

CONFSSIONAL STATEMENTS

of the

*Communion of Reformed
Evangelical Churches*



COMMUNION OF REFORMED
EVANGELICAL CHURCHES

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CONFESSIONAL REQUIREMENTS



These excerpts from Article III of the CREC Constitution clarify the confessional subscription required of all CREC member churches.

- B.** Each church will adopt into its statement of faith the Apostle's Creed, the Nicene Creed, and the Definition of Chalcedon in the form found in Article X of this Constitution (1 Tim. 6:12). A CREC local church may use forms of the creeds that differ from the forms found in the CREC Constitution, provided that the alternative forms 1) differ only in being an alternative translation; and 2) the adopted form is approved at the Presbytery level at the stated meeting immediately following the decision by the local church to adopt an alternative form. Forms of the creeds which have been modernized for spelling and usage are acceptable. Forms which have been altered with regard to doctrinal content are not.
- C.** Each church will adopt into its statement of faith at least one of the following:
 - 1. Westminster Confession of Faith (1647)
 - 2. American Westminster Confession of Faith (1788)
 - 3. Three Forms of Unity (Belgic Confession, Heidelberg Catechism, and Canons of the Synod at Dordt)

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4. Belgic Confession (1561)
5. Heidelberg Catechism
6. London Baptist Confession of Faith (1689)
7. Savoy Declaration (1658)
8. Reformed Evangelical Confession (see Article XI)
9. Second Helvetic Confession
10. 39 Articles of Christian Religion

E. Form of Subscription

1. Elders of CREC member churches must declare their honest subscription to the doctrine in the confessions adopted by their church (excluding declared amendments or exceptions). Subscription to the confessions does not mean that the confessions necessarily formulate the doctrine in the best manner, or that they are exhaustive statements of the doctrines confessed, or that they address every teaching of Scripture or condemn every error. Furthermore, subscription does not mean that churches are bound to the Scripture references and allusions, incidental remarks or the theological deductions which some may draw from the doctrines set forth in the confessions. Rather, subscription simply means that the doctrines in the confessions are to be embraced because they are derived from the Holy Scriptures. Therefore, CREC churches are expected to reject all doctrines or opinions that are contrary to or inconsistent with the confessions (excluding declared amendments or exceptions).

CREEDS



Apostles' Creed (Second Century AD)

I believe in God the Father Almighty; Maker of heaven and earth, and in Jesus Christ, his only begotten Son, our Lord. He was conceived by the Holy Ghost and born of the virgin, Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into Hades. On the third day He rose again from the dead; He ascended into Heaven, and sits at the right hand of God the Father Almighty; from thence He will come to judge the living and the dead. I believe in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Nicene Creed; Constantinople (381 AD)

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from Heaven, and was incarnate by the Holy Ghost of the virgin, Mary, and

was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again according to the Scriptures, and ascended into Heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge both the living and the dead; whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord, and Giver of Life, who proceeds from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spoke by the Prophets. And I believe one holy catholic and apostolic Church; acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

Definition of Chalcedon (451 AD)

Following, then, the holy fathers, we unite in teaching all men to confess the one and same Son, our Lord Jesus Christ. This selfsame one is perfect both in deity and in humanity; truly God and truly man, with a rational soul and a body; consubstantial with the Father according to His deity, and consubstantial with us according to the humanity; like us in all respects, sin only excepted. Before the ages He was begotten of the Father, according to the deity, and in these last days, for us and for our salvation, He was born of Mary the virgin, who is Godbearer according to His humanity; one and the same Christ, Son, Lord, only-begotten, to be acknowledge in two natures; without confusing them, without interchanging them, without dividing them, and without separating them; the distinction of natures by no means taken away by the union, but the properties of each nature being preserved, and concurring in one Person and one subsistence; not parted or divided into two persons, but one and the same only-begotten Son, the Lord Jesus Christ, as from the beginning the prophets have declared concerning Him, and the Lord Jesus Christ Himself has taught us, and the symbol of the fathers has handed down to us.

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Westminster Confession of Faith (1647)



Chapter I: Of the Holy Scripture

I. Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men unexcusable;(1) yet are they not sufficient to give that knowledge of God, and of His will, which is necessary unto salvation.(2) Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal Himself, and to declare that His will unto His Church;(3) and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing;(4) which makes the Holy Scripture to be most necessary;(5) those former ways of God's revealing His will unto His people being now ceased.(6)

II. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testament, which are these: Of the Old Testament: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings,

II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. Of the New Testament: The Gospels according to Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistles to the Romans, Corinthians I, Corinthians II, Galatians, Ephesians, Philippians, Colossians, Thessalonians I, Thessalonians II, To Timothy I, To Timothy II, To Titus, To Philemon, The Epistle to the Hebrews, The Epistle of James, The first and second Epistles of Peter, The first, second, and third Epistles of John, The Epistle of Jude, The Revelation of John. All which are given by inspiration of God to be the rule of faith and life.(7)

III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture, and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.(8)

IV. The authority of the Holy Scripture, for which it ought to be believed, and obeyed, depends not upon the testimony of any man, or Church; but wholly upon God (who is truth itself) the author thereof: and therefore it is to be received, because it is the Word of God.(9)

V. We may be moved and induced by the testimony of the Church to an high and reverent esteem of the Holy Scripture.(10) And the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is, to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it does abundantly evidence itself to be the Word of God: yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.(11)

VI. The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.(12) Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word:(13) and that there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature, and Christian prudence, according to the general rules of the Word, which are always to be observed.(14)

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all:(15) yet those things which are necessary to be known, believed, and observed for salvation are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.(16)

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it, was most generally known to the nations), being immediately inspired by God, and, by His singular care and providence, kept pure in all ages, are therefore authentical;(17) so as, in all controversies of religion, the Church is finally to appeal unto them.(18) But, because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them,(19) therefore they are to be translated in to the vulgar language of every nation unto which they come,(20) that, the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner;(21) and, through patience and comfort of the Scriptures, may have hope.(22)

IX. The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.(23)

X. The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.(24)

(1) ROM 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another; 1:19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. PSA 19:1 The heavens declare the glory of God; and the firmament sheweth his handiwork. 2 Day unto day uttereth speech, and night unto night sheweth knowledge. 3 There is no speech nor language, where their voice is not heard. ROM 1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

(2) 1CO 1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

(3) HEB 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.

(4) PRO 22:19 That thy trust may be in the Lord, I have made known to thee this day, even to thee. 20 Have not I written to thee excellent things in counsels and knowledge, 21 That I might make thee know the certainty of the words of truth;

that thou mightest answer the words of truth to them that send unto thee? LUK 1:3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, 4 That thou mightest know the certainty of those things, wherein thou hast been instructed. ROM 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. MAT 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. ISA 8:19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? 20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

(5) 2TI 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2PE 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

(6) HEB 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

(7) LUK 16:29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. EPH 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. REV 22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. 2TI 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

(8) LUK 24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. 44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the

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prophets, and in the psalms, concerning me. ROM 3:2 Much every way: chiefly, because that unto them were committed the oracles of God. 2PE 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

(9) 2PE 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. 2TI 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 1JO 5:9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 1 TH 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

(10) 1TI 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

(11) 1JO 2:20 But ye have an unction from the Holy One, and ye know all things. 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. JOH 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. 1CO 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. ISA 59:21 As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

(12) 2TI 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God

may be perfect, throughly furnished unto all good works. GAL 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. 2TH 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

(13) JOH 6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 1CO 2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

(14) 1CO 11:13 Judge in yourselves: is it comely that a woman pray unto God uncovered? 14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. 40 Let all things be done decently and in order.

(15) 2PE 3:16 As also in all his epistles, speaking in them of these things: in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

(16) PSA 119:105 Thy word is a lamp unto my feet, and a light unto my path. 130 The entrance of thy words giveth light; it giveth understanding unto the simple.

(17) MAT 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

(18) ISA 8:20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. ACT 15:15 And to this agree the words of the prophets; as it is written. JOH 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 46 For had ye believed Moses, ye would have believed me: for he wrote of me.

(19) JOH 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

(20) 1CO 14:6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge,

of by prophesying, or by doctrine? 9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. 11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. 12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. 24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: 27 If any man speak in an unknown tongue, let it be by two, or at the most three, and that by course; and let one interpret. 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

(21) COL 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

(22) ROM 15:4 For whatsoever things were written aforetime, were written for our learning; that we, through patience and comfort of the scriptures, might have hope.

(23) 2PE 1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. ACT 15:15 And to this agree the words of the prophets; as it is written, 16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up. (24) MATT. 22:29,31. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying. EPH. 2:20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. With ACTS 28:25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Isaiah the prophet unto our fathers.

Chapter II: Of God, and of the Holy Trinity

I. There is but one only,(1) living, and true God,(2) who is infinite in being and perfection,(3) a most pure spirit,(4) invisible,(5) without body, parts,(6) or passions;(7) immutable,(8) immense,(9) eternal,(10) incomprehensible,(11) almighty,(12) most wise,(13) most holy,(14) most free,(15) most absolute;(16) working all things according to the counsel of His own immutable and most righteous

will,(17) for His own glory;(18) most loving,(19) gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin;(20) the rewarder of them that diligently seek Him;(21) and withal, most just, and terrible in His judgments,(22) hating all sin,(23) and who will by no means clear the guilty.(24)

II. God has all life,(25) glory,(26) goodness,(27) blessedness,(28) in and of Himself; and is alone in and unto Himself all-sufficient, not standing in need of any creatures which He has made,(29) nor deriving any glory from them,(30) but only manifesting His own glory in, by, unto, and upon them. He is the alone fountain of all being, of whom, through whom, and to whom are all things;(31) and has most sovereign dominion over them, to do by them, for them, or upon them whatsoever Himself pleases.(32) In His sight all things are open and manifest,(33) His knowledge is infinite, infallible, and independent upon the creature,(34) so as nothing is to Him contingent, or uncertain.(35) He is most holy in all His counsels, in all His works, and in all His commands.(36) To Him is due from angels and men, and every other creature, whatsoever worship, service, or obedience He is pleased to require of them.(37)

III. In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost.(38) The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; (39) the Holy Ghost eternally proceeding from the Father and the Son. (40)

(1) DEU 6:4 Hear, O Israel; The Lord our God is one Lord. 1CO 8:4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God by one. 6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

(2) 1TH 1:9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God. JER 10:10 But the Lord is the true God, he is the living God, and an everlasting King.

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(3) JOB 11:7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection? 8 It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? 9 The measure thereof is longer than the earth, and broader than the sea. 26:14 Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?

(4) JOH 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

(5) 1TI 1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

(6) DEU 4:15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: 16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female. JOH 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth. LUK 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

(7) ACT 14:11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. 15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.

(8) JAM 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. MAL 3:6 For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

(9) 1KI 8:27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? JER 23:23 Am I a God at hand, saith the Lord, and not a God afar off? 24 Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

(10) PSA 90:2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. 1TI 1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

(11) PSA 145:3 Great is the Lord, and greatly to be praised; and his greatness is unsearchable.

(12) GEN 17:1 And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. REV 4:8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

(13) ROM 16:27 To God only wise, be glory through Jesus Christ for ever. Amen.

(14) ISA 6:3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. REV 4:8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

(15) PSA 115:3 But our God is in the heavens: he hath done whatsoever he hath pleased.

(16) EXO 3:14 And God said unto Moses, I Am That I Am: and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you.

(17) EPH 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

(18) PRO 16:4 The Lord hath made all things for himself: yea, even the wicked for the day of evil. ROM 11:36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

(19) 1JO 4:8 He that loveth not knoweth not God; for God is love. 16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

(20) EXO 34:6 And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, 7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

(21) HEB 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

(22) NEH 9:32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. 33 Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly.

18 CONFESIONS

(23) PSA 5:5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity. 6 Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man.

(24) NAH 1:2 God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. 3 The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. EXO 34:7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

(25) JOH 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself.

(26) ACT 7:2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

(27) PSA 119:68 Thou art good, and doest good; teach me thy statutes.

(28) 1TI 6:15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords. ROM 9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

(29) ACT 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; 25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

(30) JOB 22:2 Can a man be profitable unto God, as he that is wise may be profitable unto himself? 3 Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him that thou makest thy ways perfect?

(31) ROM 11:36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

(32) REV 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. 1TI 6:15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords. DAN 4:25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and

seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 35 And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

(33) HEB 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

(34) ROM 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord? or who hath been his counsellor? PSA 147:5 Great is our Lord, and of great power: his understanding is infinite.

(35) ACT 15:18 Known unto God are all his works from the beginning of the world. EZE 11:5 And the Spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.

(36) PSA 145:17 The Lord is righteous in all his ways, and holy in all his works. ROM 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

(37) REV 5:12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. 13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. 14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

(38) I JOHN 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. MATT 3:16-17 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. MATT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. II COR 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

(39) JOHN 1:14,18 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

(40) JOHN 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me. GAL 4:6 And Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Chapter III: Of God's Eternal Decree

I. God from all eternity, did, by the most wise and holy counsel of His own will, freely, and unchangeably ordain whatsoever comes to pass;(1) yet so, as thereby neither is God the author of sin,(2) nor is violence offered to the will of the creatures; nor is the liberty or contingency of second causes taken away, but rather established.(3)

II. Although God knows whatsoever may or can come to pass upon all supposed conditions;(4) yet has He not decreed anything because He foresaw it as future, or as that which would come to pass upon such conditions.(5)

III. By the decree of God, for the manifestation of His glory, some men and angels(6) are predestinated unto everlasting life; and others foreordained to everlasting death.(7)

IV. These angels and men, thus predestinated, and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.(8)

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, has chosen, in Christ, unto everlasting glory,(9) out of His mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving Him thereunto; (10) and all to the praise of His glorious grace.(11)

VI. As God has appointed the elect unto glory, so has He, by the eternal and most free purpose of His will, foreordained all the means thereunto.(12) Wherefore, they who are elected, being fallen in Adam, are redeemed by Christ,(13) are effectually called unto faith in Christ by His Spirit working in due season, are justified, adopted, sanctified,(14) and kept by His power, through faith, unto salvation.(15) Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.(16)

VII. The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby He extends or withholds mercy, as He pleases, for the glory of His sovereign power over His creatures, to pass by; and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice.(17)

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care,(18) that men, attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election.(19) So shall this doctrine afford matter of praise, reverence, and admiration of God;(20) and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel.(21)

(1) EPH 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. ROM 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! HEB 6:17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath. ROM 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

(2) JAM 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. 17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights,

with whom is no variableness, neither shadow of turning. 1JO 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

(3) ACT 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. MAT 17:12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. ACT 4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 For to do whatsoever thy hand and thy counsel determined before to be done. JOH 19:11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. PRO 16:33 The lot is cast into the lap; but the whole disposing thereof is of the Lord.

(4) ACT 15:18 Known unto God are all his works from the beginning of the world. 1SA 23:11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. 12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up. MAT 11:21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

(5) ROM 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 13 As it is written, Jacob have I loved, but Esau have I hated. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

(6) 1TI 5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. MAT 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

(7) ROM 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 And that he might make known the riches of his glory on the vessels of

mercy, which he had afore prepared unto glory. EPH 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. PRO 16:4 The Lord hath made all things for himself: yea, even the wicked for the day of evil.

(8) 2TI 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. JOH 13:18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

(9) EPH 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. ROM 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 2TI 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. 1TH 5:9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

(10) ROM 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 13 As it is written, Jacob have I loved, but Esau have I hated. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. EPH 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. 9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.

(11)EPH. 1:6,12.

(12) 1PE 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. EPH 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 2TH 2:13 But we are

bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

(13) 1TH 5:9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 10 Who died for us, that, whether we wake or sleep, we should live together with him. TIT 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

(14) ROM 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. EPH 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. 2TH 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

(15) 1PE 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

(16) JOH 17:9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. ROM 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. JOH 6:64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 10:26 But ye believe not, because ye are not of my sheep, as I said unto you. 8:47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. 1JO 2:19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

(17) MAT 11:25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 26 Even so, Father: for so it seemed good in thy sight. ROM 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction. 2TI 2:19 Nevertheless the foundation of God standeth sure, having

this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. JUD 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. 1PE 2:8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

(18) ROM 9:20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! DEU 29:29 The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

(19) 2PE 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

(20) EPH 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. ROM 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

(21) ROM 11:5 Even so then at this present time also there is a remnant according to the election of grace. 6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. 20 For when ye were the servants of sin, ye were free from righteousness. 2PE 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. ROM 8:33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. LUK 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Chapter IV: Of Creation

I. It pleased God the Father, Son, and Holy Ghost,(1) for the manifestation of the glory of His eternal power, wisdom, and goodness,(2) in the beginning, to create, or make of nothing, the world, and all things therein whether visible or invisible, in the space of six days; and all very good.(3)

II. After God had made all other creatures, He created man, male and female,(4) with reasonable and immortal souls,(5) endued with knowledge, righteousness, and true holiness, after His own image;(6) having the law of God written in their hearts,(7) and power to fulfil it;(8) and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.(9) Beside this law written in their hearts, they received a command, not to eat of the tree of the knowledge of good and evil;(10) which while they kept, they were happy in their communion with God, and had dominion over the creatures.(11)

(1) HEB 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. JOH 1:2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made. GEN 1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. JOB 26:13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. 33:4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

(2) ROM 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. JER 10:12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. PSA 104:24 O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. 33:5 He loveth righteousness and judgment: the earth is full of the goodness of the Lord. 6 By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.

(3) All of Genesis 1; HEB 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. COL 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. ACT 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.

(4) GEN 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

(5) GEN 2:7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. ECC 12:7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. LUK 23:43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. MAT 10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

(6) GEN 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. COL 3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him. EPH 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

(7) ROM 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.

