those sheep are terribly precious to Christ. Christ gave His life for them, bled and died for them. The pastor in God's church must be willing to do the same. He must devote himself entirely to the care of the sheep and be willing to die for them if need be. But for the sheep what a blessing! The pastor is a gift from Christ and in and through him Christ cares for His flock.

Those pastors are teachers according to the text. We ought to understand that this is not a separate office. Teaching is not even a separate function of the pastoral office as if the pastor teaches on the one hand and shepherds the flock on the other. Rather the text emphasizes how the pastor cares for the flock. He does that by teaching. Jesus, the Chief Shepherd, taught us the same. He promised the Holy Spirit Who would teach the church to observe all His commandments. He charged the apostles to preach, baptize, and teach in all the world. Thus they were to make disciples of all nations and disciples are learners. That teaching must be clearly understood. That is not mere academic learning. The pastor is not simply to lecture on the Bible, or speak about Christ, or present merely some dogmas in logical fashion. In fact he may never do that! That is not teaching and that is not preaching. It is true, of course, we must know the facts of the Bible and of the truth, but there is so much more. According to verse thirteen Christ gave pastors and teachers in order that the church might learn the faith and knowledge of the Son of God. That is the spiritual knowledge of faith. It is knowing God and Jesus Christ, it is eternal life. In that the church must be taught. Hence the Word, the living Word of God, the contents of the Holy Scriptures which are infallibly inspired must be taught and applied to the lives of God's people. They must know the truth which makes them free, free from the slavery of sin and guilt, free to love and serve God with their whole being and life. This is precisely why Jesus said: "My sheep hear my voice." The Scriptures make abundantly clear that this teaching is done by means of the preaching of the Word. And according to Romans ten Christ is heard when the Word is preached by a preacher who is sent. I Corinthians 1, as we saw in our previous article, defines preaching as: "Christ, the power and wisdom of God" by which the church is saved and the wisdom of this world is made of no effect.

All this has tremendous implications. Pastors must always teach the Word. They must always expound and apply the Holy Scriptures, never may they go beyond

what the Scriptures say. But neither may they fail to declare the whole counsel of God. They may not add to the things written in the Book, but they may not take away from those things either. The sheep must hear the voice of the Good Shepherd and not a mere preacher. If that is to happen then the Word and only the Word must be expounded. And pastors must always teach the Word. They must always be busy instructing, admonishing, comforting with the Word as it confronts every problem in life and fits every circumstance. Only then will the precious flock of God be fed, protected, and preserved unto eternal life. And the sheep must hear and do that Word and never despise it lest they dispise Christ Himself.

The purpose of those gifts is stated in verses twelve and following. They are for "the perfecting of the saints." Literally the text reads for the purpose of equipping or strengthening the saints. The saints must be equipped in the Word, they must know the Scriptures. And by the power of the Word they are strengthened: "into the ministry." That is the point of the text. The gifts are bestowed so that the saints may be equipped to minister to one another. That is the context too. To each is given grace so that each may strive for the unity of the Spirit. Out of the power of grace which they receive through the preaching of the Word on the part of the pastors and teachers the saints are strengthened to minister, to serve one another. How often the Scriptures emphasize exactly this point. The saints are to admonish, encourage, comfort, and love one another as Christ loved them. They must do this even to the point of laying down their lives for each other. Thus the ultimate purpose is reached: "unto the edification of the body of Christ." On this clause John Calvin has a comment in his Commentary on Galatians and Ephesians which is as pertinent today as it was when he wrote it:

"What is more excellent than to produce the true and complete perfection of the church? And yet this work, so admirable and divine, is here declared by the apostle to be accomplished by the external ministry of the Word. That those who neglect this instrument should hope to become perfect in Christ is utter madness. Yet such are the fanatics, on the one hand, who pretend to be favored with secret revelations of the Spirit, -- and proud men, on the other, who imagine that to them the private reading of the Scriptures is enough, and that they have no need of the ordinary ministry of the church.

"If the edification of the church proceeds from Christ alone, he surely has a right to prescribe in what manner it shall be edified. But Paul expressly states, that, according to the command of Christ, no real union or perfection is attained, but by the outward preaching. We must allow ourselves to be ruled and taught by



men. This is the universal rule, which extends equally to the highest and to the lowest. The church is the common mother of all the godly, which bears, nourishes, and brings up children to God, kings and peasants alike; and this is done by the ministry. Those who neglect or despise this order choose to be wiser than Christ. Woe to the pride of such men! It is, no doubt, a thing in itself possible that divine influence alone should make us perfect without human assistance. But the present inquiry is not what the power of God can accomplish, but what is the will of God and the appointment of Christ. In employing human instruments for accomplishing their salvation, God has conferred on men no ordinary favour. Nor can any exercise be found better adapted to promote unity than to gather around the common doctrine -- the standard of our General."

Thus the church is edified, built up until it reaches the perfection of the fulness of Christ. But that will never happen apart from those gifts of the ascended Christ, i.e., the preaching of the Word. Apart from preaching we will be as children tossed to and fro by every wind of doctrine. By means of preaching the saints will know the truth and love it and walk in it to the glory of God. They will be one in the Spirit. They will increase in the virtues of godliness and obedience and they will be perfected with the whole church in glory when Jesus Christ, the Chief Shepherd, appears with the crown of glory.

If Christ Himself gave pastors and teachers for the perfecting of the saints, for the work of the ministry, and for the edification of the body, then who can doubt that preaching is the chief task of Christ's church?

## GOTTESCHALK'S DOCTRINE OF DOUBLE PREDESTINATION

-- Ronald Hanko --

### The Historical Background

The middle ages are characterized by an almost total lack of any positive development of the truth. Between Augustine and the Reformation the church moved away from the pure truth into Semi-Pelagianism. This Semi-Pelagianism was evident already at the Synod of Orange in 529 in seed form, and by the time of the Reformation these seeds had grown and, by consensus, had attained the status of dogmas in the Romish Church. And so too, these dogmas were officially confirmed by the Council of Trent in the mid-1500's. This happened because that Semi-Pelagianism was entirely compatible with the sacerdotal hierarchicalism of Rome. In short, this period may be seen as a period of apostasy and decline in the church.

But in spite of this apostasy God also providentially preserved His truth throughout this period of Church History. In a few instances the truth was even developed. God raised up men, often only individuals, who protested the situation in the church and gave witness to the truth. Usually such were mere voices crying in the wilderness. They were condemned as heretics, persecuted, killed, but their words and lives still speak of the fact that the truth was never destroyed.

Gotteschalk, the monk of Orbais, was one of these. He took the basics of the doctrine of sovereign predestination which he found in Augustine and carried them through to their consistent and logical and Scriptural conclusions. In doing so he brought upon himself the charge of heresy and gained two influential but bitter enemies, the Archbishop of Mainz, Rabanus Maurus, and the Metropolitan Bishop of Rheims, Hincmar. The outcome of the controversy which ensued was that Gotteschalk died in prison, excommunicated and disgraced.

This Gotteschalk was the son of a Saxon count and as a child was given by his parents to the Hessian monastery at Fulda. When Gotteschalk came of age he sought to be released from these involuntary vows. His appeal to the Synod of Mainz in 829 was first upheld, but Rabanus Maurus, at that time the Abbot of Fulda protested and prevailed upon the emperor, Louis the Pious, to annul the Synod's decision. Gotteschalk was, however, allowed to transfer from Fulda to the Monastery of Orbais in Soissons, France. As Schaff says, the enmity of Rabanus Maurus toward Gotteschalk dates from this incident.<sup>1</sup>

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<sup>1</sup>. Philip Schaff, History of the Christian Church, (Grand Rapids, Wm. B. Eerdmans, 1910) Vol. IV, p. 525.

At Orbais Gotteschalk devoted himself to a study of Augustine's writings and became "an enthusiastic defender of the doctrine of double predestination."<sup>2</sup> In the course of two journeys to Italy and a visit with Bishop Noting of Verona he eagerly preached his views. But Noting informed Rabanus Maurus who had been elevated to the position of Bishop in Mainz, and urged him to suppress this "new heresy". At another Synod in Mainz, convened by Rabanus in 848, Gotteschalk was examined. He boldly set forth his views "in the joyous conviction that it was in accordance with the doctrine of the church."<sup>3</sup> He was, however, condemned and handed over to his metropolitan bishop, Hincmar of Rheims, for punishment.

Hincmar dealt very severely with this monk. When Gotteschalk would not recant before the Synod of Chiersy in 849, Hincmar had him excommunicated as a heretic, deposed from the priesthood, cruelly scourged and imprisoned in the prison of a convent at Hautvilliers. A few supported him and protested the inhuman treatment he received, but he was never released and twenty years later (868) he died there in prison and was buried without the last rites in unconsecrated ground.

#### The Controversy

The issues in the controversy were really two. The central question was whether predestination was single or double, that is, whether it embraced some men or all men and their acts, whether good or bad. In connection with this was a second problem, the relation between predestination and foreknowledge. And these questions also and necessarily involved such problems as the freedom of the will and the extent of the atonement.

In the controversy both sides appealed to Augustine, though Gotteschalk was far more in accord with what Augustine had taught than his adversaries. Augustine had spoken of an unconditional election of a definite number. He had applied the word "predestination" in the strict sense only to election, though in some places he speaks of a predestination to perdition. He, then, applies foreknowledge to the fall and sin, and to the wicked; God foreknew them in eternity, but only

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<sup>2</sup>. Kurtz, Church History (New York: Funk & Wagnalls, 1888) vol. I, p. 546.

