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# Preparation for Grace in Puritanism: An Evaluation from the Perspective of Reformed Anthropology

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## *Abstract*

*The Puritans' doctrine on the preparation for grace, whose substance was an effort to find and to ascertain the true marks of conversion in a Christian through several preparatory steps which began with conviction or awakening, proceeded to humiliation caused by a sense of terror of God's condemnation, and finally arrived into regeneration, introduced in the writings of such first Puritans as William Perkins (1558-1602) and William Ames (1576-1633), has much been debated by scholars. It was accused as teaching salvation by works, a denial of faith and assurance, and a divergence from Reformed teaching of human's total depravity. This paper, on the other hand, suggesting anthropology as theological presupposition behind this Puritan's preparatory doctrine, through a historical-theological analysis and elaboration of the post-fall anthropology of Calvin as the most influential theologian in England during Elizabethan era will argue that this doctrine was fit well within Reformed system of believe.*

**Keywords:** Puritan, Reformed Theology, William Perkins, William Ames, England, Grace.

## **Introduction**

In his book on Jonathan Edwards's biography, Marsden tells a story about Edwards's struggle with a question related to his spirituality, whether he really has a true mark of conversion.<sup>1</sup> At the end of his ministry in New York and upon returning home in late April 1723, Marsden remarks that Edwards was still worrying about his eternal estate because of his not having experienced conversion in the way the people of New England and the ancient Dissenters of Old England used to experience it.<sup>2</sup> Later, this question grows into a heated issue and allegedly becomes the source of his contention with his parents since they were not entirely convinced with his account of this spiritual experience.<sup>3</sup> For Timothy Edwards, Edwards's father, "all the fervour in the world, all the religious discipline in the world, would do no good, if one did not have the true marks of conversion"<sup>4</sup> which are demonstrated by his deep involvement in several preparatory steps toward true conversion. In the midst of this contention, Edwards resolves to show deference to his parents by enduring wrongful suffering since they were able to outgun him by a more experienced mastery in Scripture

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<sup>1</sup> George M. Marsden, *Jonathan Edwards: A Life New Haven* (Connecticut: Yale University Press, 2003), 55–58.

<sup>2</sup> Marsden, 57.

<sup>3</sup> Marsden, 57.

<sup>4</sup> Marsden, 57.

and Puritan authors. However, Edwards commits to equip himself better and thoroughly in Scripture in order to *“never leave searching, till I have satisfyingly found out the very bottom and foundation, the real reason, why they used to be converted in those steps.”*<sup>5</sup>

The underlined significant issue in this spiritual struggle and contention is Edward’s obligation to demonstrate a true mark of conversion through following several preparatory steps towards true conversion. In Marsden’s account,<sup>6</sup> this demonstration of a true mark of conversion is a long tradition in Puritanism that involves the scrutinization and distinguishing of an apparent spiritual experience, whether it is a work of God or a Satanic imitation as its objects. This scrutinization and distinguishing presuppose a conviction that conversion is not just an euphoria of enthusiasm since emotion is deceptive and certainly changeable. True conversion is an evidence of God’s work and will be substantial and lasting.<sup>7</sup> Timothy Edwards emphasized three principal steps that would lead toward true conversion. The first is a step of “conviction” or “awakening” wherein a person deeply senses his sad state with reference to eternity. Out of this awareness of his sad state, he would reach a second state which is humiliation, where he would realize the terribleness of his sins and God’s just condemnation of him to hell. Sometimes this stage is described as involving a sense of “terror”. Finally, only having experienced this “awakening” and “humiliation” or “terror”, is a person well prepared to reach a third step, if it is granted by God, which is to receive God’s regenerating “light” or regeneration itself. This is a condition wherein a person truly repents and *“sin would no longer reign in them, but rather they would be guided by the Holy Spirit ‘dwelling in them’ and they would receive the gift of faith in Christ alone as their hope of salvation and would experience a ‘glorious change’ to a life dedicated to serving God.”*<sup>8</sup> In accordance with the Puritan’s emphasis on the holy life of every Christian in church and on the creation of holy commonwealth, Timothy Edwards, following his predecessors, required his communicant church members to give a public profession of their conversion experience that would follow this essential three step pattern.<sup>9</sup>

Related to this Puritan’s long tradition of scrutinizing and distinguishing conversion experiences with its three principal preparatory steps, there are heated debates among Reformed theologians on this issue. The debate mostly focuses on the alleged legalism and salvation-by-work mentality which are associated with the demand to follow a certain preparatory step towards conversion or regeneration that could undermine faith and assurance. As Joel R. Beeke and Paul M. Smalley note succinctly: *“Others condemn such preparation as a sub-Christian legalism that falls back into the salvation-by-works mentality that Paul so strongly opposed in his Epistle to the Galatians. They believe evangelism should speak of nothing but free grace...Others...also think that the Puritans went to an unhealthy extreme, inclining their hearers to endless introspection that undermines faith and assurance.”*<sup>10</sup> More

<sup>5</sup> Marsden, 58.

<sup>6</sup> Marsden, 26–28 In this part of his biographical work, Marsden gives a brief but compact and precise account on the object, presupposition, and nature of Puritan science of conversion with the preparatory steps toward conversion as its corollary that becomes an essential core in realizing Puritan’s ideal of holy church and holy commonwealth as it is embodied in the context of Timothy Edwards’s New England ministry.

<sup>7</sup> Marsden, 26.

<sup>8</sup> Marsden, 28.

<sup>9</sup> Marsden, 28.

<sup>10</sup> Joel R. Beeke and Paul M. Smalley, *Prepared by Grace, for Grace: The Puritans on God’s Ordinary Way of Leading Sinners to Christ* (Grand Rapids, Michigan: Reformation Heritage Books, 2013), 5–6.

technically, “some people argue that when the Puritans developed their theology of conversion, especially the doctrine of preparation, they diluted the pure Reformed teachings they inherited from Calvin. We are told that though they considered themselves Reformed, the Puritans actually paved the way for Arminianism in England. This ‘Calvin versus the Puritans’ argument has massive negative implications for Christians and churches that embrace the Westminster Confession of Faith, for it asserts that Westminster theology is not true to the Protestant Reformation...”<sup>11</sup> In the midst of this critical assertion, however, there are also positive voices. Beeke and Smalley point to these: “Others argue that Puritan theology is the natural development of Calvin’s teachings and may be found in seed form in Calvin’s writings. More specifically, they say the doctrine of preparation for saving faith fits well in the Reformed system of beliefs, for it is one step in God’s sovereign work toward saving sinners through Christ.”<sup>12</sup> These two authors themselves state their own positive judgment but with a reservation as follows:

We authors believe that the doctrine of preparation generally received among the Puritans is biblical, evangelical, and Reformed (though we will point out cases where some individual Puritans have carried certain aspects of this doctrine beyond biblical boundaries). On the other hand, we recognize that it is possible to abuse the doctrine of preparation. The Puritans know that when confronted with the demands of the law, one can sink into despair of salvation, or be driven to cling all the more to legalism and self-righteousness, instead of fleeing to Christ for salvation. Preachers can dwell too long on the evils of sin without offering the sweet promises of the gospel. Steps to conversion can become roadblocks to trusting in Christ if they are viewed as conditions to be met in order to be worthy of receiving Him. Though we affirm the fundamentals of the Puritan doctrine of preparation, we do not always agree with the details of each Puritan’s way of working out the implications of this doctrine.<sup>13</sup>

This last quotation clearly shows Beeke and Smalley’s position is that the Puritan’s teaching on the preparatory steps toward conversion or preparatory for grace is “*biblical, evangelical, and Reformed*” but their reservation is focused on its excess and implication. The similar judgment is also given by Cor Harinck in his article. By way of correcting misunderstanding on this teaching on the preparatory for grace, he wrote: “*When the Puritans refer to being prepared for regeneration and for receiving God’s grace, they do not mean that a man can prepare himself. On the contrary! For the Puritans the term “preparation” communicates that man in his fallen state is entirely unfit and incapable of receiving God’s grace and believing in Jesus Christ. He needs to be prepared for this.*”<sup>14</sup>

Pondering upon these critical assertions and positive voices, it seems that the debated issue, to a significant degree, implies a certain understanding of man or anthropology<sup>15</sup> in

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<sup>11</sup> Beeke and Smalley, 6.

<sup>12</sup> Beeke and Smalley, 6.

<sup>13</sup> Beeke and Smalley, 7.

<sup>14</sup> Cor Harinck, “Preparationism as Thought by Puritan,” *Puritan Reformed Journal* 2 2 (2010): 160.

<sup>15</sup> The term “anthropology” here is used in the sense of a subdivision of Systematic Theology which is the doctrine of man as used, among others, by Charles Hodge in his magnum opus 3 volumes Systematic Theology. See D.D. Charles Hodge, *Systematic Theology, Vol. 2, Anthropolgy and Soteriology* (New York: Thomas Nelson and Sons, 1872). Based on this sense, the terms “view of man” and “anthropology” will be used interchangeably.

his post-fall state. The objection that the doctrine of Preparation is a kind of “sub-Christian legalism that falls back into the salvation-by-works mentality” seems to presuppose the common distinctions in Reformed theology of man’s pre-fall, post-fall, and regeneration states<sup>16</sup> which Francis Turretin, a seventeenth century Reformed theologian, terms as *institutio*, *destitutio*, and *restitutio*.<sup>17</sup> In the post-fall state or *destitutio*, man is incapable of doing good work which is acceptable to God and of responding to the offer of grace since he dies in his sin.<sup>18</sup> Only by the regenerative grace of God is he enabled.<sup>19</sup> Thus, salvation by work is defied, so does, consequently, the possibility for preparing people for grace through several steps of conversion. In the light of this understanding of man, the Puritan’s teaching is deemed as a deviation from Reformed theology, or as mentioned above, from Calvin.<sup>20</sup> However, the positive voices affirm that the teaching is a natural development of Calvin’s teaching.<sup>21</sup>

Therefore, the question that needs to be answered is does the Puritan’s doctrine of Preparation presuppose a deviated understanding of man’s post-fall state from or conformed to Reformed theology. To answer this question, this paper will analyze the post-fall anthropology presupposed by the Puritans in their doctrine of Preparation and Calvin’s view of man in his pre-fall and post-fall states elaborated in his *Institute*<sup>22</sup> as a representative of Reformed theology.<sup>23</sup> In the first step, an analytical description of the origin and historical development of the teaching from the beginning of Puritan movement will be provided. Second, the theological root of this teaching in the two early and foremost Puritan divines,

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<sup>16</sup> That this is a common distinction in Reformed theology is indicated in the discussions of *Reformed Thought on Freedom* (Willem J. van Asselt, J. Martin Bac, and Roelf T. te Velde, eds., *Reformed Thought on Freedom* (Grand Rapids, Michigan: Baker Academic, 2010)). In the book’s discussion on human freedom, the representative Reformed theologians, Girolamo Zanchi (p.53-75), Franciscus Junius (p. 102-107), and Franciscus Gomarus (p. 130-133), utilize these three states to explain the nature of man’s freedom.

