The commentary of Dr. Zacharias Ursinus on the Heidelberg Catechism

Ursinus, Z

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THE COMMENTARY
OF
DR. ZACHARIAS URSINUS
ON THE
HEIDELBERG CATECHISM

TRANSLATED FROM THE ORIGINAL LATIN,
BY THE REV. G. W. WILLIARD, A. M.

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be himself will not be joined with idols and devils, so he will not have his
truth confounded with falsehood, and his church with her enemies, the
children of the devil; but will have them carefully distinguished and sepa-
rated. It would be reproachful to God to suppose that he would have and
acknowledge as his children, such as persecute him; yea, it would be
blasphemy to make God the author of false doctrine, and the defender of
the wicked; for "what concord has Christ with Belial?" (2 Cor. 6. 14.)
Secondly, on account of the consolation and salvation of his people; for it
is necessary that the church should be visible in the world, that the elect,
scattered abroad among the whole human race, may know with what society
they ought to unite themselves, and that, being gathered into the church, they
may enjoy this sure comfort, that they are members of that family in which
God delights, and which has the promises of everlasting life. For it is the
will of God that all those who are to be saved, should be gathered into
the church in this life. Out of the church there is no salvation.

How the church may be known, and what are the marks by which it
may be distinguished from the various sects, will be shown when we come
to speak regularly upon the subject of the church. We may, however,
here say, that there are three marks by which the church is known: Purity
of doctrine — the proper use of the sacraments, and obedience to God
according to all the parts of this doctrine, whether of faith or practice.
And if it be here objected, that great vices have often made their appear-
ance in the church, we would reply that these are not defended and adhered
to by the church, as by the various sects. Yes, the church is the first to
censure and condemn them. Hence, if there are faults in the church,
these are disapproved of and removed. As long as this state of things lasts,
so long the church remains.

II. WHAT ARE THE PARTS OF THE DOCTRINE OF THE CHURCH, AND IN
WHAT DO THEY DIFFER FROM EACH OTHER?

The doctrine of the church consists of two parts; the Law, and the
Gospel; in which we have comprehended the sum and substance of the
sacred Scriptures. The law is called the Decalogue, and the gospel is the
doctrine concerning Christ the mediator, and the free remission of sins,
through faith. This division of the doctrine of the church is established
by these plain and forcible arguments.

1. The whole doctrine comprised in the sacred writings, is either con-
cerning the nature of God, his will, his works, or sin, which is the proper
work of men and devils. But all these subjects are fully set forth and
taught, either in the law, or in the gospel, or in both. Therefore, the law
and gospel are the chief and general divisions of the holy scriptures, and
comprise the entire doctrine comprehended therein.

2. Christ himself makes this division of the doctrine which he will have
preached in his name, when he says, "Thus it is written, and thus it
behoved Christ to suffer, and to rise from the dead the third day; and that
repentance and remission of sins should be preached in his name." (Luke
24. 46, 47.) But this embraces the entire substance of the law and
gospel.

3. The writings of the prophets and apostles, comprise the old and new
Testament, or covenant between God and man. It is, therefore, necessary
that the principal parts of the cover-

that the principal parts of the cover-

of these writings, and that they as-
grants unto us, viz: his favor, remis-
life; and also what he, in return,
obedience. These, now, are the th-
gospel.

4. Christ is the substance and ground
the doctrine contained in the law and
knowledge of Christ and his benefits
bring us to Christ, constraining us
righteousness is, which he has written
the gospel, professedly, treats of the
Therefore we have, in the law and
comprehending the doctrine revealed

The principal differences between
the church, consist in these three the-
1. In the subject, or general cha-
The law prescribes and enjoins what
to be avoided, whilst the gospel
for the sake of faith.
2. In the manner of the revela-
from nature; the gospel is divinely
3. In the promises which they
upon the condition of perfect obedi-
the book
the scriptures, and

III. IN WHAT DOES THE DOCTRINE
OF OTHER RELIGIONS, AND
THOSE DISTINCTIONS

The doctrine of the church differs
respects. First: the doctrine of that
whom it was delivered, through the
erious religious systems of sectari-
the suggestion of the devil. Secondly:
such divine testimony in confirmation
and which is calculated to quiet the
sects of error. Thirdly: in the cha-
and uncorrupted, whilst in other sys-
and basely corrupted; for the advo-
ject the doctrine of the first tables-
ship of the true God, either setting
has revealed himself to the church;
knowledge of God, not in his Scripture,
otherwise than he has commanded it,
also equally ignorant of the inward
d and table; and whatever truth and
religion, it is nothing more than a p
in relation to the external deport-
men owe to each other. Fourthly:
CONCERNING THE DOCTRINE OF THE CHURCH.