<sup>3</sup>. Kurtz, p. 547.

permitted and did not determine them and their evil deeds. Augustine does not speak much of reprobation, and when he does, only then of a predestination or reprobation to punishment.

Augustine's distinction of predestination as an attribute of God's will and of foreknowledge as an attribute of His mind, Gotteschalk's enemies used to support their doctrine of a single conditional predestination. They denied reprobation altogether and said that God only foreknew who would be wicked and preordained nothing with respect to them. Predestination involves only the elect and is conditioned on God's foreknowledge. Schaff says, describing their position:

Foreknowledge (praescientia) is a necessary attribute of the omnipresent mind of God, and differs from foreordination or predestination (praedestinatio), which is an attribute of His omnipotent will. The former may exist without the latter, but not the latter without the former. Foreknowledge is absolute, and embraces all things and all men, good and bad; foreordination is conditioned by foreknowledge, and refers only to what is good. God foreknew sin from eternity, but did not predestinate it; and so He foreknew the sinners, but did not predestinate them to sin or death; they are simply praesciti, not praedestinati. There is therefore, no double predestination, but only one <sup>4</sup>predestination which coincides with election to eternal life.

This conception of predestination fits into the general pelagian conception of the freedom of the will and the extent of the atonement. Hincmar and Rabanus, therefore both taught a universal atonement and the freedom of the will. It was this view which won the day in the church; but it was not the truth.

Gotteschalk, on the other hand, very clearly taught a sovereign, double predestination. And in this connection he also spoke of a determinative foreknowledge of God. His enemies and even some of his friends, accused him of idle and unprofitable speculation. Even Neander says of him: "we see him everywhere exhibiting himself as a man inclined to lay undue stress on dogmatic formularies."<sup>5</sup> He has been accused of making God the author of sin, of fatalism, of teaching a reprobation to sin, of ascribing arbitrariness to God, of making election and reprobation "equally ultimate," all the calumnies that are hurled at the doctrine of predestination even today. But that these charges are no more than malicious slander can be shown from an analysis of his views. Gotteschalk believed and taught the truth of Scripture.

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<sup>4</sup>. Schaff, p. 534

<sup>5</sup>. Augustus Neander, General History of the Christian Religion and Church. (Edinburgh: T & T Clark, 1850), Vol. VI, p. 278.

### Gotteschalk's Views

The best way to determine what Gotteschalk taught is, of course, to consult his own writings. All that are extant of his works are two confessions which he composed while in prison, some fragments of his writings, preserved in Hincmar's de Praedestinatione, and a letter in the form of a poem to Ratramnus.<sup>6</sup> The two confessions and the fragments are reproduced in translation at the end of this paper.

The charge that Gotteschalk engaged in idle speculation is refuted by his own contention that he derived his views from Scripture and from the fathers. And so he is always careful to support what he says with extensive Scriptural proof. He says:

But now it is time, Lord, to be subject to the truthful testimony of the divine books in which it is taught without scruple and declared without ambiguity, that the reprobate are predestinated to the torment of eternal fire. And so I resolve first of all to speak the truth by setting forth the testimony of Thy invincible truth, O Lord Jesus Christ.

And again concerning that testimony of the Scriptures:

I presume to add or take away nothing for I fear that the plagues written in this book would be added to me and my part be removed from the book of life.<sup>8</sup>

This high regard for the Scriptures is characteristic. Even his quotes from Augustine and the other fathers are mostly taken from their exegesis of certain Scripture passages.

From Scripture, therefore, and through the writings especially of Augustine he derived his doctrine of sovereign and double predestination. He writes, quoting Isodore of Seville:

"Predestination is double, whether of election to peace or of reprobation to death." Indeed, he (Isodore) does not say that they are<sup>9</sup> two; because they are not; but double, that is, twofold.

And again:

I, Gotteschalk, believe and confess, profess and testify, from God the Father, through God the Son, and in God the Holy Spirit, and affirm and assert before God and His holiness that predestination is double, whether of election to peace or of reprobation to death.<sup>10</sup>

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<sup>6</sup> Preserved in: Migne, Patrologia Cursus Completus..., Patrum Latinorum, Vol. CXXI, pp. 345-372. The translations are mine.

<sup>7</sup> "Confessio Prolixior", Migne, p. 351

<sup>8</sup> "Confessio Prolixior", Migne, p. 355

<sup>9</sup> "Confessio Prolixior", Migne, p. 357

<sup>10</sup> "Fragments", Migne, p. 368

This was a marked departure from the current view of predestination. The peculiarity of Gotteschalk's doctrine was:

That he applied the notion of predestination not, as was commonly done, merely to the pious and to salvation, but also<sup>11</sup> to the reprobate and to everlasting punishment.

And as we have seen, the current conception made a sharp distinction between foreknowledge and predestination and applied the latter only to the elect and the former to both elect and reprobate. Predestination, therefore, was conditioned on a divine foresight without any determinative connotations.

He defines double predestination as follows:

Just as God, by free grace has unchangeably predestinated all His elect to life eternal, so likewise (similiter) the same unchangeable God, by a just judgment has unchangeably predestinated all the reprobate, who in the day of judgment are damned on account of their evil merits, to merited eternal death.<sup>12</sup>

And in the "Confessio Brevior::":

I believe and confess that God, omnipotently and unchangeably, has graciously (gratis) foreknown and predestinated holy angels and elect men to eternal life, but that He has in like manner (pariter), by His most just judgment, predestinated the devil, who is head of all the demons, with all his apostate angels and also with reprobate men, who are his members on account of (propter) their foreknown particular future evil deeds, to merited eternal death.<sup>13</sup>

So also, it should be noted that according to Gotteschalk, God predestinates both the wicked and their punishment:

So also in nearly the same way (propemodum) Thou hast predestinated lasting merited punishment for the devil and his angels and for all reprobate men, as also Thou hast predestinated them for it. For they would not go unless destined, neither would they have been destined unless predestinated.<sup>14</sup>

Likewise the deeds of the wicked are predestinated. Quoting from Augustine he says:

"Judas the betrayer of Christ is called the son of perdition as the one predestinated to be the betrayer."<sup>15</sup>

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11. Neander, p. 271

12. "Fragments," Migne, p. 365

13. Migne, p. 387

14. "Confessio Prolixior," Migne, p. 350

15. "Confessio Brevior," Migne, p. 349

Even the day of judgment is said to be predestinated:

When explaining from the book of Job: "A lamp despised in the thoughts of the rich, prepared for the time appointed" (Job 12:5) he (Gregory) says: "With respect to those despised lamps, the time predestinated is the day of the final judgment."<sup>16</sup>

There are several things that ought to be noted here. In the first place, it is clear that Gottschalk does not teach a reprobation to sin, as Hincmar and Rabanus Maurus charged. He speaks only of a reprobation to punishment. Nor is this something that is conditioned on the deeds of men. He speaks of the fact that God predestinated "before the ages," and that God's works are one. Predestination, reprobation included, is sovereign, eternal and unconditional.

Nor does he make election and reprobation wholly alike ("equally ultimate"). It is true that he uses the words pariter and similiter to describe the relation between election and reprobation, but there is an important distinction between the two. Election is a gracious act of God, while reprobation is the just act of a righteous judge. Gottschalk, indeed, never fails to qualify these words with a reference to the guilt and future judgment of the reprobate.<sup>17</sup>

Here one comes to Gottschalk's conception of the relation between foreknowledge and predestination. This is a rather important matter since the distinction between the two was used by Gottschalk's opponents (and the Arminians today) to support the idea of a single conditional reprobation. But it is difficult to determine what exactly that relation is according to Gottschalk. Again, we must examine his own writings.

He recognizes the fact that Augustine usually applies the word foreknowledge to the wicked and predestination to the elect:

Wherefore also, the same blessed minister, Augustine, has been at pains to maintain that the reprobate are damned by foreknowledge, though here and there he admits that they have been condemned to death by predestination. . . as he also wisely and truly admits; sometimes foreknowledge is used for predestination.<sup>18</sup>

Gottschalk's own conclusion, on the basis of this and certain Scripture passages, is that the reprobate "are damned as much by foreknowledge as by predestination."<sup>19</sup>

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<sup>16</sup>."Confessio Prolixior, Migne, p. 357

<sup>17</sup>.Schaff, p. 527

<sup>18</sup>."Confessio Prolixior," Migne, p. 355

<sup>19</sup>."Confessio Prolixior," Migne, p. 355

This shows clearly that he repudiated a conditional reprobation based on the distinction between foreknowledge and predestination.

But whether Gotteschalk identified the two is another question. On the one hand he seems to do this for he says:

Therefore, since Thy will, O Lord, is eternal along with Thy foreknowledge. . . it is clear that with Thee to foreknow is the same thing as to will.<sup>20</sup>

Neander says that from such statements as this it may be inferred that Gotteschalk completely identifies foreknowledge and predestination: God's foreknowledge being one with His will and His will creative.<sup>21</sup> And so too, Gotteschalk very clearly makes foreknowledge determinative, basing this especially on Romans 11:2: "God hath not cast away His people whom He foreknew."

