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The institutes of the Christian Religion

Book 3 – Chapter 8

OF BEARING THE CROSS—ONE BRANCH OF SELF-DENIAL.

The four divisions of this chapter are,—I. The nature of the cross, its necessity and dignity, sec. 1, 2. II. The manifold advantages of the cross described, sec. 3–6. III. The form of the cross the most excellent of all, and yet it by no means removes all sense of pain, sec. 7, 8. IV. A description of warfare under the cross, and of true patience (not that of philosophers), after the example of Christ, sec. 9–11.

Sections.

1. What the cross is. By whom, and on whom, and for what cause imposed. Its necessity and dignity.
2. The cross necessary. 1. To humble our pride. 2. To make us apply to God for aid. Example of David.
3. To give us experience of God's presence. 3. Manifold uses of the cross. 1. Produces patience, hope, and firm confidence in God, gives us victory and perseverance. Faith invincible.
4. 2. Frames us to obedience. Example of Abraham. This training how useful.
5. The cross necessary to subdue the wantonness of the flesh. This portrayed by an apposite simile. Various forms of the cross.
6. 3. God permits our infirmities, and corrects past faults, that he may keep us in obedience. This confirmed by a passage from Solomon and an Apostle.
7. Singular consolation under the cross, when we suffer persecution for righteousness. Some parts of this consolation.
8. This form of the cross most appropriate to believers, and should be borne willingly and cheerfully. This cheerfulness is not unfeeling hilarity, but, while groaning under the burden, waits patiently for the Lord.
9. A description of this conflict. Opposed to the vanity of the Stoics. Illustrated by the authority and example of Christ.
10. Proved by the testimony and uniform experience of the elect. Also by the special example of the Apostle Peter. The nature of the patience required of us.
11. Distinction between the patience of Christians and philosophers. The latter pretend a necessity which cannot be resisted. The former hold forth the justice of God and his care of our safety. A full exposition of this difference.

1. THE pious mind must ascend still higher, namely, whither s people in this way while putting them to the proof. Having begun this course with Christ the first-born, he continues it towards all his children. Christ calls his disciples when he says, that every one of them must “take up his cross,” (Mt. 16:24). Those whom the Lord has chosen and honoured with his intercourse must

prepare for a hard, laborious, troubled life, a life full of many and various kinds of evils; it being the will of our heavenly Father to exercise hi

For though that Son was dear to him above others, the Son in whom he was “well pleased,” yet we see, that far from being treated gently and indulgently, we may say, that not only was he subjected to a perpetual cross while he dwelt on earth, but his whole life was nothing else than a kind of perpetual cross. The Apostle assigns the reason, “Though he was a Son, yet learned he obedience by the things which he suffered,” (Heb. 5:8). Why then should we exempt ourselves from that condition to which Christ our Head behoved to submit; especially since he submitted on our account, that he might in his own person exhibit a model of patience?

Wherefore, the Apostle declares, that all the children of God are destined to be conformed to him. Hence it affords us great consolation in hard and difficult circumstances, which men deem evil and adverse, to think that we are holding fellowship with the sufferings of Christ; that as he passed to celestial glory through a labyrinth of many woes, so we too are conducted thither through various tribulations. For, in another passage, Paul himself thus speaks, “we must through much tribulation enter the kingdom of God,” (Acts 14:22); and again, “that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death,” (Rom 8:29). How powerfully should it soften the bitterness of the cross, to think that the more we are afflicted with adversity, the surer we are made of our fellowship with Christ; by communion with whom our sufferings are not only blessed to us, but tend greatly to the furtherance of our salvation.