(8) ECC 7:29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

(9) GEN 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. ECC 7:29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

(10) GEN 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. 3:8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. 9 And the Lord God called unto Adam, and said unto him, Where art thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

(11) GEN 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the

earth. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Chapter V: Of Providence

I. God the great Creator of all things does uphold,(1) direct, dispose, and govern all creatures, actions, and things,(2) from the greatest even to the least,(3) by His most wise and holy providence,(4) according to His infallible foreknowledge,(5) and the free and immutable counsel of His own will,(6) to the praise of the glory of His wisdom, power, justice, goodness, and mercy.(7)

II. Although, in relation to the foreknowledge and decree of God, the first Cause, all things come to pass immutably, and infallibly;(8) yet, by the same providence, He orders them to fall out, according to the nature of second causes, either necessarily, freely, or contingently.(9)

III. God, in His ordinary providence, makes use of means,(10) yet is free to work without,(11) above,(12) and against them,(13) at His pleasure.

IV. The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in His providence, that it extends itself even to the first fall, and all other sins of angels and men;(14) and that not by a bare permission,(15) but such as has joined with it a most wise and powerful bounding,(16) and otherwise ordering, and governing of them, in a manifold dispensation, to His own holy ends;(17) yet so, as the sinfulness thereof proceeds only from the creature, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.(18)

V. The most wise, righteous, and gracious God does oftentimes leave, for a season, His own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and

deceitfulness of their hearts, that they may be humbled;(19) and, to raise them to a more close and constant dependence for their support upon Himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.(20)

VI. As for those wicked and ungodly men whom God, as a righteous Judge, for former sins, does blind and harden,(21) from them He not only withholds His grace whereby they might have been enlightened in their understandings, and wrought upon in their hearts;(22) but sometimes also withdraws the gifts which they had,(23) and exposes them to such objects as their corruption makes occasion of sin;(24) and, withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,(25) whereby it comes to pass that they harden themselves, even under those means which God uses for the softening of others.(26)

VII. As the providence of God does, in general, reach to all creatures; so, after a most special manner, it takes care of His Church, and disposes all things to the good thereof.(27)

(1) HEB 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

(2) DAN 4:34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: 35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? PSA 135:6 Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places. ACT 17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; 26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; 27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not

far from every one of us: 28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. JOB 38-41.

(3) MAT 10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30 But the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows.

(4) PRO 15:3 The eyes of the Lord are in every place, beholding the evil and the good. PSA 104:24 O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. 145:17 The Lord is righteous in all his ways, and holy in all his works.

(5) ACT 15:18 Known unto God are all his works from the beginning of the world. PSA 94:8 Understand, ye brutish among the people: and ye fools, when will ye be wise? 9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see? 10 He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know? 11 The Lord knoweth the thoughts of man, that they are vanity.

(6) EPH 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. PSA 33:10 The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. 11 The counsel of the Lord standeth for ever, the thoughts of his heart to all generations.

(7) ISA 63:14 As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name. EPH 3:10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. ROM 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. GEN 45:7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. PSA 145:7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

(8) ACT 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

(9) GEN 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. JER 31:35 Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: EXO 21:13 And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. DEU 19:5 As when a man

goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live: 1KI 22:28 And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Hearken, O people, every one of you. 34 And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. ISA 10:6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. 7 Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.

(10) ACT 27:31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. 44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land. ISA 55:10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: 11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. HOS 2:21 And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; 22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

(11) HOS 1:7 But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. MAT 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. JOB 34:10 Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.

(12) ROM 4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what he had promised, he was able also to perform.

(13) 2KI 6:6 And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. DAN 3:27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

(14) ROM 11:32 For God hath concluded them all in unbelief, that he might have mercy upon all. 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord? or who hath been his counsellor? 2SA 24:1 And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. 1CH 21:1 And Satan stood up against Israel, and provoked David to number Israel. 1KI 22:22 And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. 23 Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee. 1CH 10:4 Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it. 2SA 16:10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? ACT 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: ACT 4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 For to do whatsoever thy hand and thy counsel determined before to be done.

(15) ACT 14:16 Who in times past suffered all nations to walk in their own ways.

(16) PSA 76:10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. 2KI 19:28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

(17) GEN 50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. ISA 10:6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. 7 Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. 12 Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

(18) JAM 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 17 Every good gift

and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 1JO 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. PSA 50:21 These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

(19) 2CH 32:25 But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. 26 Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah. 31 Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart. 2SA 24:1 And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

(20) 2CO 12:7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 8 For this thing I besought the Lord thrice, that it might depart from me. 9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. PSA 77:1 I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. 10 And I said, This is my infirmity: but I will remember the years of the right hand of the most High. 12 I will meditate also of all thy work, and talk of thy doings. (cf. MAR 14:66-72 with JOH 21:15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

(21) ROM 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves. 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature. 28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those

things which are not convenient. 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded 8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

(22) DEU 29:4 Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

(23) MAT 13:12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 25:29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

(24) DEU 2:30 But Sihon king of Heshbon would not let us pass by him: for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day. 2KI 8:12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. 13 And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath shewed me that thou shalt be king over Syria.

(25) PSA 81:11 But my people would not hearken to my voice; and Israel would none of me. 12 So I gave them up unto their own hearts' lust: and they walked in their own counsels. 2TH 2:10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 11 And for this cause God shall send them strong delusion, that they should believe a lie: 12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

(26) EXO 7:3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. 8:15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said. 32 And Pharaoh hardened his heart at this time also, neither would he let the people go. 2CO 2:15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: 16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? ISA 8:14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. 1PE 2:7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto

also they were appointed. ISA 6:9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. ACT 28:26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

(27) 1TI 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. AMO 9:8 Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. 9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. ROM 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. ISA 43:3 For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. 4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. 5 Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west. 14 Thus saith the Lord, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.

Chapter VI: Of the Fall of Man, of Sin, and the Punishment thereof

I. Our first parents, being seduced by the subtilty and temptations of Satan, sinned, in eating the forbidden fruit.(1) This their sin, God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory.(2)

II. By this sin they fell from their original righteousness and communion, with God,(3) and so became dead in sin,(4) and wholly defiled in all the parts and faculties of soul and body.(5)

III. They being the root of all mankind, the guilt of this sin was imputed;(6) and the same death in sin, and corrupted nature, conveyed to all their posterity descending from them by ordinary generation.(7)

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,(8) and wholly inclined to all evil,(9) do proceed all actual transgressions.(10)

V. This corruption of nature, during this life, does remain in those that are regenerated;(11) and although it be, through Christ, pardoned, and mortified; yet both itself, and all the motions thereof, are truly and properly sin.(12)

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,(13) does in its own nature, bring guilt upon the sinner,(14) whereby he is bound over to the wrath of God,(15) and curse of the law,(16) and so made subject to death,(17) with all miseries spiritual,(18) temporal,(19) and eternal.(20)

(1) GEN 3:13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. 2CO 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

(2) ROM 11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.

(3) GEN 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. 8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. ECC 7:29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. ROM 3:23 For all have sinned, and come short of the glory of God.

(4) GEN 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. EPH 2:1 And you hath he quickened, who were dead in trespasses and sins.

(5) TIT 1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. GEN 6:5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. JER 17:9 The heart is deceitful above all things, and desperately wicked: who can know it? ROM 3:10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: 14 Whose mouth is full of cursing and bitterness: 15 Their feet are swift to shed blood: 16 Destruction and misery are in their ways: 17 And the way of peace have they not known: 18 There is no fear of God before their eyes.

(6) GEN 1:27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 2:16 AND THE LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. ACT 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. ROM 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. 17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 1CO 15:21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 45 And so it is written, The first man Adam

was made a living soul; the last Adam was made a quickening spirit. 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

(7) PSA 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me. GEN 5:3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth. JOB 14:4 Who can bring a clean thing out of an unclean? not one. 15:14 What is man, that he should be clean? and he which is born of a woman, that he should be righteous?

(8) ROM 5:6 For when we were yet without strength, in due time Christ died for the ungodly. ROM 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. ROM 7:18 For I know that in me(that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. COL 1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.

(9) GEN 6:5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 8:21 And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. ROM 3:10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

(10) JAM 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. EPH 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. MAT 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

(11) IJO 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 10 If we say that we have not sinned, we make him a liar, and his word is not in us. ROM 7:14 For we know that the law is spiritual: but I am carnal, sold under sin. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me(that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. JAM 3:2 For in many

things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. PRO 20:9 Who can say, I have made my heart clean, I am pure from my sin? ECC 7:20 For there is not a just man upon earth, that doeth good, and sinneth not.

(12) ROM 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. 8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. GAL 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

(13) 1JO 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

(14) ROM 2:15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. ROM 3:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

(15) EPH 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

(16) GAL 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

(17) ROM 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

(18) EPH 4:18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

(19) ROM 8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. LAM 3:39 Wherefore doth a living man complain, a man for the punishment of his sins?

(20) MAT 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. 2TH

1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Chapter VII: Of God's Covenant with Man

I. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto Him as their Creator, yet they could never have any fruition of Him as their blessedness and reward, but by some voluntary condescension on God's part, which He has been pleased to express by way of covenant.(1)

II. The first covenant made with man was a covenant of works,(2) wherein life was promised to Adam; and in him to his posterity,(3) upon condition of perfect and personal obedience.(4)

III. Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second,(5) commonly called the covenant of grace; wherein He freely offers unto sinners life and salvation by Jesus Christ; requiring of them faith in Him, that they may be saved,(6) and promising to give unto all those that are ordained unto eternal life His Holy Spirit, to make them willing, and able to believe.(7)

IV. This covenant of grace is frequently set forth in scripture by the name of a testament, in reference to the death of Jesus Christ the Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.(8)

V. This covenant was differently administered in the time of the law, and in the time of the Gospel:(9) under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all foreshadowing Christ to come;(10) which were, for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah,(11) by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.(12)

VI. Under the Gospel, when Christ, the substance,(13) was exhibited, the ordinances in which this covenant is dispensed are the preaching of the Word, and the administration of the sacraments of Baptism and the Lord's Supper:(14) which, though fewer in number, and administered with more simplicity, and less outward glory, yet, in them, it is held forth in more fullness, evidence, and spiritual efficacy,(15) to all nations, both Jews and Gentiles;(16) and is called the New Testament. (17) There are not therefore two covenants of grace, differing in substance, but one and the same, under various dispensations.(18)

(1) ISA 40:13 Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? 14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? 15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. 16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. 17 All nations before him are as nothing; and they are counted to him less than nothing, and vanity. JOB 9:32 For he is not a man, as I am, that I should answer him, and we should come together in judgment. 33 Neither is there any daysman betwixt us, that might lay his hand upon us both. ISA 2:25 If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them. PSA 113:5 Who is like unto the Lord our God, who dwelleth on high, 6 Who humbleth himself to behold the things that are in heaven, and in the earth! PSA 100:2 Serve the Lord with gladness: come before his presence with singing. 3 Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. JOB 22:2 Can a man be profitable unto God, as he that is wise may be profitable unto himself? 3 Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him that thou makest thy ways perfect? JOB 35:7 If thou be righteous, what givest thou him? or what receiveth he of thine hand? 8 Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man. LUK 17:10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. ACT 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; 25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

(2) GAL 3:12 And the law is not of faith: but, The man that doeth them shall live in them.

(3) ROM 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. ROM 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 13 (For until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. 17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound.

(4) GEN 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. GAL 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

(5) GAL 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. ROM 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. ROM 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. GEN 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. ISA 42:6 I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.

(6) MAR 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but

he that believeth not shall be damned. JOH 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ROM 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. GAL 3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

(7) EZE 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. JOH 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

(8) HEB 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. 16 For where a testament is, there must also of necessity be the death of the testator. 17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. HEB 7:22 By so much was Jesus made a surety of a better testament. LUK 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. 1CO 11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

(9) 2CO 3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: 8 How shall not the ministration of the spirit be rather glorious? 9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

(10) SEE HEB 8-10, ROM 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. COL 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein also ye

are risen with him through the faith of the operation of God, who hath raised him from the dead. 1CO 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

(11) 1CO 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moses in the cloud and in the sea; 3 And did all eat the same spiritual meat; 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. HEB 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. JOH 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

(12) GAL 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham. 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

(13) COL 2:17 Which are a shadow of things to come; but the body is of Christ.

(14) MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. 1CO 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

(15) HEB 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. 25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: 26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 27 And this word, Yet once more, signifieth

the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. JER 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.

(16) MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. EPH 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father. 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God.

(17) LUK 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

(18) GAL 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. 16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. ACT 15:11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. ROM 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God. 30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. PSA 32:1 Blessed is he whose transgression is forgiven, whose sin is covered. ROM 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. 16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, 17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things

which be not as though they were. 23 Now it was not written for his sake alone, that it was imputed to him; 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. HEB 13:8 Jesus Christ the same yesterday, and to day, and for ever.

Chapter VIII: Of Christ the Mediator

I. It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, to be the Mediator between God and man,(1) the Prophet,(2) Priest,(3) and King,(4) the Head and Savior of His Church,(5) the Heir of all things,(6) and Judge of the world:(7) unto whom He did from all eternity give a people, to be His seed,(8) and to be by Him in time redeemed, called, justified, sanctified, and glorified.(9)

II. The Son of God, the second person of the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fullness of time was come, take upon Him man's nature,(10) with all the essential properties, and common infirmities thereof, yet without sin;(11) being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance.(12) So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion.(13) Which person is very God, and very man, yet one Christ, the only Mediator between God and man.(14)

III. The Lord Jesus, in His human nature thus united to the divine, was sanctified, and anointed with the Holy Spirit, above measure,(15) having in Him all the treasures of wisdom and knowledge;(16) in whom it pleased the Father that all fullness should dwell;(17) to the end that, being holy, harmless, undefiled, and full of grace and truth,(18) He might be thoroughly furnished to execute the office of a Mediator and Surety.(19) Which office He took not unto Himself, but was thereunto called by His Father,(20) who put all power and judgment into His hand, and gave Him commandment to execute the same.(21)

IV. This office the Lord Jesus did most willingly undertake;(22) which that He might discharge, He was made under the law,(23) and did perfectly fulfil it;(24) endured most grievous torments immediately in His soul,(25) and most painful sufferings in His body;(26) was crucified, and died,(27) was buried, and remained under the power of death, yet saw no corruption.(28) On the third day He arose from the dead,(29) with the same body in which He suffered,(30) with which also he ascended into heaven, and there sits at the right hand of His Father,(31) making intercession,(32) and shall return, to judge men and angels, at the end of the world.(33)

V. The Lord Jesus, by His perfect obedience, and sacrifice of Himself, which He through the eternal Spirit, once offered up unto God, has fully satisfied the justice of His Father;(34) and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for those whom the Father has given unto Him.(35)

VI. Although the work of redemption was not actually wrought by Christ till after His incarnation, yet the virtue, efficacy, and benefits thereof were communicated unto the elect, in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein He was revealed, and signified to be the seed of the woman which should bruise the serpent's head; and the Lamb slain from the beginning of the world; being yesterday and today the same, and forever.(36)

VII. Christ, in the work of mediation, acts according to both natures, by each nature doing that which is proper to itself;(37) yet, by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture attributed to the person denominated by the other nature.(38)

VIII. To all those for whom Christ has purchased redemption, He does certainly and effectually apply and communicate the same;(39) making intercession for them,(40) and revealing unto them, in and by the word, the mysteries of salvation;(41) effectually persuading them

by His Spirit to believe and obey, and governing their hearts by His word and Spirit;(42) overcoming all their enemies by His almighty power and wisdom, in such manner, and ways, as are most consonant to His wonderful and unsearchable dispensation.(43)

(1) ISA 42:1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. 1PE 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. JOH 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 1TI 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus.

(2) ACT 3:22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

(3) HEB 5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

(4) PSA 2:6 Yet have I set my king upon my holy hill of Zion. LUK 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

(5) EPH 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

(6) HEB 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

(7) ACT 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

(8) JOH 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. PSA 22:30 A seed shall serve him; it shall be accounted to the Lord for a generation. ISA 53:10 Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

(9) 1TI 2:6 Who gave himself a ransom for all, to be testified in due time. ISA 55:4 Behold, I have given him for a witness to the people, a leader and commander to the

people. 5 Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. 1CO 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

(10) JOH 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 1JO 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. PHI 2:6 Who, being in the form of God, thought it not robbery to be equal with God. GAL 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

(11) HEB 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. 16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

(12) LUK 1:27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. GAL 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

(13) LUK 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. COL 2:9 For in him dwelleth all the fulness of the Godhead bodily. ROM 9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. 1PE 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. 1TI 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

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(14) ROM 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh. ROM 1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. 1TI 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus.

(15) PSA 45:7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. JOH 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

(16) COL 2:3 In whom are hid all the treasures of wisdom and knowledge.

(17) COL 1:19 For it pleased the Father that in him should all fulness dwell.

(18) HEB 7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. JOH 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

(19) ACT 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. HEB 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. HEB 7:22 By so much was Jesus made a surety of a better testament.

(20) HEB 5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

(21) JOH 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son. 27 And hath given him authority to execute judgment also, because he is the Son of man. MAT 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. ACT 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

(22) PSA 40:7 Then said I, Lo, I come: in the volume of the book it is written of me, 8 I delight to do thy will, O my God: yea, thy law is within my heart. HEB 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering

of the body of Jesus Christ once for all. JOH 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. PHI 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

(23) GAL 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

(24) MAT 3:15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

(25) MAT 26:37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. LUK 22:44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. MAT 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

(26) SEE MAT 26-27

(27) PHI 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

(28) ACT 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 13:37 But he, whom God raised again, saw no corruption. ROM 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

(29) 1CO 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures: 5 And that he was seen of Cephas, then of the twelve.