The logical conclusion of this would be that even sin is included in God's decree. But it is certain that Gotteschalk did not carry his principles this far, as Neander also admits, for he considered only the punishment of sin, and the decree of that as a work of God. To avoid making God in any sense the author of sin, he makes a distinction between foreknowledge and predestination; not an essential distinction, for they are both determinative, but a distinction as to their objects. He says:

I believe and confess, that although Thou hadst foreknown before the ages all things future, whether good or evil; that Thou hast predestinated only the good.<sup>22</sup>

But he adds:

The good, however, has been predestinated in a two-fold manner. . . , that is, in benefits of grace and judgments of justice.<sup>23</sup>

From this it is evident that predestination refers not to sin, but only to good, and foreknowledge to both sin and good at the same time, so that predestination encompasses man's final destiny and foreknowledge his deeds. Nevertheless, though this is inconsistent, Gotteschalk also refers foreknowledge to the final destiny of both elect and reprobate: that the reprobate are "damned as much by foreknowledge as by predestination."<sup>24</sup>

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<sup>20</sup>."Confessio Prolixior," Migne, p. 351

<sup>21</sup>.Neander, pp. 271,272

<sup>22</sup>."Confessio Prolixior." Migne, p. 349

<sup>23</sup>."Confessio Prolixior," Migne, pp. 349,350

<sup>24</sup>.Migne, p. 355



We must conclude then, Gotteschalk is not clear on this question especially in respect to the relation of sin and the decree of predestination. If foreknowledge is determinative, then to foreknow sin is essentially no different than to predestinate it. But Gotteschalk is very careful to discard anything that would impute unrighteousness to God. And so he does the same thing which he says of Augustine: that "he neatly defines them by conjoining them on the one hand, and distinguishing them on the other hand."<sup>25</sup>

In defending this double predestination, Gotteschalk is very careful to maintain the unity of the divine decree. He says in his longer confession:

Thou, Lord, hast decreed once for all. Qualitatively by one decree, but yet by a double predestination, Thou hast graciously and without interruption both justified and saved the elect, and also justly rejected and condemned the reprobate.<sup>26</sup>

Predestination, therefore, is like one tree with two trunks, or like one continent made up of several parts..<sup>27</sup>

He bases his doctrine of predestination, and very beautifully so, especially reprobation, on the unchangeableness of God as also our own confessions do:

If anyone should presume to say. . . that the wicked are foreknown but in no way predestinated; make that one, I pray, diligently to give heed how he contradicts the truth and how he promotes noxious lies, while at the same time he makes Thee subject to accidental change. Show him, as holy Augustine says, that "no changeable nature can be recompensed, unless Thou, O Lord our God, remainest unchanged."<sup>28</sup>

So important is it that change be not imputed to God, that he adds a little further on:

Truly, O Lord, if it is better that none of Thy elect had been created (or saved), than that Thou shouldest be changeable (or changing), how much more then is it impossible that Thou shouldest be changed on account of the vessels of wrath and anger, "against whom Thou dost set Thy face" because of the evil that they do, "that the memory of them should perish from the earth" (Ps. 34:16).<sup>29</sup>

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<sup>25</sup>."Confessio Prolixior," Migne, p. 355

<sup>26</sup>."Confessio Prolixior," Migne, p. 357

<sup>27</sup>."Confessio Prolixior," Migne, pp. 357, 358

<sup>28</sup>."Confessio Prolixior," Migne, p. 351

<sup>29</sup>."Confessio Prolixior," Migne, p. 353

The fact that God is God, sovereign and immutable, is always, in the final analysis the only answer to supposed problems of God's sovereignty and man's responsibility.

Many, both then and now, have charged the doctrine of unconditional double predestination with being fatalistic, and so also they charged Gotteschalk with the doctrine "that God compels men to sin and punishment, also that good works are fruitless for those who are not predestinated to salvation."<sup>30</sup> But this is without ground, for Gotteschalk continually emphasizes the responsibility of man, especially in connection with the doctrine of reprobation. With an appeal to Revelation 21:6-8, he says:

Let the incredulous and liars fear and beware lest by resisting the clear truth, they be charged with stubbornness and their part be with the aforementioned (that is, those who are cast into the lake of fire and brimstone).<sup>31</sup>

So also he says that he fears to deny the doctrine of predestination lest he be denied by God.

This doctrine of sovereign predestination necessarily effected his conception of the atonement and of the freedom of man's will and even his doctrine of the sacraments. Concerning the former, Gotteschalk

Controverted the position that when it is said that God will have all men to be saved, this ought to be referred to all in the absolute sense, and to include the reprobate; and so too, that Christ came into the world to save all, in the absolute sense; that He suffered for all absolutely.<sup>32</sup>

Gotteschalk understood the atonement as being limited only to the elect:

All those wicked and sinners for whom the Son of God did not assume either body or language, and for whom He did not shed His blood; neither has He been crucified for them in any sense.<sup>33</sup>

He bases this on the unchangeable will of God:

All whom God wills to be saved, without doubt are saved: neither are any able to be saved, except those whom God wills to be saved: neither is there anyone whom God wishes to save and who is not saved, because our God has done whatsoever He has willed.<sup>34</sup>

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<sup>30</sup>. M.J. Arntzen "De Leer der Dubbele Praedestinatie bij Gotteschalk Van Orbais." Gereformeerd Theologisch Tijdschrift, 6 (1957), p. 175 (translation mine, RH).

<sup>31</sup>. "Confessio Prolixior," Migne, p. 354

<sup>32</sup>. Neander, p. 276

<sup>33</sup>. "Fragments," Migne, p. 367

<sup>34</sup>. "Fragments," Migne, p. 366

Therefore, what I believe most firmly, speak most confidently, and confess most certainly and fruitfully, I also now most truly avow: that our omnipotent God, Creator and Preserver of all creatures, may be considered as the gracious renewer and restorer of the elect only; He has never willed at any time to be Saviour of any of the reprobate; nor Redeemer, nor crowner.<sup>35</sup>

Also the Semi-Pelagian doctrine of the freedom of the will he rejects, saying that he prefers the opinions of Augustine to the errors of the Semi-Pelagian Massilius Genadius. He exhorts Rabanus also to prefer the one to the other.

Concerning this view of the sacraments, there is some difference of opinion. Harnack quotes Gotteschalk in a letter to Amolo of Lyons as saying, "that baptism and the other sacraments were given in vain to those who perished after receiving them;" for "those of the number of the faithful who perish were never incorporated in Christ and the Church."<sup>36</sup> Whereas Arntzen says that he taught that baptism brought a common cleansing from previous sins and a release, though temporary, from the power of the devil.<sup>37</sup> Probably Gotteschalk taught both, for he appeals to II Peter 2:1 and says that the Lord indeed bought those who deny Him through baptism, but He did not suffer on the cross and shed His blood for them.<sup>38</sup>

Concerning the Lord's Supper, Gotteschalk does not say much in his surviving writings. "According to Amolo, he taught that in the Lord's Supper not the true, but the apparent body of Christ is distributed."<sup>39</sup> And if this is true it is not surprising, for principles always work through. That Gotteschalk took his stand upon that fundamental doctrine of sovereign predestination would necessarily effect his views of grace and atonement also.

At most points, then, Gotteschalk stands very close to the doctrines of the Reformers especially in respect to that doctrine of predestination. Like them he began with a sovereign God and worked from thence to man; and in doing so he found a wholly different emphasis from the current Semi-Pelagianism of Rome which began with man and ended with compromising God's sovereignty and power.

Neither was the victory of Semi-pelagianism permanent, for almost 700 years

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<sup>35</sup>."Fragments,: Migne, p. 366

<sup>36</sup>Adolph Harnack, History of Dogma, (New York: Dover Publications, 1961), Vols. IV & V, p. 297

<sup>37</sup>.Arntzen, p. 176

<sup>38</sup>.Arntzen, p. 176

<sup>39</sup>.Arntzen, p. 177

later this doctrine of sovereign and double predestination came to its own in the work of the Reformers, and especially that of John Calvin. His view was essentially that of Gotteschalk though it was more comprehensive and at certain points more consistent.

In conclusion, then, we may say that Gotteschalk is really a man born out of time (preaching the Reformer's doctrine of predestination more than 500 years before the Reformation).

In him one can clearly see that God preserves His own truth, even when it seems as if the truth is wholly changed into the lie by an apostate church. The Romish Church professed to follow Augustine, but God raised up Gotteschalk to defend what was true Augustinianism against Romish Semi-Pelagianism.

Gotteschalk stands, on the basis of Scripture, for the truth with a rock-fast conviction that God will judge between the truth and the lie. And so he died for what he believed. He died because the truth which he defended struck at the root of Romish Sacerdotalism. Harnack says that "he alone was persecuted as a heretical teacher, because the opposition felt that he alone was dangerous to their church system." <sup>40</sup>

He prayed that God would work a miracle to prove the truth. He offered to undergo the fiery ordeal to vindicate the truth, but none took him up. "Hincmar refused to grant him the communion in his last sickness, and burial according to the rites of the Church, except on condition of a full and explicit recantation. But rather than comply with this condition, he renounced both, and died tranquilly in his faith, a true defender of the truth of God's Word."<sup>41</sup>

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<sup>40</sup>. Harnack, p. 293