<sup>17</sup> Francis Turretin, *Institutes of Elenctic Theology*, ed. J.T Dennison and Trans. G.M. Giger, trans. G.M. Giger, vol. 3 (Phillipsburg, New Jersey: Presbyterian Reformed, 1992), chap. VIII. qu.1.

<sup>18</sup> Westminster Confession of Faith Ch.VI, Art. II and IV in “Westminster Confession of Faith as adopted by OPC,” Orthodox Presbyterian Church, accessed December 19<sup>th</sup>, 2017, [https://www.opc.org/documents/MESV\\_frames.html](https://www.opc.org/documents/MESV_frames.html)

<sup>19</sup> Westminster Confession of Faith Ch. X, Art. I and IV in *ibid*.

<sup>20</sup> See p.3 above.

<sup>21</sup> See p.4 above.

<sup>22</sup> John Calvin, *The Institutes of the Christian Religion*, ed. John T. McNeill and Trans. Ford Lewis Battles, trans. Ford Lewis Battles (Philadelphia: Westminster, 1960), chap. LCC.

<sup>23</sup> Here, Calvin’s view represents Reformed theology, but this representation does not deny that, in spite of continuities, there are also discontinuities between Calvin and other first and second generations Reformers with Reformed theologians in the Post-Reformation era. The discontinuities are more related to the theological method wherein the Post-Reformation Reformed theologians do have a more positive reference to medieval theology, more overt use of scholastic distinctions, and a broader reliance on reason for the development of theological concepts than we can find, in general, among the Reformers. However, the development of Post-Reformation Reformed theology, essentially, consists in the adjustment of a received body of doctrine and its systematic relations from the Reformers to the needs of Protestantism for a new generation, in terms dictated by the teachings of the Reformers on Scripture, grace, justification, and the sacraments. See Richard A. Muller, *Post-Reformation Reformed Dogmatics: The Rise and Development of Reformed Orthodoxy, ca. 1520 to ca. 1725, Vol.1, Prolegomena to Theology*, vol. 1 (Grand Rapids, Michigan: Baker Academic, 2006), 36&38, [https://www.worldcat.org/title/post-reformation-reformed-dogmatics-the-rise-and-development-of-reformed-orthodoxy-ca-1520-to-ca-1725-vol-1-prolegomena-to-theology/oclc/936872559&referer=brief\\_results](https://www.worldcat.org/title/post-reformation-reformed-dogmatics-the-rise-and-development-of-reformed-orthodoxy-ca-1520-to-ca-1725-vol-1-prolegomena-to-theology/oclc/936872559&referer=brief_results).

William Perkins and William Ames, will be elaborated from their original writings and concluded with a resume on the anthropology presupposed by the teaching. Third, Calvin's view of man will be analyzed prefaced by a historical prologue on the relationship between Puritan movement in Britain and the Continental Reformation in order to identify the possible influences of Calvin to the teaching from a historical perspective. Finally, a concluding remark will be offered.

### Defining the Puritan's Understanding of Preparation for Grace

In order to define the Puritans' understanding of Preparation for grace, it is necessary to understand what Puritans is all about, since this understanding could give a background and illumination to their conception of Preparation for grace.

### The Puritanism as a Movement of Spiritual Revival

There are many interpretations of the Puritans that have been broached in scholarly works. Some of these interpretations tend to be very negative and this is probably associated to a specific vision promoted and implemented by this group of people in the further reformation in the English church during the Elizabethan era and after, between 1564 and 1642.<sup>24</sup> Related to these negative interpretations or assessments, Packer wrote, "*Puritan' as a name was, in fact, mud from the start.... it was always a satirical smear word implying peevishness, censoriousness, conceit, and a measure of hypocrisy...its primary reference...was still to what was seen as an odd, furious, and ugly form of Protestant Religion.*"<sup>25</sup> In the same tone, Philip Benedict also affirmed the original negative interpretation of the term "Puritans." In an effort to identify the origin of the term, he wrote that this term "Puritan" is originated as a term of abuse coined by hostile opponents.<sup>26</sup> Its first appearance is dated to 1567 when the London topographer John Stow wrote of people "who called themselves puritans or unspotted lambs of the Lord" gathering for worship in the Minories Without Aldgate.<sup>27</sup> Further, he added an explanation that could clarify the phrase "unspotted lambs of the Lord" and spoke of a specific vision whose negative interpretation is probably associated to this term: "[The term is associated with] a group that desired a form of worship pure of unscriptural vestments or rituals...the term was more often applied to those who pursued a strict reformation of manners."<sup>28</sup> This emphasis toward strict purity and reformation could be one of the reasons for its negative interpretations and won for them nicknames like "*peevishness, censoriousness, conceit, and a measure of hypocrisy*".

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<sup>24</sup> J.I. Packer, *A Quest for Godliness: The Puritan Vision of the Christian Life* (Wheaton, Illinois: Crossway Books, 1990), 35 The words of Packer precisely is "Puritanism I define as that movement in sixteenth- and seventeenth-century England which sought further reformation and renewal in the Church of England than the Elizabethan settlement allowed. 'Puritan' itself was an imprecise term of contemptuous abuse which between 1564 and 1642...was applied to...overlapping groups of people..."

<sup>25</sup> Packer, 21.

<sup>26</sup> Philip Benedict, *Christ's Churches Purely Reformed* (New Haven, Connecticut: Yale University Press, 2002), 246.

<sup>27</sup> Benedict, 246.

<sup>28</sup> Benedict, 246.

However, in a careful and accurate analysis of J.I. Packer, this emphasis toward strict purity and reformation is precisely at the heart of the Puritans and their actual strength. Despite the above-mentioned negative interpretations that had been offered to Puritans, this group of people, mostly consisting of clergy, actually aimed at complete reformation in England which would include the reshaping of Anglican parishes, the establishment of righteousness in the political, domestic, and socio-economic fields, and the conversion of all Englishmen to a vigorous evangelical faith. They strived to achieve a vision of England as “*a land of saints, a model and paragon of corporate godliness, and as such a means of blessing to the world*” through their preaching, teaching of the gospel, and sanctifying of all arts, sciences, and skills.<sup>29</sup> Therefore, in identifying this group of people as a movement and using the word “Puritanism”, Packer defines it as “*a spiritual movement, passionately concerned with God and godliness.*”<sup>30</sup> More specifically, it is, at its heart, “*a movement of spiritual revival.*”<sup>31</sup> Packer acknowledges that this theological evaluation of Puritans and Puritanism as a movement of spiritual revival is still in its infancy: “*And I venture to suggest that for a truly adequate understanding of Puritanism we must await the day when its history will be told as a revival story [...] The day when this story can be told properly is not yet. Analysis of Puritan preaching, teaching, piety, pastoral work, and spiritual experience has begun, but still has far to go, and theological evaluation of this material is in its infancy.*”<sup>32</sup>

Nevertheless, Packer’s own analysis in his writing actually presented a very compelling reason for regarding the Puritans and Puritanism as a movement of revival. There are three arguments proposed by Packer for this. First, spiritual revival was central to what the Puritans professed to be seeking as evidenced in their preaching, writings, and petitions throughout Elizabeth’s reign for official action to produce godly and competent ministry, their introduction of gatherings for biblical exposition which Elizabeth suppressed, their effort through lectureship and incumbencies to establish their own network of learned and godly preachers across all England, their constantly encouragement to the wealthy to finance promising young men to the university to prepare for the ministry, and others.<sup>33</sup> Second, personal revival was the central theme of Puritan devotional literature. Among categories of this devotional literature are evangelistic books that deal with sin and redemption, repentance and faith, conversion and regeneration; casuistic books that spell out the standards of conduct set in God’s law so that Christians might be able to live with a good conscience, knowing that they were doing God’s will; and paraenetic books that aim at comforting, strengthening, encouraging, and giving the Christian both motives and resources for ‘cheerful obedience’ on a basis of ‘triumphing assurance.’ These books are designed to help Christians in states of anxiety, morbidity, dryness or desertion so that they could be enabled to discern the genuineness of their faith in the face of desperation and the

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<sup>29</sup> Packer, *A Quest for Godliness: The Puritan Vision of the Christian Life*, 28.

<sup>30</sup> Packer, 28.

<sup>31</sup> Packer, 36–37. Packer defines ‘revival’ as “*a work of God by his Spirit through his word bringing the spiritually dead to living faith in Christ and renewing the inner life of Christians who have grown slack and sleepy. In revival God makes old things new, giving new power to law and gospel and new spiritual awareness to those whose hearts and consciences had been blind, hard, and cold. Revival thus animates or reanimates churches and Christian groups to make a spiritual and moral impact on communities.*”

<sup>32</sup> Packer, 36.

<sup>33</sup> Packer, 38.

reality of their standing in grace in the face of the temptation to conclude themselves lost. Third, the ministry of Puritan pastors under God brought revival.<sup>34</sup>

As a movement of spiritual revival that aims at purification of all aspects of life, Puritans emphasize the significance of spiritual experience. The core of this spiritual experience is the communion with the Triune God based on and guided by the Holy Scripture. Discipline in regularly meditating Scripture is at the core of the Puritans' spiritual experience wherein they seek to search and challenge their heart, stir their affections to hate sin and love righteousness, and encourage themselves with God's promise.<sup>35</sup> In addition to this, in their awareness of the Fall that had corrupted human heart with all its resulted deceitfulness and dishonesty, Puritans always cultivate humility and self-suspicion as abiding attitudes and conduct the discipline of self-examination regularly to examine themselves for spiritual blind spots and lurking inwards evils.<sup>36</sup> The other emphasis of Puritans is Church renewal or revival. Essentially, this renewal is aimed at "*enrichment of understanding of God's truth, arousal of affections God-ward, increase of ardor in one's devotions, and more love, joy, and firmness of Christian purpose in one's calling and personal life*" for all the members of congregation. Thus, a Puritan's clergy, through his preaching, needs to address this issue of renewal to each member of congregation so as to create a context for them to examine themselves: whether they have experienced a true and thorough conversion, whether they had really embraced sound and orthodox theology, whether they are spiritually alert and expectant, whether they could demonstrate a wise and steady character, whether they are ethically enterprising and obedient, and whether they could live their everyday course humbly and with an assurance of their salvation.<sup>37</sup>

Pondering this significant role of preaching in renewal, it is necessary to be reminded that for Puritans, preaching is first and foremost of pastoral work.<sup>38</sup> John Owen, one of the great Puritan theologians, wrote about preaching: "*The first and principal duty of a pastor is to feed the flock by diligent preaching of the Word. It is a promise relating to the New Testament, that God 'would give unto his church pastors according to his own hear, which should feed them with knowledge and understanding' (Jer. 3:15). This is by preaching or teaching the word, and no otherwise...*"<sup>39</sup> In preaching, Puritans believe in the primacy of the intellect which is explicit in the statement "*all grace enters by the understanding.*" God addresses man's mind by His Word and calls for a response of deliberate consent and intelligent obedience.<sup>40</sup> Nevertheless, they also have a deep conviction of the life-giving power of the Holy Scripture which is truly the Word of God, so as to be a light for the eyes and food for the soul. This life-giving power of the Holy Scriptures will only be effective if it is effectuated by the Holy Spirit. Thus, the Puritans, trust that the ultimate effectiveness of preaching is out of man's

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<sup>34</sup> Packer, 40–41 In this third reason, Packer provides examples of three Puritans ministers whose preaching, teaching, and counselling ministries accompanied by their conducts have brought revival: Richard Greenham, Richard Fairclough, and Richard Baxter. .