(30) JOH 20:25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 27 Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

(31) MAR 16:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

(32) ROM 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. HEB 9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. 25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

(33) ROM 14:9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. 10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. ACT 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. 10:42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. MAT 13:40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. JUD 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. 2PE 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

(34) ROM 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. HEB 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 16 For where a testament is, there must also of necessity be the death of the testator. 10:14 For by one offering he hath perfected for ever them that are sanctified. EPH 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. ROM 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

(35) DAN 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come

shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. COL 1:19 For it pleased the Father that in him should all fulness dwell; 20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. EPH 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. JOH 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. HEB 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. 15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

(36) GAL 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons. GEN 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. REV 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. HEB 13:8 Jesus Christ the same yesterday, and to day, and for ever.

(37) HEB 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 1PE 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.

(38) ACT 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. JOH 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 1JO 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

(39) JOH 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 10:15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of

this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

(40) 1JO 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. ROM 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

(41) JOH 15:13 Greater love hath no man than this, that a man lay down his life for his friends. 15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. EPH 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; 8 Wherein he hath abounded toward us in all wisdom and prudence; 9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. JOH 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

(42) JOH 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. HEB 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. 2CO 4:13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak. ROM 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. 14 For as many as are led by the Spirit of God, they are the sons of God. 15:18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, 19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. JOH 17:17 Sanctify them through thy truth: thy word is truth.

(43) PSA 110:1 The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 1CO 15:25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death. MAL 4:2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. 3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. COL 2:15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Chapter IX: Of Free Will

I. God has endued the will of man with that natural liberty, that is neither forced, nor, by any absolute necessity of nature, determined good, or evil.(1)

II. Man, in his state of innocency, had freedom, and power to will and to do that which was good and well pleasing to God;(2) but yet, mutably, so that he might fall from it.(3)

III. Man, by his fall into a state of sin, has wholly lost all ability of will to any spiritual good accompanying salvation:(4) so as, a natural man, being altogether averse from that good,(5) and dead in sin,(6) is not able, by his own strength, to convert himself, or to prepare himself thereunto.(7)

IV. When God converts a sinner, and translates him into the state of grace, He frees him from his natural bondage under sin;(8) and, by His grace alone, enables him freely to will and to do that which is spiritually good;(9) yet so, as that by reason of his remaining corruption, he does not perfectly, or only, will that which is good, but does also will that which is evil.(10)

V. The will of man is made perfectly and immutably free to do good alone in the state of glory only.(11)

(1) MAT 17:12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. JAM 1:14 But every man is tempted, when he is drawn away of his own lust, and enticed. DEU 30:19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live.

(2) ECC 7:29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. GEN 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

(3) GEN 2:16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

(4) ROM 5:6 For when we were yet without strength, in due time Christ died for the ungodly. 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. JOH 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

(5) ROM 3:10 As it is written, There is none righteous, no, not one. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

(6) EPH 2:1 And you hath he quickened, who were dead in trespasses and sins. 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved). COL 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

(7) JOH 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. EPH 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;). 1CO 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. TIT 3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. 4 But after that the kindness and love of God our Saviour toward man appeared, 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

(8) COL 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. JOH 8:34 Jesus answered them, Verily,

verily, I say unto you, Whosoever committeth sin is the servant of sin. 36 If the Son therefore shall make you free, ye shall be free indeed.

(9) PHI 2:13 For it is God which worketh in you both to will and to do of his good pleasure. ROM 6:18 Being then made free from sin, ye became the servants of righteousness. 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

(10) GAL 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. ROM 7:15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 21 I find then a law, that, when I would do good, evil is present with me. 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

(11) EPH 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. HEB 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. 1JO 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. JUD 24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

Chapter X: Of Effectual Calling

I. All those whom God hath predestinated unto life, and those only, He is pleased, in His appointed time, effectually to call,(1) by His Word and Spirit,(2) out of that state of sin and death, in which they are by nature to grace and salvation, by Jesus Christ;(3) enlightening their minds spiritually and savingly to understand the things of God,(4) taking away their heart of stone, and giving unto them an heart of flesh;(5) renewing their wills, and, by His almighty power, determining them to that which is good,(6) and effectually drawing them to Jesus Christ:(7) yet so, as they come most freely, being made willing by His grace.(8)

II. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man,(9) who is altogether passive therein, until, being quickened and renewed by the Holy Spirit,(10) he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.(11)

III. Elect infants, dying in infancy, are regenerated, and saved by Christ, through the Spirit,(12) who works when, and where, and how He pleases:(13) so also are all other elect persons who are incapable of being outwardly called by the ministry of the Word.(14)

IV. Others, not elected, although they may be called by the ministry of the Word,(15) and may have some common operations of the Spirit,(16) yet they never truly come unto Christ, and therefore cannot be saved:(17) much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the laws of that religion they do profess.(18) And to assert and maintain that they may, is very pernicious, and to be detested.(19)

(1) ROM 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. EPH 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

(2) 2TH 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: 14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 2CO 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. 6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

(3) ROM 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. EPH 2:1 And you hath he quickened, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved). 2TI 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

(4) ACT 26:18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. 1CO 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. EPH 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

(5) EZE 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

(6) EZE 11:19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh. PHI 2:13 For it is God which worketh in you both to will and to do of his good pleasure. DEU 30:6 And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. EZE 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

(7) EPH 1:19 And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power. JOH 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

(8) SON 1:4 Draw me, we will run after thee. PSA 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. JOH 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. ROM 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness.

(9) 2TI 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. TIT 3:4 But after that the kindness and love of God our Saviour toward man appeared, 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. EPH 2:4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved). 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. ROM 9:11 For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.

(10) 1CO 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. ROM 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. EPH 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved).

(11) JOH 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. EZE 36:37 Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. JOH 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

(12) LUK 18:15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. 16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. ACT 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord

our God shall call. JOH 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 1JO 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life. ROM 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

(13) JOH 3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

(14) 1JO 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life. ACT 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

(15) MAT 22:14 For many are called, but few are chosen.

(16) MAT 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 13:20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. HEB 6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word of God, and the powers of the world to come.

(17) JOH 6:64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 66 From that time many of his disciples went back, and walked no more with him. 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

(18) ACT 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. JOH 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. EPH 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. JOH 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

(19) 2JO 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11 For he that biddeth him God speed is partaker of his evil deeds. 1CO 16:22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. GAL 1:6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

Chapter XI: Of Justification

I. Those whom God effectually calls, He also freely justifies;(1) not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them,(2) they receiving and resting on Him and His righteousness by faith; which faith they have not of themselves, it is the gift of God.(3)

II. Faith, thus receiving and resting on Christ and His righteousness, is the alone instrument of justification:(4) yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but works by love.(5)

III. Christ, by His obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real and full satisfaction to His Father's justice in their behalf.(6) Yet, in as much as He was given by the Father for them;(7) and His obedience and satisfaction accepted in their stead;(8) and both, freely, not for any thing in them; their justification is only of free grace;(9) that both the exact justice, and rich grace of God might be glorified in the justification of sinners.(10)

IV. God did, from all eternity, decree to justify all the elect,(11) and Christ did, in the fullness of time, die for their sins, and rise again for their justification:(12) nevertheless, they are not justified, until the Holy Spirit does, in due time, actually apply Christ unto them.(13)

V. God does continue to forgive the sins of those that are justified;(14) and although they can never fall from the state of justification,(15) yet they may, by their sins, fall under God's fatherly displeasure, and not have the light of His countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.(16)

VI. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.(17)

(1) ROM 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. ROM 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus.

(2) ROM 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin. 2CO 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. ROM 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference. 24 Being justified freely by his grace through the redemption that is in Christ Jesus. 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. 27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law. TIT 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy

Ghost. 7 That being justified by his grace, we should be made heirs according to the hope of eternal life. EPH 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. JER 23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord Our Righteousness. 1CO 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 That, according as it is written, He that glorieth, let him glory in the Lord. ROM 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

(3) ACT 10:44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. GAL 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. PHI 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: ACT 13:38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. EPH 2:7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

(4) JOH 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: ROM 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law. ROM 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

(5) JAM 2:17 Even so faith, if it hath not works, is dead, being alone. 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 26 For as the body without the spirit is dead, so faith without works is dead also. GAL 5:6 For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

(6) ROM 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were

reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 1TI 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus; 6 Who gave himself a ransom for all, to be testified in due time. HEB 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 14 For by one offering he hath perfected for ever them that are sanctified. DAN 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. ISA 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. 10 Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

(7) ROM 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

(8) 2CO 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. MAT 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. EPH 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

(9) ROM 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus: EPH 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

(10) ROM 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. EPH 2:7 That in the ages to

come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

(11) GAL 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 1PE 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. 19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, ROM 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

(12) GAL 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. 1TI 2:6 Who gave himself a ransom for all, to be testified in due time. ROM 4:25 Who was delivered for our offences, and was raised again for our justification.

(13) COL 1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled 22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight. GAL 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. TIT 3:4 But after that the kindness and love of God our Saviour toward man appeared, 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 Which he shed on us abundantly through Jesus Christ our Saviour; 7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

(14) MAT 6:12 And forgive us our debts, as we forgive our debtors. 1JO 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1JO 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

(15) LUK 22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. JOH 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. HEB 10:14 For by one offering he hath perfected for ever them that are sanctified.

(16) PSA 89:31 If they break my statutes, and keep not my commandments; 32 Then will I visit their transgression with the rod, and their iniquity with stripes. 33 Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. PSA 51:7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. 8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. 9 Hide thy face from my sins, and blot out all mine iniquities. 10 Create in me a clean heart, O God; and renew a right spirit within me. 11 Cast me not away from thy presence; and take not thy holy spirit from me. 12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit. PSA 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. MAT 26:75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly. 1CO 11:30 For this cause many are weak and sickly among you, and many sleep. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. LUK 1:20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

(17) GAL 3:9 So then they which be of faith are blessed with faithful Abraham. 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. ROM 4:22 And therefore it was imputed to him for righteousness. 23 Now it was not written for his sake alone, that it was imputed to him; 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. HEB 13:8 Jesus Christ the same yesterday, and to day, and for ever.

Chapter XII: Of Adoption

All those that are justified, God vouchsafes, in and for His only Son Jesus Christ, to make partakers of the grace of adoption,(1) by which they are taken into the number, and enjoy the liberties and privileges of the children of God,(2) have His name put upon them,(3) receive the spirit of adoption,(4) have access to the throne of grace with boldness,(5) are enabled to cry, Abba, Father,(6) are pitied,(7) protected,(8) provided for,(9) and chastened by Him as by a Father:(10)

yet never cast off,(11) but sealed to the day of redemption;(12) and inherit the promises,(13) as heirs of everlasting salvation.(14)

(1) EPH 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. GAL 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons.

(2) ROM 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. JOH 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

(3) JER 14:9 Why shouldest thou be as a man astonished, as a mighty man that cannot save? yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not. 2CO 6:18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. REV 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

(4) ROM 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

(5) EPH 3:12 In whom we have boldness and access with confidence by the faith of him. ROM 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

(6) GAL 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

(7) PSA 103:13 Like as a father pitieth his children, so the Lord pitieth them that fear him.

(8) PRO 14:26 In the fear of the Lord is strong confidence: and his children shall have a place of refuge.

(9) MAT 6:30 Wherefore, if God so clothe the grass of the field, which to day is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 32 For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. 1PE 5:7 Casting all your care upon him; for he careth for you.

(10) HEB 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

(11) LAM 3:31 For the Lord will not cast off for ever.

(12) EPH 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

(13) HEB 6:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

(14) 1PE 1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. HEB 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Chapter XIII: Of Sanctification

I. They, who are once effectually called, and regenerated, having a new heart, and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection,(1) by His Word and Spirit dwelling in them:(2) the dominion of the whole body of sin is destroyed,(3) and the several lusts thereof are more and more weakened and mortified;(4) and they more and more quickened and strengthened in all saving graces,(5) to the practice of true holiness, without which no man shall see the Lord.(6)

II. This sanctification is throughout, in the whole man;(7) yet imperfect in this life, there abiding still some remnants of corruption in every part;(8) whence arises a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.(9)

III. In which war, although the remaining corruption, for a time, may much prevail;(10) yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part does overcome;(11) and so, the saints grow in grace,(12) perfecting holiness in the fear of God.(13)

(1) 1CO 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. ACT 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. PHI 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; ROM 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

(2) JOH 17:17 Sanctify them through thy truth: thy word is truth. EPH 5:26 That he might sanctify and cleanse it with the washing of water by the word. 2TH 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

(3) ROM 6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

(4) GAL 5:24 And they that are Christ's have crucified the flesh with the affections and lusts. ROM 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

(5) COL 1:11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness. EPH 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

(6) 2CO 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. HEB 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord.

(7) 1TH 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

(8) 1JO 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us. ROM 7:18 For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find

not. 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. PHI 3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

(9) GAL 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 1PE 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

(10) ROM 7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

(11) ROM 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace. 1JO 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. EPH 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

(12) 2PE 3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. 2CO 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

(13) 2CO 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Chapter XIV: Of Saving Faith

I. The grace of faith, whereby the elect are enabled to believe to the saving of their souls,(1) is the work of the Spirit of Christ in their hearts,(2) and is ordinarily wrought by the ministry of the Word,(3) by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.(4)

II. By this faith, a Christian believes to be true whatsoever is revealed in the Word, for the authority of God Himself speaking therein;(5) and acts differently upon that which each particular passage thereof contains; yielding obedience to the commands,(6) trembling at the

threatenings,(7) and embracing the promises of God for this life, and that which is to come.(8) But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.(9)

III. This faith is different in degrees, weak or strong;(10) may often and many ways assailed, and weakened, but gets the victory:(11) growing up in many to the attainment of a full assurance, through Christ,(12) who is both the author and finisher of our faith.(13)

(1) HEB 10:39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

(2) 2CO 4:13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak. EPH 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power. 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

(3) ROM 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? 17 So then faith cometh by hearing, and hearing by the word of God.

(4) 1PE 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby. ACT 20:32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. ROM 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. LUK 17:5 And the apostles said unto the Lord, Increase our faith. ROM 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

(5) JOH 4:42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. 1TH 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 1JO 5:10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. ACT 24:14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets.

(6) ROM 16:26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

(7) ISA 66:2 For all those things hath mine hand made, and those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

(8) HEB 11:13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 1TI 4:8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

(9) JOH 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. ACT 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. GAL 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. ACT 15:11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

(10) HEB 5:13,14 For every one that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. ROM. 4:19-20 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, heither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. MATT 6:30 Shall he not much more clothe you, O ye of little faith? MATT 8:10 When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

(11) LUKE 22:31-32; And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. EPH 6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. I John 5:4-5 For whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

(12) HEB 6:11-12 And we desire that every one of you do show the same diligence, to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises. Heb. 10:22 Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

(13) HEB. 12:2 Looking unto Jesus, the author and finisher of our faith.

Chapter XV: Of Repentance unto Life

I. Repentance unto life is an evangelical grace,(1) the doctrine whereof is to be preached by every minister of the Gospel, as well as that of faith in Christ.(2)

II. By it, a sinner, out of the sight and sense not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature, and righteous law of God; and upon the apprehension of His mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God,(3) purposing and endeavouring to walk with Him in all the ways of His commandments.(4)

III. Although repentance is not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof,(5) which is the act of God's free grace in Christ,(6) yet it is of such necessity to all sinners, that none may expect pardon without it.(7)

IV. As there is no sin so small, but it deserves damnation;(8) so there is no sin so great, that it can bring damnation upon those who truly repent.(9)

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavor to repent of his particular sins, particularly. (10)

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof;(11) upon which, and the forsaking of them, he shall find mercy;(12) so he that scandalizeth his brother, or the Church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended;(13) who are thereupon to be reconciled to him, and in love to receive him.(14)

(1) ZEC 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. ACT 11:18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

(2) LUK 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. MAR 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. ACT 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

(3) EZE 18:30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. 31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? 36:31 Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. ISA 30:22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence. PSA 51:4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. JER 31:18 I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. 19 Surely after that

I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. JOE 2:12 Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: 13 And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. AMO 5:15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph. PSA 119:128 Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way. 2CO 7:11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

(4) PSA 119:6 Then shall I not be ashamed, when I have respect unto all thy commandments. 59 I thought on my ways, and turned my feet unto thy testimonies. 106 I have sworn, and I will perform it, that I will keep thy righteous judgments. LUK 1:6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 2KI 23:25 And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

(5) EZE 36:31 Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. 32 Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. EZE 16:61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. 62 And I will establish my covenant with thee; and thou shalt know that I am the Lord: 63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

(6) HOS 14:2 Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. 4 I will heal their backsliding, I will love them freely: for mine anger is turned away from him. ROM 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus. EPH 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

(7) LUK 13:3 I tell you, Nay: but, except ye repent, ye shall all likewise perish. ACT 17:30 And the times of this ignorance God winked at; but now commandeth all

men every where to repent: 31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

(8) ROM 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. ROM 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. MAT 12:36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

(9) ISA 55:7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. ROM 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. ISA 1:16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil. 18 Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

(10) PSA 19:13 Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. LUK 19:8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. 1TI 1:13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. 15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

(11) PSA 51:4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. 5 Behold, I was shapen in iniquity; and in sin did my mother conceive me. 7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. 9 Hide thy face from my sins, and blot out all mine iniquities. 14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. PSA 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. 6 For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

(12) PRO 28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. IJO 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

(13) JAM 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. LUK 17:3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. 4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. JOS 7:19 And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. (PSA 51 throughout) Psalm 51 {To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba.} 1 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. 2 Wash me thoroughly from mine iniquity, and cleanse me from my sin. 3 For I acknowledge my transgressions: and my sin is ever before me. 4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. 5 Behold, I was shapen in iniquity; and in sin did my mother conceive me. 6 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. 7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. 8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. 9 Hide thy face from my sins, and blot out all mine iniquities. 10 Create in me a clean heart, O God; and renew a right spirit within me. 11 Cast me not away from thy presence; and take not thy holy spirit from me. 12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit. 13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee. 14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. 15 O Lord, open thou my lips; and my mouth shall shew forth thy praise. 16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. 17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. 18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. 19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

(14) 2CO 2:8 Wherefore I beseech you that ye would confirm your love toward him.