<sup>41</sup>. Neander, p. 279

### Confessio Brevior

I believe and confess that God, omnipotently and unchangeably, has graciously foreknown and predestined holy angels and elect men to eternal life, but that He in like manner (pariter) has, by His most just judgment, predestined the devil, who is head of all the demons, with all his apostate angels and also with reprobate men, who are his members, on account of their foreknown particular future evil deeds, to merited eternal death: this the Lord Himself affirms in His Gospel: "The prince of this world is already judged" (John 14:11). Augustine, beautifully explaining these words to the people (Augustine on John, tract. 95), has spoken as follows: "That is, he has been irrevocably destined to the judgment of eternal fire." Likewise concerning the reprobate, the same is true: "Who then believeth not is already judged" (John 3:18), that is (as the aforesaid author explains), (tract. xii), already is damned: "Not that judgment now is manifest, but that judgment is already wrought." Likewise explaining these words of John the Baptist: "His testimony no man has received" (John 3:32), he speaks in this wise (tract. xiv): "'No man', is a certain people prepared to wrath by God, damned with the Devil." Also concerning the Jews: "Those dead scorners, predestinated to eternal death." Again (tract. xlviii): "Why did the Lord say to the Jews: 'Ye believe not because ye are not of my sheep' (John 10:26), unless because he saw that they were predestinated to everlasting destruction, and not to life eternal by the price of his own blood," Also, explaining these words of the Lord (Ibid.): "My sheep hear my voice and I know them and they follow me and I give to them eternal life, and they shall never perish, and no one shall snatch them out of my hand: my Father who gave them to me is greater than all, and no one is able to snatch them out of my Father's hand" (John 10:27-29), he says this: "What can the wolf do? What can the thief and robber do? They destroy none, except those predestined to destruction." Speaking in like manner concerning the two worlds (tract. lxxxvii) he says: "The whole world is the church, and the whole world hates the church; the world, therefore, hates the world, the hostile that which is reconciled, the damned that which is saved, the polluted that which is cleansed." Likewise (tract. cx): "There is a world concerning which the Apostle says: 'that we should be condemned with this world' (I Cor. 11:32). For that world the Lord does not pray, for He certainly cannot ignore that for which it is predestinated." Likewise (tract. cvii): "Judas the betrayer of Christ is called the son of perdition as the one predestinated to be the betrayer." Likewise in Enchiridion (cap. 100): "To their damnation whom He has justly predestinated to punishment." Likewise in the book On Man's Perfection in Righteousness he says (cap. 13): "This good, which is required, there is not anyone who does it, not even one; but this refers to that class of men who have been predestinated to

destruction: indeed, upon those the foreknowledge of God looks down and pronounces sentence." Likewise in the books de Civitate Dei (lib. xxii, c. 24): "Which is given to those who have been predestinated to death." Likewise blessed Gregory the Pope (Moral. lib. xxxiv, c. 2): "Leviathan with all his members has been cut off for eternal torment." Likewise holy Fulgentius in the third book Concerning the Truth of Predestination and Grace (lib. iii, c. 5) says: "God has prepared punishment for those sinners (at least) who have been justly predestinated to the suffering of punishment."

And blessed Fulgentius has composed one whole book for his friend Monimus concerning this tantamount question, that is: Concerning the Predestination of the Reprobate to Destruction, (lib. i).

Whence also holy Isodore says (Sentent. II, cap. 6): "Predestination is double (gemina) whether of election to peace, or of reprobation to death." The same thing, therefore, (with others) I believe and confess, through whatever may happen, with those who are the elect of God and true Catholics, according as I am helped by divine inspiration, encouragement, and provision. Amen.

False, indeed, is the witness, who in speaking of any aspect of those things, corrupts them either superficially or with respect to their essential sense.

### Confessio Prolixior

Master, Lord God, my Mercy, King omnipotent, and incomparably kind, who art longsuffering toward men with inestimable patience, and in the inward part profoundly wise; truly all Thy elect stand in need of Thee. And by this it is evident that they are able to be pleasing to Thee only by Thy help. Just as branches require life that they may bear fruit, or as the atmosphere and the eyes require light, that the one may be clear and the other see; so also branches without life become dry and being thrown into the fire are burned, and air without light becomes dark so that one's eyes are opened in vain. Therefore I humbly intreat Thee, Thou Who are mightiest of all, most merciful and most glorious, Triune and one Lord God, that Thou wouldest graciously deign to be my equitable helper and hearer; and that Thou wouldest grant to me, who am most needy, through Thy unmerited grace, invincible courage in order that now I might truthfully and simply declare with my mouth unto salvation, that which out of Thee, in Thee, and through Thee I have long ago believed in my heart, and by Thy grace have confessed concerning Thy foreknowledge, and predestination. Grant this, that through what I have done, truth invincible and blessed forever may at last be revealed to Thy elect and falsehood presently conquered and very justly condemned as it ought to be. Amen.

I believe and also confess that although Thou hadst foreknown before the ages all things future, whether good or evil; that thou hast predestinated only the good. The good, however, has been predestinated by Thee in two ways, yea from Thy revelation it is evident that it is so composed, that is, in benefits of grace and judgments of justice. Of this the Psalmist gives clearest proof: "Thou Lord lovest both mercy and judgment" (Psalm 33:5). And so Thou hast graciously predestinated life eternal for all Thy elect, and them, without any merit, to eternal glory. For it would have been in vain that Thou hadst predestinated life for them, unless Thou hadst also predestinated them for it. So also in nearly the same way(propemodum), Thou hast predestinated lasting merited punishment for the devil and his angels, and for all reprobate men, as also Thou hast predestinated them for punishment. Undoubtedly it would have been without cause that Thou hadst predestinated them for the punishment of eternal death unless Thou hadst also predestinated them for it. For they would not go to it unless destined, neither would they have been destined unless predestined. Indeed if even one of the reprobate (which is impossible) had been destined thither, who had not been predestinated, then Thou, Who before all ages hast been He Who is not able even for a moment to be changeable, shouldest have now have been shown to be changed.

Therefore, because Thou, Lord, alone art who Thou art (Ex. 3:4), even as Thou Thyself hast testified; and as David likewise says to Thee: "Thou Thyself art forever the same" (Ps. 102:27), and as another also says: "Thou art, Lord, and changest

not" (Mal. 3:1); and as Thy distinguished preacher, Paul asserts: "Thou alone hast immortality" (I Tim. 6:16), that is, unchangeableness; "with whom" (and that is said of no one else by the Apostle) "is no variableness neither shadow of turning" (James 1:17): from this it is manifest very clearly; and should be clear enough to anyone of sober wisdom, that Thou hast foreknown and predestinated already, before the ages, without any interval, at the same time and together (simul et semel), the whole as well as each one of Thy works. Indeed this parity is spoken of by Isaiah: "I have done those things which are yet to be" (Isaiah 45:1, "juxta" LXX).

Whence also Thy faithful servant Augustine, following and expounding David the prophet says: "God, according to His own will, which with His foreknowledge is eternal, 'has willed all things whether in heaven or in earth', not only what is past and present but also what is still future." Therefore, since Thy will, O Lord, is eternal with Thy foreknowledge (as Augustine notes) and on account of Thy omnipotence, it is clear that to foreknow is the same as to will with respect to Thy works, as also Orosius writes to Augustine; and that with respect to Thee to will is even as if Thou hadst done it, as Ambrose says. Therefore it is evident without doubt that whatever is future in execution is already done by Thee in predestination, as Pope Gregory also understands, speaks, teaches, and writes. It is therefore, inconsistent that any of Thy Catholics should ever suppose that there is any interval between the foreknowledge and predestination of Thy works, when he has read and heard and believed that all that Thou hast willed, Thou hast at the same time done. Especially since Thou hast put nothing into effect before thou hadst foreknown it as something far in the future and hast ordered it by predestinating it in Thy eternal counsel.

But now it is time, Lord, to be subject to the truthful testimony of divine books, in which it is taught without scruple and declared without ambiguity that the reprobate are predestinated to the torment of eternal fire. And so I resolve first of all to speak the truth by laying forth the testimony of Thy invincible truth, O Lord Jesus Christ. "Who believes not", Thou hast said, "is already judged" (John 16:11), that is, as he also explains, "is irrevocably destined to the judgment of eternal fire." David also says: "Therefore the ungodly shall not appear in the judgment" (Ps. 1:5) and Augustine explains that they are already destined to eternal punishment. Likewise: "thou hast beat down all who oppose me without cause." "Justly, all is determined," he says, "concerning the devil and his angels, in predestination." And that it not be said that the devil only with his angels has been destined to death, which has clearly been shown to be absurd,



as if the head from the body would be separated by predestination: David says again: "into the dust of death Thou has brought me down" (Ps. 22:15), that is, the ungodly are destined to death, because all men, as no one who is prudent hesitates to say, are made of dust and also in dust remain. Solomon says: "The Lord has made all things for Himself, the ungodly also for the day of evil." Also in the book of Ecclesiastes this is said: "whoever transgresses from justice to sin, God has prepared them to the sword" (Eccl. 26:27 sic.), which ought to be understood as something that can only be said concerning the person of the reprobate man.

Hence also Job says: "Ask ye anything from them that go by the way, that ye may know their tokens; for the wicked is kept unto the day of destruction, and is reckoned unto the day of wrath" (Job 21:29,30), which, though self-explanatory is explained by Gregory in this way: "often and for a long time divine forbearance tolerates those who are already condemned to foreknown punishments." Whence, when explaining this: "He hath counsel and strength" (Job 12:13) he says, among other things: "In the name counsel may also be understood that hidden delay of judgment: that sometimes He delays to strike down wrong-doers, not because the guilt of their iniquity is not clear, but that the sentence of their damnation, which is published before actual punishment, should be ordered to be published, as it were, slowly and according to the counsel. Therefore, that from time to time He does judge abroad with a visible sentence, lies with omnipotent God before the ages in His counsel." Likewise explaining: "Thou hast appointed his end so that he is not able to pass it by" (Job 14:5) he says: "nothing which happens to men in this world comes to pass without the hidden counsel of omnipotent God. For God, having foreknown before the ages all what shall be, has decreed it, just as throughout the ages it is realized. So also explaining this of the ungodly "they are become as stubble before the wind and as chaff which the wind disperses" (Job 21:18) he says: "Before the eyes of omnipotent God the life of the wicked is as chaff, for although it appears to be green for a little while, nevertheless by His judgment it is already separated for destruction, because it has been cut off, that it may be eternally consumed."