That the principal parts of the covenant should be contained and explained in these writings, and that they should declare what God promises and grants unto us, viz: his favor, remission of sins, righteousness, and eternal life; and also what he, in return, requires from us: which is faith and obedience. These, now, are the things which are taught in the law and gospel.

4. Christ is the substance and ground of the entire Scriptures. But the doctrine contained in the law and gospel is necessary to lead us to a knowledge of Christ and his benefits: for the law is our schoolmaster, to bring us to Christ, constraining us to fly to him, and showing us what that righteousness is, which he has wrought out, and now offers unto us. But the gospel, professedly, treats of the person, office, and benefits of Christ. Therefore we have, in the law and gospel, the whole of the Scriptures, comprehending the doctrine revealed from heaven for our salvation.

The principal differences between these two parts of the doctrine of the church, consist in these three things:

1. In the subject, or general character of the doctrine, peculiar to each. The law prescribes and enjoins what is to be done, and forbids what ought to be avoided: whilst the gospel announces the free remission of sin, through and for the sake of Christ.

2. In the manner of the revelation peculiar to each. The law is known from nature; the gospel is divinely revealed.

3. In the promises which they make to man. The law promises life upon the condition of perfect obedience; the gospel, on the condition of faith in Christ and the commencement of new obedience. Hereafter, however, more will be said upon this subject in the proper place.

III. IN WHAT DOES THE DOCTRINE OF THE CHURCH DIFFER FROM THAT OF OTHER RELIGIONS, AND FROM PHILOSOPHY: AND WHY THESE DISTINCTIONS SHOULD BE RETAINED?

The doctrine of the church differs from that of all other religions, in four respects. First: the doctrine of the church has God for its author, by whom it was delivered, through the prophets and apostles, whilst the various religious systems of sectarists have been invented by men, through the suggestion of the devil. Secondly: the doctrine of the church alone, has such divine testimony in confirmation of its truth, as is sure and infallible, and which is calculated to quiet the conscience, and convict all the various sects of error. Thirdly: in the church the law of God is retained entire and uncorrupted, whilst in other systems of religion it is narrowed down and basely corrupted; for the advocates of these false religions entirely reject the doctrine of the first table, concerning the knowledge and worship of the true God, either setting forth some other God besides him who has revealed himself to the church by his word and works, and seeking a knowledge of God, not in his Son, but out of him, or worshipping him otherwise than he has commanded in his word. And not only so, but they are also equally ignorant of the inward and spiritual obedience of the second table; and whatever truth and excellence there is in these systems of religion, it is nothing more than a part of the precepts of the second table, in relation to the external deportment of the life, and the civil duties which men owe to each other. Fourthly: it is only in the church that the
In the old covenant, on account of the Mediator, which we have already mentioned in our behalf, in a promise of grace. In painful and obscure circumstances, there are only few—both of which are shadows of good things to the Israelites, &c. Hence every thing was, we have a fulfillment and better understood, which is revealed. The effusion of the Holy Spirit was so large and full. “I will give them one heart, and put a new heart within them,” (Jer. 31: 34) until the coming of the Mediator will make an everlasting covenant to the whole law, the law is abrogated, and must be continued only to the moral law. The church was confined to the Jewish nation; it is to be saved to unite mankind among all nations, and be a light to all nations, and to be suitable to every condition, or language. It is often used in Scripture by a part, for the whole; which is especially treated of more strenuously, and is also more obscure. The promise is for the most part taken as a sort of the law is abrogated, and there is revealed first in Paradise; it was, and was pleased to represent ceremonies of the law; and

The Gospel.

God. So it is here asked: Whence knowest thou thy deliverance? Out of the Gospel. Having, therefore, spoken of the Mediator, we must now speak of the doctrine which reveals, describes, and offers him unto us—which doctrine is the Gospel. After having spoken of the Gospel, we must in the next place, speak of the way in which we are made partakers of the Mediator, and his benefits—which is by faith. First, then, we must speak of the Gospel, which is, with great propriety, made to follow the doctrine of the Mediator, and the covenant. 1. Because the Mediator is the subject of the Gospel, which teaches who and what kind of a Mediator he is. 2. Because he is the author of the Gospel. It is a part of the office of the Mediator to reveal the Gospel, as it is said: “The only begotten which is in the bosom of the Father, he hath declared him.” (John 1: 18.) 3. Because the Gospel is a part of the covenant; and is often taken for the new covenant.