2. We may add, that the only thing which made it necessary for our Lord to undertake to bear the cross, was to testify and prove his obedience to the Father; whereas there are many reasons which make it necessary for us to live constantly under the cross. Feeble as we are by nature, and prone to ascribe all perfection to our flesh, unless we receive as it were ocular demonstration of our weakness, we readily estimate our virtue above its proper worth, and doubt not that, whatever happens, it will stand unimpaired and invincible against all difficulties. Hence we indulge a stupid and empty confidence in the flesh, and then trusting to it wax proud against the Lord himself; as if our own faculties were sufficient without his grace. This arrogance cannot be better repressed than when He proves to us by experience, not only how great our weakness, but also our frailty is. Therefore, he visits us with disgrace, or poverty, or bereavement, or disease, or other afflictions. Feeling altogether unable to support them, we forthwith, in so far as regards ourselves, give way, and thus humbled learn to invoke his strength, which alone can enable us to bear up under a

weight of affliction. Nay, even the holiest of men, however well aware that they stand not in their own strength, but by the grace of God, would feel too secure in their own fortitude and constancy, were they not brought to a more thorough knowledge of themselves by the trial of the cross.

This feeling gained even upon David, “In my prosperity I Said, I shall never be moved. Lord, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled,” (Ps. 30:6, 7). He confesses that in prosperity his feelings were dulled and blunted, so that, neglecting the grace of God, on which alone he ought to have depended, he leant to himself, and promised himself perpetuity. If it so happened to this great prophet, who of us should not fear and study caution?

Though in tranquillity they flatter themselves with the idea of greater constancy and patience, yet, humbled by adversity, they learn the deception. Believers, I say, warned by such proofs of their diseases, make progress in humility, and, divesting themselves of a depraved confidence in the flesh, betake themselves to the grace of God, and, when they have so betaken themselves, experience the presence of the divine power, in which is ample protection.

3. This Paul teaches when he says that tribulation worketh patience, and patience experience. God having promised that he will be with believers in tribulation, they feel the truth of the promise; while supported by his hand, they endure patiently. This they could never do by their own strength. Patience, therefore, gives the saints an experimental proof that God in reality furnishes the aid which he has promised whenever there is need. Hence also their faith is confirmed, for it were very ungrateful not to expect that in future the truth of God will be, as they have already found it, firm and constant.

We now see how many advantages are at once produced by the cross. Overturning the overweening opinion we form of our own virtue, and detecting the hypocrisy in which we delight, it removes our pernicious carnal confidence, teaching us, when thus humbled, to recline on God alone, so that we neither are oppressed nor despond. Then victory is followed by hope, inasmuch as the Lord, by performing what he has promised, establishes his truth in regard to the future.

Were these the only reasons, it is surely plain how necessary it is for us to bear the cross. It is of no little importance to be rid of your self-love, and made fully conscious of your weakness; so impressed with a sense of your weakness as to learn to distrust yourself—to distrust yourself so as to transfer your confidence to God, reclining on him with such heartfelt confidence as to trust in

his aid, and continue invincible to the end, standing by his grace so as to perceive that he is true to his promises, and so assured of the certainty of his promises as to be strong in hope.

4. Another end which the Lord has in afflicting his people is to try their patience, and train them to obedience—not that they can yield obedience to him except in so far as he enables them; but he is pleased thus to attest and display striking proofs of the graces which he has conferred upon his saints, lest they should remain within unseen and unemployed. Accordingly, by bringing forward openly the strength and constancy of endurance with which he has provided his servants, he is said to try their patience.

Hence the expressions that God tempted Abraham (Gen. 21:1, 12), and made proof of his piety by not declining to sacrifice his only son.

Hence, too, Peter tells us that our faith is proved by tribulation, just as gold is tried in a furnace of fire.

But who will say it is not expedient that the most excellent gift of patience which the believer has received from his God should be applied to uses by being made sure and manifest? Otherwise men would never value it according to its worth. But if God himself, to prevent the virtues which he has conferred upon believers from lurking in obscurity, nay, lying useless and perishing, does aright in supplying materials for calling them forth, there is the best reason for the afflictions of the saints, since without them their patience could not exist.

I say, that by the cross they are also trained to obedience, because they are thus taught to live not according to their own wish, but at the disposal of God. Indeed, did all things proceed as they wish, they would not know what it is to follow God. Seneca mentions (De Vit. Beata, cap. 15) that there was an old proverb when any one was exhorted to endure adversity, "*Follow God;*" thereby intimating, that men truly submitted to the yoke of God only when they gave their back and hand to his rod. But if it is most right that we should in all things prove our obedience to our heavenly Father, certainly we ought not to decline any method by which he trains us to obedience.

