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#### PREPARATION

| THE SUPPLEMENTS THAT THEY ADD TO SATISFACTION, NAMELY, INDULGENCES AND PURGATORY                                       |                                                                                                                                                                                                                                                                                                                                                        |                                                                                    |
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| <i>The erroneous doctrine of indulgences and its evil consequences, 1-5</i>                                            |                                                                                                                                                                                                                                                                                                                                                        |                                                                                    |
| 1                                                                                                                      | The dogma of satisfaction the parent of indulgences. Vanity of both. The reason of it. Evidence of the avarice of the Pope and the Romish clergy: also of the blindness with which the Christian world was smitten                                                                                                                                     | Indulgences according to Romanist doctrine, and the mischief caused by them        |
| 2                                                                                                                      | View of indulgences given by the Sophists. Their true nature. Refutation of them. Refutation confirmed by seven passages of Scripture.                                                                                                                                                                                                                 | Indulgences contrary to Scripture                                                  |
| 3                                                                                                                      | Confirmed also by the testimony of Leo, a Roman Bishop, and by Augustine. Attempts of the Popish doctors to establish the monstrous doctrine of indulgences, and even support it by Apostolical authority. First answer.                                                                                                                               | Authorities against indulgences and merits of martyrs                              |
| 4                                                                                                                      | Second answer to the passage of an Apostle adduced to support the dogma of indulgences. Answer confirmed by a comparison with other passages, and from a passage in Augustine, explaining the Apostle's meaning. Another passage from the same Apostle confirming this view.                                                                           | Refutation of opposing Scriptural proofs                                           |
| 5                                                                                                                      | The Pope's profane thirst for filthy lucre exposed. The origin of indulgences.                                                                                                                                                                                                                                                                         | Indulgences oppose the unity and the comprehensive activity of the grace of Christ |
| <i>Refutation of the doctrine of purgatory by an exposition of the Scriptural passages adduced to support it, 6-10</i> |                                                                                                                                                                                                                                                                                                                                                        |                                                                                    |
| 6                                                                                                                      | Examination of the fictitious purgatory of the Papists. 1. From the nature of the thing itself. 2. From the authority of God. 3. From the consideration of the merit of Christ, which is destroyed by this fiction. Purgatory, what it is. 4. From the impiety teeming from this fountain.                                                             | Refutation of the doctrine of purgatory is necessary                               |
| 7                                                                                                                      | Exposition of the passages of Scripture quoted in support of purgatory. 1. Of the Impardonable sin, from which it is inferred that there are some sins afterwards to be forgiven. 2. Of the passage as to paying the last farthing.                                                                                                                    | Alleged proofs of purgatory from the Gospels                                       |
| 8                                                                                                                      | 3. The passage concerning the bending of the knee to Christ by things under the earth. 4. The example of Judas Maccabaeus in sending an oblation for the dead to Jerusalem.                                                                                                                                                                            | From Philipians, Revelation and Second Maccabees                                   |
| 9                                                                                                                      | 5. Of the fire which shall try every man's work. The sentiment of the ancient theologians. Answer, containing a <i>reductio ad absurdum</i> . Confirmation by a passage of Augustine. The meaning of the Apostle. What to be understood by fire. A clear exposition of the metaphor. The day of the Lord. How those who suffer loss are saved by fire. | The crucial passage in 1 Cor., ch.3                                                |

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| 10 | The doctrine of purgatory ancient, but refuted by a more ancient Apostle. Not supported by ancient writers, by Scripture, or solid argument. Introduced by custom and a zeal not duly regulated by the word of God. Ancient writers, as Augustine, speak doubtfully in commending prayer for the dead. At all events, we must hold by the word of God, which rejects this fiction. A vast difference between the more ancient and the more modern builders of purgatory. This shown by comparing them. | The appeal to the early church cannot help the Romanists |
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**EXPLORATORY**

| <b><i>The erroneous doctrine of indulgences and its evil consequences, 1-5</i></b> |                                                                                                                                                                                                                    |                                                                             |
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| 1                                                                                  | The dogma of satisfaction the parent of indulgences. Vanity of both. The reason of it. Evidence of the avarice of the Pope and the Romish clergy: also of the blindness with which the Christian world was smitten | Indulgences according to Romanist doctrine, and the mischief caused by them |

In this chapter Calvin continues his treatment of satisfaction, the third part of penance, which he began in III.iv.25.

The Catholic encyclopaedia opens its article on Indulgences with:

'The word *indulgence* ([Latin](#) *indulgentia*, from *indulgeo*, to be kind or tender) originally meant kindness or favor; in post-classic Latin it came to mean the remission of a tax or [debt](#). In [Roman law](#) and in the [Vulgate](#) of the [Old Testament](#) ([Isaiah 61:1](#)) it was used to express release from captivity or punishment. In [theological](#) language also the word is sometimes employed in its primary sense to signify the kindness and mercy of [God](#). But in the special sense in which it is here considered, an indulgence is a remission of the temporal punishment due to [sin](#), the guilt of which has been forgiven. Among the equivalent terms used in antiquity were *pax*, *remissio*, *donatio*, *condonatio*.'