The principal questions to be discussed, in relation to the Gospel, are the following:

I. What is the Gospel? II. Is it a new doctrine? III. Is what it differ from the law? IV. What are its effects? V. From what does it appear that the Gospel is true?

I. What is the Gospel?

The term Gospel signifies, 1. A joyful message, or good news. 2. The sacrifice which is offered to God for this good news. 3. The reward which is given to him who announces these joyful tidings. Here it signifies the doctrine, or joyful news of Christ manifested in the flesh; as “Behold, I bring unto you good tidings of great joy, for unto you is born this day in the city of David, a Saviour, which is Christ the Lord.” (Luke 2: 10, 11.)

The words ἀγγέλιον and ἀναγγέλλω are of a somewhat different significance. The former denotes the promise of a mediator that was to come; the latter is the announcement of a mediator already come. This distinction, however, is not always observed; and is rather in the words than in the thing itself; for both denote the same benefits of the Messiah, so that the distinction is only in the circumstances of time, and in the manner of his appearance, as is evident from the following declarations of Scripture: “Abraham saw my day, and was glad.” “No man cometh to the Father but by me.” “I am the door, by me if any.” “God hath appointed him head over all things to the church.” “Jesus Christ, the same yesterday, to-day, and forever.” (John 8: 56; 14: 6; 10: 7, Eph. 1: 22. Heb. 13: 8.)

The Gospel is, therefore, the doctrine which the Son of God, our Mediator, revealed from heaven in Paradise, immediately after the fall, and which he brought from the bosom of the Eternal Father; which promises, and announces, in view of the free grace and mercy of God, to all those that repent and believe, deliverance from sin, death, condemnation, and the wrath of God; which is the same thing as to say that it promises and proclaims the remission of sin, salvation, and eternal life, by and for the
THE GOSPEL.

sake of the Son of God, the Mediator; and is that through which the Holy Spirit works effectually in the hearts of the faithful, kindling and exciting in them, faith, repentance, and the beginning of eternal life. Or, we may, in accordance with the eighteenth, nineteenth, and twentieth questions of the Catechism, define the gospel to be the doctrine which God revealed first in Paradise, and afterwards published by the Patriarchs and Prophets, which he was pleased to represent by the shadows of sacrifices, and the other ceremonies of the law, and which he has accomplished by his only begotten Son; teaching that the Son of God, our Lord Jesus Christ, is made unto us wisdom, righteousness, sanctification, and redemption; which is to say that he is a perfect Mediator, satisfying for the sins of the human race, restoring righteousness and eternal life to all those who by a true faith are ingrafted into him, and embrace his benefits.

The following passages of Scripture confirm this definition, which we have given of the gospel: "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." "And that repentance and remission of sin should be preached in his name, among all nations, beginning at Jerusalem." "The law was given by Moses, but grace and truth came by Jesus Christ." (John 6: 41. Luke 24: 47. John 1: 17.)

II. HAS THE GOSPEL ALWAYS BEEN KNOWN IN THE CHURCH, OR IS IT A NEW DOCTRINE?

The gospel sometimes signifies the doctrine concerning the promise of grace, and the remission of sins to be granted freely, on account of the sacrifice of the Messiah, who had not as yet come in the flesh; and then, again, it signifies the doctrine of the Messiah as already come. In the latter sense, it has not always been, but commenced with the New Testament. In the former sense, however, it has always been in the Church; for immediately after the fall it was revealed in Paradise to our first parents—afterwards it was published by the Patriarchs, and Prophets, and was at length fully accomplished, and revealed by Christ himself. The proofs of this are the following:

1. The testimony of the Apostles. Peter says, "To him gave all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." "Of which salvation the prophets have inquired, and searched diligently." (Acts 10: 48. 1 Pet. 1: 10.) Paul says of the gospel, "Which he had promised afore by his prophets." (Rom. 1: 2.) Christ himself says, "Had ye believed Moses, ye would have believed me, for he wrote of me." (John 5: 46.)

2. The promises and prophecies which relate to the Messiah, establish the same thing.

This must, therefore, be carefully noticed, because God will have us know that there was, and is from the beginning to the end of the world, only one doctrine, and way of salvation through Christ, according to what is said, "Jesus Christ the same yesterday, to-day, and for ever." "I am the Way, the Truth, and the Life: no man cometh to the Father but by me." "Moses wrote of me." (Heb. 13: 8. John 14: 6; 5: 46.)