Concerning these and their shameful crimes, Thou, Lord, hast also said through Moses: "Is not this stored up with me, and sealed away in my treasure? Revenge is mine, and I bring recompence in due time" (Deut. 32:34,35). Likewise: "the day of perdition is nigh and the occasion hastens to be at hand" (ibid). Likewise: "I lift up my hand to heaven and say: I live forever. If I sharpen my glittering sword and My hand lay hold on judgment, then I shall render vengeance to My enemies,

and recompense those who hate Me. I will make My arrows drunk with blood of the slain, and of the captives, from the beginning of the laying bare of My enemies. Rejoice, O His servants and return vengeance upon His enemies" (Deut. 32:40-43). If anyone should presume to say from the aforementioned texts and from Canonical Scriptures, that the wicked are foreknown but in no way predestinated; make that one, I pray, diligently to give heed to how he contradicts the truth, and how he promotes noxious lies, while at the same time he makes Thee subject to accidental change. Show him (as holy Augustine says) that "no changeable nature can be recompensed, unless Thou, O Lord our God, remainest unchanged." Nothing is important if Thou, who art from eternity, art reckoned, yea, believed and preached by the church to be changeable in the day of judgment, and also in that same day of judgment, as it were, Thou shouldest be changed in that Thou dost not do what was predestinated, that is, sending the reprobate to torment. And so Thou shouldest be reckoned to be changed eternally, that is, to be mortal (which is impossible) for that which is changed also dies, as the authoritative testimony of Augustine and Gregory and other doctors has shown: but it is impossible, that Thou, O Lord, who in no wise hast been able, art able, or shalt be able to be changed shouldest be changeable in the day of judgment. From this it would also appear that in eternity Thou art changed, and only on account of the damnation of the reprobate and the torment owed to them.

Truly, O Lord, if it is better that none of Thy elect had been created (or saved) than that Thou shouldest be changeable (or changing), how much more then is it impossible that Thou shouldest be changed on account of the vessels of wrath and anger," against whom Thou dost set Thy face" because of the evil that they do," that the memory of them should perish from the earth" (Ps. 34:16): of whom it is sung by the faithful to Thee both day and night: "Even Thou, O God, shalt bring them down into a pit of destruction" (Ps. 54:24). Of whom the Apostle Peter says: "whose judgment now of a long time delayeth not and their damnation sleepeth not" (II Peter 2:3). And Paul (Rom. 9:22): "God willing to show His wrath and demonstrate His power, endured with much patience the vessels fitted," or "which have been fitted for destruction"; according to Hieronymus, "prepared for destruction", according to Ambrose, "perfectly accomplished". and according to Augustine, "that is, without doubt predestinated", as it has been already explained clearly by Augustine. Likewise the same preacher says: "in order that their sins might be filled up always, for the wrath of God is come upon them to the uttermost" (I Thess. 2:16). So also Jude says: "certain creep in unawares who are ordained in times past unto

this judgment of the ungodly" (Jude 4) where when he has asserted that these are ordained unto this judgment (in hoc judicium) and not in this judgment (in hoc judicio), that is, unto this damnation, he wishes it to be clear that these are not only foreknown but predestinated as well. For indeed Thou, O eternal God, hast predestinated them, before anyone who is born in time could have known that they were foreknown. Because those of whom Thou didst know that they would persevere on account of their own wretchedness unto damnable sin, those Thou hast predestinated by a most just judgment for just and deserved punishment. And not only hast Thou predestined them but indeed Thou hast also already determined them by predestinating them. Whence also David speaks as if even now they are being sent to their places in hell by the judgment of Thy predestination. For when he prophesies this: "that their posterity shall approve their sayings," he adds: "as sheep they are being laid in hell" (Ps. 49:13,14).

The Apostle John, in Revelation, is clearly in harmony with this: "And the books were opened, and another book was opened, which is the book of life; and the dead were judged according to their works out of those things which were written in the book" (Rev. 20:12). Likewise: "And every man was judged according to his works and death and hell were cast into the lake of fire" (but when he states that death and hell were cast into the lake of fire, he means the devil and those who belong to him) "and whoever was not found written in the book of life was cast into the lake of fire" (Ibid., 13 & 15). Likewise a little before he writes: "And the devil who shall deceive them is cast into a lake of fire and brimstone" (Ibid., 9). Likewise also a little further on: "And He said to me; write, for these words are faithful and true. And He said to me: it is done." (Rev. 21:5,6). And lest anyone who hears what John says should doubt, Thou (O Lord Jesus Christ) dost continue and say: "I am Alpha and Omega, the beginning and the end, I will freely give to him who thirsts of the fountain of the water of life. Whoever overcomes shall have this, and I will be to him a God and he shall be to me a son. But those who are afraid, and who do not believe, and who curse; murderers and fornicators and sorcerers and idolaters and all liars; their part shall be in the lake of fire and brimstone; which is the second death: (Ibid., 6-8). Let the incredulous and liars together fear and beware lest by resisting the clear truth they be charged with stubbornness and their part be with the aforementioned.

Likewise: "Behold, I come quickly and my reward is with me to give to each man according to his works" (Rev. 22:12). (Something missing here) unless in predestination, by an irrefractable foreordination Thou hadst left them. Therefore, Thou dost speak and say: "I am Alpha and Omega, the first and the last, the beginning and the end. Blessed are

they who wash their robes, that their power might be in the tree of life and that they might enter through the gates into the city. Without are dogs and sorcerers and unchaste and murderers and idolators and all who love and do the lie" (Ibid., 13-15). Let them, who are liars and especially those who have no respect or reverent regard for the doctrine of religion and who never hesitate to be deceitful, take heed. Because those who are of that class of liars never wish to find anything serious, yea nothing is ascertained to be so serious, albeit by some it is seen to be trifling, or of little weight. Let them hear what follows if they should lightly esteem the preceding.

"I, Jesus, have sent mine angel to testify of these things to you in the Church" (Rev. 22:16). And a little after: "I testify to all who hear the words of this prophecy; if anyone adds to these things, God shall add to him the plagues that are written in this book. And if anyone shall take away from the words of the book of this prophecy, God shall remove his part from the book of life and from the holy city and from those things which have been written in this book. He who testifies of this says: "Also I come quickly" (Ibid., 18-20). Behold, Lord Jesus, I have discovered that the devil and his angels and also all the reprobate by Thy appointing have already been sent into the lake of fire and brimstone, that is described above. To deny Thee is something I dare not do because I am afraid to be denied by Thee, as Thou Thyself dost clearly testify: "who denies me before men, him will I deny before my Father in Heaven" (Matt. 10:33). Likewise also, Paul says: "If we deny Him, He will also deny us" (II Tim. 2:12). To deny Thee, therefore, I dare not, as I said before, because I am afraid to be denied by Thee. I presume to add or to take away nothing for I fear that the plagues written in this book would be added to me and my part be removed from the book of life.

Therefore, in the name of the Father, and the Son and the Holy Spirit, I beseech Thee, O Lord, in so far as I am able, that in proportion as I am needy, Thou wouldest deign to help me, neither permit these things to be doubted by any of Thy elect (which is impossible). But rather delay not so that Thy most salutary truth may be made known to me, for Thou seest that that is very necessary for me. Because, according to the truest testimony of Blessed Augustine (which he has openly published to the people, clearly and faithfully explaining a perplexing gospel) it is said: "whoever frames a lie among men, what does he do but expel the truth? They allow the devil in and exclude Christ: They allow the adulterer in and exclude the Bridegroom; indeed they prefer the panderers of the serpent to the Groomsmen." To this it may be added: "they exclude Christ in order that they may possess the serpent. Then the lie is master, then the serpent is master; but when the truth is master, then Christ is master." For Christ, Himself has said: "I am the truth, "(John 14:6), but concerning the devil: "and he stood

not in the truth, because the truth is not in him" (John 8:44).

Wherefore, also the same blessed minister Augustine has been at pains to maintain that the reprobate are damned by foreknowledge, though here and there he admits that they have been condemned to death by predestination: that the one is true, because the other is true. Yet as he also wisely and truly admits; sometimes foreknowledge is used for predestination. Nor is that really inconsistent but rather must be seen to correspond to the truth, as that is also what the Apostle says: "God hath not cast away His people whom He foreknew" (Rom. 11:2). So he neatly defines them by conjoining them on the one hand and by distinguishing them according to obviously reasonable differences; on the other hand, saying: "Doing those things which shall be done: (Is. 44:7 cf. LXX). Likewise the manner in which predestination is connected with foreknowledge is shown more clearly and fully in de Trinitate. "In the foreknown works, of Him who cannot be deceived or changed, the arranging of those things that are future is nothing else than to predestinate." Likewise more briefly, but much more explicitly, when he quotes what the Apostle says "God hath not cast away His people whom He foreknew" (Rom. 11:7) and when he explains that the Apostle by the name foreknowledge wished to signify here predestination: then a little after that he says: "But to foreknow what He himself was about to do is to predestinate it."