<sup>35</sup> Packer, 24.

<sup>36</sup> Packer, 24.

<sup>37</sup> Packer, 24.

<sup>38</sup> Packer, 283.

<sup>39</sup> Packer, 283.

<sup>40</sup> Packer, 281.

hands. Man's task is simply to be faithful in teaching the Word. It is God's work to convince of its truth and write it in the heart.<sup>41</sup>

Further, in their preaching, Puritans have a deep concern for the hearers. William Perkins, who is usually called as the father of Puritanism, in his work on preaching, *The Arts of Prophesying*, gives seven categories of hearers: (1) unbelievers who are both ignorant and unteachable. For this kind of hearer, Perkins wrote "these men in the first place are to be prepared to receive the doctrine of the Word [...] This preparation is to be made partly by disputing of reasoning with them that thou may thoroughly discern their manner and disposition, and partly by reproving in them some notorious sins that being pricked in heart and terrified, they may become teachable."<sup>42</sup> (2) "some are teachable but yet ignorant" and for this, "catechism must be delivered". (3) The others "have knowledge, but are not as yet humble". For this kind "the foundation of repentance ought to be stirred up, that is to say a certain sorrow which is according to God."<sup>43</sup> (4) Another kind is where "some are humbled." For this, "we must very diligently consider whether their humiliation is complete and sound, or but begun or but light and slight: lest that he or they, receiving comfort sooner then is meet, should afterwards, wax more hard, like iron, which being cast into the furnace, becomes exceeding hard, after that it is once cold."<sup>44</sup> (5) Following this are the ones who "do believe". For this kind "to this must be propounded. 1. The Gospel touching justification, sanctification, and perseverance. 2. The law without the curse, whereby they may be taught to bring forth fruits of new obedience beseeming repentance. Rom. 8.1...1 Tim. 1.9...Let the epistle of Paul to Romans be the example. 3. Howsoever the curse of the law is not to be urged against the person that is righteous and holy in the sight of God, yet it is to be urged against the sins of the person, which are remaining."<sup>45</sup> (6) The ones who are "fallen" are "those ...which so in part fall from the state of grace. Falling either in faith or in manners. Falling in faith is either in knowledge of the doctrine of the Gospel, or in the apprehending of Christ. Falling in knowledge is a declining into error, whether lighter of fundamental. Now unto those that fall thus, that doctrine which doth cross their error, is to be demonstrated and inculcated (or beaten up on them) together with the doctrine of repentance, and that with a brotherly affection... Fall in manners as when any faithful man fall to the committing of some actual sin in life... To those that are fallen those, forasmuch as grace remaining in respect of the virtue and habit may be lost for a time in respect of sense and working; the law must be propounded being mixed with the Gospel: because a new act of sinner require a new act (or work) of faith and repentance."<sup>46</sup> (7) The last is "a mingled people". Perkins explained that this "mixt people are the assemblies of our Churches. To these any doctrine may be propounded, whether of the law or of the Gospel: If the limitation and circumscription of the doctrine be made to those persons, for whom it is convenient...A doubt if any man shall despair in the public congregation, when the rest are hardened, what ought to be done? Answer: Let those that are hardened hear the Law circumscribed within the limits of the persons; and the vices: and let the afflicted conscience hear the voice of the Gospel applied in special manner into it."<sup>47</sup> These seven categories demonstrate two points: first, even though the Puritans have a strong emphasis on the work of the Holy Spirit

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<sup>41</sup> Packer, 283.

<sup>42</sup> William Perkins, *The Workes of That Famous and Worthy Minister of Christ in the University of Cambridge*, 1616, 665.

<sup>43</sup> Perkins, 666.

<sup>44</sup> Perkins, 666.

<sup>45</sup> Perkins, 667.

<sup>46</sup> Perkins, 667–68.

<sup>47</sup> Perkins, 668.



in preaching, their attention is sensitive toward the needs of the congregation. Second, their preaching is aimed at piercing the Word deep into the heart of their congregation so as to achieve personal renewal in each member of the congregation.

Related to this second point, which is the piercing, Puritan theologians have a deep concern whether theoretically or practically to the role of conscience in preaching. For Puritans, conscience could be defined as *"a universal aspect of human nature by which God has established His authority in the soul for men to judge themselves rationally."*<sup>48</sup> William Perkins defines conscience as *"a part of the understanding in all reasonable creatures, determining of their particular actions either with them or against them."*<sup>49</sup> From these two definitions, it could be concluded that all reasonable creatures universally do have a conscience as an inseparable part of their nature and it is in their conscience where God establishes his authority. It is the locus of their self-knowledge and moral consciousness that they have under God and in the presence of God, of having done right or wrong.<sup>50</sup> Thus, it is not a surprise that Perkins could write that conscience determines man's actions *"either with them or against them"* and more metaphorically, Richard Sibbes, one of the Puritan theologians, *"compared the authority of the conscience to a divine court within human soul, where it serves as witness, accuser, judge, and executioner..."*<sup>51</sup>

In relation to preaching, Packer gives a succinct statement on conscience as follows: the Puritans' teaching on conscience was reflected in their view of preaching. The most characteristic feature in the Puritan ideal of preaching was the great stress laid on the need for searching applications of truth to the hearers' consciences. One mark of a 'spiritual', 'powerful' preacher, in the Puritan estimation, was the closeness and faithfulness of application whereby he would 'rip up' men's consciences and make them face themselves as God saw them. The Puritans knew that sinful men are slow to apply truth to themselves, quick enough they may be to see how it bears on others...Therefore (said the Puritans) the preacher must see it as an essential part of his job to work out applications in detail, leading the minds of his hearers step by step down those avenues...which will bring the word right home to their hearts, to do its judging, wounding, healing, comforting, and guiding work.<sup>52</sup>

Thus, there is a clear interconnection between the definition of conscience given above and preaching. Since conscience is a universal aspect in all reasonable creatures and since it is God's court against or with them, then the Puritan preacher will address their preaching to this conscience in order to rip them up and prepare them for the heartily appropriation of God's Word and to be revived and renewed.

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<sup>48</sup> Joel R. Beeke and Mark Jones, *A Puritan Theology: Doctrine for Life* (Grand Rapids Michigan: Reformation Heritage Books, 2012), 2.

<sup>49</sup> Perkins, *The Workes of That Famous and Worthy Minister of Christ in the University of Cambridge*, 517.

<sup>50</sup> Joel R. Beeke and Mark Jones, *A Puritan Theology* (Grand Rapids, Michigan: Reformation Heritage Books, 2012), 3.

<sup>51</sup> Beeke and Jones, 4.

<sup>52</sup> Packer, *A Quest for Godliness: The Puritan Vision of the Christian Life*, 116–17.

## Puritans on Preparation for Grace

Puritan understanding of Preparation for Grace is a corollary of their understanding of preaching, particularly in the context of evangelism. Packer explains the meaning of evangelism for Puritans is *“a consistent expression in practice of Puritans’ conviction that the conversion of a sinner is a gracious sovereign work of divine power.”*<sup>53</sup> This definition presupposes the Puritans’ theological conviction that the ultimate effectiveness of preaching is out of man’s hands. It is God’s work to convince the truth of His Word and write it in the heart of the sinners<sup>54</sup> or, in Puritans’ language, *“Ministers knock at the door of men’s hearts, the Spirit comes with a key and opens the door.”*<sup>55</sup> According to the Puritan’s understanding, this work of convincing could be mediate, which is through the Word, the Spirit gives understanding and illuminates the mind, or it could be immediate, which is with the Word, the Spirit implants new principle of life in the heart. In both of these works, the Spirit is sovereign and consequently, the works themselves have the nature of *“infallible, victorious, irresistible, or always efficacious...It ‘removeth all obstacles, overcomes all oppositions, and infallibly produces the effect intended.’”*<sup>56</sup>

However, in addition to this conviction of Divine Sovereignty in evangelism, Puritans also have a conviction that *“all grace enters by the understanding.”*<sup>57</sup> This is what had been termed before as a conviction in the primacy of the intellect.<sup>58</sup> The Word of God addresses the mind and calls sinners for response out of deliberate consent and intelligent obedience. Thus, in this context, knowledge of sin, guilt, pollution, God’s displeasure and imminent condemnation is essential for the sinners, since no one will come to Christ to be saved from sin until he knows why he needs salvation and from what sins salvation is needed. Preaching is aimed at implanting this awareness of sin and condemnation to the sinners’ conscience so that he could be affected and feel genuinely, sincerely, and with wholeheartedly complacency, sorrow for offending his Creator terribly, hatred toward his sins, conviction of his sins, and finally, convert to Christ. It could be stated in other words, from the perspective of preaching, that this preaching prepares the sinners for conversion, or from the perspective of sinners, that the awareness of sin and condemnation in his conscience which is precipitated by preaching prepares him for coming to Christ or for grace itself. In the language of Puritans, this is what they mean when they say the Law prepares for the Gospel. The biblical model for the Puritans’ conception of preparation for conversion, among others, is the preaching of John the Baptist in Mat. 3:1-17. Mediate by this preaching, John prepares the people for Christ by reminding them of the necessity of contrition and repentance.

In the light of this discussion, the meaning of Preparation for Grace in Puritanism should be understood. Actually, this preparation is an effort of Puritans to do justice to the sovereignty of God in preaching and to the responsibility of man in their intellect and conscience. The work of grace in conversion is inevitable considering the effects of fall in the

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<sup>53</sup> Packer, 294 The emphasis is Packer’s.

<sup>54</sup> See page 10.

<sup>55</sup> Packer, *A Quest for Godliness: The Puritan Vision of the Christian Life*, 295.

<sup>56</sup> Packer, 295 In this understanding, Puritans is in the line of Reformed theology and fits in the teaching of major Reformed confessions whether in England itself (Westminster Confession of Faith Ch. III, Art. III and VI) or in the European Continent (Canon of Dordt, I, Art. 6 and 7).

<sup>57</sup> See page 11.

<sup>58</sup> Packer, *A Quest for Godliness: The Puritan Vision of the Christian Life*, 295.

darkening of man's understanding, the alienation of his life from the life of God, and the hardness of their heart (Ep. 4:18). However, this work of grace does not eliminate the necessity of man's moral responsibility since his intellect is an active functional faculty in appropriating the communication of knowledge from the preaching, and his conscience is an active functional faculty in willingness to repent so that, based on this faculty, he could be deemed as saved or condemned.