Chapter XVI: Of Good Works

I. Good works are only such as God has commanded in His holy Word,(1) and not such as, without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intention.(2)

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith:(3) and by them believers manifest their thankfulness,(4) strengthen their assurance,(5) edify their brethren,(6) adorn the profession of the Gospel,(7) stop the mouths of the adversaries,(8) and glorify God,(9) whose workmanship they are, created in Christ Jesus thereunto,(10) that, having their fruit unto holiness, they may have the end, eternal life.(11)

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ.(12) And that they may be enabled thereunto, beside the graces they have already received, there is required an actual influence of the same Holy Spirit, to work in them to will, and to do, of His good pleasure:(13) yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.(14)

IV. They who, in their obedience, attain to the greatest height which is possibly in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.(15)

V. We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and the infinite distance that is between us and God, whom, by them, we can neither profit, nor satisfy for the debt of our former sins,(16) but when we have done all we can, we have done but our duty, and are unprofitable servants:(17) and because, as they are good, they proceed from His Spirit,(18) and as they are wrought by us, they are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.(19)

VI. Notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in Him;(20) not as though

they were in this life wholly unblamable and unreprouable in God's sight;(21) but that He, looking upon them in His Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.(22)

VII. Works done by unregenerate men, although for the matter of them they may be things which God commands; and of good use both to themselves and others;(23) yet, because they proceed not from an heart purified by faith;(24) nor are done in a right manner, according to the Word;(25) nor to a right end, the glory of God,(26) they are therefore sinful and cannot please God, or make a man meet to receive grace from God:(27) and yet, their neglect of them is more sinful and displeasing unto God.(28)

(1) MIC 6:8 He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? ROM 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. HEB 13:21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

(2) MAT 15:9 But in vain they do worship me, teaching for doctrines the commandments of men. ISA 29:13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. 1PE 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers. ROM 10:2 For I bear them record that they have a zeal of God, but not according to knowledge. JOH 16:2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 1SA 15:21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. 22 And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

(3) JAM 2:18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 22 Seest thou how faith wrought with his works, and by works was faith made perfect?

(4) PSA 116:12 What shall I render unto the Lord for all his benefits toward me? 13 I will take the cup of salvation, and call upon the name of the Lord. 1PE 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

(5) 1JO 2:3 And hereby we do know that we know him, if we keep his commandments. 5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 2PE 1:5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness; and to brotherly kindness charity. 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

(6) 2CO 9:2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. MAT 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

(7) TIT 2:5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; 10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. 11 For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. 1TI 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

(8) 1PE 2:15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.

(9) 1PE 2:12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. PHI 1:11 Being filled with the fruits of

righteousness, which are by Jesus Christ, unto the glory and praise of God. JOH 15:8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

(10) EPH 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

(11) ROM 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

(12) JOH 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. EZE 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

(13) PHI 2:13 For it is God which worketh in you both to will and to do of his good pleasure. 4:13 I can do all things through Christ which strengtheneth me. 2CO 3:5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.

(14) PHI 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. HEB 6:11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: 12 That ye be not slothful, but followers of them who through faith and patience inherit the promises. 2PE 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. 5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge. 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: 11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. ISA 64:7 And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. 2TI 1:6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. ACT 26:6 And now I stand and am judged for the hope of the promise made of God unto our fathers: 7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. JUD 20 But ye, beloved, building up yourselves on your

most holy faith, praying in the Holy Ghost, 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

(15) LUK 17:10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. NEH 13:22 And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy. JOB 9:2 I know it is so of a truth: but how should man be just with God? 3 If he will contend with him, he cannot answer him one of a thousand. GAL 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

(16) ROM 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. ROM 4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 4 Now to him that worketh is the reward not reckoned of grace, but of debt. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. EPH 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. TIT 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 Which he shed on us abundantly through Jesus Christ our Saviour; 7 That being justified by his grace, we should be made heirs according to the hope of eternal life. ROM 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. PSA 16:2 O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee. JOB 22:2 Can a man be profitable unto God, as he that is wise may be profitable unto himself? 3 Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him that thou makest thy ways perfect? 35:7 If thou be righteous, what givest thou him? or what receiveth he of thine hand? 8 Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.

(17) LUK 17:10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

(18) GAL 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 meekness, temperance: against such there is no law.

(19) ISA 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. GAL 5:17 For the flesh lusteth against the Spirit, and the Spirit against

the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. ROM 7:15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 18 For I know that in me(that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. PSA 143:2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified. PSA 130:3 If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

(20) EPH 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 1PE 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. EXO 28:38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord. GEN 4:4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. HEB 11:4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

(21) JOB 9:20 If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse. PSA 143:2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

(22) HEB 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. 2CO 8:12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. HEB 6:10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. MAT 25:21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

(23) 2KI 10:30 And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel. 31 But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam,

which made Israel to sin. 1KI 21:27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. 29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house. PHI 1:15 Some indeed preach Christ even of envy and strife; and some also of good will: PHI 1:16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds. 18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

(24) GEN 4:5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. HEB 11:4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. 6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

(25) 1CO 13:3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. ISA 1:12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

(26) MAT 6:2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. 16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

(27) HAG 2:14 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean. TIT 1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. AMO 5:21 I hate, I despise your feast days, and I will not smell in your solemn assemblies. 22 Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. HOS 1:4 And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. ROM 9:16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. TIT 3:15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

(28) PSA 14:4 Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord. 36:3 The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good. JOB 21:14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. 15 What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? MAT 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. MAT 23:23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Chapter XVII: Of the Perseverance of the Saints

I. They, whom God has accepted in His Beloved, effectually called, and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved.(1)

II. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father;(2) upon the efficacy of the merit and intercession of Jesus Christ,(3) the abiding of the Spirit, and of the seed of God within them,(4) and the nature of the covenant of grace:(5) from all which arises also the certainty and infallibility thereof.(6)

III. Nevertheless, they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins;(7) and, for a time, continue therein:(8) whereby they incur God's displeasure,(9) and grieve His Holy Spirit,(10) come to be deprived of some measure of their graces and comforts,(11) have their hearts

hardened,(12) and their consciences wounded;(13) hurt and scandalize others,(14) and bring temporal judgments upon themselves.(15)

(1) PHI 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. 2PE 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. JOH 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 1JO 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 1PE 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 9 Receiving the end of your faith, even the salvation of your souls.

(2) 2TI 2:18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. 19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. JER 31:3 The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

(3) HEB 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. 14 For by one offering he hath perfected for ever them that are sanctified. 20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. HEB 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. 13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. ROM 8:33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ?

shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. JOH 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. LUK 22:32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. HEB 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

(4) JOH 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 1JO 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 1JO 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

(5) JER 32:40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

(6) JOH 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 2TH 3:3 But the Lord is faithful, who shall stablish you, and keep you from evil. 1JO 2:19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

(7) MAT 26:70 But he denied before them all, saying, I know not what thou sayest. 72 And again he denied with an oath, I do not know the man. 74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

(8) PSA 51 (the title) To the chief muscian, A psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba. 51:14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

(9) ISA 64:5 Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. 7 And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. 9 Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. 2SA 11:27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord.

(10) EPH 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

(11) PSA 51:8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. 10 Create in me a clean heart, O God; and renew a right spirit within me. 12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit. REV 2:4 Nevertheless I have somewhat against thee, because thou hast left thy first love. SON 5:2 I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. 3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? 4 My beloved put in his hand by the hole of the door, and my bowels were moved for him. 6 I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

(12) ISA 63:17 O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. MAR 6:52 For they considered not the miracle of the loaves: for their heart was hardened. 16:14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

(13) PSA 32:3 When I kept silence, my bones waxed old through my roaring all the day long. 4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. 51:8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

(14) 2SA 12:14 Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.

(15) PSA 89:31 If they break my statutes, and keep not my commandments; 32 Then will I visit their transgression with the rod, and their iniquity with stripes.

1CO 11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Chapter XVIII: Of Assurance of Grace and Salvation

I. Although hypocrites and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God, and estate of salvation⁽¹⁾ (which hope of theirs shall perish):⁽²⁾ yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may, in this life, be certainly assured that they are in the state of grace,⁽³⁾ and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.⁽⁴⁾

II. This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope;⁽⁵⁾ but an infallible assurance of faith founded upon the divine truth of the promises of salvation,⁽⁶⁾ the inward evidence of those graces unto which these promises are made,⁽⁷⁾ the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God,⁽⁸⁾ which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.⁽⁹⁾

III. This infallible assurance does not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it:⁽¹⁰⁾ yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation in the right use of ordinary means, attain thereunto.⁽¹¹⁾ And therefore it is the duty of every one to give all diligence to make his calling and election sure,⁽¹²⁾ that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience,⁽¹³⁾ the proper fruits of this assurance; so far is it from inclining men to looseness.⁽¹⁴⁾

IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving

of it, by falling into some special sin which wounds the conscience and grieves the Spirit; by some sudden or vehement temptation, by God's withdrawing the light of His countenance, and suffering even such as fear Him to walk in darkness and to have no light:(15) yet are they never so utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this assurance may, in due time, be revived;(16) and by the which, in the mean time, they are supported from utter despair.(17)

(1) JOB 8:13 So are the paths of all that forget God; and the hypocrite's hope shall perish: 14 Whose hope shall be cut off, and whose trust shall be a spider's web. MIC 3:11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. DEU 29:19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst. JOH 8:41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

(2) MAT 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

(3) 1JO 2:3 And hereby we do know that we know him, if we keep his commandments. 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 18 My little children, let us not love in word, neither in tongue; but in deed and in truth. 19 And hereby we know that we are of the truth, and shall assure our hearts before him. 21 Beloved, if our heart condemn us not, then have we confidence toward God. 24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. 1JO 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

(4) ROM 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

(5) HEB 6:11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end. 19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil.

(6) HEB 6:17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: 18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

(7) 2PE 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge. 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: 11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 1JO 2:3 And hereby we do know that we know him, if we keep his commandments. 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 2CO 1:12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

(8) ROM 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God.

(9) EPH 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. 2CO 1:21 Now he which stablisheth us with you in Christ, and hath anointed us, is God; 22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

(10) 1JO 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. ISA 1:10 Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. MAR 9:24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. (see PSA 88; PSA 77)

(11) 1CO 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 1JO 4:13 Hereby know we that we dwell in him, and he in us, because he hath

given us of his Spirit. HEB 6:11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: 12 That ye be not slothful, but followers of them who through faith and patience inherit the promises. EPH 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

(12) 2PE 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.

(13) ROM 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. 15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. EPH 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. PSA 4:6 There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us. 7 Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. 119:32 I will run the way of thy commandments, when thou shalt enlarge my heart.

(14) 1JO 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. ROM 6:1 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein? TIT 2:11 For the grace of God that bringeth salvation hath appeared to all men. 12 Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world. 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 2CO 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. ROM 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 1JO 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him

as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure. PSA 130:4 But there is forgiveness with thee, that thou mayest be feared. 1JO 1:6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

(15) SON 5:2 I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. 3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? 6 I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer. PSA 51:8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. 12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit. 14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. EPH 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. 31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. PSA 77:1 I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. 2 In the day of my trouble I sought the Lord: my soul refused to be comforted. 3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah. 4 Thou holdest mine eyes waking: I am so troubled that I cannot speak. 5 I have considered the days of old, the years of ancient times. 6 I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search. 7 Will the Lord cast off for ever? and will he be favourable no more? 8 Is his mercy clean gone for ever? doth his promise fail for evermore? 9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah. 10 And I said, This is my infirmity: but I will remember the years of the right hand of the most High. MAT 26:69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. 70 But he denied before them all, saying, I know not what thou sayest. 71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. 72 And again he denied with an oath, I do not know the man. PSA 31:22 For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee. (PSA 88 throughout) ISA 50:10 Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

(16) 1JO 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. LUK 22:32 But

I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. JOB 13:15 Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. PSA 73:15 If I say, I will speak thus; behold, I should offend against the generation of thy children. PSA 51:8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. 12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit. ISA 50:10 Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.

(17) MIC 7:7 Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. 8 Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. 9 I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. JER 32:40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. ISA 54:7 For a small moment have I forsaken thee; but with great mercies will I gather thee. 8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. 9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. 10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. PSA 22:1 My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? (PSA 88 throughout)

Chapter XIX: Of the Law of God

I. God gave to Adam a law, as a covenant of works, by which He bound him and all his posterity, to personal, entire, exact, and perpetual obedience, promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.(1)

II. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mount Sinai, in ten commandments, and written in two tables:(2) the first four commandments containing our duty towards God; and the other six, our duty to man.(3)

III. Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits;(4) and partly, holding forth divers instructions of moral duties.(5) All which ceremonial laws are now abrogated, under the New Testament.(6)

IV. To them also, as a body politic, He gave sundry judicial laws, which expired together with the State of that people; not obliging under any now, further than the general equity thereof may require.(7)

V. The moral law does forever bind all, as well justified persons as others, to the obedience thereof;(8) and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it.(9) Neither does Christ, in the Gospel, any way dissolve, but much strengthen this obligation.(10)

VI. Although true believers be not under the law, as a covenant of works, to be thereby justified, or condemned;(11) yet is it of great use to them, as well as to others; in that, as a rule of life informing them of the will of God, and their duty, it directs and binds them to walk accordingly;(12) discovering also the sinful pollutions of their nature, hearts and lives;(13) so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin,(14) together with a clearer sight of the need they have of Christ, and the perfection of His obedience.(15) It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin:(16) and the threatenings of it serve to show what even their sins deserve; and what afflictions, in this life, they may expect for them, although freed from the curse thereof threatened in the law.(17) The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof:(18) although not as due to them by the law as a covenant of works.(19) So as, a man's doing good, and refraining from evil, because the law

encourages to the one and deters from the other, is no evidence of his being under the law: and not under grace.(20)

VII. Neither are the forementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it;(21) the Spirit of Christ subduing and enabling the will of man to do that freely, and cheerfully, which the will of God, revealed in the law, requires to be done.(22)

(1) GEN 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them. 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. ROM 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. ROM 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. GAL 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 12 And the law is not of faith: but, The man that doeth them shall live in them. ECC 7:29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. JOB 28:28 And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

(2) JAM 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. 2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. 12 So speak ye, and so do, as they that shall be judged by the law of liberty. ROM 13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 9

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. DEU 5:32 Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. 10:4 And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. EXO 24:1 And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

(3) MAT 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.

(4) (HEB 9) HEB 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. GAL 4:1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; 2 But is under tutors and governors until the time appointed of the father. 3 Even so we, when we were children, were in bondage under the elements of the world. COL 2:17 Which are a shadow of things to come; but the body is of Christ.

(5) 1CO 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. 2CO 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, JUD 23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

(6) COL 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. 16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17 Which are a shadow of things to come; but the body is of Christ. DAN 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. EPH 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.

(7) (EXO 21-22) GEN 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. 1PE 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. MAT 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 1CO 9:8 Say I these things as a man? or saith not the law the same also? 9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? 10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

(8) ROM 13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. 10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. EPH 6:2 Honour thy father and mother; (which is the first commandment with promise;) 1JO 2:3 And hereby we do know that we know him, if we keep his commandments. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. 8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

(9) JAM 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

(10) MAT 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. JAM 2:8 If ye fulfil the royal law according to the scripture, Thou shalt

love thy neighbour as thyself, ye do well. ROM 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

(11) ROM 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace. GAL 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons. ACT 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. ROM 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

(12) ROM 7:12 Wherefore the law is holy, and the commandment holy, and just, and good. 22 For I delight in the law of God after the inward man. 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. PSA 119:4 Thou hast commanded us to keep thy precepts diligently. 5 O that my ways were directed to keep thy statutes! 6 Then shall I not be ashamed, when I have respect unto all thy commandments. 1CO 7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. GAL 5:14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. 16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 18 But if ye be led of the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.

(13) ROM 7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. ROM 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

(14) JAM 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: 24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. 25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but

a doer of the work, this man shall be blessed in his deed. ROM 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died. 14 For we know that the law is spiritual: but I am carnal, sold under sin. 24 O wretched man that I am! who shall deliver me from the body of this death?

(15) GAL 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. ROM 7:24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: ROM 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

(16) JAM 2:11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. PSA 119:101 I have refrained my feet from every evil way, that I might keep thy word. 104 Through thy precepts I get understanding: therefore I hate every false way. 128 Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

(17) EZR 9:13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; 14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? PSA 89:30 If his children forsake my law, and walk not in my judgments; 31 If they break my statutes, and keep not my commandments; 32 Then will I visit their transgression with the rod, and their iniquity with stripes. 33 Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. 34 My covenant will I not break, nor alter the thing that is gone out of my lips.

(18) (LEV 26) 2CO 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. EPH 6:2 Honour thy father and mother; (which is the first commandment with promise;) 3 That it may be well with thee, and thou mayest live long on the earth. PSA 37:11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. MAT 5:5 Blessed are the meek: for they shall inherit the earth. PSA 19:11 Moreover by them is thy servant warned: and in keeping of them there is great reward.