Therefore, as he has already said, both are true, that is, that the reprobate, who, as is very plain, are justly predestinated to punishment, that they are damned as much by foreknowledge as by predestination. This, the aforequoted testimonies have more than sufficiently proved, which certainly, then, cannot be doubted by those who are Catholic. It is clear that if this testimony is doubted inwardly and only with difficulty can be understood, and so is wholly rejected: then clearly that which follows must be understood through that which precedes. And yet if any desire to hear these things, because of a love of the truth, which they think is being attacked; let them apply their ears to hearing and take pains forthwith to regard the truth. Let them hear, I say, Augustine marvelously speaking through the abundantly and graciously infused divine charisma when he says: "This good which God requires, there is not anyone who does it: not even one, but only in that class of men which is predestinated to punishment." Likewise, speaking of the two cities, he says: "of which there is one which is eternally predestined to rule with the Lord; another to be subjected to eternal punishment with the devil." Likewise: "If the Church could be so sure of certain persons, that she should know who they are, who though now are established in this life, yet have been predestined

to eternal fire with the devil, for them she should not pray as she does not for the devil." Likewise: "Shall He give to those who are predestinated to life, those things which He has given to those whom He has predestined to death?"

Again, in Enchiridion, that old book about faith, hope, and love, which he composed and published with the marvelous and extraordinary help of God, he says with discriminating sense, practiced genius, purest eloquence and lucid style: "Damnation shall be to them whom he has justly predestinated to punishment." Likewise: "The sons of Hell are appointed for that, not born out of it, but prepared for it, as the sons of the king are prepared for the kingdom." What could one ask that could be clearer? What more sufficient proof? "Just as (sicut)," he says, "the sons of the king are prepared for the kingdom, so also the sons of Hell are prepared for it." That is nothing else but to be predestinated. To be sure, if that great and truthful author who in all things conforms to the Catholic faith had seen that this was not true, by no means would he have left it uncorrected. But rather, when he diligently edited his books in his Retractions, he would have been at pains to correct it. Neither would he, filled with Thy bright love and Thy authority, have said it so frequently and fearlessly and intrepidly, so willingly and openly, so faithfully and trustfully and gladly, without servile fear, if he had known it to be unproved: whence also I have been able to quote him at length, and now resolve to add a little more.

"There is a certain people prepared for wrath by God, and damned with the devil."

Likewise: "There is a certain people who are born under the wrath of God."

Likewise: "Why did the Lord say to the Jews: 'Ye believe not because ye are not of my sheep? (John 10:26), unless because He saw that they had been predestinated to eternal punishment, and not ordained to eternal life by the price of His own blood.'" Likewise: "What can the wolf do? What are the thief and robber able to do? They can destroy none except those predestinated to destruction." Likewise: "those repulsive dead, and predestined to eternal death." Likewise he says: "The world hates the world, the hostile that which is reconciled, the damned that which is saved, the polluted that which is cleansed."

Likewise: "Judas, the betrayer of Christ, is called the son of perdition, as the one predestined to be the betrayer." So also: "For that world Christ does not pray: for He cannot ignore that for which it is predestined."

Also blessed Fulgentius speaks in the same manner: "God has prepared punishment only for those sinners who He has predestinated to suffer punishment." Here,

straightforwardly and openly, he confesses both that punishment is predestined for the reprobate and they also to it. Whence, at length and in a Catholic spirit, he argues this in seven books against the two Fausti (the former, the heretical monk of Lirinium and the latter, Bishop of Rhegium), whom the same doctor admirably proves to be wrong, thus opposing the forgeries of the devil; and whom he with forty of his fellow-bishops has driven out of the Church of Christ and so eliminated the deadly poison of Antichrist. So also in three other books concerning the truth of predestination and grace: but also in that one book which he is known to have published in consultation with Monimus about that here-tantamount question.

Also glorious Gregory (whom I have already introduced as "superius") has spoken along the same lines in a certain place: "The Lord saw then a dark host, and penetrating the bars of hell, He has beaten down those cruel spirits, and, by dying damned their commanders to death." That, he says, is spoken not with a view to the future, but long ago in the past, because that which is future in execution is already done in predestination. Likewise: "Leviathan himself with all his members has been destined to eternal torments." Likewise also the very day of judgment is said to be predestinated: when explaining from the book of Job: "A lamp despised in the thoughts of the rich, prepared for the time appointed" (Job 12:5), he says: "with respect to those despised lamps, the time predestinated is the day of the final judgment." So also holy Isodore says what follows: "Predestination is double, whether of election to peace or of reprobation to death." Indeed, he does not say that they are two; because they are not; but double, that is two-sided: because Thou, Lord, has decreed once for all. Qualitatively by one decree, but yet by a double predestination, Thou hast graciously and without interruption both justified and saved the elect, and the reprobate also justly rejected and rightly condemned. "And as Gregory says, whom we have already quoted, "Some, looking back, Thou hast redeemed, others, forsaking, Thou hast destroyed."

And so it is with a view to the elect and reprobate, double (gemina) predestination is called twofold (bipartita) for while it is one, it is yet double (dupla); even as charity and love are frequently spoken of as double both by Augustine and by certain other fathers, for though they are not two but one, yet with a view to God and the neighbor are double. And thus when it is said by the father, Augustine, that the works of God are twofold, he clearly wishes to indicate double: and also that the world is said to be of four parts (quadripartitus) and yet not four but one. And that a continent is made of five parts does not mean that he teaches that it is five, but one. Hence also a double knowledge of the Jews is spoken of by Holy Gregory and yet though it be double, it is known to be one. That this manner

of speaking is common also among authors of secular literature: that is because it is most right and true and not because of the nature of things as such, since also other things can be quoted which add weight to the series of the sentences considered above. For also by certain of these a tree is said to be double, when they do not mean to say two, but one, even as by others the quality of name is said to be twofold, as also the threefold condition of all measures, and thirdly Priscianus also skillfully explains that when he had said triple (trinam), he meant threefold (tripartitam).

Neither ought it be thought absurd by anyone reasonably and piously wise, if double predestination is believed and known, and said without doubting to be a fact, like as Thou, our Lord, by nature art one, but at the same time art also personally triune: Who certainly according to this Thy double predestination art good in blessing of some, just in punishing of others (as Thy Augustine sincerely believes and faithfully asserts). And moreover, as he subsequently confesses, Thou art good in all things, seeing that it is good when a debt is paid; and just in all seeing that it is just when a debt is pardoned without defrauding anyone. All these things and also this (grace be to Thee) <sup>I both believe and confess</sup> according as Thou dost liberally grant Thy grace to me. And because by hard work, even by Thy grace, I find these things which Thou hast said expounded in Thy books and in the books of Thy ministers, so I dare not contradict that very perspicuous truth, since I am truly afraid of being denied by Thee as Thou hast threatened; and also that oft-repeated sentence of Paul I fear greatly: "If any preach to you any thing else than what ye have received, let him be accursed" (Gal. 1:8).

So much love do I perpetually owe to Thee, Lord Jesus, Thou Who art invincible truth, that, as is asserted by Augustine, neither by man-pleasing zeal, nor by fear of avoiding inconvenience, am I turned away from the truth. And as blessed Gregory also says, in so far as we are able to live without sin, we ought to avoid scandal; if, however, scandal comes upon one because of the truth, then it is better that scandal be endured, than that the truth be relinquished. Nor should one seek to be received by certain persons, as Augustine or the Apostle aver, for by the mouth of the same apostle I consider such a one worthy to be stricken with an anathema. And that also gifted Gregory says truly: when by saving faith something is done, its strength is merit if the aforementioned scandals are tolerated. For if it is possible I ought and should a thousand times rather die for the truth, than that once, by speaking against it, to give way and succumb; remembering that Thou knowest that: "who confesses Me before men, him also will I confess before My Father Who is in heaven" (Matt. 10:32).



At the same time I also remember this: "Go not beyond the ancient landmark which thy fathers set" (Prov. 22:28). That indeed, as Gregory explains, heretics do who live outside the bosom of the holy church. "These," he says, "remove the landmark, because by deviating from the truth they go beyond the decisions of the fathers; who also ravage the flocks and feed upon them, because by perverse counsel they draw unto themselves ignorant persons and with pestiferous gifts nourish such unto destruction." Whom also blessed Job assails, saying: "Does God requite your falsehood, that for Him ye should speak lies?" (Job 13:7). God does not need falsehood because the truth does not need to be sustained by the assistance of the lie. Heretics, however, because they understand the things that are of God crookedly are not able to see from the perspective of the truth; as if for proving a beam of light, the darkness of the lie was required. And before Him they speak lies, while by foolish seduction they lead away feeble minds from the understanding of the truth. Likewise: "Or will He be pleasing to him who is able to hide nothing? or will He receive as a man your deceits?" (Ibid., 9). Heretics offer deceits to God, because they ascribe to Him on behalf of whom they speak those things which they themselves find disagreeable, while whenever they seek to defend they offend, while they oppose Him whom they seem outwardly to serve.

Whence also it is said by the Psalmist, "That Thou mightest destroy the enemy and the avenger" (Ps. 8:3); for every heretic is to omnipotent God an enemy and an avenger, because when he strives as if to defend the truth, then he is opposing it. But because he is able to hide nothing from God, God judges this in him; that he does not feel inwardly what outwardly he is seen to serve. Therefore because God is not deceived by his deceits like a man, justly the heretic is suppressed: "He Himself will expose you because in secret ye accept the figure of Him. As soon as He shall have shaken you, He shall trouble you, and His terror shall rush in upon you" (Job 13:10). This, that in secret he claims that he accepts the figure of God, Job wishes to be understood in two ways. There are some who feel the truth in their hearts and nevertheless speak concerning God the things that are false. Yea, lest they be seen to be overcome, they both know the truth inwardly and yet impugn it outwardly. And so it is well said: "He Himself will expose you, because in secret ye accept the form of Him"; and would that it be said openly: in so far as ye see what is true, how much more shall ye not be censured before Him for falsehood.