Although this doing of justice theologically to the sovereignty of God and the responsibility of man has been a perennial issue in Reformed theology since the time of the Reformers, the fact that Puritanism in England has put an intensive concern and attention to this issue through their teaching on Preparation for Grace, could be a telling truth about the distinctiveness of this movement among other Protestant movements. As explained before, Puritanism is a movement of spiritual revival and as such, it aims at purification in all aspects of life that emphasizes the necessity of disciplined spiritual experience and self-examination in order to create a holy church and a holy commonwealth through revival.<sup>59</sup> In light of this ideal of revival, a genuine and sincere spiritual experience is the necessary precondition for revival, including most importantly the spiritual experience of conversion which is a first step of admission into a holy church and holy commonwealth. This understanding finds its real shape and deep intentionality in New England, as had been described in the beginning of this paper related to Jonathan Edwards's contention with his parents on the same issue of Preparation for Grace. The Puritans in New England pursued the ideal of establishing a church of true believers. Consequently, this demand of genuine and sincere spiritual experience that would lead to conversion receives more emphasis. In 1630, the founders of New England decided that church membership and participation in the government of the colonies must be limited to those who would be able to give an account of God's grace in them.<sup>60</sup>

### **The Root of Preparation for Grace in Puritanism**

This teaching of Preparation for Grace in Puritanism had been proposed by the inaugurators of this movement in the second half of the sixteenth century. Among them is William Perkins and his student, William Ames. Perkins's theology laid foundation for Puritanism in the subsequent generations whether in England or New England and Ames with his work *Marrow of Sacred Divinity*, which will be discussed below, and has a wide and deep influence for New England theology.<sup>61</sup>

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<sup>59</sup> See page 8-9.

<sup>60</sup> Harinck, "Preparationism as Thought by Puritan," 161.

<sup>61</sup> In the introductory word of John Dykstra Eusden of Ames's *Marrow*: "For a century and half, William Ames's *Marrow of Theology* held sway as a clear, persuasive expression of Puritan belief and practice. In England, Holland, and New England nearly all those who aspired to the Puritan way read the book. No matter what their aspirations, undergraduates at Emmanuel College, Leyden, Harvard, and Yale had to read the *Marrow* in Latin as part of basic instruction in divinity. In a burst of enthusiasm Thomas Hooker (1586?-1647) of Hartford once recommended the *Marrow* and another of Ames's works to fellow clergymen: 'They would make him (supposing him versed in the Scriptures) a good divine, though he had no more books in the world.' In 1717 Increase Mather preached an ordination sermon in which the only book of theology suggested for the minister's reading was the *Marrow*." William Ames, *The Marrow of Sacred Divinity Drawn Out of the Holy Scriptures and the Interpreters of It, and Brought into Method by William Ames Sometime Doctor and Professor of Divinity in the*

## William Perkins (1558-1602)<sup>62</sup>

In his work *A Golden Chain*, William Perkins (1558-1602) elaborates the concept of Preparation for Grace in his discussion on Effectual Calling.<sup>63</sup> Perkins understands effectual calling as being effectuated by certain means. The first means is the saving hearing of the Word of God wherein the Word is preached outwardly both to the one who is dead in his sins and to the one who does not so much dream of his own salvation. Here, Perkins explains the substance of this preaching that is consisted of two stages. They are “*the Law which is aimed at showing a man his sin, the punishment thereof, which is eternal death*” and “*afterward the Gospel, showing salvation by Christ Jesus, to such as believe.*”<sup>64</sup> This is actually what later Puritanism also cultivates in their preaching which is known as “the Law prepares for the Gospel” principle.<sup>65</sup> The most important truth in this principle is the preaching or, here, God’s effectual calling does not cease in implanting awareness of sin and punishment. It is a means for another end, which is the Gospel that has “*salvation by Christ*” as its substance.

Further, Perkins continues his explanation on the means of effectual calling with the second means which is the mollifying of the heart. Here, Perkins asserted that the stony heart of the sinners needs to be bruised in pieces by “*four principal hammers*”, “*that it may be fit to receive God’s saving grace offered unto it.*”<sup>66</sup> It seems that the following mentioning of the four principal hammers in this second means is a further clarification of the first means since Perkins re-explains the Law, but now with a view of the process of preparation worked out by the Law in several steps. Thus, it would not be wrong to conclude that these four principal hammers are four steps of the Law’s work in preparing sinners for the Gospel. The

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*Famous University at Franeker in Friesland*, trans. John Dykstra Eusden (Grand Rapids, Michigan: Baker Books, 1968), 1.

<sup>62</sup> William Perkins is an influential Puritan divine during the Elizabethan era in England. He was born in 1558, earned his bachelor’s degree in 1581, and master’s degree in 1584 from Cambridge University. During his student days, he was under the tutorship of Laurence Chaderton (1536-1640), the so-called “Pope of Cambridge Puritanism”. Perkins’s formal training was thus Calvinistic within a scholastic framework. From 1584 until his death, Perkins served as lecturer, or preacher, at great St. Andrew’s Church, Cambridge, a most influential pulpit. He also served as a fellow at Christ’s College from 1584 until 1595. Fellows were required to preach, lecture, and tutor students, acting as “guides to learning as well as guardians of finances, morals, and manners...(Missing quotation) Like his mentor, Chaderton, Perkins worked to purify the established church from within rather than join those Puritans who advocated separation. Rather than addressing church polity, his primary concerns focused on addressing pastoral inadequacies, spiritual deficiencies, and soul-destroying ignorance in the church. In time, Perkins-a rhetorician, expositor, theologian, and pastor-became the principle architect of the young Puritan movement. His vision of reform for the church, combined with his intellect, piety, book writing, spiritual counselling, and communication skills enabled him to set the tone for seventeenth-century Puritan-in their accent on Reformed, experiential truth and self-examination and in their polemic against Roman Catholicism and Arminianism. By the time of his death, Perkins’s writings in England were outselling those of Calvin, Beza, and Bullinger combined. He died from kidney stones in 1602 just before the end of Queen Elizabeth’s reign (adapted from Joel R.Beeke, “William Perkins and His Greatest Case of Conscience,” *Calvin Theological Journal* 41 (2006):255-278)

<sup>63</sup> Perkins, *The Workes of That Famous and Worthy Minister of Christ in the University of Cambridge*, 78–80.

<sup>64</sup> Perkins, 78.

<sup>65</sup> See page 15-16.

<sup>66</sup> Perkins, *The Workes of That Famous and Worthy Minister of Christ in the University of Cambridge*, 78–79.

first hammer is the knowledge of the Law. From his previous exposition of the Ten Commandments,<sup>67</sup> it seems proper to comprehend this knowledge as the knowledge of the Ten Commandments that Perkins posits as having three uses for the unregenerate, which are “to lay open sin and, and make it known”, “to effect and augment sin, by reason of the flesh, the which causes man to decline from that which is commanded, and ever incline to that which is prohibited”, and “to denounce eternal damnation for the least obedience, without offering any hope of pardon.”<sup>68</sup> The second hammer is the knowledge of sin, both original and actual, and what punishment is due unto them. This is in line with Paul’s assertion in Roman 7:7 that the Law elicits knowledge of sin. The third hammer is “*compunction, or pricking of the heart namely a sense and feeling of the wrath of God for the same sins.*” With this hammer, Perkins would like to internalize the knowledge of sin into the conscience of sinners in order to enliven the sense of God’s wrath and punishment on sins, so that the sinners could be affected with a deep sense of contrition. The fourth hammer is “*a holy desperation of a man’s own power, in the obtaining of eternal life.*” In this step, the sinners do not only feel the terror of God’s wrath upon their sins, but he is also stripped off from all thought or effort to depend on himself for his salvation.

Only after this preparatory second means, that could also be understood as the Law part, can Perkins enter into the third means which is the faith. Here, he defines faith as “*a miraculous and supernatural faculty of the heart, apprehending Christ Jesus being applied by the operation of the Holy Ghost, receiving Him to itself.*”<sup>69</sup> This means is actually the Gospel part of the effectual calling since in the following sentences, Perkins elaborates other steps for the true appropriation of this Gospel under the heading “*five degrees in the work of faith or motion of the heart, linked and united together.*” The first degree or, more precisely, steps, is knowledge of the Gospel by the illumination of God’s Spirit.<sup>70</sup> After this knowledge of the Gospel is meditated by them who are truly humbled by the sensible feeling of their own beggary that they had been prepared for by the previous Law step, comes the general faith. This general faith in Perkins’ understanding is a subscription to the truth of the Gospel. If this faith is known to be fuller and more perfect, then it will become “the full assurance of understanding.” This first degree could be comprehended as the intellectual aspect of this Gospel part and it reflects what was written before as to Puritans’ “*all grace enters by the understanding*” principle or the primacy of the intellect. The second degree is “*hope of pardon, whereby a sinner, albeit yet feel not that his sins are certainly pardoned, yet he believes that they are pardonable.*” Following this second degree, is the third degree “*a hungering and thirsting after that grace which is offered to him*<sup>71</sup> *in Christ Jesus, as a man hungers and thirsts after meat and drink.*” Then, the fourth degree is “*the approaching to the throne of grace, that there flying from the terror of the Law, he may take hold of Christ, and finds favor with God.*” This fourth degree includes two parts which are “*a humble confession of our sins before God, if they be known sin*

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<sup>67</sup> Perkins, 32–69.

<sup>68</sup> Perkins, 69–79.

<sup>69</sup> Perkins, 79.

<sup>70</sup> Here, Perkins is careful enough to distinguish between illumination and the last step “persuasion imprinted in the heart by the Holy Ghost”, since this illumination has not been a saving experience as evidenced by his next term “general faith” when compared to the last step which is a saving experience.

<sup>71</sup> Perkins, *The Workes of That Famous and Worthy Minister of Christ in the University of Cambridge*, 79.

*and, generally, if unknown: This done, the Lord forthwith remits all our sins” and “the craving pardon of some sins, with unspeakable sighs, and in perseverance.”*<sup>72</sup> Lastly, the fifth degree, as a natural continuation of the former degrees, is *“an especial persuasion imprinted in the heart by the Holy Ghost, whereby every faithful man doth particularly apply unto himself those promises which are made in the Gospel.”* Before continuing to the next topic, Perkins gives an important remark to this fifth degree in the following words *“This persuasion, is, and ought to be in everyone, even before he has any experience of Gods mercies... In philosophy we first see a thing true by experience, afterward give our assent unto it: as in natural Philosophy...But in the practice of faith it is quite contrary. For first, we must consent to the Word of God, resisting all doubt and diffidence, afterward will experience feeling of comfort follow. They therefore do very ill, who are still in doubt of their salvation, because as yet, they feel not in themselves, especial motions of God’s Spirit. Thus, much concerning the way which God uses in begetting the faith.”* This remark looks to communicate two truths, which are the primacy of faith over what could be seen and experienced empirically, and the duty of every Christian to self-examine himself whether he has a real assurance of their salvation.