5. Still, however, we see not how necessary that obedience is, unless we at the same time consider how prone our carnal nature is to shake off the yoke of God whenever it has been treated with some degree of gentleness and indulgence. It just happens to it as with refractory horses, which, if kept idle for a few days at hack and manger, become ungovernable, and no longer recognize the rider, whose command before they implicitly obeyed. And we invariably become

what God complains of in the people of Israel—waxing gross and fat, we kick against him who reared and nursed us (Deut. 32:15).

The kindness of God should allure us to ponder and love his goodness; but since such is our malignity, that we are invariably corrupted by his indulgence, it is more than necessary for us to be restrained by discipline from breaking forth into such petulance. Thus, lest we become emboldened by an over-abundance of wealth; lest elated with honour, we grow proud; lest inflated with other advantages of body, or mind, or fortune, we grow insolent, the Lord himself interferes as he sees to be expedient by means of the cross, subduing and curbing the arrogance of our flesh, and that in various ways, as the advantage of each requires.

For as we do not all equally labour under the same disease, so we do not all need the same difficult cure. Hence we see that all are not exercised with the same kind of cross. While the heavenly Physician treats some more gently, in the case of others he employs harsher remedies, his purpose being to provide a cure for all. Still none is left free and untouched, because he knows that all, without a single exception, are diseased (*Corrupt in the flesh & mind*).

6. We may add, that our most merciful Father requires not only to prevent our weakness, but often to correct our past faults, that he may keep us in due obedience. Therefore, whenever we are afflicted we ought immediately to call to mind our past life. In this way we will find that the faults which we have committed are deserving of such castigation. And yet the exhortation to patience is not to be founded chiefly on the acknowledgment of sin. For Scripture supplies a far better consideration when it says, that in adversity “we are chastened of the Lord, that we should not be condemned with the world,” (1 Cor. 11:32). Therefore, in the very bitterness of tribulation we ought to recognise the kindness and mercy of our Father, since even then he ceases not to further our salvation.

For he afflicts, not that he may ruin or destroy but rather that he may deliver us from the condemnation of the world. Let this thought lead us to what Scripture elsewhere teaches: “My son, despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth,” (Prov. 3:11, 12). When we perceive our Father’s rod, is it not our part to behave as obedient docile sons rather than rebelliously imitate desperate men, who are hardened in wickedness? God dooms us to destruction, if he does not, by correction, call us back when we have fallen off from him, so that it is truly said, “If ye be without chastisement,” “then are ye bastards, and not sons,” (Heb. 12:8).

We are most perverse then if we cannot bear him while he is manifesting his good-will to us, and the care which he takes of our salvation. Scripture states the difference between believers and unbelievers to be, that the latter, as the slaves of inveterate and deep-seated iniquity, only become worse and more obstinate under the lash; whereas the former, like free-born sons turn to repentance. Now, therefore, choose your class. But as I have already spoken of this subject, it is sufficient to have here briefly adverted to it.

7. There is singular consolation, moreover, when we are persecuted for righteousness' sake. For our thought should then be, How high the honour which God bestows upon us in distinguishing us by the special badge of his soldiers. By suffering persecution for righteousness' sake, I mean not only striving for the defence of the Gospel, but for the defence of righteousness in any way. Whether, therefore, in maintaining the truth of God against the lies of Satan, or defending the good and innocent against the injuries of the bad, we are obliged to incur the offence and hatred of the world, so as to endanger life, fortune, or honour, let us not grieve or decline so far to spend ourselves for God; let us not think ourselves wretched in those things in which he with his own lips has pronounced us blessed (Mt. 5:10).