And lest anyone confuse one thing for another, a certain Father, Cassiodorus says, and beautifully defines what is heretical: "He," he says, "is heretical, who

either out of ignorance or contempt, having perverted the divine law, either as a stubborn inventor of new errors, or a schismatic, desires rather to oppose the Catholic truth than to be subject to it. And I resolved to add this, because here I have discovered many who deceive or who are deceived; who clearly wish that I would speak more softly, or who suspect that those who believe and confess the truth of the Catholic faith concerning the predestination of the reprobate over against those who oppose and abuse it, that they are heretics; who also, on the other hand, affirm that they are Catholics who are not afraid to whisper, yea, openly to preach, falsehood which is hostile to the clear truth, who superficially basing that on the divine eloquence of Blessed Basil, are fattened for the corrupting of divine dogma, neither will they suffer any syllable of it; but if the truth effects any of them, then they welcome all forms of death. And that also they condemn of Gregory Nazianzen: that fortitude is to persevere in the truth; which for them is to fight about things that are nothing. But falsehood and lying are nothing by which they guard their life against all forms of human death, which they fear lest they should owe their heart to the truth always. Especially in the doctrine of religion they avoid that precipice by false speaking.

This is (all grace to thee, Lord, Thou blessed Trinity) the unassailable truth and my confession concerning Thy foreknowledge and predestination, which the truth itself has proclaimed against the lying patrons of this scholar, and (unless they repent) sons of falsehood and perdition, and against all their pestiferous poisons and heretical dogmas; who if sprinkled with Thy grace would attend, weigh, and consider the manner of the fall of the angels (as the Apostle Peter testified): "Even the angels that sinned Thou hast not spared. But, surrendering them to the bands and prisons of hell and to its sharp punishments, Thou hast reserved them unto the greatest torments in the day of judgment" (II Peter 2:4); and how Thou didst destroy the original world on account of the pollutions of evil men; and also how Thou didst punish at once both the abominations and the shameful crimes of Sodom: Thou didst efface them, burning them with the fire of heaven and didst cast them down into perpetual punishment: and that Thou didst drown Pharaoh and his host in the sea, and in that same sea, they, being shaken out from below as chaff, Thou didst destroy.

If, I say, they would carefully consider this dead animosity, and in wisdom turn to Thee Who dost help, very easily they will perceive, that the abovementioned angels, who, as Jude writes, "kept not their first estate, but left their habitation; He has reserved in eternal chains under darkness unto the judgment of the great day"

(Jude 6), that by no means wouldest Thou have cast them down into this prison of airy darkness, nor wouldest Thou have (as is testified by the same apostle) reserved them through the ages for suffering the greatest of punishments, without the eternal counsel of Thy predestination. And thus also Thou wouldst not have performed those things which are spoken of concerning reprobate men (which is impossible) without predestination. Otherwise Thou, who alone are believed and known through Thy revealed light by all Catholics, to be unchangeable, wouldst by their treacherous doctrine, be shown to be changeable before all the ages, and also in the progress of the ages soon changed (which is not possible, even for a moment).

Cause also, I pray, Lord God, that they might no longer be the shameless, the obstinate, nor the contentious, the deceitful and the liars (because men of such a kind are not able to be sharp sighted for considering the truth which they oppose, however much they may wish to be naturally wise), but rather being made simple lovers of the truth, they might consider with the complete spiritual insight of the light that if the souls of the reprobate, from Cain, the first of them, unto the last, which are separated from their proper bodies before the day of judgment, and which are about to die; that, whether or not by a predestination that is co-eternal with Thee, if in time and day by day, Thou hast determined and shalt determine them unto their own deserved and meritoriously appointed torment whenever they have died, die, or shall die; that then not only art Thou changeable before the ages, but also that (which with Thee is impossible) from the beginning of the death of those same reprobate, yea, from the beginning of the damnation of the bad angels Thou hast been changed with frequent alteration, and that then in the course of a single day and night Thou art changed and shalt be changed, and doubtless shalt continue to be changed throughout the ages, and only on account of the sons of Hell, whom the enemies of the truth obstinately and deceitfully deny to be predestinated to perpetual punishment.

This I ask O Lord: cause, I pray, that as it behooves them, they might attend to, weigh, and consider these things and at last see, that they conceal from themselves the fact that like as and in so far as, they proclaim and falsely assert evil of Thee, the always unchangeable Lord God, in Thy church, that they have at the same time fatally and openly proclaimed and asserted their own punishment; and I pray that in mercy Thou wouldst call them back to the way of salvation, that they might not stubbornly continue in the error of deadly heresy. Let them see, I say, of what sort and how great an evil it is that they should presume to affirm to all, not only with a lie but also with a false oath, that Thou Who art the author and

fountain of all wisdom, yea, Triune, and One, and eternal Wisdom, shouldst have willed, or been able, or even ought to have executed anything without Thy counsel (which is impossible), even though all Thy elect, have regarded, do regard, and shall always regard Thy council as good (according as they are helped by the gracious assistance of Thy lovingkindness). Let them see, I say, that Thou dost not appoint the destiny (from the beginning of the human race to its end) of either the souls of the dying reprobate or the same souls with their own bodies which they receive in the day of judgment, or the devil and his angels, without the counsel of predestination. But, as is necessary, let them be put to shame profitably through vigorous inspection and wise understanding of these things, and let them blush, that so at last they might humbly bow to the truth, and finally rest from troubling me. And if certain prefer with impudent strength to continue in falsehood, persisting without modesty rather than drawing back from all error as is proper, then they shall see that very destruction to which they have turned themselves.

I pray Thee, Lord God, graciously guard Thy church, that they might not turn her upside down any longer by their lies and destroy her to the uttermost by the pestiferous perversity of their heresy, though mournfully they overthrow themselves with their heresy. I, being graciously instructed from that same truth (which successive, faithful, devoted, and renowned preachers, teachers, and ministers of the truth have declared to Thy church) even I faithfully believe, strongly hold, and truthfully and openly defend this truly Catholic article of faith concerning Thy predestination, being by Thee graciously and piously inspired, inclined, furnished and at the same time mercifully and marvelously helped and preserved, supported and sustained. And whoever I know who teaches the opposite, him I avoid like a pest, and reject as heretical (though with greatest grief, since with respect to such a one, the principle of blessed Augustine holds), and whoever I hear stubbornly contradicting the invincible truth and whom I observe teaching against it, I denounce as heretical and hostile to the Christian faith, who on account of this ought to be anathematized by all Catholics.

Moreover, if ever anyone of them, reading and understanding these things, refuses to concede the battle and in the image of Pharaoh is hardened (clearly a matter of will with respect to the heretic) yet manifestly disdaining to acquiesce to the truth; I (according to the advice, yea precept of the Apostle Paul) express an opinion of him, by shunning him, because I see such a man, overthrown and condemned by his own judgment (Titus 3:11).

And yet on account of those who are unread in these things and thus less skilled and who, unless they reform shall perish; on account of them I would be choosing to conform to the common agreement (if that was acceptable to Thee, Lord): but seeing that the foundations are publicly built up by the truth and destroyed by falsehood, we are together driven unto Thee, who daily hast seen fit to give us a favorable increase for which we yearned, yet above what we ask or think. Because I suffer often great grief and bear day and night to the end much sorrow, that on account of the vileness of my name, I see that among men the truth is vile: and that towards Thee they do not observe as they ought genuine charity; who, so that they might appeal as the victors against me, have esteemed and do esteem Thee little or nothing; nor have they fled from denying Thee, nor do they flee on account of me.

And I would that it should seem good to Thee, Who art at the same time omnipotent and most merciful God, that as I believe and hope in Thee, so it might be conceded to me, if they will not receive this truth of the Catholic faith concerning Thy predestination, that by that which I am about to say; that I might demonstrate (through the ability Thou hast graciously deigned to give and dost design to be willing to give every day) that truth in the sight of all by examination: that is, that soon in the presence of a chosen multitude of people from all quarters who fear Thee, as well as in the presence of the rightful and venerable authority of those who rule; both pontiffs and priests, and kings and Canons; that four barrels being placed one after another and heated one by one, smeared with oil and pitch, and finally heated with a roaring fire, that then it might be allowed me (invoking thy most glorious name) for the proving of my faith, yea, the catholic faith, to enter each and so to pass through each until (with Thee going ahead of, with, and after me, offering me Thy right hand and so bringing me forth) I should prevail to go forth unhurt, so that at last this light of the Catholic faith might clearly shine and falsehood vanish, faith be made firm and perfidy be shunned.

Would that by this, Lord, by the reading and understanding of such (as this work), Thou wouldst deign to inspire good will, so that they might entreat Thee humbly, through which Thou wouldst bring speedily through to execution this desire of my soul, even as Thy church needs. And when I assisted by Thee, have come forth unharmed, let them embrace the truth and curse falsehood. If, however, I should dread to begin or fear to finish that which (out of Thee, through Thee, and in Thee believing, confessing and hoping, secure in Thee alone and certain only of Thy grace) I promise, let them throw me in the fire and so let me perish deservedly. Nevertheless, I humbly ask Thee, Lord, in Thine own sweet name, that no one of Thy

Catholics should in his soul charge me with temerity (which is impossible) because I presume to desire this daring deed through my own extraordinary rashness, but let him see that from Thee or rather by Thy lovingkindness I take it upon myself.