From this elaboration of Perkins’ thought, it could be concluded that Perkins has provided a sophisticated account on Preparation for Grace that would become the standard and would provide guidance in the latter Puritans’ tradition. In this account, it is clear that firstly, the Law is a preparation for the Gospel or awareness of sinfulness prepares way for salvation in Christ. Secondly, in this account Perkins assigns places carefully for Divine’ work and human responsibility. Even though it appears that the focus is predominantly on the man’s responsibility as evidenced in the steps that must be followed, if analysis is done in detail, then it would be revealed that Perkins put the role of intellect and the role of conscience in their places carefully, as he does the role of Divine’s work. The uses of phrases *“the operation of the Holy Ghost”, “the illumination of God’s Spirit”, and “an especial persuasion imprinted in the heart by the Holy Ghost”* seem to provide a sharp distinction of the Divine’s work in its relation to man’s responsibility and to ascertain where a spiritual experiences still able to stay open to counterfeit ones since it is just a general operation or illumination of the Spirit and where they are really a genuine experience since it is a persuasion imprinted in the heart by the Holy Ghost. Thirdly, this account is pastorally oriented since it reflects a sensitivity toward man’s spiritual experiences through its carefully distinguishing of steps, wherein Perkins perhaps would like to communicate the truth that spiritual experiences from doubting faith to an assurance of salvation is a process in which man’s intellect and conscience will be cultivated properly and will be used by the Holy Spirit to nurture assurance progressively through His Word.

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<sup>72</sup> Perkins, 80.

**William Ames (1576-1633)<sup>73</sup>**

As a student of Perkins, Ames shares the thought of his mentor related to Preparation for Grace. In his *Marrow of Sacred Divinity*, this doctrine of Preparation for Grace is elaborated in a discussion on Calling.<sup>74</sup> The Calling that Ames is about to elaborate here is similar to Perkins' Effectual Calling in his *Golden Chain*. This is clear from the definition of Calling between these two divines. Perkins defines this Effectual Calling as a calling "*whereby a sinner being severed from the world, is entertained into God's family...Of this there be two parts. The first is Election, which is a separation of a sinner from the cursed estate of all mankind...The second is the reciprocal donation or free gifts of God the Father, whereby he bestows the sinful man to be saved upon Christ, and Christ again actually most effectually upon that sinful man...*"<sup>75</sup> Ames defines this Calling as "*a gathering of men together to Christ, that they may be united with Him...Calling and Election sometimes have the same sense in the Scripture...Hence the Calling of men does not in any way depend upon the dignity, honesty, industry, or any endeavor of the called, but upon the election and predestination of God only...The parts of Calling are two: The offer of Christ, and receiving him.*"<sup>76</sup>

Ames started his exposition by differentiating these two parts of Calling which are *the Offering of Christ and the Receiving of Him*.<sup>77</sup> The Offering of Christ, in Ames' thought, is differentiated as *Outward* or *Inward*. What he meant by *Outward* is "*a propounding or preaching of the Gospel, or of any of the promises of Christ.*" However, in order to appropriate this preaching of the Gospel, Ames asserts that "*man may be prepared to receive the promises*" and this preparation is "*the application of the Law*" which "*ordinarily goes beforehand to reveal sin, and the inexcusableness and humiliation of the sinner.*" Here, Ames is in a similar vein with Perkins, that the Law prepares way for the Gospel and the role of the Law is to reveal the sinfulness, inexcusableness, and humiliation of sinner. Ames proof-texts his statement by proposing Rom. 7:7 which is that the Law provides the knowledge of sin. Then, Ames wrote that *Outward Offering* "*is propounded to all without difference, together with a command to believe*

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<sup>73</sup> William Ames was a student of Perkins. He was born at Ipswich and educated from 1594 at Christ's College, Cambridge. He graduated with a Bachelor's degree in 1598 and a Master's in 1601 and was chosen as a fellow in Christ's College. Having emigrated to the Netherlands from England, he became an advisor to the Synod of Dordt. Ames opposed the Remonstrants in the Synod of Dordt because he was disturbed by their anthropocentrism. He was unhappy with their failure to give the sovereignty and working power of God a primary place in theology. Later, he was installed at Franeker on 7 May 1622. He was brought renown to Franeker as professor, preacher, pastor, and theological writer. One student during his period in Franeker which was influenced by him was Johannes Cocceius. Having continued for twelve years at Franeker, he moved to Rotterdam and later, as a result of a cold, he died in November 1633. His important work is *Marrow of Sacred Divinity* (adapted from Martyn McGeown, "The Notion of Preparatory Grace in the Puritans," *Protestant Reformed Theological Journal* 41, no. 1 [2007]: 58–84.

<sup>74</sup> Ames, *The Marrow of Sacred Divinity Drawn Out of the Holy Scriptures and the Interpreters of It, and Brought into Method by William Ames Sometime Doctor and Professor of Divinity in the Famous University at Franeker in Friesland*, 26.

<sup>75</sup> Perkins, *The Workes of That Famous and Worthy Minister of Christ in the University of Cambridge*, 77.

<sup>76</sup> Ames, *The Marrow of Sacred Divinity Drawn Out of the Holy Scriptures and the Interpreters of It, and Brought into Method by William Ames Sometime Doctor and Professor of Divinity in the Famous University at Franeker in Friesland*, 26:4-6.

<sup>77</sup> Ames, 26:7.

them; but as touching the propriety of the things promised, which depend upon the intention of the one who promises, they belong only to the elect who are therefore called the sons and heirs of the promise ...” This presupposed that all men are able to appropriate the Outward Offering, so as to assume implicitly the functionality of the faculties of intellect and conscience.

In explaining the Inward Offering, Ames wrote, “*The inward offer is a spiritual enlightening, whereby those promises are propounded to the heart of men, as it were by an inward word.*”<sup>78</sup> It seems that this Inward Offering could be understood as a next to the Outward, since it is a spiritual enlightening propounded to the hearts of men, which is differed from the Outward. Ames continues his explanation by writing that this Inward Offering “*is also sometimes, and in a certain [limited] manner, granted to those who are not elected*”<sup>79</sup> and is resistible since he wrote that “*anyone who opposes himself to this illumination, out of malice, commits a sin against the Holy Spirit.*”<sup>80</sup> This possibility of resisting spiritual enlightening is caused by the nature of this enlightening itself that Ames later explains as “*The enlightening of the mind is not sufficient to produce this effect [conversion], because it does not take away that corruption which is in the will; nor does [enlightening] communicate to [the will] any new supernatural principle by virtue of which it may convert itself.*”<sup>81</sup>

Then, Ames continues with the Receiving of Christ that he termed as conversion since in Receiving Christ “*all those who obey the call of God, are wholly converted from sin to grace.*” This Receiving is divided into Active which is “*an act of faith drawn forth, whereby the one called now wholly leans upon Christ as his Savior, by Christ upon God*” and Passive which is “*by which a spiritual principle of grace is begotten in the will of man.*”<sup>82</sup> Ames identifies this Active Receiving of Christ as “*an Act of Faith*” and writes two aspects of this act, in that “*this Act of Faith is indeed drawn out and exercised by man freely, but also certainly, unavoidably, and unchangeably.*”<sup>83</sup> By writing these two aspects, Ames seems try to do justice to God’s sovereignty and to man’s responsibility in conversion.

Finally, Ames explains Repentance. Here it is understood as the free gift of God and has its seat in the heart or will of man, similar to Faith.<sup>84</sup> However, Ames differentiates two kinds of Repentance. The first is Repentance that goes before faith as resulted by carefulness, anxiety, and terror arising from the Law. This Repentance is preparing and disposing cause of faith. The other is Repentance that follows faith as an act of “*turning away from sin (because God is offended by it).*” In this respect, Repentance “*depends upon Faith, as the effect depends upon its cause.*”<sup>85</sup>

From this discussion of Ames’s thought on Preparation for Grace in *the Marrow*, Ames’ inline-ness to Perkins’s thought could be demonstrated. He holds to the principle that the Law prepares for grace, assuming the functionality of the faculties of intellect and conscience and attempting to do justice to God’s sovereignty and man’s responsibility in conversion. Although, he does not explicitly enlist the steps of Preparation for Grace and does not elaborate it in detail and experientially as in the *Golden Chain* of Perkins, these steps

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<sup>78</sup> Ames, 26:14.

<sup>79</sup> Ames, 26:15.

<sup>80</sup> Ames, 26:16.

<sup>81</sup> Ames, 26:24.

<sup>82</sup> Ames, 26:21,26.

<sup>83</sup> Ames, 26:29.

<sup>84</sup> Ames, 26:30.

<sup>85</sup> Ames, 26:31.



could be identified. They stem from the differentiation of two aspects of Calling, the Offering and the Receiving. The Offering aspect could be identified as the Law part that includes the Outward Offering of the Gospel and Inward Spiritual Illumination. In this part, the intellect and the conscience are functionalized and prepared for the next aspect. However, this Offering aspect could still be resisted, since it is a general illuminating work of the Spirit. However, its aim is Repentance caused by terror of the Law. The Receiving aspect could be identified as the Gospel part that includes Active and Passive Receiving, followed by Repentance. This aspect of Calling is prepared by the Offering aspect and is irresistible in nature.

There is another work of Ames wherein the Preparation for Grace is elaborated in detail.<sup>86</sup> In Book II and Chapter 4 of the work, Ames proposes a question “*What ought a man to do, that he may be translated out of a state of sin, into a state of grace?*” then, he gives the answer: “*Of those things which are necessarily required to this purpose, some pertains to the pulling of man out of the state of sin, and some to the setting him in the state of grace.*”<sup>87</sup> He then starts with seven necessary things that “*pertains to the pulling of man out of the state of sin*”: “(1) *For it is first of all required, that a man seriously looks into the Law of God, and make an examination of his life and state according to James 1.23, 24, 27. (2) It is required... that upon that comparing of our state with God’s Law, there do follow a conviction of Conscience ... (3) ... after this conviction of Conscience, there must follow, despair of salvation, both in respect, of all strength of our own, and of any help which is to be had from the Creatures... (4) ... after all these; there must follow, a true humiliation of heart, which consists in grief and fear because of sin, and do bring forth confession... (5) For the producing of this humiliation, it is always necessary that there be a distinct consideration of some particular sins: for a general apprehension of sin, cause a confused astonishment, but no right and true humiliation... (6) This humiliation is oftentimes occasion by the sight of some one sin... (7) It is helped forward oft times by some heavy affliction... The degrees of this humiliation are not the same in all that be converted: for some feel greater trouble, and some less. But all those that are truly converted are also truly humbled.*”<sup>88</sup>

After this, he continues to things that pertain to the “*the setting...in the state of grace*”: “(1) *Such an apprehension upon the Gospel as whereby a man judges it possible that his sins should be forgiven... (2) An earnest desire to obtain that mercy, which in Scripture is called a spiritual hunger, or thirst... (3) An actual union with Christ, which consists in Faith that is wrought in us by effectual vocation... (4) True repentance, whereby forsaking all sin, we give up and consecrate our selves wholly to God in Christ...*”<sup>89</sup> This is a very explicit and systematic exposition of Puritans’ doctrine of the Preparation for Grace.