Does any one ask, How Moses wrote of Christ? We answer, 1. By enumerating the promises which had respect to the Messiah. "In thy

seed shall all the nations of the earth be blessed," etc. "A star shal depart from Judah until She will come to Shiloh, and the gathering of the nations will be gathered to the Lord," etc. (Gen. 22: 18. Num. 24: 17.)

...
seed shall all the nations of the earth be blessed." "God shall raise up a
prophet," &c. "A star shall rise out of Jacob." "The sceptre shall not
depart from Judah until Shiloh come." (Gen. 12: 3. Deut. 10: 15.
Num. 24: 17. Gen. 49: 10.) 2. He restricted these promises to a
certain family from which the Messiah was to be born; and to which
the promise was afterwards more frequently referred, and spoken of.
3. The whole Levitical priesthood, and ceremonial worship, as sacrifices, oblations,
the altar, the temple, and other things which Moses described, all looked
forward to Christ. The kings and kingdom of the Jewish nation were
types of Christ, and of his kingdom. Hence Moses wrote many things of
Christ.

Obj. 1. Paul declares the gospel was promised through the prophets;
and Peter says that the prophets prophecied of the grace that should come
unto us. Therefore the gospel has not always been. Ans. We grant that
the gospel has not always been, if we understand by it the doctrine of
the promise of grace as fulfilled through the manifestation of Christ in the flesh,
and as it respects the clearness and evidence of this doctrine; for in ancient
times the gospel was not, but was only promised by the prophets: 1. As
concerning the fulfilment of those things which, in the Old Testament,
were predicted of the Messiah. 2. In regard to the clearer
knowledge of the promise of grace. 3. In respect to the more copious
outpouring of the gifts of the Holy Spirit; that is, the gospel then was not
the announcement of Christ already come, dead, risen again, and seated at
the right hand of the Father, as it now is; but it was a preaching of Christ,
who would at some future time come, and accomplish all these things.
Nevertheless, there was a gospel, that is, there was a joyful announcement
of the benefits of the Messiah that was to come, sufficient for the salvation
of the ancient fathers, as it is said, "Abraham saw my day, and rejoiced.
"To him gave all the prophets witness." "Christ is the end of the law.

Obj. 2. The apostle Paul says, the gospel was the mystery which was
kept secret since the world began, and that in other ages it was not made
public by the prophets; for it does now more
be known. Ans. This
objection contains an incorrect division, inasmuch as it disjoins things which
ought not to be separated. For the apostle adds, in connection with the
above, "as it is now;" which ought not to be omitted, because it shows that in
former times the gospel was also known, though less clearly, and to fewer
persons, than it now is. The objection is also weak, in affirming that to
be strictly so, which was only declared such in a certain respect: for it does
not follow, that it was then altogether unknown, because it is now more
clearly perceived, and that by many more persons. It was known to the
fathers, although not so clearly as to us. Hence the importance of the
distinction between the words ιδον and ονομαζομαι, as above expressed.

Obj. 3. The law came by Moses, grace and truth by Jesus Christ.
Therefore the gospel has not always been known. Ans. Grace and truth
did indeed come through Christ, viz, in respect to the fulfillment of types,
and the full exhibition and copious application of those things which were
formerly promised in the Old Testament. But it does not follow from this,
that the ancient fathers were entirely destitute of this grace: for unto
them also the same grace was applied by, and on account of Christ, who
would subsequently appear in the flesh, although it was given in smaller mea-
I. In What Does the Gospel Differ from the Law?

The gospel and the law agree in this, that they are both from God, and that there is something revealed in each concerning the nature, will, and works of God. There is, however, a very great difference between them:

1. In the revelations which they contain; or, as it respects the manner in which the revelation peculiar to each is made known. The law was engraved upon the heart of man in his creation, and is therefore known to all naturally, although no other revelation were given. "The Gentiles have the work of the law written in their hearts." (Rom. 2: 15.) The gospel is not known naturally, but is divinely revealed to the Church alone through Christ, the Mediator. For no creature could have seen or hoped for that mitigation of the law concerning satisfaction for our sins through another, if the Son of God had not revealed it. "No man knoweth the Father, but the Son, and he to whom the Son will reveal him." "Flesh and blood hath not revealed it unto thee." "The Son, who is in the bosom of the Father, he hath declared him." (Matt. 11: 27; 16: 17.)

