

tion of that which is true, is another occasion of obscurity in many passages of Scripture. Various texts, in the Old and New Testament, though clear in themselves, have been much obscured by scholastic and philosophical comments. Yet even this cannot be the source of those difficulties which our adversaries find in the passages controverted between them and us. For the question is not about any obscurity in the words of the Holy Spirit, as explained according to *our* sentiments, but as interpreted according to *theirs*. And they pretend, that their hypothesis is quite free from the cloudy and embarrassing subtleties of the schools; yet it is on their principles that these passages are so exceedingly difficult and obscure.

This, then, is an obscurity which has none of those causes that are common to difficult passages of Scripture; which is very surprising. But this surprise will increase, when it is considered, that as the obscurity has not its cause in us, nor can be reasonably ascribed to us, it must be attributed to God. But if he be the only cause, it will be impossible for us to account for it, with honour to his character. For his design in it could not be to *glorify* himself; because an obscurity in his revelation, which leads us to believe that Jesus, a mere man, is GOD, that he created the world, and is invested with the essential glories of the Supreme Being, cannot possibly tend to the honour of God. Nor could his design be to *illuminate* the minds of men; for how should an obscurity enlighten the mind? Besides, was there no other way of communicating heavenly light, without exposing mankind to the danger of so baneful an error? Nor was it to *try our faith*; for though the greatness of the objects revealed in the Bible, and the contrariety which is in them to our natural prejudices, may serve to