It could be concluded, therefore, that the Puritans’ doctrine on the Preparation for Grace does have its antecedent in its two first influential divines, Perkins and Ames. Considering the lasting influence of these two divines, whether in English Puritanism circle

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<sup>86</sup> William Ames, *Conscience With the Power and Cases Thereof Divided into V Bookes Written by the Godly and Learned, William Ames, Doctor and Professor of Divinity, in the Famous University of Franeker in Friesland Translated Out of Latin into English, for Public Benefit* (Leyden and London: Leyden and London, 1639), 8–9.

<sup>87</sup> Ames, 4,8.

<sup>88</sup> Ames, 4, 8–9.

<sup>89</sup> Ames, 4,9.

or in European continent,<sup>90</sup> it is not a surprise that their thought on Preparation for Grace also became a standard for Church's practice in spirituality in England and New England.

### **Theological Presupposition of Puritans' Teaching on Preparation for Grace**

Based on these discussions on the Puritan's doctrine of Preparation, it could be concluded that underlying this Puritans' doctrine of Preparation for Grace, are presupposed theological principles. First, when Puritans assert that the Law is necessary to prepare way for the Gospel, it is their conviction that sinners are able to understand with their intellect the demands of the Law, are able to be affected in their conscience of their sins and of the terror of God's condemnation, and are morally responsible in their decision for or against God even though it is also their conviction that sinners are dead in their sins and only by the grace of God could they be saved in regeneration. Second, when Puritans assert that sinners need to be prepared for conversion in following several steps through the mediation of preaching, it is their conviction that conversion in reality is a process wherein sinners as men when they are being exposed to the Word, will pass the varieties of spiritual experiences from doubt, fear, convicting, humiliating, and confessing, to coming to Christ. In providing context for this process, Puritans do have conviction that there are two aspects in conversion, God's sovereignty and man's responsibility.

It is clear that the presupposition behind all of these principles is a post-fall theological anthropology that on the one hand fully recognizes the depravity of man who dies in his sin and depends on God's grace for his salvation but, on the other hand, also recognizes that man, in his intellect is able to understand the demands of the Law, in his conscience is able to be effected by sins and terrors of condemnation, and in his morality is able to respond for or against God. In order to evaluate the conformity of this Puritan teaching to Reformed theology, it is necessary to ascertain whether this post-fall theological anthropology presupposed by this teaching conforms to or fits well within Reformed, particularly Calvin's, post-fall anthropology.

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<sup>90</sup> Richard A. Muller in Muller, *Post-Reformation Reformed Dogmatics*,<sup>66</sup> clearly stated the international fame of English divines during the early orthodox period. He wrote: "The interrelationship of the English Reformed with the continental Reformed was such that neither the development can be properly understood without the other: specifically, in the sixteenth and seventeenth centuries, British theology was receptive to continental thought, as citations of European thinkers in English works testify. Ames' *Medula theologiae* was widely used both in England and on the continent as a synopsis of theology...On the other hand, major English thinkers like Perkins, Ames, Whitaker, Gataker, Baxter, and Owen were much appreciated in the continent-as is manifest by the European editions and citations of their works."

## Calvin's Anthropology

### The influence of Reformed Theology in the History of England<sup>91</sup>

Puritan is a movement of further Reformation in England that claims conformity to the Reformed theology. Historically, this reality of relationship between Puritans' movement and Reformed theology in England leads to question about how Reformed theology from the European continent can be absorbed by Puritans in England and who are the renown Reformed theologians in the European continent that influence most the thought of Puritanism.

The absorption of Reformed theology in England is a complex story, but according to Phillip Benedict, it cannot be separated, even in most cases, and is determined by the act of state: "England's Reformation history displays important similarities with the German princely territories that instituted second reformations. Most obviously, the English Reformation, like many German territorial reformations, was first and foremost an act of state. Indeed, in no other country that eventually became Protestant except Sweden was the initial rupture from Rome so thoroughly an act of state as in England. As with the German second reformations, the key to understanding why England's Protestant state church assumed a Reformed rather than a Lutheran cast thus lies in determining what shaped the confessional orientation of foremost decision makers."<sup>92</sup> Even though the writings of Luther started to be sold in England as early as February 1519 and an evangelical discussion group started to be formed in Cambridge's White House tavern in the early 1520s and by the second half of the decade, a number of English scholars, including Barnes, William Tyndale, and John Frith, had been driven to the Continent to study with Luther,<sup>93</sup> the first crucial point in England's history that did have influence on England's later direction toward Reformed persuasion is the rejection of Papal authority, the establishment of Church of England, and the decreeing of royal supremacy over the Church of England by Henry VIII.<sup>94</sup> In addition to this, Henry VIII's opposition to Lutheran doctrine is widely known.<sup>95</sup> During Henry VIII's reign (1509-1547), there was a connection between Reformed Theology in the continent to England. Henry Bullinger, the great and famous Reformed theologian in Zurich, had established close relationship with reformers and political leaders in England. On hearing that Henry VIII had broken with the Pope, Bullinger wrote his *The Authority, the Certitude, the Stability and the Absolute Perfection of Holy Scripture and the Institution and the Function of Bishops* which he dedicated to the King, which was received well by the King.<sup>96</sup> When Henry VIII royally imposed a religious innovation

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<sup>91</sup> It has been mentioned before in page 6 that the aim of this historical prologue on the relationship between Puritan movement in Britain and the Continental Reformation is to identify the possible influences of Calvin to Puritan's doctrine of Preparation from historical perspective. It will start from the introduction of Luther's writings in England around 1515 that begins the spreading of reforming ideas in its seminal forms to an influential movement. Then, it will continue to the origin of interesting connection between English Reformation and the Swiss Reformation in the continent until Elizabethan period and finally, the identification of the dominant influence of Swiss Reformation in English Puritanism during this period.

<sup>92</sup> Benedict, *Christ's Churches Purely Reformed*, 230.

<sup>93</sup> Benedict, 232-33.

<sup>94</sup> Benedict, 231.

<sup>95</sup> Benedict, 233.

<sup>96</sup> Hendry Bullinger, *The Decades of Hendry Bullinger*, ed. Thomas Harding, vol. 1 (Grand Rapids, Michigan: Reformation Heritage Books, 2004), LIX.

between 1536 and 1538, there were many English Protestant exiles who sought shelter in Switzerland and a number of them lodged in Bullinger's private house.<sup>97</sup> They were deeply influenced by Bullinger's life and teaching. Among them was John Hooper, Anglican Bishop of Gloucester and proponent of English Reformation, who lodged for 2 years in Bullinger's house and still kept contact with Bullinger and other Swiss Reformers such as Martin Bucer.

The theological orientation of the Church of England in Reformed direction was later fixed during the short reign of Henry VIII's son Edward VI (1547-1553).<sup>98</sup> The great kindness shown by Bullinger and the Zurich Senate to former exiles caused Edward VI, at the time of his coming to the throne, to write to him, thanking Bullinger as a personal friend.<sup>99</sup> In addition to this, Calvin also dedicated his book to Edward VI and made correspondence with the leading figures around the court of Edward VI. Among Edward VI's advisers were evangelicals, they were Sommerset, Northumberland, Edward, and above all Thomas Cranmer. Each played crucial roles in shaping the Edwardian religious settlement.<sup>100</sup> During the time of this religious settlement, between 1547 and 1549, the number of books printed in England increased from roughly 100 to 225. Three-quarters of those published between 1548 and 1550 concerned religion, virtually all being of an evangelical cast, including previously banned works by Luther, Bullinger, Calvin, Wyclif, Barnes Frith, Hooper, and Tyndale.<sup>101</sup> Three months after the reign of Edwards VI, Charles V defeated the Schmalkaldic League at Muhlberg. The ensuing interim crisis drove several leading reformers to seek refuge in England, where their arrival proved important in shifting the doctrinal orientation of English Protestantism toward a Reformed stance.<sup>102</sup> Among them were Johannes A. Lasco, a Polish reformer, and Peter Martyr Vermigli, an Italian-born Reformed theologian. Vermigli, being approached by Thomas Cranmer, Archbishop of Canterbury at the time of Edward VI's reign, arrived in London on 20 December 1547.<sup>103</sup> He took up the post as Regius Professor of Divinity at Oxford University in 1548. This was a prestigious post, which placed Vermigli in what was potentially a key position in an institution which had until then notoriously been somewhat adverse to reform.<sup>104</sup> Among his students were six men who later became bishops.<sup>105</sup> After a year of the arrival of Vermigli, Martin Bucer, a famous Reformed theologian who was one of the senior leaders of Swiss Reformation, arrived in England and took up the similar position with Vermigli in Cambridge University. His prestige became such that three thousand people were said to attend his funeral in England when he died in 1551, and he too trained many future leaders of the English church.<sup>106</sup> Two

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<sup>97</sup> Bullinger, 1:LVIII.

<sup>98</sup> Benedict, *Christ's Churches Purely Reformed*, 230.

<sup>99</sup> Bullinger, *The Decades of Hendry Bullinger*, 1:LX.

<sup>100</sup> Benedict, *Christ's Churches Purely Reformed*, 235.

<sup>101</sup> Benedict, 235.

<sup>102</sup> Benedict, 235.

<sup>103</sup> W. J. Torrance. Kirby, Emidio. Campi, and Frank A. James, *A Companion to Peter Martyr Vermigli* (Leiden: Brill, 2009), 71.

<sup>104</sup> Kirby, Campi, and James, 71–72. During his time in England, Vermigli was importantly a protagonist in the Disputation on the Eucharist at Oxford... and he was caught up in the Prayer Book riots... He also played an important role as advisor and supporter of Thomas Cranmer, in particular in matters relating to vestments controversy of 1550; the theology content of the 1552 Book of Common Prayer, and particularly its Eucharistic theology....

<sup>105</sup> Benedict, *Christ's Churches Purely Reformed*, 236.

<sup>106</sup> Benedict, 236.

of the most important achievements in Edward VI's reign that fostered further Reformed theology is the revision of English's book of prayer to be a Book of Common Prayer at 1552, and the promulgation of Forty-Two Doctrinal Articles of the Church of England at 1553. Commenting on these two documents, Benedict wrote: "Although no body new it at the time, the Book of Common Prayer of 1552 and the Forty-Two Articles of 1553 represented the furthest point the Church of England would advance down to the road to a Reformed reformation during the sixteenth century."<sup>107</sup> In the making of these two documents, the contributions of thought by Bucer and Vermigli are significant.

After the death of Edward VI, his Catholic sister Mary ascended to the throne and made every effort to restore Catholic religion in England that had mostly been toward Reformed at the end of Edward VI's reign. She persecuted the Protestant religion. One of the martyrs at the time of this Catholic restoration is Thomas Crammer who was burned at the stake. At that time, approximately eight hundred other Englishmen, many of them gentry, clergyman, and young men preparing for the ministry, chose exile rather than accept the restoration of Catholic worship. Many of them fled to Geneva on 13 October 1554 and were welcome by Calvin and Beza.<sup>108</sup> Both of these theologians had well established their spiritual influence in Geneva. They gave permission for English exiles to organize their own church, and even interceded for them in front of the Geneva Senate when in the process of church organization these exiles found difficulties. Calvin and Beza's influences among the Englishmen is tremendous. One of the results of this is The Geneva Bible 1557 (New Testament) and 1560 (complete) which is the most influential and popular Bible among the Puritans.