(19) GAL 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be

justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. LUK 17:10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

(20) ROM 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace. 1PE 3:8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: 9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. 10 For he that ill love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: 11 Let him eschew evil, and do good; let him seek peace, and ensue it. 12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. PSA 34:12 What man is he that desireth life, and loveth many days, that he may see good? 13 Keep thy tongue from evil, and thy lips from speaking guile. 14 Depart from evil, and do good; seek peace, and pursue it. 15 The eyes of the Lord are upon the righteous, and his ears are open unto their cry. 16 The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. HEB 12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. 29 For our God is a consuming fire.

(21) GAL 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

(22) EZE 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. HEB 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. JER 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Chapter XX: Of Christian Liberty, and Liberty of Conscience

I. The liberty which Christ has purchased for believers under the Gospel consists in their freedom from the guilt of sin, and condemning wrath

of God, the curse of the moral law;(1) and, in their being delivered from this present evil world, bondage to Satan, and dominion of sin;(2) from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation;(3) as also, in their free access to God,(4) and their yielding obedience unto Him, not out of slavish fear, but a child-like love and willing mind.(5) All which were common also to believers under the law.(6) But, under the New Testament, the liberty of Christians is further enlarged, in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected;(7) and in greater boldness of access to the throne of grace,(8) and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.(9)

II. God alone is Lord of the conscience,(10) and has left it free from the doctrines and commandments of men, which are, in any thing, contrary to His Word; or beside it, if matters of faith, or worship.(11) So that, to believe such doctrines, or to obey such commands, out of conscience, is to betray true liberty of conscience;(12) and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.(13)

III. They who, upon pretence of Christian liberty, do practice any sin, or cherish any lust, do thereby destroy the end of Christian liberty, which is, that being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our life.(14)

IV. And because the powers which God has ordained, and the liberty which Christ has purchased are not intended by God to destroy, but mutually to uphold and preserve one another, they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God.(15) And, for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity (whether concerning faith, worship,

or conversation), or to the power of godliness; or, such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ has established in the Church, they may lawfully be called to account,(16) and proceeded against, by the censures of the Church. and by the power of the civil magistrate.(17)

(1) TIT 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 1TH 1:10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. GAL 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

(2) GAL 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. COL 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. ACT 26:18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. ROM 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

(3) ROM 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. PSA 119:71 It is good for me that I have been afflicted; that I might learn thy statutes. 1CO 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory? 56 The sting of death is sin; and the strength of sin is the law. 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ. ROM 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

(4) ROM 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

(5) ROM 8:14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 1JO 4:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

(6) GAL 3:9 So then they which be of faith are blessed with faithful Abraham. 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

(7) GAL 4:1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; 2 But is under tutors and governors until the time appointed of the father. 3 Even so we, when we were children, were in bondage under the elements of the world. 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. ACT 15:10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

(8) HEB 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And having an high priest over the house of God; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

(9) JOH 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) 2CO 3:13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished. 17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. 18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

(10) JAM 4:12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? ROM 14:4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

(11) ACT 4:19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. 5:29 Then Peter and the other apostles answered and said, We ought to obey God rather than men. 1CO 7:23 Ye are bought with a price; be not ye the servants of

men. MAT 23:8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. 9 And call no man your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, even Christ. 2CO 1:24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. MAT 15:9 But in vain they do worship me, teaching for doctrines the commandments of men.

(12) COL 2:20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 22 Which all are to perish with the using;) after the commandments and doctrines of men? 23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh. GAL 1:10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. 2:4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

(13) ROM 10:17 So then faith cometh by hearing, and hearing by the word of God. 14:23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin. ISA 8:20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. ACT 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. JOH 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. HOS 5:11 Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment. REV 13:12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. JER 8:9 The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?

(14) GAL 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 1PE 2:16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. 2PE 2:19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in

bondage. JOH 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. LUK 1:74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 75 In holiness and righteousness before him, all the days of our life.

(15) MAT 12:25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. 1PE 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. 16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. ROM 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. 6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. 7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. 8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. HEB 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

(16) ROM 1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. 1CO 5:1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person. 2JO 1:10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11 For he that biddeth him God speed is partaker of his evil deeds. 2TH 3:14 And if any man obey not our word by this epistle, note that man,

and have no company with him, that he may be ashamed. 1TI 6:3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. TIT 1:10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: 11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. 13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith. TIT 3:10 A man that is an heretick after the first and second admonition reject. MAT 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 1TI 1:19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. REV 2:2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars. 14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. 15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. 20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. 3:9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

(17) DEU 13:6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; 7 Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; 8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: 9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and

afterwards the hand of all the people. 10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. 11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you. ROM 13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 2JO 1:10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11 For he that biddeth him God speed is partaker of his evil deeds. EZR 7:23 Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? 25 And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. 26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. 27 Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem: 28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me. REV 17:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. 16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. 17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. NEH 13:15 In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. 17 Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? 21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. 22 And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this

also, and spare me according to the greatness of thy mercy. 25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. 30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business. 2KI 23:5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. 6 And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. 9 Nevertheless the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat of the unleavened bread among their brethren. 20 And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem. 21 And the king commanded all the people, saying, Keep the passover unto the Lord your God, as it is written in the book of this covenant. 2CH 34:33 And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers. 2CH 15:12 And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul; 13 That whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman. 16 And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's counsel? forbear; why shouldst thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel. DAN 3:29 Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. 1TI 2:2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. ISA 49:23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. ZEC 13:2 And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. 3 And it shall come to pass, that when any

shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth.

Chapter XXI: Of Religious Worship, and the Sabbath Day

I. The light of nature shows that there is a God, who has lordship and sovereignty over all, is good, and does good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might.(1) But the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture.(2)

II. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to Him alone;(3) not to angels, saints, or any other creature:(4) and, since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.(5)

III. Prayer, with thanksgiving, being one special part of religious worship,(6) is by God required of all men:(7) and, that it may be accepted, it is to be made in the name of the Son,(8) by the help of His Spirit,(9) according to His will,(10) with understanding, reverence, humility, fervency, faith, love and perseverance;(11) and, if vocal, in a known tongue.(12)

IV. Prayer is to be made for things lawful;(13) and for all sorts of men living, or that shall live hereafter:(14) but not for the dead,(15) nor for those of whom it may be known that they have sinned the sin unto death.(16)

V. The reading of the Scriptures with godly fear,(17) the sound preaching(18) and conscionable hearing of the Word, in obedience unto God, with understanding, faith and reverence,(19) singing of psalms with grace in the heart;(20) as also, the due administration

and worthy receiving of the sacraments instituted by Christ, are all parts of the ordinary religious worship of God:(21) beside religious oaths,(22) vows,(23) solemn fastings,(24) and thanksgivings upon special occasions,(25) which are, in their several times and seasons, to be used in an holy and religious manner.(26)

VI. Neither prayer, nor any other part of religious worship, is now, under the Gospel, either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed:(27) but God is to be worshipped everywhere,(28) in spirit and truth;(29) as, in private families(30) daily,(31) and in secret, each one by himself;(32) so, more solemnly in the public assemblies, which are not carelessly or wilfully to be neglected, or forsaken, when God, by His Word or providence, calls thereunto.(33)

VII. As it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in His Word, by a positive, moral, and perpetual commandment binding all men in all ages, He has particularly appointed one day in seven, for a Sabbath, to be kept holy unto him:(34) which, from the beginning of the world to the resurrection of Christ, was the last day of the week: and, from the resurrection of Christ, was changed into the first day of the week,(35) which, in Scripture, is called the Lord's Day,(36) and is to be continued to the end of the world, as the Christian Sabbath.(37)

VIII. This Sabbath is to be kept holy unto the Lord when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations,(38) but also are taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy.(39)

(1) ROM 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal

power and Godhead; so that they are without excuse. ACT 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. PSA 119:68 Thou art good, and doest good; teach me thy statutes. JER 10:7 Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee. PSA 31:23 O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. PSA 18:3 I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies. ROM 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. PSA 62:8 Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah. JOS 24:14 Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. MAR 12:33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

(2) DEU 12:32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. MAT 15:9 But in vain they do worship me, teaching for doctrines the commandments of men. ACT 17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things. MAT 4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (see also DEU 4:15-20) EXO 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; 6 And shewing mercy unto thousands of them that love me, and keep my commandments.

(3) MAT 4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. JOH 5:23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. 2CO 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

(4) COL 2:18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly

puffed up by his fleshly mind. REV 19:10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. ROM 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

(5) JOH 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 1TI 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus. EPH 2:18 For through him we both have access by one Spirit unto the Father. COL 3:17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

(6) PHI 4:6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

(7) PSA 65:6 Which by his strength setteth fast the mountains; being girded with power.

(8) JOH 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it. 1PE 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

(9) ROM 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

(10) 1JO 5:14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.

(11) PSA 47:7 For God is the King of all the earth: sing ye praises with understanding. ECC 5:1 Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. 2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. HEB 12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: GEN 17:27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him. JAM 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. JAM 1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. 7 For let not that man think that he shall receive any thing of the Lord. MAR 11:24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. MAT

6:12 And forgive us our debts, as we forgive our debtors. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. COL 4:2 Continue in prayer, and watch in the same with thanksgiving; EPH 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

(12) 1CO 14:14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

(13) 1JO 5:14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.

(14) 1TI 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. JOH 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word. 2SA 7:29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever. RUT 4:12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman.

(15) 2SA 12:21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. 22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? 23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. LUK 16:25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. REV 14:13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

(16) 1JO 5:16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

(17) ACT 15:21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. REV 1:3 Blessed is he that readeth,

and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

(18) 2TI 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

(19) JAM 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves. ACT 10:33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. MAT 13:19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. HEB 4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. ISA 66:2 For all those things hath mine hand made, and those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

(20) COL 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. EPH 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. JAM 5:13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

(21) MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 1CO 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. ACT 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

(22) DEU 6:13 Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. NEH 10:29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes.

(23) ISA 19:21 And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. ECC 5:4 When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. 5 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

(24) JOE 2:12 Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. EST 4:16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. MAT 9:15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. 1CO 7:5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

(25) (PSA 107 throughout) EST 9:22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

(26) HEB 12:28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.

(27) JOH 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

(28) MAL 1:11 For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts. 1TI 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

(29) JOH 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

(30) JER 10:25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate. DEU 6:6 And these words, which I command thee this day, shall be in thine heart: 7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest

down, and when thou risest up. JOB 1:5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. 2SA 6:18 And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hosts. 20 Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! 1PE 3:7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. ACT 10:2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

(31) MAT 6:11 Give us this day our daily bread.

(32) MAT 6:6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. EPH 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

(33) ISA 56:6 Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. HEB 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. PRO 1:20 Wisdom crieth without; she uttereth her voice in the streets: 21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying. 24 Because I have called, and ye refused; I have stretched out my hand, and no man regarded. PRO 8:34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. ACT 13:42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. LUK 4:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. ACT 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

(34) EXO 20:8 Remember the sabbath day, to keep it holy. 10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. ISA 56:2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. 4 For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant. 6 Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

(35) GEN 2:2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. 1CO 16:1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. ACT 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

(36) REV 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

(37) EXO 20:8 Remember the sabbath day, to keep it holy. 10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. MAT 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

(38) EXO 20:8 Remember the sabbath day, to keep it holy. EXO 16:23 And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and seethe

that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. 25 And Moses said, Eat that to day; for to day is a sabbath unto the Lord: to day ye shall not find it in the field. 26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. 29 See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. 30 So the people rested on the seventh day. EXO 31:15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. 16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. 17 It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. ISA 58:13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. NEH 13:15 In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. 16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. 17 Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? 18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. 19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. 21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. 22 And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

(39) ISA 58:13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.

Chapter XXII: Of Lawful Oaths and Vows

I. A lawful oath is part of religious worship,(1) wherein, upon just occasion, the person swearing solemnly calls God to witness what he asserts, or promises, and to judge him according to the truth or falsehood of what he swears.(2)

II. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence.(3) Therefore, to swear vainly, or rashly, by that glorious and dreadful Name; or, to swear at all by any other thing, is sinful, and to be abhorred.(4) Yet, as in matters of weight and moment, an oath is warranted by the Word of God, under the New Testament as well as under the old;(5) so a lawful oath, being imposed by lawful authority, in such matters, ought to be taken.(6)

III. Whosoever takes an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth:(7) neither may any man bind himself by oath to any thing but what is good and just, and what he believes so to be, and what he is able and resolved to perform.(8) Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority.(9)

IV. An oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation.(10) It cannot oblige to sin; but in any thing not sinful, being taken, it binds to performance, although to a man's own hurt.(11) Not is it to be violated, although made to heretics, or infidels.(12)

V. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.(13)

VI. It is not to be made to any creature, but to God alone:(14) and that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, in way of thankfulness for mercy received, or for the

obtaining of what we want, whereby we more strictly bind ourselves to necessary duties: or, to other things, so far and so long as they may fitly conduce thereunto.(15)

VII. No man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he has no promise of ability from God.(16) In which respects, popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.(17)

(1) DEU 10:20 Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

(2) EXO 20:7 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. LEV 19:12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord. 2CO 1:23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. 2CH 6:22 If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; 23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

(3) DEU 6:13 Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

(4) EXO 20:7 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. JER 5:7 How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. MAT 5:34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. JAM 5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

(5) HEB 6:16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. 2CO 1:23 Moreover I call God for a record upon

my soul, that to spare you I came not as yet unto Corinth. ISA 65:16 That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

(6) 1KI 8:31 If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house. NEH 13:25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. EZR 10:5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

(7) EXO 20:7 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. JER 4:2 And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

(8) GEN 24:2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: 3 And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell. 5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? 6 And Abraham said unto him, Beware thou that thou bring not my son thither again. 8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. 9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

(9) NUM 5:19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse. 21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell. NEH 5:12 Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. EXO 22:7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. 8 If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto

his neighbour's goods. 9 For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour. 10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: 11 Then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.

(10) JER 4:2 And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory. PSA 24:4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

(11) ISA 25:22 So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against the wall. 32 And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me: 33 And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. 34 For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall. PSA 15:4 In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

(12) EZE 17:16 As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. 18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape. 19 Therefore thus saith the Lord God; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. JOS 9:18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel. And all the congregation murmured against the princes. 19 But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them. 2SA 21:1 Then there was a famine in the days of David three years, year after year; and David inquired of the Lord. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites.

(13) ISA 19:21 And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. ECC 5:4 When thou vowest a vow unto

God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. 5 Better is it that thou shouldst not vow, than that thou shouldst vow and not pay. 6 Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? PSA 61:8 So will I sing praise unto thy name for ever, that I may daily perform my vows. 66:13 I will go into thy house with burnt offerings: I will pay thee my vows, 14 Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

(14) PSA 76:11 Vow, and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared. JER 44:25 Thus saith the Lord of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows. 26 Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord God liveth.

(15) DEU 23:21 When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. 22 But if thou shalt forbear to vow, it shall be no sin in thee. 23 That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth. PSA 50:14 Offer unto God thanksgiving; and pay thy vows unto the most High. GEN 28:20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, 21 So that I come again to my father's house in peace; then shall the Lord be my God: 22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee. ISA 1:11 And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head. PSA 66:13 I will go into thy house with burnt offerings: I will pay thee my vows, 14 Which my lips have uttered, and my mouth hath spoken, when I was in trouble. 132:2 How he sware unto the Lord, and vowed unto the mighty God of Jacob; 3 Surely I will not come into the tabernacle of my house, nor go up into my bed; 4 I will not give sleep to mine eyes, or slumber to mine eyelids, 5 Until I find out a place for the Lord, an habitation for the mighty God of Jacob.

(16) ACT 23:12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. 14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. MAR 6:26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. NUM 30:5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the Lord shall forgive her, because her father disallowed her. 8 But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the Lord shall forgive her. 12 But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the Lord shall forgive her. 13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

(17) MAT 19:11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it. 1CO 7:2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. 9 But if they cannot contain, let them marry: for it is better to marry than to burn. EPH 4:28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. 1PE 4:2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. 1CO 7:23 Ye are bought with a price; be not ye the servants of men.

Chapter XXIII: Of the Civil Magistrate

I. God, the supreme Lord and King of all the world, has ordained civil magistrates, to be, under Him, over the people, for His own glory, and the public good: and, to this end, has armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers.(1)

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto:(2) in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth;(3) so, for that end, they may lawfully, now under the New Testament, wage war, upon just and necessary occasion.(4)

III. Civil magistrates may not assume to themselves the administration of the Word and sacraments; or the power of the keys of the kingdom of heaven;(5) yet he has authority, and it is his duty, to take order that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administrated, and observed.(6) For the better effecting whereof, he has power to call synods, to be present at them and to provide that whatsoever is transacted in them be according to the mind of God.(7)

IV. It is the duty of people to pray for magistrates,(8) to honor their persons,(9) to pay them tribute or other dues,(10) to obey their lawful commands, and to be subject to their authority, for conscience' sake. (11) Infidelity, or difference in religion, does not make void the magistrates' just and legal authority, nor free the people from their due obedience to them:(12) from which ecclesiastical persons are not exempted,(13) much less has the Pope any power and jurisdiction over them in their dominions, or over any of their people; and, least of all, to deprive them of their dominions, or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.(14)

(1) ROM 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou

do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 1PE 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

(2) PRO 8:15 By me kings reign, and princes decree justice. 16 By me princes rule, and nobles, even all the judges of the earth. ROM 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

(3) PSA 2:10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. 1TI 2:2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. PSA 82:3 Defend the poor and fatherless: do justice to the afflicted and needy. 4 Deliver the poor and needy: rid them out of the hand of the wicked. 2SA 23:3 The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. 1PE 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme.