Poverty, indeed considered in itself, is misery; so are exile, contempt, imprisonment, ignominy: in fine, death itself is the last of all calamities. But when the favour of God breathes upon us, there is none of these things which may not turn out to our happiness. Let us then be contented with the testimony of Christ rather than with the false estimate of the flesh (*Don't believe what the world says about our suffering, but believe Christ*), and then, after the example of the Apostles, we will rejoice in being "counted worthy to suffer shame for his name," (Acts 5:41).

For why? If, while conscious of our innocence, we are deprived of our substance by the wickedness of man, we are, no doubt, humanly speaking, reduced to poverty; but in truth our riches in heaven are increased: if driven from our homes we have a more welcome reception into the family of God; if vexed and despised, we are more firmly rooted in Christ; if stigmatised by disgrace and ignominy, we have a higher place in the kingdom of God; and if we are slain, entrance is thereby given us to eternal life. The Lord having set such a price upon us, let us be ashamed to estimate ourselves at less than the shadowy and evanescent allurements of the present life.

8. Since by these, and similar considerations, Scripture abundantly solaces us for the ignominy or calamities which we endure in defence of righteousness, we are very ungrateful if we do not

willingly and cheerfully receive them at the hand of the Lord, especially since this form of the cross is the most appropriate to believers, being that by which Christ desires to be glorified in us, as Peter also declares (1 Pet. 4:11, 14).

But as to ingenuous natures, it is more bitter to suffer disgrace than a hundred deaths, Paul expressly reminds us that not only persecution, but also disgrace awaits us, “because we trust in the living God,” (1 Tim. 4:10). So in another passage he bids us, after his example, walk “by evil report and good report,” (2 Cor. 6:8). The cheerfulness required, however, does not imply a total insensibility to pain. The saints could show no patience under the cross if they were not both tortured with pain and grievously molested. Were there no hardship in poverty, no pain in disease, no sting in ignominy, no fear in death, where would be the fortitude and moderation in enduring them? But while every one of these, by its inherent bitterness, naturally vexes the mind, the believer in this displays his fortitude, that though fully sensible of the bitterness and labouring grievously, he still withstands and struggles boldly; in this displays his patience, that though sharply stung, he is however curbed by the fear of God from breaking forth into any excess; in this displays his alacrity, that though pressed with sorrow and sadness, he rests satisfied with spiritual consolation from God.

(God doesn't expect us to be feelingless)

9. This conflict which believers maintain against the natural feeling of pain, while they study moderation and patience, Paul elegantly describes in these words: “We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed,” (2 Cor. 4:8, 9). You see that to bear the cross patiently is not to have your feelings altogether blunted, and to be absolutely insensible to pain, according to the absurd description which the Stoics of old gave of their hero as one who, divested of humanity, was affected in the same way by adversity and prosperity, grief and joy; or rather, like a stone, was not affected by anything. And what did they gain by that sublime wisdom? they exhibited a shadow of patience, which never did, and never can, exist among men. Nay, rather by aiming at a too exact and rigid patience, they banished it altogether from human life. Now also we have among Christians a new kind of Stoics, who hold it vicious not only to groan and weep, but even to be sad and anxious. These paradoxes are usually started by indolent men who, employing themselves more in speculation than in action, can do nothing else for us than beget such paradoxes. But we have nothing to do with that iron philosophy which our Lord and Master condemned—not only in word, but also by his own example. For he both grieved and shed tears for his own and others’

woes. Nor did he teach his disciples differently: “Ye shall weep and lament, but the world shall rejoice,” (John 16:20). And lest any one should regard this as vicious, he expressly declares, “Blessed are they that mourn,” (Mt. 5:4). And no wonder. If all tears are condemned, what shall we think of our Lord himself, whose “sweat was as it were great drops of blood falling down to the ground?” (Luke 22:44; Mt. 26:38). If every kind of fear is a mark of unbelief, what place shall we assign to the dread which, it is said, in no slight degree amazed him; if all sadness is condemned, how shall we justify him when he confesses, “My soul is exceeding sorrowful, even unto death?”