And later adds:

'An [indulgence](#) is the extra-sacramental remission of the temporal punishment due, in [God's justice](#), to [sin](#) that has been forgiven, which remission is granted by the [Church](#) in the exercise of the [power of the keys](#), through the application of the superabundant [merits](#) of Christ and of the [saints](#), and for some just and reasonable motive.'

The article goes on to speak of, *The treasury of the Church*, concluding with:

'According to [Catholic doctrine](#), therefore, the source of indulgences is constituted by the [merits](#) of Christ and the [saints](#). This treasury is left to the keeping, not of the [individual Christian](#), but of the [Church](#). Consequently, to make it available for the [faithful](#), there is required an exercise of authority, which alone can determine in what way, on what terms, and to what extent, indulgences may be granted.'

How does Roman Catholicism define indulgences? (670, 4f)

- a. ...the distribution of the merits of Christ and the martyrs, which the pope distributes by his bulls.

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| 2 | View of indulgences given by the Sophists. Their true nature. Refutation of them. Refutation confirmed by seven passages of Scripture. | Indulgences contrary to Scripture |
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In 671,<sup>20</sup> Calvin asserts that indulgences, *are a profanation of the blood of Christ, a Satanic mockery, to lead the Christian people away from God's grace, away from the life that is in Christ and turn them aside from the true way of salvation.*

Why does he express himself so strongly? (671, 23ff)

- a. *For how could the blood of Christ be more foully profaned than when they deny that it is sufficient for the forgiveness of sins, for reconciliation, for satisfaction – unless the lack of it, as something dried up and exhausted, be otherwise supplied and filled?*

What is Calvin's evidence? (671, 27ff)

- a. *"To Christ, the Law and all the Prophets bear witness," says Peter, that "through him we are to receive forgiveness of sins." [Acts 10:43 p.] Indulgences bestow forgiveness of sins through Peter, Paul and the martyrs.*
- b. *"The blood of Christ cleanses us from sin," says John [1John 1:7 p]. Indulgences make the blood of martyrs the cleansing of sins.*
- c. *"Christ," says Paul, "who knew no sin, was made sin for us" (that is, satisfaction of sin) "so that we might be made the righteousness of God in him" [2 Cor. 5:21 p., cf. Vg.]. Indulgences lodge satisfaction of sins in the blood of the martyrs.*
- d. *Paul proclaimed and testified to the Corinthians that Christ alone was crucified and died for them [cf. 1 Cor. 1:13]. Indulgences declare: "Paul and others died for us."*
- e. *Paul says, "Christ acquired the church with his own blood." [Acts 20:28 p.] Indulgences establish another purchase price in the blood of martyrs.*
- f. *"By a single offering Christ has perfected for all time those who are sanctified." [Heb. 10:14.] Indulgences proclaim: Sanctification, otherwise insufficient, is perfected by the martyrs.*
- g. *John says that "all the saints have washed their robes...in the blood of the Lamb." [Rev 7:14.] Indulgences teach that they wash their robes in the blood of the saints.*

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Enjoy the sentences Calvin quotes from Leo in the opening paragraph.

In 673, 20ff Calvin lists the components of the true value of the martyrs' deaths. What are they?

- a. *...to glorify God*
- b. *...to attest his truth by their blood*
- c. *...to bear witness by their contempt of the present life that they are seeking a better life*
- d. *...by their constancy to strengthen the faith of the church but to break the stubbornness of its enemies*

- e. *...the church in general receives benefit great enough, when by their triumphs it is kindled with a zeal to fight*

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In Colossians 1:24 Paul wrote: *I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church.*

What does he **not** mean when he says he is suffering for the sake of the church? (673, 37f)

- a. *...he refers that lack or that supplement **not** to the work of redemption, satisfaction, and expiation*

What **does** he mean by it? (673, 37ff; 674, 5ff)

- a. *...he refers that lack or that supplement to...those afflictions with which the members of Christ – namely, all believers – must be exercised so long as they live in this flesh.*
- b. *...when Paul adds “for the church,” ... (he means) for its upbuilding and advancement. As he says in another place: He endures everything for the sake of the elect, that they may obtain the salvation that is in Christ Jesus [2 Tim. 2:10]. And he wrote to the Corinthians that it was for their comfort and salvation that he endured whatever tribulations he was suffering [2 Cor. 1:6].*

Why should we recognise our sufferings as Christ's sufferings? (674, 4f)

- a. *Christ distinguishes us by this honour, that he accounts and makes our afflictions his own.*

According to the passage cited from Augustine, what did the sufferings of the apostles achieve? (674, 26ff)

- a. *Christ is for me the door [cf. John 10:7] unto you, because you are the sheep of Christ, made ready by his blood. Acknowledge your price, which is not paid by me but preached through me...As he has laid down his life, so also ought we to lay down our lives for our brethren, for the upbuilding of peace and the strengthening of faith.*

Is this true of the apostles' sufferings only? (674, 21ff)

- a. *If, then, you – whoever you are who hear this – are among Christ's members, whatever you suffer from those who are not members of Christ was lacking in the sufferings of Christ.*

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***Refutation of the doctrine of purgatory by an exposition of the Scriptural passages adduced to support it, 6-10***

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**FOR REFLECTION**

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