2. In the kind of doctrine, or subject peculiar to each. The law teaches us what we ought to be, and what God requires of us, but it does not give us the ability to perform it, nor does it point out the way by which we may avoid what is forbidden. But the gospel teaches us in what manner we may be made such as the law requires: for it offers unto us the promise of grace, by having the righteousness of Christ imputed to us through faith, and that in such a way as if it were properly ours, teaching us that we are just before God, through the imputation of Christ's righteousness. The law says, "Pay what thou owest." "Do this, and live." (Matt. 18: 28. Luke 10: 28.) The gospel says, "Only believe." (Mark 5: 36.)

3. In the promises. The law promises life to those who are righteous in themselves, or on the condition of righteousness, and perfect obedience. "He that doeth them, shall live in them." "If thou wilt enter into life, keep the commandments." (Lev. 18: 5. Matt. 19: 17.) The gospel, on the other hand, promises life to those who are justified by faith in Christ, or on the condition of the righteousness of Christ, applied unto us by faith. The law and gospel are, however, not opposed to each other in these respects: for although the law requires us to keep the commandments if we would enter into life, yet it does not exclude us from life if another perform these things for us. It does indeed propose a way of satisfaction, which is through ourselves, shown.

4. They differ in their effect which killed, and is the knowledge of sin." "The gospel is the power of God unto salvation." (Rom. 3: 20; 4: 15. 2 Cor. 5: 17.)

III. The proper effects of the gospel and the law are as follows:

1. Faith; because "faith of God." "The gospel is the power of God unto salvation." (Rom. 10: 17.)

2. Through faith, our justification and salvation; for the promises of God, bearing us to believe this promise; fly to the Son, and be justified by faith in him. Then, "The Son, who is in the bosom of the Father, he hath declared him." (Matt. 11: 27; 16: 17.) Therefore, we may say that the gospel is the power of God unto salvation. (Rom. 10: 17.)

IV. IV. What Are the Proper Effects of the Gospel?

The truth of the gospel as follows:

1. From the testimony of God.
2. From the prophecies of the Old Testament.
3. From the fulfillment of the Messiah.
4. From the miracles by which the Son of God manifests himself. (John 2: 11.)

5. The gospel is the power of God unto salvation. (Rom. 10: 17.) Therefore, we may say that the gospel is the power of God unto salvation. (Rom. 10: 17.)

6. The gospel is the power of God unto salvation. (Rom. 10: 17.) Therefore, we may say that the gospel is the power of God unto salvation. (Rom. 10: 17.)
true knowledge of God is said, "The only
be
hath declared him." Without me ye can do
nothing." (John 14:10.)

The gospel was not by
him. A principal part of his office
to teach and speak as he wrote and spoke
him. "I live." "The gospel is the
ministration of life, and of the Spirit,
that is, it has the operations of the Spirit united with it, and quickens those
that are dead in sin, because it is "through the gospel that the Holy Spirit
works faith and life in the elect." "The gospel is the power of God unto
salvation," &c. (Rom. 1:16.)

Obj. There is no precept, or commandment belonging to the gospel, but
to the law. The preaching of repentance is a precept. Therefore the
preaching of repentance does not belong to the gospel, but to the law.
Ana. We deny the major, if it is taken generally; for this precept
respecting the manner in which he fulfilled the law, is therefore-known to
be true. "The Gentiles receive the Gospel." (Rom. 2:15.) The
Gospel is the promises of God, and that righteousness which the
law requires; not by the law, but by the Gospel. "For the
word of God is quick and powerful, and sharper than any two-edged
sword." (Heb. 4:12.)

IV. WHAT ARE THE PROPER EFFECTS OF THE GOSPEL?

The proper effects of the gospel are—
1. Faith; because "faith cometh by hearing, and hearing by the word
of God." "The gospel is the ministration of the Spirit." "The power
of God unto salvation." (Rom. 10:17. 2 Cor. 3:8. Rom. 1:16.)
2. Through faith, our entire conversion to God, justification, regeneration
and salvation; for through faith we receive Christ, with all his
benefits.

V. FROM WHAT DOES THE TRUTH OF THE GOSPEL APPEAR?

The truth of the gospel appears—
1. From the testimony of the Holy Ghost.
2. From the prophecies which were uttered by the prophets.
3. From the fulfillment of those prophecies, which took place under the
4. From the miracles by which the doctrine of the gospel was confirmed.