10. I wished to make these observations to keep pious minds from despair, lest, from feeling it impossible to divest themselves of the natural feeling of grief, they might altogether abandon the study of patience. This must necessarily be the result with those who convert patience into stupor, and a brave and firm man into a block. Scripture gives saints the praise of endurance when, though afflicted by the hardships they endure, they are not crushed; though they feel bitterly, they are at the same time filled with spiritual joy; though pressed with anxiety, breathe exhilarated by the consolation of God.

Still there is a certain degree of repugnance in their hearts, because natural sense shuns and dreads what is adverse to it, while pious affection, even through these difficulties, tries to obey the divine will. This repugnance the Lord expressed when he thus addressed Peter: “Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee; and carry thee whither thou wouldest not,” (John 21:18). It is not probable, indeed, that when it became necessary to glorify God by death he was driven to it unwilling and resisting; had it been so, little praise would have been due to his martyrdom. But though he obeyed the divine ordination with the greatest alacrity of heart, yet, as he had not divested himself of humanity, he was distracted by a double will. When he thought of the bloody death which he was to die, struck with horror, he would willingly have avoided it: on the other hand, when he considered that it was God who called him to it, his fear was vanquished and suppressed, and he met death cheerfully. It must therefore be our study, if we would be disciples of Christ, to imbue our minds with such reverence and obedience to God as may tame and subjugate all affections contrary to his appointment. In this way, whatever be the kind of cross to which we are subjected, we shall in the greatest straits firmly maintain our patience. Adversity will have its bitterness, and sting us. When afflicted with disease, we shall groan and be disquieted, and long for health; pressed with poverty, we shall feel the stings of anxiety and sadness, feel the pain of ignominy, contempt, and injury,

and pay the tears due to nature at the death of our friends: but our conclusion will always be, The Lord so willed it, therefore let us follow his will. Nay, amid the pungency of grief, among groans and tears this thought will necessarily suggest itself and incline us cheerfully to endure the things for which we are so afflicted.

(Don't obey and endure trials out of forced necessity but obedience . . .)

11. But since the chief reason for enduring the cross has been derived from a consideration of the divine will, we must in few words explain wherein lies the difference between philosophical and Christian patience. Indeed, very few of the philosophers advanced so far as to perceive that the hand of God tries us by means of affliction, and that we ought in this matter to obey God. The only reason which they adduce is, that *so it must be*. But is not this just to say, that we must yield to God, because it is in vain to contend against him? For if we obey God only because it is necessary, provided we can escape, we shall cease to obey him. But what Scripture calls us to consider in the will of God is very different, namely, first justice and equity, and then a regard to our own salvation. Hence Christian exhortations to patience are of this nature, Whether poverty, or exile, or imprisonment, or contumely, or disease, or bereavement, or any such evil affects us, we must think that none of them happens except by the will and providence of God; moreover, that every thing he does is in the most perfect order.

What! do not our numberless daily faults deserve to be chastised, more severely, and with a heavier rod than his mercy lays upon us? Is it not most right that our flesh should be subdued, and be, as it were, accustomed to the yoke, so as not to rage and wanton as it lists? Are not the justice and the truth of God worthy of our suffering on their account? But if the equity of God is undoubtedly displayed in affliction, we cannot murmur or struggle against them without iniquity. We no longer hear the frigid cant, Yield, because it is necessary; but a living and energetic precept, Obey, because it is unlawful to resist; bear patiently, because impatience is rebellion against the justice of God.

Then as that only seems to us attractive which we perceive to be for our own safety and advantage, here also our heavenly Father consoles us, by the assurance, that in the very cross with which he afflicts us he provides for our salvation. But if it is clear that tribulations are salutary to us, why should we not receive them with calm and grateful minds? In bearing them patiently we are not submitting to necessity but resting satisfied with our own good. The effect of these thoughts is, that to whatever extent our minds are contracted by the bitterness which we naturally feel under the cross, to the same extent will they be expanded with spiritual joy. Hence arises thanksgiving, which cannot exist unless joy be felt. But if the praise of the Lord and thanksgiving can emanate only from a cheerful and gladdened breasts and there is nothing which ought to interrupt these feelings in us, it is clear how necessary it is to temper the bitterness of the cross with spiritual joy.