(4) LUK 3:14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. ROM 13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. MAT 8:9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. ACT 10:1 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, 2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. REV 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. 16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

(5) 2CH 26:18 And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God. MAT 18:17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. MAT 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 1CO 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. 29 Are all apostles? are all prophets? are all teachers? are all workers of miracles? EPH 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. 1CO 4:1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. 2 Moreover it is required in stewards, that a man be found faithful. ROM 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! HEB 5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

(6) ISA 49:23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. PSA 122:9 Because of the house of the Lord our God I will seek thy good. EZR 7:23 Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? 25 And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. 26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. 27 Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem: 28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me. LEV 24:16 And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he

that is born in the land, when he blasphemeth the name of the Lord, shall be put to death. DEU 13:5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee. 6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers. 12 If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying, etc. 2KI 18:4 He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan. (1CH 13:1-8; 2KI 24:1-25) 2CH 34:33 And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers. 2CH 15:12 And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul; 13 That whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman.

(7) 2CH 19:8 Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem. 9 And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. 10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. 11 And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the Lord shall be with the good. (2CH 29-30) MAT 2:4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet.

(8) 1TI 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

(9) 1PE 2:17 Honour all men. Love the brotherhood. Fear God. Honour the king.

(10) ROM 13:6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. 7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

(11) ROM 13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. TIT 3:1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

(12) 1PE 2:13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. 16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

(13) ROM 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 1KI 2:35 And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar. ACT 25:9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? 10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. 11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar. 2PE 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. 11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. JUD 8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. JUD 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. 10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. 11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

(14) 2TH 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing

himself that he is God. REV 13:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Chapter XXIV: Of Marriage and Divorce

I. Marriage is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time.(1)

II. Marriage was ordained for the mutual help of husband and wife,(2) for the increase of mankind with a legitimate issue, and of the Church with an holy seed;(3) and for preventing of uncleanness.(4)

III. It is lawful for all sorts of people to marry, who are able with judgment to give their consent.(5) Yet it is the duty of Christians to marry only in the Lord.(6) And therefore such as profess the true reformed religion should not marry with infidels, papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.(7)

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden by the Word.(8) Nor can such incestuous marriages ever be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife.(9) The man may not marry any of his wife's kindred, nearer in blood then he may of his own: nor the woman of her husband's kindred, nearer in blood than of her own.(10)

V. Adultery or fornication committed after a contract, being detected before marriage, gives just occasion to the innocent party to dissolve that contract.(11) In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce and, after the divorce,(12) to marry another, as if the offending party were dead.(13)

VI. Although the corruption of man be such as is apt to study arguments unduly to put asunder those whom God has joined together in marriage: yet, nothing but adultery, or such wilful desertion as can no way be remedied by the Church, or civil magistrate, is cause sufficient of dissolving the bond of marriage:(14) wherein, a public and orderly course of proceeding is to be observed; and the persons concerned in it not left to their own wills, and discretion, in their own case.(15)

(1) GEN 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. MAT 19:5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. PRO 2:17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

(2) GEN 2:18 And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

(3) MAL 2:15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

(4) ICO 7:2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. 9 But if they cannot contain, let them marry: for it is better to marry than to burn.

(5) HEB 13:4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. 1TI 4:3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. ICO 7:36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. 37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. 38 So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. GEN 24:57 And they said, We will call the damsel, and inquire at her mouth.

(6) ICO 7:39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

(7) GEN 34:14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us. EXO 34:16 And thou

take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. DEU 7:3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly. 1KI 11:4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. NEH 13:25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. 26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. 27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives? MAL 2:11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. 12 The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts. 2CO 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

(8) (LEV 18) 1CO 5:1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. AMO 2:7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name.

(9) MAR 6:18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife. LEV 18:24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: 25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. 26 Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: 27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;) 28 That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

(10) LEV 20:19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their

iniquity. 20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. 21 And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

(11) MAT 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

(12) MAT 5:31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

(13) MAT 19:9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. ROM 7:2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

(14) MAT 19:8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. 1CO 7:15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. MAT 19:6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

(15) DEU 24:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. 2 And when she is departed out of his house, she may go and be another man's wife. 3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; 4 Her former husband,

which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord: and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

Chapter XXV: Of the Church

I. The catholic or universal Church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the spouse, the body, the fulness of Him that fills all in all.(1)

II. The visible Church, which is also catholic or universal under the Gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion;(2) and of their children:(3) and is the kingdom of the Lord Jesus Christ,(4) the house and family of God,(5) out of which there is no ordinary possibility of salvation.(6)

III. Unto this catholic visible Church Christ has given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world: and does, by His own presence and Spirit, according to His promise, make them effectual thereunto.(7)

IV. This catholic Church has been sometimes more, sometimes less visible.(8) And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.(9)

V. The purest Churches under heaven are subject both to mixture and error;(10) and some have so degenerated, as to become no Churches of Christ, but synagogues of Satan.(11) Nevertheless, there shall be always a Church on earth to worship God according to His will.(12)

VI. There is no other head of the Church but the Lord Jesus Christ. (13) Nor can the Pope of Rome, in any sense, be head thereof; but

is that Antichrist, that man of sin, and son of perdition, that exalts himself, in the Church, against Christ and all that is called God.(14)

(1) EPH 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him. 22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all. 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 32 This is a great mystery: but I speak concerning Christ and the church. COL 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

(2) 1CO 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. 1CO 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. PSA 2:8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. REV 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. ROM 15:9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. 10 And again he saith, Rejoice, ye Gentiles, with his people. 11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. 12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

(3) 1CO 7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. ACT 2:39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. EZE 16:20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter, 21 That thou hast slain my children, and delivered them to cause them to pass through the fire for them? ROM 11:16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. GEN 3:15 And I

will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

(4) MAT 13:47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind. ISA 9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

(5) EPH 2:19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. 3:15 Of whom the whole family in heaven and earth is named.

(6) ACT 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

(7) 1CO 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. EPH 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. ISA 59:21 As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

(8) ROM 11:3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. REV 12:6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. 14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

(9) (REV 2-3 throughout) 1CO 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven,

that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

(10) 1CO 13:12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. MAT 13:24-30, 47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind.

(11) REV 18:2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. ROM 11:18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be grafted in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21 For if God spared not the natural branches, take heed lest he also spare not thee. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

(12) MAT 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. PSA 72:17 His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. 102:28 The children of thy servants shall continue, and their seed shall be established before thee. MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

(13) COL 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. EPH 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church.

(14) MAT 23:8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. 9 And call no man your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, even Christ. 2TH 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his

coming: 9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders. REV 13:6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

Chapter XXVI: Of the Communion of Saints

I. All saints, that are united to Jesus Christ their Head, by His Spirit, and by faith, have fellowship with Him in His grace, sufferings, death, resurrection, and glory:(1) and, being united to one another in love, they have communion in each other's gifts and graces,(2) and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.(3)

II. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;(4) as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offers opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.(5)

III. This communion which the saints have with Christ, does not make them in any wise partakers of the substance of His Godhead; or to be equal with Christ in any respect: either of which to affirm is impious and blasphemous.(6) Nor does their communion one with another, as saints, take away, or infringe the title or propriety which each man has in his goods and possessions.(7)

(1) 1JO 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. EPH 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth knowledge,

that ye might be filled with all the fulness of God. JOH 1:16 And of his fulness have all we received, and grace for grace. EPH 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. PHI 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. ROM 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 2TI 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us.

(2) EPH 4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. 1CO 12:7 But the manifestation of the Spirit is given to every man to profit withal. 1CO 3:21 Therefore let no man glory in men. For all things are yours; 22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; 23 And ye are Christ's; and Christ is God's. COL 2:19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

(3) 1TH 5:11 Wherefore comfort yourselves together, and edify one another, even as also ye do. 14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. ROM 1:11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 12 That is, that I may be comforted together with you by the mutual faith both of you and me. 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. 1JO 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. 17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 18 My little children, let us not love in word, neither in tongue; but in deed and in truth. GAL 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

(4) HEB 10:24 And let us consider one another to provoke unto love and to good works: 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. ACT 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 46 And they, continuing daily

with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. ISA 2:3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. 1CO 11:20 When ye come together therefore into one place, this is not to eat the Lord's supper.

(5) ACT 2:44 And all that believed were together, and had all things common; 45 And sold their possessions and goods, and parted them to all men, as every man had need. 1JO 3:17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? (2CO 8-9) ACT 11:29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: 30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

(6) COL 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. 19 For it pleased the Father that in him should all fulness dwell. 1CO 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. ISA 42:8 I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images. 1TI 6:15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. PSA 45:7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. HEB 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

(7) EXO 20:15 Thou shalt not steal. EPH 4:28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. ACT 5:4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

Chapter XXVII: Of the Sacraments

I. Sacraments are holy signs and seals of the covenant of grace,(1) immediately instituted by God,(2) to represent Christ and His

benefits; and to confirm our interest in Him:(3) as also, to put a visible difference between those that belong unto the Church and the rest of the world;(4) and solemnly to engage them to the service of God in Christ, according to His Word.(5)

II. There is, in every sacrament, a spiritual relation, or sacramental union, between the sign and the thing signified: whence it comes to pass, that the names and effects of the one are attributed to the other.(6)

III. The grace which is exhibited in or by the sacraments rightly used, is not conferred by any power in them; neither does the efficacy of a sacrament depend upon the piety or intention of him that does administer it:(7) but upon the work of the Spirit,(8) and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.(9)

IV. There are only two sacraments ordained by Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of the Lord: neither of which may be dispensed by any, but by a minister of the Word lawfully ordained.(10)

V. The sacraments of the Old Testament in regard to the spiritual things thereby signified and exhibited, were, for substance, the same with those of the new.(11)

(1) ROM 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. GEN 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

(2) MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1CO 11:23 For I have

received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread.

(3) 1CO 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. GAL 3:27 For as many of you as have been baptized into Christ have put on Christ. 3:17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

(4) ROM 15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. EXO 12:48 And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. GEN 34:14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us.

(5) ROM 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 1CO 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

(6) GEN 17:10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. MAT 26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. TIT 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

(7) ROM 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. 1PE 3:21 The like figure whereunto even baptism doth also now save us(not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

(8) MAT 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. 1CO 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

(9) MAT 26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

(10) MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1CO 11:20 When ye come together therefore into one place, this is not to eat the Lord's supper. 23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread. 1CO 4:1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. HEB 5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

(11) 1CO 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moses in the cloud and in the sea; 3 And did all eat the same spiritual meat; 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Chapter XXVIII: Of Baptism

I. Baptism is a sacrament of the New Testament, ordained by Jesus Christ,(1) not only for the solemn admission of the party baptized into the visible Church;(2) but also to be unto him a sign and seal of the covenant of grace,(3) of his ingrafting into Christ,(4) of regeneration,(5) of remission of sins,(6) and of his giving up unto God, through Jesus Christ, to walk in the newness of life.(7) Which sacrament is, by Christ's own appointment, to be continued in His Church until the end of the world.(8)

II. The outward element to be used in this sacrament is water, where-with the party is to be baptized, in the name of the Father, and of

the Son, and of the Holy Ghost, by a minister of the Gospel, lawfully called thereunto.(9)

III. Dipping of the person into the water is not necessary; but Baptism is rightly administered by pouring, or sprinkling water upon the person.(10)

IV. Not only those that do actually profess faith in and obedience unto Christ,(11) but also the infants of one, or both, believing parents, are to be baptized.(12)

V. Although it is a great sin to contemn or neglect this ordinance,(13) yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated, or saved, without it:(14) or, that all that are baptized are undoubtedly regenerated.(15)

VI. The efficacy of Baptism is not tied to that moment of time wherein it is administered;(16) yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongs unto, according to the counsel of God's own will, in His appointed time.(17)

VII. The sacrament of Baptism is but once to be administered unto any person.(18)

(1) MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

(2) 1CO 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

(3) ROM 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. COL 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

(4) GAL 3:27 For as many of you as have been baptized into Christ have put on Christ. ROM 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

(5) TIT 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

(6) MAR 1:4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

(7) ROM 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

(8) MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

(9) MAT 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. JOH 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

(10) HEB 9:10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. 19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, 20 Saying, This is the blood of the testament which God hath enjoined unto you. 21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. 22 And almost all things are by the law purged with blood; and without shedding of blood is no remission. ACT 2:41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 16:33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. MAR 7:4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

(11) MAR 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. ACT 8:37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

(12) GEN 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. GAL 3:9 So then they which be of faith are blessed with faithful Abraham. 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. COL 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: 12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. ACT 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. ROM 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 1CO 7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. MAT 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. MAR 10:13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. 14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. 16 And he took them up in his arms, put his hands upon them, and blessed them. LUK 18:15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

(13) LUK 7:30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. EXO 4:24 And it came to pass by the way

in the inn, that the Lord met him, and sought to kill him. 25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. 26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.

(14) ROM 4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. ACT 10:2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. 4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. 22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. 31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. 45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

(15) ACT 8:13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. 23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

(16) JOH 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

(17) GAL 3:27 For as many of you as have been baptized into Christ have put on Christ. TIT 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; EPH 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word. ACT 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

(18) TIT 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

Chapter XXIX: Of the Lord's Supper

I. Our Lord Jesus, in the night wherein He was betrayed, instituted the sacrament of His body and blood, called the Lord's Supper, to be observed in His Church, unto the end of the world, for the perpetual remembrance of the sacrifice of Himself in His death; the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in Him, their further engagement in and to all duties which they owe unto Him; and, to be a bond and pledge of their communion with Him, and with each other, as members of His mystical body.(1)

II. In this sacrament, Christ is not offered up to His Father; nor any real sacrifice made at all, for remission of sins of the quick or dead;(2) but only a commemoration of that one offering up of Himself, by Himself, upon the cross, once for all: and a spiritual oblation of all possible praise unto God, for the same;(3) so that the popish sacrifice of the mass (as they call it) is most abominably injurious to Christ's one, only sacrifice, the alone propitiation for all the sins of His elect.(4)

III. The Lord Jesus has, in this ordinance, appointed His ministers to declare His word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants;(5) but to none who are not then present in the congregation.(6)

IV. Private masses, or receiving this sacrament by a priest, or any other alone;(7) as likewise, the denial of the cup to the people,(8) worshipping the elements, the lifting them up, or carrying them about, for adoration, and the reserving them for any pretended religious use; are all contrary to the nature of this sacrament, and to the institution of Christ.(9)

V. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to Him crucified, as that, truly,

yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ;(10) albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.(11)

VI. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense, and reason; overthrows the nature of the sacrament, and has been, and is, the cause of manifold superstitions; yes, of gross idolatries.(12)

VII. Worthy receivers, outwardly partaking of the visible elements, in this sacrament,(13) do then also, inwardly by faith, really and indeed, yet not carnally and corporally but spiritually, receive and feed upon, Christ crucified, and all benefits of His death: the body and blood of Christ being then, not corporally or carnally, in, with, or under the bread and wine; yet, as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.(14)

VIII. Although ignorant and wicked men receive the outward elements in this sacrament; yet, they receive not the thing signified thereby; but, by their unworthy coming thereunto, are guilty of the body and blood of the Lord, to their own damnation. Wherefore, all ignorant and ungodly persons, as they are unfit to enjoy communion with Him, so are they unworthy of the Lord's table; and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries,(15) or be admitted thereunto.(16)

(1) 1CO 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye

eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1CO 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 17 For we being many are one bread, and one body: for we are all partakers of that one bread. 21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 1CO 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

(2) HEB 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission. 25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

(3) 1CO 11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. MAT 26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.

(4) HEB 7:23 And they truly were many priests, because they were not suffered to continue by reason of death: 24 But this man, because he continueth ever, hath an unchangeable priesthood. 27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God. 14 For by one offering he hath perfected for ever them that are sanctified. 18 Now where remission of these is, there is no more offering for sin.

(5) MAT 26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. MAR 14:22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. 23 And he took the cup, and when

he had given thanks, he gave it to them: and they all drank of it. 24 And he said unto them, This is my blood of the new testament, which is shed for many. LUK 22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. 1CO 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

(6) ACT 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. 1CO 11:20 When ye come together therefore into one place, this is not to eat the Lord's supper.

(7) 1CO 10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

(8) MAR 14:23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 1CO 11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

(9) MAT 15:9 But in vain they do worship me, teaching for doctrines the commandments of men.

(10) MAT 26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins.

(11) 1CO 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that

cup. MAT 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

(12) ACT 3:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 1CO 11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. LUK 24:6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee. 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

(13) 1CO 11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

(14) 1CO 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

(15) 1CO 11:27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 2CO 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

(16) 1CO 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person. 2TH 3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 15 Yet count him not as an enemy, but admonish him as a brother.

MAT 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Chapter XXX: Of Church Censures

I. The Lord Jesus, as king and head of His Church, has therein appointed a government, in the hand of Church officers, distinct from the civil magistrate.(1)

II. To these officers the keys of the kingdom of heaven are committed; by virtue whereof, they have power, respectively, to retain, and remit sins; to shut that kingdom against the impenitent, both by the Word, and censures; and to open it unto penitent sinners, by the ministry of the Gospel; and by absolution from censures, as occasion shall require.(2)

III. Church censures are necessary, for the reclaiming and gaining of offending brethren, for deterring of others from the like offenses, for purging out of that leaven which might infect the whole lump, for vindicating the honor of Christ, and the holy profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer His covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.(3)

IV. For the better attaining of these ends, the officers of the Church are to proceed by admonition; suspension from the sacrament of the Lord's Supper for a season; and by excommunication from the Church; according to the nature of the crime, and demerit of the person.(4)

(1) ISA 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. 1TI 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour

in the word and doctrine. 1TH 5:12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. ACT 20:17 And from Miletus he sent to Ephesus, and called the elders of the church. 18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons. HEB 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. 17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. 24 Salute all them that have the rule over you, and all the saints. They of Italy salute you. 1CO 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. MAT 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

(2) MAT 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 18:17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. JOH 20:21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: 23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. 2CO 2:6 Sufficient to such a man is this punishment, which was inflicted of many. 7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I beseech you that ye would confirm your love toward him.