Yea, whoever, truly fearing Thee, and attending carefully deigns to read this, or in hearing to comprehend it, asks Thy gracious mercy in brotherly compassion, together with a twofold love, that Thou, who alone art a helper in time of trouble (Ps. 9:9), shouldest deign immediately to help me in tribulation who believe and hope in Thy gracious mercy, and that Thou wouldst at the same time strengthen me for both the beginning it and finishing of this task through a perfect faith, and also confirm me in firm hope, and give me sincere love, and graciously adorn me with truest humility in Thy presence. And drive far away from Thy orthodox church the yet lethal falsehood of doctrine and make me together with Thy elect to rejoice at the uncovering of the truth of the Catholic faith to those of Thine who are faithful. And let true and sincere joy, high and solemn dancing, and common glorying be to us, that at last Thy plebians and people art proclaimed innocent of the awful treachery of heresy by Thee, who art merciful. Because truly, no one of Thy elect, has ever been, is, or shall be able to be acceptable to Thee in himself, but rather all who are thine have been, are, and always shall be acceptable to Thee by gratuitous favor: from Thee.

Therefore, O God, by Thee being graciously emboldened through faith, made firm in hope, and likewise enflamed by love I humbly implore that while giving to me true humility, Thou wouldst make me always to joy with real joy of life. Finally, to Thee and to Thy name be due glory forever; yea, both on account of justice, because justly Thou dost humiliate, bend, and shape the proud; and on account of grace, because Thou dost exalt, raise up, and set on high the humble: and because of both I pray to Thee, all powerful and merciful Trinity and Unity that to all Thine enemies (since they who are haters of Thy name, if ignorantly or even knowingly they have injured or have wished to injure me, have instead without doubt injured themselves) that Thou wouldst dismiss all their debts, and it would be forgiven, and wholly remit all their crimes along with their evil deeds and spare them. Amen. Much thanks I ascribe to Thee, triune and one Lordly Lord God, that with respect to my believing and confessing the catholic faith concerning predestination Thou hast deigned, and also dost deign to be and (as I believe and hope more and more by day and night) wilt deign to be my enlightener, inspirer

and preserver. Amen.

I ask (in measure as divine humility is given to me) before the most present majesty of triune Unity and united Trinity, that whoever thou art who readest this, that not with raven-black envy but rather with dovelike love thou wouldst remember the sins of Gotteschalk before God and with paternal or fraternal affection honestly implore most abundant mercy of Him, that He might see fit to lavish to me always and everywhere in His own presence by gratuitous piety the excellency of true humility and the eminence of sincere love, and so He shall continually protect me in His pavilion from the strife of tongues (Ps. 31:20), that is, in the true faith of the catholic church from the calumny of heresy: that incomparably rather I might choose presently to suffer all the adversities of their persecution for the name of the Lord our God and for love of the truth, than for a moment by wavering to deviate (be that far from me) from the love and confession of the truth or from the prescribed faith of catholics, which is also declared by the mouth of that same truth, and also by the invincible authority of her ministers. Because truly I owe as much charity to my neighbor as he to me; but all to God, since whatever good is ours, either is His own or is from Him.

Truly, whoever Thou dost see fit to make a pious reader and skillful interpreter of this truth and my confession (something missing here), wisely Thou dost permit (just as I reverently beseech a Father, or faithfully exhort a brother) if Thou dost will it, that he should eternally see the truth with both holy angels, and elect men, and faithful witnesses of that same truth, and that he should continually rejoice concerning that truth, Thou shouldest hasten to dishonor wholly that most pernicious and ruinous kind of lie that is despicably committed in the doctrine of religion before the death of the body; even as it has been admirably said in harmony with that by blessed Augustine; most beautiful and most modest charity, being gradually diffused in our hearts, should receive one with the kiss of peace, even as circumspect humility shuns or solid truth blunts the teeth of dogs. Undoubtedly he means here by a peaceful kiss the inspection of a just and truthful heart with respect to someone and his speech. But by the teeth of dogs he indicates the malignant and scornful censure of perversity and falsehood. Therefore beseeching and praying I entreat our Lord God and His majesty that against the barking of heretics we might have truest, simplest and kindest charity, and also that finally we might blunt their teeth and biting falsehood with invincible and solid truth (they willing or unwilling). If any one has been angry at my saying these things, apart from me let him admit the truth, or another author cite.

Therefore whoever of that sort and by such means still presumes, fearing the truth and its judgment little or not at all, and denies boldly (against it) that the reprobate are predestinated to perennial torment, that one who does not fear that that same truth should say to him in the last day in the hearing of all: Lo I now justly deny thee because in times past thou hast unjustly denied me. Such (I say) if he wills and dares, denies the truth, who is not afraid to offend against it, of which he together with us stands in need day and night. We, hearing from that same truth: "the day of vengeance is in my heart" (Is. 63:4); and, "Behold, our God shall come with a recompensing vengeance" (Is. 35:4); should tread down this noxious falsehood and preach the truth, by which my God and the Son of God will show us mercy both now and then at His coming in the day of vengeance; if namely we have feared the fury of treachery (something missing here) so that we are able to please Him who rules and defends us, and secures us forever against the rabid fury of our assailants.

Lord God (blessed and almighty Trinity and Unity) impart, I pray through reading of this the faith to believe, and through believing lavish the grace to confess it. For to those believing "with the heart unto righteousness," and to those "confessing with the mouth unto salvation" (Rom. 10:10), Thou wilt restore the excellence of an abundant reward, and the blessedness of Thy eternal light. Amen.



Article I - Of Double Predestination

(Hincmar, de Praedest., chap. 5, p. 25). Let us lay out those things, which we have extracted from the first chapter of Gotteschalk's book of foul writings which he offered to Archbishop Rabanus in study of the question at hand. There Gotteschalk, author and promulgator, as well as reviver of this perverse doctrine, has written saying: "I have at length read a book, venerated bishop, in which your position is found that the ungodly, whether reprobate or not, are not divinely predestinated to damnation." And after some space: "He has foreknown, I say, those who shall have an evil rising, for an eviler setting; moreover He has predestinated them in order that they might suffer lasting torment and everlasting perdition." And again after a space: "Who in truth even as He has predestinated all the elect to life solely through the gracious favor of His grace, as the pages of the Old and New Testaments sharply and soberly testify with most clear evidence to us; so also He has certainly predestinated everyone who is reprobate to the punishment of eternal death, through the most just judgment of His unchangeable justice."

Article II - Concerning Free Will

(Hincmar, *ibid.*, Chap. 21, p. 118). Whence also Gotteschalk, modern predestinarian, has said in a certain place in a little book to Rabanus, Archbishop of Moguntinum: "What the Catholic Church ought to be holding and believing concerning the freedom of the will is clear. Since that doctrine has been discussed by certain Catholic fathers with respect to the grace of God, and especially is known to be included fully and richly in various works of the blessed Augustine against Pelagius and Colestius, and especially in His Hypomnesticon, whence thou and thus also I ought much rather prefer to depend on the fruitful assertions of those same Catholic doctors, than on the erroneous opinions of Massilius Genadius who generally seeks to oppose a trust in the unanswerable authority of those blessed Catholic fathers by following the ruinous doctrines of that miserable Cassianus."

Article III - Concerning the Will of God.

Gotteschalk, modern predestinarian, in his book to Rabanus, Archbishop of Moguntinum, also says: "All whom God wills to be saved, without doubt are saved: neither are any able to be saved, except those whom God wills to be saved: nor is there anyone whom God wishes to save and who is not saved, because our God has done whatsoever He has willed."

Gotteschalk, foremost of the Neo-Predestinarians, writes in the preface of his book to Rabanus: "All ought clearly to be distinguished from all, that is, all who are saved; concerning whom the Apostle says: who wills all men to be saved, and all who are not saved, who are those whom God does not will to be saved."

#### Article IV - Concerning the Death of Christ

Gotteschalk, standard bearer of the Neo-Predestinarians, in a book to Rabanus, Archbishop of Moguntinum, speaks thus in a certain place: "God in omnipotent goodness has willed that only those be saved who are predestinated to life; that is, those ungodly and sinners whom the Son of God has come to redeem by His own shed blood." And again: "All those wicked and sinners for whom the same Son of God did not assume either body or language, and for whom He did not shed His blood; neither has He been crucified for them in any sense. And certainly those of whom He has foreknown that they would be most wicked and to whom He has justly and by right prescribed that they should be cast headlong into eternal torments, He has not at any time willed that those should be saved."

Gotteschalk, in his often foolish book to Rabanus the Archbishop, has also written this: "Therefore, what I believe most firmly, speak most confidently and confess most certainly and fruitfully, I also now most truly avow: that our omnipotent God, Creator and Preserver of all creatures, may be considered as the gracious renewer and restorer of the elect only; He has never willed at any time to be Savior of any of the reprobate; nor Redeemer; nor crowner."

So also, in a little paper to the same Archbishop Rabanus, he has written this profession: "I, Gotteschalk, believe and confess, profess and testify, from God the Father, through God the Son, and in God the Holy Spirit, and affirm and assert before God and His holiness that predestination is double whether of election to peace or of reprobation to death. Because just as God, by free grace, has unchangeably predestinated all His elect to life eternal, so likewise (similiter) the same unchangeable God by a just judgment has unchangeably predestinated all the reprobate, who in the day of judgment are damned on account of their evil merits, to merited eternal death."

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