After the death of Mary and the ascendancy of Elizabeth I to throne from 1558 to 1603 who had religious policy that favored the Protestants, many of the European exiles returned to England. She enacted his policy on religion in 1559 on the Act of Uniformity that replicated the Edwardian church order of 1552-1553 with minor modifications.<sup>109</sup> Her initial ecclesiastical appointments showed the alignment of her church with Reformed theology. More than half of the initial set of Elizabethan bishops were returning Marian exiles. During 1560 and 1570, in the period of her reign, there were three books that shaped English religious culture profoundly for generations to come and reinforced Reformed orientation of the church. They are the Geneva Bible with its abundant marginal annotations of a largely Calvinist timbre, reprinted more than a hundred times in full or in part following its appearance in 1560; John Foxe's, one of the exiles in Geneva, *Acts and Monuments*, published in English in 1563 and ordered in 1570 to be placed in all churches, with its edifying history of England's martyrs and their central role; and Alexander Nowell's catechism of 1570 which combined a defense of magisterial control over the church with a theology derived from Calvin and the Heidelberg Catechism.<sup>110</sup> These facts indicate that there were growing influences of Calvin and Beza among the Englishmen and their direction of Reformed theology in the Elizabethan era, which could be associated with their close connection to Geneva during their exile.

In addition to this, Benedict confirms further, "During these same decades, the leaders of the English church looked to both Zurich and Geneva for advice and kept up a sustained

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<sup>107</sup> Benedict, 238.

<sup>108</sup> Benedict, 242.

<sup>109</sup> Benedict, 244.

<sup>110</sup> Benedict, 244-45.

correspondence with each city's leading theologians. Not only was the dominant theology of the early Elizabethan church manifestly Reformed; with time it grew distinctly Calvinist... no author would be as frequently printed in England over the course of the second half of the century as Calvin. The peak years for Calvin editions came between 1578 and 1581, when six to eight of his books appeared each year. By the last decades of the century, his works had eclipsed those of all other theologians in the library inventories of Oxford and Cambridge students. They did the same in the library of the Puritan earl of Bedford, who owned eight works by Calvin but none by Bullinger and just one by Martyr—a striking disproportion given that he had spent a winter in Zurich during his student years but had never visited Geneva. Beza also obtained growing popularity, fifty editions of his works being printed in England. Here is a compelling illustration of the larger point that one of the reasons for Geneva's unique centrality within the larger Reformed world lay in the extraordinary skills of its leaders as expositors and writers. Even where direct connections were not as close as with Zurich, their writings came ultimately to predominate."<sup>111</sup>

From this historical assessment, it could be concluded that during the Elizabethan Era wherein the Puritans' movement theologically made its initial present, the major theological influence is Calvin. This being said, it does not mean that the works of other theologians, like Bullinger, Bucer, or Vermigli (the last two did have tremendous influences in the previous Edward IV's reign) are underestimated. Their works were formative in the early period when Reformed Theology was first introduced and nurtured in England. Further, their works and efforts paved the way for later acceptance of Calvin's theology which was also, generally speaking, in the same line of Reformed theology. However, the fact that there was a wide acceptance of Calvin's writings and wide usage of his supported Bible's translation, the Geneva Bible accompanied by his or other Genevan theologians' influences in its footnote, during Elizabethan era, are the facts that "*Calvin emerges as the dominant force in the theology of the Elizabethan church.*"<sup>112</sup>

Therefore, in order to evaluate the Puritans' conformity to Reformed Theology in their anthropology, Calvin anthropology will be elaborated and used as a comparison to Puritans' anthropological presupposition.

### Calvin Pre-Fall Anthropology

In his *Institutes of Christian Religion*, Calvin set forth an agenda for his discussion of Anthropology. He wrote: "*This knowledge of ourselves is twofold: namely, to know what we were like when we were first created and what our condition became after the fall of Adam.*"<sup>113</sup> The first

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<sup>111</sup> Benedict, 245 Another source from; Donald McKim, ed., *The Cambridge Companion To John Calvin* (Cambridge: Cambridge University Press, 2008), 210–11 confirms this influence of Calvin by providing information about the spreading of Calvin's writing in England: "By far the largest market for Calvin's writings in the later part of the sixteenth century was not his native France, but England... English readers apparently had an almost insatiable appetite for Calvin's works. Among the nearly fifty editions of Calvin's works published in English during the reign of Elizabeth were a full range of Calvin's weightiest works: the *Institutes* and his biblical commentaries. England was also the only European tradition that developed a popular abridgement of Calvin's *Institutes*... Evidence from surviving wills and inventories suggests that Calvin clearly outstripped all other authors, English or continental, in English book collections. By whatever measure one adopts, Calvin emerges as the dominant force in the theology of the Elizabethan church." .

<sup>112</sup> McKim, *The Cambridge Companion To John Calvin*, 210.

<sup>113</sup> Calvin, *The Institutes of the Christian Religion*, chap. I.XV.1.

aspect that he will elaborate on is the knowledge of man in his first created state. Calvin terms this state as *"originally upright nature"*<sup>114</sup> Related to this state, he first discussed about the constitutional nature of man.<sup>115</sup> In his opinion, man consists of soul and body. Soul is a created essence, immortal, and the nobler part of man. To this soul belongs conscience which is an undoubted sign of the immortal spirit. He wrote: *"Surely the conscience, which, discerning between good and evil, responds to God's judgment, is an undoubted sign of the immortal spirit."*<sup>116</sup> But it is not only conscience which is part of a man's soul. It is also his intelligence. He wrote: *"... the spirit must be the seat of this intelligence."*<sup>117</sup> Thus, in Calvin's thought, both man's intellect and man's conscience are what the man is or his nature.

Second, Calvin discussed man's creation after the image of God. In his thought *"the proper seat of the image of God is in man's soul"* or *"primary seat of the divine image was in the mind and heart, or in the soul and its powers"* even though *"there was no part of man, not even the body itself, in which some sparks did not glow."*<sup>118</sup> Calvin preferred to understand this image as spiritual and was in the opinion that the image of God in man is actualized or extended *"to the whole excellence by which man's nature towers over all the kinds of living creatures. Accordingly, the integrity with which Adam was endowed is expressed by this word, when he had full possession of right understanding, when he had his affections kept within the bounds of reason, all his senses tempered in right order, and he truly referred his excellence to exceptional gifts bestowed upon him by his Maker."*<sup>119</sup> Thus, in the proper functioning of man's faculties, whether in his integrity, in his right understanding, or in his controlled affection by the mind, the image of God presents itself. This last truth is concluded in this quotation *"From this we infer that, to begin with, God's image was visible in the light of the mind, in the uprightness of the heart, and in the soundness of all the parts."*<sup>120</sup> Therefore, since the locus of the image of God in man is in his soul, and only in the proper functioning of the soul and its power does man reflect his likeness to God, then in Calvin's understanding this image is the nature of man himself or what man is. Previously, he spoke about soul and body as who man is. Now, in this discussion of the image of God, the discussion of soul and body is qualified or encapsulated in the Biblical conception of the image of God.

Third, in relation to man's original upright nature, Calvin also spoke about the faculties of the soul. For him, avoiding unending debates among the philosophers, *"the human soul consists of two faculties, understanding and will."*<sup>121</sup> The function of understanding is *"to distinguish between objects, as each seems worthy of approval or disapproval"*. Calvin also used the word "mind" to identify understanding and what Calvin meant by *"approval or disapproval"* is *"to distinguish good from evil, right from wrong; and with the light of reason as guide, to distinguish what should be followed from what should be avoided."*<sup>122</sup> From this explanation, it could be understood that Calvin assigned to the mind or understanding the moral function that could be identified with the function of conscience. Then, the function of

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<sup>114</sup> Calvin, I.XV.1.

<sup>115</sup> Calvin, I.XV.2.

<sup>116</sup> Calvin, I.XV.2.

<sup>117</sup> Calvin, I.XV.2.

<sup>118</sup> Calvin, I.XV.3.

<sup>119</sup> Calvin, I.XV.3.

<sup>120</sup> Calvin, I.XV.4.

<sup>121</sup> Calvin, I.VX.7.

<sup>122</sup> Calvin, I.XV.8.

the will for Calvin is *“to choose and follow what the understanding pronounces good, but to reject and flee what it disapproves.”*<sup>123</sup> More clearly, Calvin wrote: *“Not to entangle ourselves in useless questions, let it be enough for us that the understanding is, as it were, the leader and governor of the soul; and the will is always mindful of the bidding of the understanding, and in its own desires awaits the judgment of the understanding.”*<sup>124</sup> Here we find in Calvin the primacy of understanding or mind over the will. Since the mind is equipped with the light of reason, it can direct the will, or the will follows the dictate of reason. When all the faculties of the soul function properly, then Calvin asserts that man’s freewill had power: *“in this integrity man by free will had the power.”*<sup>125</sup> Calvin concluded his discussion on the faculties of the soul by describing what constitutes as man’s excellency in his pre-fall state from the perspective of faculties of the soul: *“Man in his first condition excelled in these pre-eminent endowments, so that his reason, understanding, prudence, and judgment not only sufficed for the direction of his earthly life, but by them men mounted up even to God and eternal bliss. Then was choice added, to direct the appetites and control all the organic motions, and thus make the will completely amenable to the guidance of the reason.”*<sup>126</sup>

### Calvin’s Post-Fall Anthropology

Next, the discussion is continued to the second state of man which is *“our condition became after the fall of Adam”*. According to Calvin, in the post-fall state, man is still image of God since *“God’s image was not totally annihilated and destroyed in him [man], yet it was so corrupted that whatever remains is frightful deformity.”*<sup>127</sup> In this state of deformity, Calvin explained that *“some vestige remains imprinted in his very vices.”*<sup>128</sup>

Further, in other section of his book, Calvin explained clearly the meaning of this deformity of God’s image in man and what remains or does not remain again in man’s nature. First, Calvin explained this by differentiating two kinds of man’s gifts as image of God, which are *natural* and *supernatural*. Calvin explained that *“the natural gifts were corrupted in man through sin, but that his supernatural gifts were stripped from him.”*<sup>129</sup> The meaning of *“stripped from him”* according to Calvin is *“withdrawing from the Kingdom of God, he is at the same time deprived of spiritual gifts, with which he had been furnished for the hope of eternal salvation. From this it follows that he is so banished from the Kingdom of God that all qualities belonging to the blessed life of the soul have been extinguished in him, until he recovers them through the grace of regeneration.”*<sup>130</sup> Calvin mentioned these supernatural gifts as *“faith, love of God, charity toward neighbor, zeal for holiness and for righteousness.”* Related to natural gifts, Calvin explained what he meant by the corruption of the natural gifts. It is the withdrawing of *“soundness of mind and uprightness of heart”* so that, though these natural gifts, such as reason whereby *“man distinguishes between good and evil...and understands and judges,”* still exist in man, since it cannot be wiped out as part of man’s soul, they are *“weak and plunged into deep*

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<sup>123</sup> Calvin, I.XV.7.