(3) (1CO 5 throughout) 1TI 5:20 Them that sin rebuke before all, that others also may fear. MAT 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. 1TI 1:20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. 1CO 11:27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily,

eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 33 Wherefore, my brethren, when ye come together to eat, tarry one for another. 34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come. JUD 23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

(4) 1TH 5:12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you. 2TH 3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 15 Yet count him not as an enemy, but admonish him as a brother. 1CO 5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person. MAT 18:17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. TIT 3:10 A man that is an heretick after the first and second admonition reject.

Chapter XXXI: Of Synods and Councils

I. For the better government, and further edification of the Church, there ought to be such assemblies as are commonly called synods or councils.(1)

II. As magistrates may lawfully call a synod of ministers, and other fit persons, to consult and advise with, about matters of religion;(2) so, if magistrates be open enemies to the Church, the ministers of Christ, of themselves, by virtue of their office, or they, with other fit persons upon delegation from their Churches, may meet together in such assemblies.(3)

III. It belongs to synods and councils, ministerially to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and

government of his Church; to receive complaints in cases of mal-administration, and authoritatively to determine the same; which decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission; not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God appointed thereunto in His Word.(4)

IV. All synods or councils, since the apostles' times, whether general or particular, may err; and many have erred. Therefore they are not to be made the rule of faith, or practice; but to be used as a help in both.(5)

V. Synods and councils are to handle, or conclude nothing, but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or, by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate.(6)

(1) ACT 15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. 4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. 6 And the apostles and elders came together for to consider of this matter.

(2) ISA 49:23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. 1 TI 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 2 CH 19:8 Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem. 9 And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. 10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon

your brethren: this do, and ye shall not trespass. 11 And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the Lord shall be with the good. (2CH 29-30 throughout) MAT 2:4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet. PRO 11:14 Where no counsel is, the people fall: but in the multitude of counsellors there is safety.

(3) ACT 15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. 4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. 22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: 23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: 25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul.

(4) ACT 15:15 And to this agree the words of the prophets; as it is written. 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God. 24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment. 27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. 30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: 31 Which when they had read, they rejoiced for the consolation. 16:4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. MAT 18:17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they

shall ask, it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.

(5) EPH 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. ACT 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. 1CO 2:5 That your faith should not stand in the wisdom of men, but in the power of God. 2CO 1:24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

(6) LUK 12:13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. 14 And he said unto him, Man, who made me a judge or a divider over you? JOH 18:36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Chapter XXII: Of the State of Men after Death, and of the Resurrection of the Dead

I. The bodies of men, after death, return to dust, and see corruption:(1) but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them:(2) the souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God, in light and glory, waiting for the full redemption of their bodies.(3) And the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day.(4) Beside these two places, for souls separated from their bodies, the Scripture acknowledges none.

II. At the last day, such as are found alive shall not die, but be changed:(5) and all the dead shall be raised up, with the selfsame bodies, and none other (although with different qualities), which shall be united again to their souls forever.(6)

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonor: the bodies of the just, by His Spirit, unto honor; and be made conformable to His own glorious body.(7)

(1) GEN 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. ACT 13:36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.

(2) LUK 23:43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. ECC 12:7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

(3) HEB 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. 2CO 5:1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. 8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. PHI 1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. ACT 3:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. EPH 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.

(4) LUK 16:23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. ACT 1:25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. JUD 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. 7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. 1PE 3:19 By which also he went and preached unto the spirits in prison.

(5) 1TH 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1CO 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

(6) JOB 19:26 And though after my skin worms destroy this body, yet in my flesh shall I see God: 27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. 1CO 15:42 So also is the resurrection of the

dead. It is sown in corruption; it is raised in incorruption: 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

(7) ACT 24:15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. JOH 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 1CO 15:43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power. PHI 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Chapter XXXIII: Of the Last Judgment

I. God has appointed a day, wherein He will judge the world, in righteousness, by Jesus Christ,(1) to whom all power and judgment is given of the Father.(2) In which day, not only the apostate angels shall be judged,(3) but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil.(4)

II. The end of God's appointing this day is for the manifestation of the glory of His mercy, in the eternal salvation of the elect; and of His justice, in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing, which shall come from the presence of the Lord; but the wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.(5)

III. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin; and for the greater

consolation of the godly in their adversity:(6) so will He have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come Lord Jesus, come quickly, Amen.(7)

(1) ACT 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

(2) JOH 5:27 And hath given him authority to execute judgment also, because he is the Son of man.

(3) 1CO 6:3 Know ye not that we shall judge angels? how much more things that pertain to this life? JUD 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. 2PE 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.

(4) 2CO 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. ECC 12:14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. ROM 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. 12 So then every one of us shall give account of himself to God. MAT 12:36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

(5) MAT 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked,

and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal. ROM 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 Who will render to every man according to his deeds: ROM 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. MAT 5:21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. ACT 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 2TH 1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

(6) 2PE 3:11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. 14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 2CO 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. 2TH 1:5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: 6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 7 And to you who are troubled

rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, LUK 21:7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. ROM 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. 24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 25 But if we hope for that we see not, then do we with patience wait for it.

(7) MAT 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. 42 Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. MAR 13:35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: 36 Lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch. LUK 12:35 Let your loins be girded about, and your lights burning; 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they say open unto him immediately. REV 22:20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

Excerpts from the
American Westminster
Confession (1788)



Because the 1788 American Revision of the Westminster Confession is substantially identical to the original, only those sections that were revised are included below.

*Chapter 20: Of Christian Liberty, and Liberty of
Conscience*

4. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another, they who, upon pretense of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And, for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity (whether concerning faith, worship, or conversation), or to the power of godliness; or, such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the church, they may lawfully be called to account, and proceeded against, by the censures of the church.

Chapter 22: Of Lawful Oaths and Vows

3. Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act; and therein to avouch nothing but what he is fully persuaded is the truth. Neither may any man bind himself by oath to anything but what is good and just, and what he believeth so to be, and what he is able and resolved to perform.

Chapter 23: Of the Civil Magistrate

3. Civil magistrates may not assume to themselves the administration of the Word and sacraments; or the power of the keys of the kingdom of heaven; or, in the least, interfere in matters of faith. Yet, as nursing fathers, it is the duty of civil magistrates to protect the church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. And, as Jesus Christ hath appointed a regular government and discipline in his church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretense of religion or of infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance.

Chapter 24: Of Marriage and Divorce

4. Marriage ought not to be within the degrees of consanguinity or affinity forbidden by the Word. Nor can such incestuous marriages

ever be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife.

Chapter 25: Of the Church

6. There is no other head of the church but the Lord Jesus Christ. Nor can the pope of Rome, in any sense, be head thereof.

Chapter 31: Of Synods and Councils

1. For the better government, and further edification of the church, there ought to be such assemblies as are commonly called synods or councils: and it belongeth to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ hath given them for edification and not for destruction, to appoint such assemblies; and to convene together in them, as often as they shall judge it expedient for the good of the church.

(Original paragraph II is omitted; paragraphs III-V are renumbered 2-4.)

Belgic Confession



Note: A member congregation may adopt the Belgic Confession into its statement of faith either on its own or as part of the Three Forms of Unity.

ARTICLE 1: THE ONLY GOD

We all believe in our hearts and confess with our mouths that there is a single and simple spiritual being, whom we call God—eternal, incomprehensible, invisible, unchangeable, infinite, almighty; completely wise, just, and good, and the overflowing source of all good.

ARTICLE 2: THE MEANS BY WHICH WE KNOW GOD

We know him by two means: First, by the creation, preservation, and government of the universe, since that universe is before our eyes like a beautiful book in which all creatures, great and small, are as letters to make us ponder the invisible things of God: his eternal power and his divinity, as the apostle Paul says in Romans 1:20. All these things are enough to convict men and to leave them without excuse. Second, he makes himself known to us more openly by his holy and divine Word, as much as we need in this life, for his glory and for the salvation of his own.

ARTICLE 3: THE WRITTEN WORD OF GOD

We confess that this Word of God was not sent nor delivered by the will of men, but that holy men of God spoke, being moved by the Holy

Spirit, as Peter says.¹ Afterwards our God—because of the special care he has for us and our salvation—commanded his servants, the prophets and apostles, to commit this revealed Word to writing. He himself wrote with his own finger the two tables of the law. Therefore we call such writings holy and divine Scriptures.

¹ 2 Pet. 1:21

ARTICLE 4: THE CANONICAL BOOKS

We include in the Holy Scripture the two volumes of the Old and New Testaments. They are canonical books with which there can be no quarrel at all.

In the church of God the list is as follows: In the Old Testament, the five books of Moses—Genesis, Exodus, Leviticus, Numbers, Deuteronomy; the books of Joshua, Judges, and Ruth; the two books of Samuel, and two of Kings; the two books of Chronicles, called Paralipomenon; the first book of Ezra; Nehemiah, Esther, Job; the Psalms of David; the three books of Solomon—Proverbs, Ecclesiastes, and the Song; the four major prophets—Isaiah, Jeremiah, Ezekiel, Daniel; and then the other twelve minor prophets—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

In the New Testament, the four gospels—Matthew, Mark, Luke, and John; the Acts of the Apostles; the fourteen letters of Paul—to the Romans; the two letters to the Corinthians; to the Galatians, Ephesians, Philippians, and Colossians; the two letters to the Thessalonians; the two letters to Timothy; to Titus, Philemon, and to the Hebrews; the seven letters of the other apostles—one of James; two of Peter; three of John; one of Jude; and the Revelation of the apostle John.

ARTICLE 5: THE AUTHORITY OF SCRIPTURE

We receive all these books and these only as holy and canonical, for the regulating, founding, and establishing of our faith. And we believe

without a doubt all things contained in them—not so much because the church receives and approves them as such but above all because the Holy Spirit testifies in our hearts that they are from God, and also because they prove themselves to be from God. For even the blind themselves are able to see that the things predicted in them do happen.

ARTICLE 6: THE DIFFERENCE BETWEEN CANONICAL AND APOCRYPHAL BOOKS

We distinguish between these holy books and the apocryphal ones, which are the third and fourth books of Esdras; the books of Tobit, Judith, Wisdom, Jesus Sirach, Baruch; what was added to the Story of Esther; the Song of the Three Children in the Furnace; the Story of Susannah; the Story of Bell and the Dragon; the Prayer of Manasseh; and the two books of Maccabees. The church may certainly read these books and learn from them as far as they agree with the canonical books. But they do not have such power and virtue that one could confirm from their testimony any point of faith or of the Christian religion. Much less can they detract from the authority of the other holy books.

ARTICLE 7: THE SUFFICIENCY OF SCRIPTURE

We believe that this Holy Scripture contains the will of God completely and that everything one must believe to be saved is sufficiently taught in it. For since the entire manner of service which God requires of us is described in it at great length, no one—even an apostle or an angel from heaven, as Paul says² ought to teach other than what the Holy Scriptures have already taught us. For since it is forbidden to add to or subtract from the Word of God,³ this plainly demonstrates that the teaching is perfect and complete in all respects.

Therefore we must not consider human writings—no matter how holy their authors may have been—equal to the divine writings; nor may we put custom, nor the majority, nor age, nor the passage of time or persons, nor councils, decrees, or official decisions above the truth of God, for truth is above everything else. For all human beings are

liars by nature and more vain than vanity itself. Therefore we reject with all our hearts everything that does not agree with this infallible rule, as we are taught to do by the apostles when they say, “Test the spirits to see if they are of God,”⁴ and also, “If anyone comes to you and does not bring this teaching, do not receive him into your house.”⁵

² Gal. 1:8 ³ Deut. 12:32; Rev. 22:18-19 ⁴ 1 John 4:1 ⁵ 2 John 10

ARTICLE 8: THE TRINITY

In keeping with this truth and Word of God we believe in one God, who is one single essence, in whom there are three persons, really, truly, and eternally distinct according to their incommunicable properties—namely, Father, Son, and Holy Spirit. The Father is the cause, origin, and source of all things, visible as well as invisible. The Son is the Word, the Wisdom, and the image of the Father. The Holy Spirit is the eternal power and might, proceeding from the Father and the Son. Nevertheless, this distinction does not divide God into three, since Scripture teaches us that the Father, the Son, and the Holy Spirit each has his own subsistence distinguished by characteristics—yet in such a way that these three persons are only one God.

It is evident then that the Father is not the Son and that the Son is not the Father, and that likewise the Holy Spirit is neither the Father nor the Son. Nevertheless, these persons, thus distinct, are neither divided nor fused or mixed together. For the Father did not take on flesh, nor did the Spirit, but only the Son. The Father was never without his Son, nor without his Holy Spirit, since all these are equal from eternity, in one and the same essence. There is neither a first nor a last, for all three are one in truth and power, in goodness and mercy.

ARTICLE 9: THE SCRIPTURAL WITNESS ON THE TRINITY

All these things we know from the testimonies of Holy Scripture as well as from the effects of the persons, especially from those we feel within

ourselves. The testimonies of the Holy Scriptures, which teach us to believe in this Holy Trinity, are written in many places of the Old Testament, which need not be enumerated but only chosen with discretion.

In the book of Genesis God says, “Let us make man in our image, according to our likeness.” So “God created man in his own image”—indeed, “male and female he created them.”⁶ “Behold, man has become like one of us.”⁷ It appears from this that there is a plurality of persons within the Deity, when he says, “Let us make man in our image”—and afterwards he indicates the unity when he says, “God created.” It is true that he does not say here how many persons there are—but what is somewhat obscure to us in the Old Testament is very clear in the New. For when our Lord was baptized in the Jordan, the voice of the Father was heard saying, “This is my dear Son”;⁸ the Son was seen in the water; and the Holy Spirit appeared in the form of a dove. So, in the baptism of all believers this form was prescribed by Christ: “Baptize all people in the name of the Father, and of the Son, and of the Holy Spirit.”⁹ In the Gospel according to Luke the angel Gabriel says to Mary, the mother of our Lord: “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and therefore that holy one to be born of you shall be called the Son of God.”¹⁰ And in another place it says: “The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you.”¹¹ “There are three who bear witness in heaven—the Father, the Word, and the Holy Spirit—and these three are one.”¹²

In all these passages we are fully taught that there are three persons in the one and only divine essence. And although this doctrine surpasses human understanding, we nevertheless believe it now, through the Word, waiting to know and enjoy it fully in heaven.

Furthermore, we must note the particular works and activities of these three persons in relation to us. The Father is called our Creator, by reason of his power. The Son is our Savior and Redeemer, by his blood. The Holy Spirit is our Sanctifier, by his living in our hearts.

This doctrine of the holy Trinity has always been maintained in the true church, from the time of the apostles until the present, against Jews, Muslims, and certain false Christians and heretics, such as Marcion, Mani, Praxeas, Sabellius, Paul of Samosata, Arius, and others like them, who were rightly condemned by the holy fathers. And so, in this matter we willingly accept the three ecumenical creeds—the Apostles', Nicene, and Athanasian—as well as what the ancient fathers decided in agreement with them.

⁶ Gen. 1:26-27 ⁷ Gen. 3:22 ⁸ Matt. 3:17 ⁹ Matt. 28:19 ¹⁰ Luke 1:35 ¹¹ 2 Cor. 13:14 ¹² 1 John 5:7 (KJV)

ARTICLE 10: THE DEITY OF CHRIST

We believe that Jesus Christ, according to his divine nature, is the only Son of God—eternally begotten, not made nor created, for then he would be a creature. He is one in essence with the Father; coeternal; the exact image of the person of the Father and the “reflection of his glory,”¹³ being in all things like him. He is the Son of God not only from the time he assumed our nature but from all eternity, as the following testimonies teach us when they are taken together. Moses says that God “created the world”;¹⁴ and John says that “all things were created by the Word,”¹⁵ which he calls God. The apostle says that “God made the world by his Son.”¹⁶ He also says that “God created all things by Jesus Christ.”¹⁷ And so it must follow that he who is called God, the Word, the Son, and Jesus Christ already existed when all things were created by him. Therefore the prophet Micah says that his origin is “from ancient times, from eternity.”¹⁸ And the apostle says that he has “neither beginning of days nor end of life.”¹⁹ So then, he is the true eternal God, the Almighty, whom we invoke, worship, and serve.

¹³ Col. 1:15; Heb. 1:3 ¹⁴ Gen. 1:1 ¹⁵ John 1:3 ¹⁶ Heb. 1:2 ¹⁷ Col. 1:16 ¹⁸ Mic. 5:2 ¹⁹ Heb. 7:3

ARTICLE 11: THE DEITY OF THE HOLY SPIRIT

We believe and confess also that the Holy Spirit proceeds eternally from the Father and the Son—neither made, nor created, nor begotten, but only proceeding from the two of them. In regard to order, he is the third person of the Trinity—of one and the same essence, and majesty, and glory, with the Father and the Son. He is true and eternal God, as the Holy Scriptures teach us.

ARTICLE 12: THE CREATION OF ALL THINGS

We believe that the Father created heaven and earth and all other creatures from nothing, when it seemed good to him, by his Word—that is to say, by his Son. He has given all creatures their being, form, and appearance, and their various functions for serving their Creator. Even now he also sustains and governs them all, according to his eternal providence, and by his infinite power, that they may serve man, in order that man may serve God.