<sup>124</sup> Calvin, I.XV.7.

<sup>125</sup> Calvin, chap. I.XV.7.

<sup>126</sup> Calvin, chap. I.XV.8.

<sup>127</sup> Calvin, chap. I.XV.4.

<sup>128</sup> Calvin, chap. I.XV.6.

<sup>129</sup> Calvin, chap. II.II.12.

<sup>130</sup> Calvin, chap. II.II.12.



darkness." Calvin, in conclusion, described the natural gifts as *"partly weakened and partly corrupted"*. From this discussion, Calvin clearly stated that on the one hand, all the supernatural gifts in man's createdness after the image of God had been stripped from him. On the other hand, all the natural gifts included in his faculties of the soul, understanding and will, though partly weakened and corrupted so as to plunge man into darkness and depravity, still could not be wiped out completely.

The existence of these natural gifts in man in his post-fall state is what constitutes the difference between man and the brute beast. Calvin wrote, *"in man's perverted and degenerate nature some sparks still gleam,"* though this light is *"choked with dense ignorance, so that it cannot come forth effectively"*. The most interesting point in Calvin's discussion related to *"some sparks still gleam,"* is his conviction that the desire to search out the truth and the possessing of the power of perception is still implanted in man's nature through his ownness of the natural gifts. Therefore, it is necessary to differentiate knowledge with respect to the earthly things, and knowledge with respect to heavenly things. The first is the object of man's desire to search out the truth and his power of perception and the second is the deprived from him. Calvin explained that these earthly things do not pertain to *"God or his Kingdom, to true justice, or to the blessedness of the future life but which have their significance and relationship with regard to the present life and are, in a sense, confined within its bounds."* and the heavenly things as *"the pure knowledge of God, the nature of true righteousness, and the mysteries of the Heavenly Kingdom."*<sup>131</sup>

Concerning knowledge with respect to earthly things, Calvin included man's desire to foster and preserve society, together with universal impressions of a certain civic fair dealing and order. Based and motivated by this knowledge, *"no man is to be found who does not understand that every sort of human organization must be regulated by laws, and who does not comprehend the principles of those laws. Hence arises that unvarying consent of all nations and of individual mortals with regard to laws. For their seed have, without teacher or lawgiver, been implanted in all men."*<sup>132</sup> Calvin continues the discussion related to law since he is a lawyer. He said that when the robbers and thieves want to overturn all law and right, to break all legal restraints, to let their lust alone masquerade as law, this does not mean that they do not know the law as good and holy, but that they are raging with headlong lust and fighting against manifest reason. More emphatically *"what they approve of in their understanding they hate on account of their lust"*. But if all of these happen, it does not nullify the original conception of equity in man and the fact that some seed of political order has been implanted in all men. *"And this is ample proof that in the arrangement of this life no man is without the light of reason."*<sup>133</sup>

In light of this discussion of man's post-fall state and its corollary discussion of man's natural and supernatural gifts that remain or are stripped from him, it is necessary to know Calvin's thought related to man in his post-fall state and God's Law, since this is a specific instance of the Law in general as has been elaborated by him in the previous paragraph. In his discussion of this, Calvin explained three parts of God's moral Law.<sup>134</sup> The first part is intended not only for the elects but also for the reprobates as evidenced by his use of the generic "man", by there is no mention made of the Law as only for the elects in this part,

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<sup>131</sup> Calvin, chap. II.II.13.

<sup>132</sup> Calvin, chap. II.II.13.

<sup>133</sup> Calvin, chap. II.II.13.

<sup>134</sup> Calvin, chap. II.VII.6-9.

and by his emphasis on the universality of the Law as ‘the Moral Law’.<sup>135</sup> Concerning this part, Calvin wrote *“while it shows God’s righteousness, that is, the righteousness alone acceptable to God, it warns, informs, convicts, and lastly condemns, every man of his own unrighteousness. For man, blinded and drunk with self-love, must be compelled to know and to confess his own feebleness and impurity. If man is not clearly convinced of his own vanity, he is puffed up with insane confidence in his own mental powers, and can never be induced to recognize their slenderness as long as he measures them by a measure of his own choice. But as soon as he begins to compare his powers with the difficulty of the law, he has something to diminish his bravado. For, however remarkable an opinion of his powers he formerly held, he soon feels that they are panting under so heavy a weight as to stagger and totter, and finally even to fall down and faint away. Thus man, schooled in the law, sloughs off the arrogance that previously blinded him.”*<sup>136</sup> In this quotation, Calvin stated that the function of the Law is to warn, inform, convict, and condemn all man of his own unrighteousness. Therefore, the Law should be made known in order to compel man to confess his feebleness and impurity.

Calvin further explained another aspect of this first part of the Law: *“The law is like a mirror. In it we contemplate our weakness, then the iniquity arising from this, and finally the curse coming from both — just as a mirror shows us the spots on our face... There is no doubt that the more clearly the conscience is struck with awareness of its sin, the more the iniquity grows. For stubborn disobedience against the Lawgiver is then added to transgression. It remains, then, to the law to arm God’s wrath for the sinner’s downfall, for of itself the law can only accuse, condemn, and destroy.”*<sup>137</sup> Lastly, Calvin quotes from Augustine on the usefulness of Law: *“The usefulness of the law lies in convicting man of his infirmity and moving him to call upon the remedy of grace which is in Christ.”*<sup>138</sup> In this quotation, it is clear that the Law is not an end in itself but it is a way to move the sinners to call upon the remedy of grace.

As mentioned before, this first part of the Law for Calvin is not only for the elects but also for the reprobates. Concerning the function of this Law for the reprobate, Calvin wrote: *“Yet this first function of the law is exercised also in the reprobate. For, although they do not proceed so far with the children of God as to be renewed and bloom again in the inner man after the abasement of their flesh, but are struck dumb by the first terror and lie in despair, nevertheless, the fact that their consciences are buffeted by such waves serves to show forth the equity of the divine judgment. For the reprobate always freely desire to evade God’s judgment. Now, although that judgment is not yet revealed, so routed are they by the testimony of the law and of conscience that they betray in themselves what they have deserved.”*<sup>139</sup>

This entire discussion of the Law and its function, whether for the elects or for the reprobates, is rooted in Calvin’s conception about the post-fall state and its effect on man that he elaborated before. Since man is not deprived from his natural gifts which is consisted in his faculties of the soul that comprise mind and understanding, since he is not deprived of knowledge with respect to earthly things, and since the seed of the law and political order has been implanted in his mind, he could still understand the demand of God’s Law and be affected deeply by the terror of God’s condemnation on his conscience. In Calvin’s thought, conscience is a sense of divine judgement, a witness, which does not allow man to hide his

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<sup>135</sup> Calvin, chap. II.VII.6.

<sup>136</sup> Calvin, chap. II.VII.6.

<sup>137</sup> Calvin, chap. II.VII.7.

<sup>138</sup> Calvin, chap. II.VII.9.

<sup>139</sup> Calvin, chap. II.VII.9.

sins from being accused before the Judge's tribunal. It is certain means between God and man because it does not allow man to suppress within himself what he knows, but pursues him to the point of convicting him. Therefore, this conscience that hales man before God's judgment is a sort of guardian, appointed for man to note and spy out all his secrets so that nothing may remain buried in darkness.<sup>140</sup> This conscience which is owned whether by the elects or the reprobates, will be targeted by the Law in order to convict man of his sins and to compel him to confess.

### **Calvin's Anthropology and Puritans' Preparation for Grace**

From what had been discussed above about Calvin's pre-fall and post-fall anthropology, it is clear that the Puritan divines, the foremost of them are Perkins and Ames, in their teaching of Preparation for Grace is influenced by Calvin's thought. The need to Prepare for Grace through preaching of the Law that will bring sinners to the preaching of the Gospel seems highly probable to presuppose Calvin's thought that although man in his post-fall state has died in sin, this death should be understood from the perspective of the deformation of the image of God wherein man had been stripped from his supernatural gifts so that he is deprived at all from all knowledge pertains to heavenly things but has retained his natural gifts in weakened and corrupted state so that he could still has knowledge pertains to earthly things. The preaching of the Law is addressed to these natural gifts of man in his post-fall state wherein the conscience of man will be shaken, convicted, and compelled to humiliation and confession. In this moment of the preaching of the Law, the Spirit could illuminate the mind and motivate it to search the truth. This general work of the Spirit of God in illuminating, convicting, and humiliating as understood by Puritans, particularly by Perkins and Ames, found its foundation in Calvin's anthropology too.<sup>141</sup>

Thus, it could be concluded that the Puritans' teaching on the Preparation for Grace that emphasizes the primacy of the intellect as the leader and governor of the soul, the Law prepared way for the Gospel, the differentiation between the preparatory work wherein the natural gifts or faculties of the soul of man is addressed by preaching to convict and to humiliate the conscience through the illumination of the Spirit and the regenerating work wherein the supernatural gifts of man that has been stripped from him is restored through the sanctification of the Spirit, and the effort to uphold the sovereignty of God and

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<sup>140</sup> Calvin, chap. III.19.15.

<sup>141</sup> Calvin, chap. II.II.16 spiritual illumination (Ames) and the special work of the Spirit. If this is the case, then they had translated the two aspects of the work of the Spirit into the realm of spiritual experience. which he distributes to whomever he wills, for the common good of mankind... It is no wonder, then, that the knowledge of all that is most excellent in human life is said to be communicated to us through the Spirit of God. Nor is there reason for anyone to ask, What have the impious, who are utterly estranged from God, to do with his Spirit? We ought to understand the statement that the Spirit of God dwells only in believers... as referring to the Spirit of sanctification through whom we are consecrated as temples of God... Nonetheless he fills, moves, and quickens all things by the power of the same Spirit and does so according to the character that he bestowed upon each kind by the law of creation." It seems that from this thought, Perkins and Ames found the differentiation between the general work of the Spirit (Perkins) or the In this section, Calvin differentiated the work of the Spirit which is pertain to the believer and which is pertain to all man in general. He wrote:" Meanwhile, we ought not to forget those most excellent benefits of the divine Spirit, .

responsibility of man are conform and fit-in within Reformed system of belief that could be historically traced, as has been elaborated by this paper, from the Puritans in New England, to the Puritans in England, to the fathers of Puritans' movement Perkins and Ames, and to John Calvin.

This paper has demonstrated through an analytical description of the origin and historical development of the Puritans' teaching on the Preparation for Grace, the theological root of this doctrine in Perkins and Ames, and Calvin's pre-fall and post-fall anthropology that this Puritans' teaching is conform to Reformed theology and could be understood as "*the natural development of Calvin's teaching and may be found in seed form in Calvin's writing.*"<sup>142</sup> Therefore, as Beeke wrote in the introductory part, this teaching on the Preparation for Grace is "*biblical, evangelical, and Reformed*". However, careful reservation still needs to be put to its excess and implications.

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<sup>142</sup> See page 4.

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