He has also created the angels good, that they might be his messengers and serve his elect. Some of them have fallen from the excellence in which God created them into eternal perdition; and the others have persisted and remained in their original state, by the grace of God. The devils and evil spirits are so corrupt that they are enemies of God and of everything good. They lie in wait for the church and every member of it like thieves, with all their power, to destroy and spoil everything by their deceptions. So then, by their own wickedness they are condemned to everlasting damnation, daily awaiting their torments.

For that reason we detest the error of the Sadducees, who deny that there are spirits and angels, and also the error of the Manicheans, who say that the devils originated by themselves, being evil by nature, without having been corrupted.

ARTICLE 13: THE DOCTRINE OF GOD'S PROVIDENCE

We believe that this good God, after he created all things, did not abandon them to chance or fortune but leads and governs them

according to his holy will, in such a way that nothing happens in this world without his orderly arrangement. Yet God is not the author of, nor can he be charged with, the sin that occurs. For his power and goodness are so great and incomprehensible that he arranges and does his work very well and justly even when the devils and wicked men act unjustly. We do not wish to inquire with undue curiosity into what he does that surpasses human understanding and is beyond our ability to comprehend. But in all humility and reverence we adore the just judgments of God, which are hidden from us, being content to be Christ's disciples, so as to learn only what he shows us in his Word, without going beyond those limits.

This doctrine gives us unspeakable comfort since it teaches us that nothing can happen to us by chance but only by the arrangement of our gracious heavenly Father. He watches over us with fatherly care, keeping all creatures under his control, so that not one of the hairs on our heads (for they are all numbered) nor even a little bird can fall to the ground²⁰ without the will of our Father. In this thought we rest, knowing that he holds in check the devils and all our enemies, who cannot hurt us without his permission and will.

For that reason we reject the damnable error of the Epicureans, who say that God involves himself in nothing and leaves everything to chance.

²⁰ Matt. 10:29-30

ARTICLE 14: THE CREATION AND FALL OF MAN

We believe that God created man from the dust of the earth and made and formed him in his image and likeness—good, just, and holy; able by his own will to conform in all things to the will of God. But when he was in honor he did not understand it²¹ and did not recognize his excellence. But he subjected himself willingly to sin and consequently to death and the curse, lending his ear to the word of the devil. For he transgressed

the commandment of life, which he had received, and by his sin he separated himself from God, who was his true life, having corrupted his entire nature. So he made himself guilty and subject to physical and spiritual death, having become wicked, perverse, and corrupt in all his ways. He lost all his excellent gifts which he had received from God, and he retained none of them except for small traces which are enough to make him inexcusable. Moreover, all the light in us is turned to darkness, as the Scripture teaches us: “The light shone in the darkness, and the darkness did not receive it.”²² Here John calls men “darkness.”

Therefore we reject everything taught to the contrary concerning man’s free will, since man is nothing but the slave of sin and cannot do a thing unless it is “given him from heaven.”²³ For who can boast of being able to do anything good by himself, since Christ says, “No one can come to me unless my Father who sent me draws him”?²⁴ Who can glory in his own will when he understands that “the mind of the flesh is enmity against God”?²⁵ Who can speak of his own knowledge in view of the fact that “the natural man does not understand the things of the Spirit of God”?²⁶ In short, who can produce a single thought, since he knows that we are “not able to think a thing” about ourselves, by ourselves, but that “our ability is from God”?²⁷ And therefore, what the apostle says ought rightly to stand fixed and firm: “God works within us both to will and to do according to his good pleasure.”²⁸ For there is no understanding nor will conforming to God’s understanding and will apart from Christ’s involvement, as he teaches us when he says, “Without me you can do nothing.”²⁹

²¹ Ps. 49:20 ²² John 1:5 ²³ John 3:27 ²⁴ John 6:44 ²⁵ Rom. 8:7 ²⁶ 1 Cor. 2:14 ²⁷ 2 Cor. 3:5 ²⁸ Phil. 2:13 ²⁹ John 15:5

ARTICLE 15: THE DOCTRINE OF ORIGINAL SIN

We believe that by the disobedience of Adam original sin has been spread through the whole human race. It is a corruption of all nature—an inherited depravity which even infects small infants in

their mother's womb, and the root which produces in man every sort of sin. It is therefore so vile and enormous in God's sight that it is enough to condemn the human race, and it is not abolished or wholly uprooted even by baptism, seeing that sin constantly boils forth as though from a contaminated spring. Nevertheless, it is not imputed to God's children for their condemnation but is forgiven by his grace and mercy—not to put them to sleep but so that the awareness of this corruption might often make believers groan as they long to be set free from the “body of this death.”³⁰

Therefore we reject the error of the Pelagians who say that this sin is nothing else than a matter of imitation.

³⁰ Rom. 7:24

ARTICLE 16: THE DOCTRINE OF ELECTION

We believe that—all Adam's descendants having thus fallen into perdition and ruin by the sin of the first man—God showed himself to be as he is: merciful and just. He is merciful in withdrawing and saving from this perdition those whom he, in his eternal and unchangeable counsel, has elected and chosen in Jesus Christ our Lord by his pure goodness, without any consideration of their works. He is just in leaving the others in their ruin and fall into which they plunged themselves.

ARTICLE 17: THE RECOVERY OF FALLEN MAN

We believe that our good God, by his marvelous wisdom and goodness, seeing that man had plunged himself in this manner into both physical and spiritual death and made himself completely miserable, set out to find him, though man, trembling all over, was fleeing from him. And he comforted him, promising to give him his Son, “born of a woman,”³¹ to crush the head of the serpent,³² and to make him blessed.

³¹ Gal. 4:4 ³² Gen. 3:15

ARTICLE 18: THE INCARNATION

So then we confess that God fulfilled the promise which he had made to the early fathers by the mouth of his holy prophets when he sent his only and eternal Son into the world at the time set by him. The Son took the “form of a servant” and was made in the “likeness of man,”³³ truly assuming a real human nature, with all its weaknesses, except for sin; being conceived in the womb of the blessed virgin Mary by the power of the Holy Spirit, without male participation. And he not only assumed human nature as far as the body is concerned but also a real human soul, in order that he might be a real human being. For since the soul had been lost as well as the body he had to assume them both to save them both together.

Therefore we confess, against the heresy of the Anabaptists who deny that Christ assumed human flesh from his mother, that he “shared the very flesh and blood of children”;³⁴ that he is “fruit of the loins of David” according to the flesh;³⁵ “born of the seed of David” according to the flesh;³⁶ “fruit of the womb of the virgin Mary”;³⁷ “born of a woman”;³⁸ “the seed of David”;³⁹ “a shoot from the root of Jesse”;⁴⁰ “the offspring of Judah,”⁴¹ having descended from the Jews according to the flesh; “from the seed of Abraham”—for he “assumed Abraham’s seed” and was “made like his brothers except for sin.”⁴² In this way he is truly our Immanuel—that is: “God with us.”⁴³

³³ Phil. 2:7 ³⁴ Heb. 2:14 ³⁵ Acts 2:30 ³⁶ Rom. 1:3 ³⁷ Luke 1:42 ³⁸ Gal. 4:4 ³⁹ 2 Tim. 2:8
⁴⁰ Rom. 15:12 ⁴¹ Heb. 7:14 ⁴² Heb. 2:17; 4:15 ⁴³ Matt. 1:23

ARTICLE 19: THE TWO NATURES OF CHRIST

We believe that by being thus conceived the person of the Son has been inseparably united and joined together with human nature, in such a way that there are not two Sons of God, nor two persons, but two natures united in a single person, with each nature retaining its own distinct properties. Thus his divine nature has always remained uncreated, without beginning of days or end of life,⁴⁴ filling heaven

and earth. His human nature has not lost its properties but continues to have those of a creature—it has a beginning of days; it is of a finite nature and retains all that belongs to a real body. And even though he, by his resurrection, gave it immortality, that nonetheless did not change the reality of his human nature; for our salvation and resurrection depend also on the reality of his body.

But these two natures are so united together in one person that they are not even separated by his death. So then, what he committed to his Father when he died was a real human spirit which left his body. But meanwhile his divine nature remained united with his human nature even when he was lying in the grave; and his deity never ceased to be in him, just as it was in him when he was a little child, though for a while it did not show itself as such. These are the reasons why we confess him to be true God and true man—true God in order to conquer death by his power, and true man that he might die for us in the weakness of his flesh.

⁴⁴ Heb. 7:3

ARTICLE 20: THE JUSTICE AND MERCY OF GOD IN CHRIST

We believe that God—who is perfectly merciful and also very just—sent his Son to assume the nature in which the disobedience had been committed, in order to bear in it the punishment of sin by his most bitter passion and death. So God made known his justice toward his Son, who was charged with our sin, and he poured out his goodness and mercy on us, who are guilty and worthy of damnation, giving to us his Son to die, by a most perfect love, and raising him to life for our justification, in order that by him we might have immortality and eternal life.

ARTICLE 21: THE ATONEMENT

We believe that Jesus Christ is a high priest forever according to the order of Melchizedek—made such by an oath—and that he presented himself in our name before his Father, to appease his wrath with full satisfaction by offering himself on the tree of the cross and pouring out his precious blood for the cleansing of our sins, as the prophets had predicted. For it is written that “the chastisement of our peace” was placed on the Son of God and that “we are healed by his wounds.” He was “led to death as a lamb”; he was “numbered among sinners”⁴⁵ and condemned as a criminal by Pontius Pilate, though Pilate had declared that he was innocent. So he paid back what he had not stolen,⁴⁶ and he suffered—the “just for the unjust,”⁴⁷ in both his body and his soul—in such a way that when he senses the horrible punishment required by our sins his sweat became like “big drops of blood falling on the ground.”⁴⁸ He cried, “My God, my God, why have you abandoned me?”⁴⁹ And he endured all this for the forgiveness of our sins.

Therefore we rightly say with Paul that we “know nothing but Jesus and him crucified”;⁵⁰ we consider all things as “dung for the excellence of the knowledge of our Lord Jesus Christ.”⁵¹ We find all comforts in his wounds and have no need to seek or invent any other means to reconcile ourselves with God than this one and only sacrifice, once made, which renders believers perfect forever. This is also why the angel of God called him Jesus—that is, “Savior”—because he would save his people from their sins.⁵²

⁴⁵ Isa. 53:4-12 ⁴⁶ Ps. 69:4 ⁴⁷ 1 Pet. 3:18 ⁴⁸ Luke 22:44 ⁴⁹ Matt. 27:46 ⁵⁰ 1 Cor. 2:2 ⁵¹ Phil. 3:8 ⁵² Matt. 1:21

ARTICLE 22: THE RIGHTEOUSNESS OF FAITH

We believe that for us to acquire the true knowledge of this great mystery the Holy Spirit kindles in our hearts a true faith that embraces Jesus Christ, with all his merits, and makes him its own, and no longer

looks for anything apart from him. For it must necessarily follow that either all that is required for our salvation is not in Christ or, if all is in him, then he who has Christ by faith has his salvation entirely. Therefore, to say that Christ is not enough but that something else is needed as well is a most enormous blasphemy against God—for it then would follow that Jesus Christ is only half a Savior.

And therefore we justly say with Paul that we are justified “by faith alone” or by faith “apart from works.”⁵³ However, we do not mean, properly speaking, that it is faith itself that justifies us—for faith is only the instrument by which we embrace Christ, our righteousness. But Jesus Christ is our righteousness in making available to us all his merits and all the holy works he has done for us and in our place. And faith is the instrument that keeps us in communion with him and with all his benefits. When those benefits are made ours they are more than enough to absolve us of our sins.

⁵³ Rom. 3:28

ARTICLE 23: THE JUSTIFICATION OF SINNERS

We believe that our blessedness lies in the forgiveness of our sins because of Jesus Christ, and that in it our righteousness before God is contained, as David and Paul teach us when they declare that man blessed to whom God grants righteousness apart from works.⁵⁴ And the same apostle says that we are justified “freely” or “by grace” through redemption in Jesus Christ.⁵⁵

And therefore we cling to this foundation, which is firm forever, giving all glory to God, humbling ourselves, and recognizing ourselves as we are; not claiming a thing for ourselves or our merits and leaning and resting on the sole obedience of Christ crucified, which is ours when we believe in him. That is enough to cover all our sins and to make us confident, freeing the conscience from the fear, dread, and terror of God’s approach, without doing what our first father, Adam, did, who

trembled as he tried to cover himself with fig leaves. In fact, if we had to appear before God relying—no matter how little—on ourselves or some other creature, then, alas, we would be swallowed up. Therefore everyone must say with David: “Lord, do not enter into judgment with your servants, for before you no living person shall be justified.”⁵⁶

⁵⁴ Ps. 32:1; Rom. 4:6 ⁵⁵ Rom. 3:24 ⁵⁶ Ps. 143:2

ARTICLE 24: THE SANCTIFICATION OF SINNERS

We believe that this true faith, produced in man by the hearing of God’s Word and by the work of the Holy Spirit, regenerates him and makes him a “new man,”⁵⁷ causing him to live the “new life”⁵⁸ and freeing him from the slavery of sin. Therefore, far from making people cold toward living in a pious and holy way, this justifying faith, quite to the contrary, so works within them that apart from it they will never do a thing out of love for God but only out of love for themselves and fear of being condemned. So then, it is impossible for this holy faith to be unfruitful in a human being, seeing that we do not speak of an empty faith but of what Scripture calls “faith working through love,”⁵⁹ which leads a man to do by himself the works that God has commanded in his Word.

These works, proceeding from the good root of faith, are good and acceptable to God, since they are all sanctified by his grace. Yet they do not count toward our justification—for by faith in Christ we are justified, even before we do good works. Otherwise they could not be good, any more than the fruit of a tree could be good if the tree is not good in the first place.

So then, we do good works, but not for merit—for what would we merit? Rather, we are indebted to God for the good works we do, and not he to us, since it is he who “works in us both to will and do according to his good pleasure”⁶⁰—thus keeping in mind what is written: “When you have done all that is commanded you, then you shall say, ‘We are unworthy servants; we have done what it was our

duty to do.’⁶¹ Yet we do not wish to deny that God rewards good works—but it is by his grace that he crowns his gifts.

Moreover, although we do good works we do not base our salvation on them; for we cannot do any work that is not defiled by our flesh and also worthy of punishment. And even if we could point to one, memory of a single sin is enough for God to reject that work. So we would always be in doubt, tossed back and forth without any certainty, and our poor consciences would be tormented constantly if they did not rest on the merit of the suffering and death of our Savior.

⁵⁷ 2 Cor. 5:17 ⁵⁸ Rom. 6:4 ⁵⁹ Gal. 5:6 ⁶⁰ Phil. 2:13 ⁶¹ Luke 17:10

ARTICLE 25: THE FULFILLMENT OF THE LAW

We believe that the ceremonies and symbols of the law have ended with the coming of Christ, and that all foreshadowings have come to an end, so that the use of them ought to be abolished among Christians. Yet the truth and substance of these things remain for us in Jesus Christ, in whom they have been fulfilled. Nevertheless, we continue to use the witnesses drawn from the law and prophets to confirm us in the gospel and to regulate our lives with full integrity for the glory of God, according to his will.

ARTICLE 26: THE INTERCESSION OF CHRIST

We believe that we have no access to God except through the one and only Mediator and Intercessor: Jesus Christ the Righteous.⁶²

He therefore was made man, uniting together the divine and human natures, so that we human beings might have access to the divine Majesty. Otherwise we would have no access. But this Mediator, whom the Father has appointed between himself and us, ought not terrify us by his greatness, so that we have to look for another one, according to our fancy. For neither in heaven nor among the creatures on earth is there anyone who loves us more than Jesus Christ

does. Although he was “in the form of God,” he nevertheless “emptied himself,” taking the form of “a man” and “a servant” for us;⁶³ and he made himself “completely like his brothers.”⁶⁴ Suppose we had to find another intercessor. Who would love us more than he who gave his life for us, even though “we were his enemies”?⁶⁵ And suppose we had to find one who has prestige and power. Who has as much of these as he who is seated “at the right hand of the Father,”⁶⁶ and who has all power “in heaven and on earth”?⁶⁷ And who will be heard more readily than God’s own dearly beloved Son?

So then, sheer unbelief has led to the practice of dishonoring the saints, instead of honoring them. That was something the saints never did nor asked for, but which in keeping with their duty, as appears from their writings, they consistently refused. We should not plead here that we are unworthy—for it is not a question of offering our prayers on the basis of our own dignity but only on the basis of the excellence and dignity of Jesus Christ, whose righteousness is ours by faith.

Since the apostle for good reason wants us to get rid of this foolish fear—or rather, this unbelief—he says to us that Jesus Christ was “made like his brothers in all things,” that he might be a high priest who is merciful and faithful to purify the sins of the people.⁶⁸ For since he suffered, being tempted, he is also able to help those who are tempted.⁶⁹ And further, to encourage us more to approach him he says, “Since we have a high priest, Jesus the Son of God, who has entered into heaven, we maintain our confession. For we do not have a high priest who is unable to have compassion for our weaknesses, but one who was tempted in all things, just as we are, except for sin. Let us go then with confidence to the throne of grace that we may obtain mercy and find grace, in order to be helped.”⁷⁰ The same apostle says that we “have liberty to enter into the holy place by the blood of Jesus. Let us go, then, in the assurance of faith....”⁷¹ Likewise, “Christ’s priesthood is forever. By this he is able to save completely those who draw near to God through him who always lives to intercede for them.”⁷²

What more do we need? For Christ himself declares: “I am the way, the truth, and the life; no one comes to my Father but by me.”⁷³ Why should we seek another intercessor? Since it has pleased God to give us his Son as our Intercessor, let us not leave him for another—or rather seek, without ever finding. For when God gave him to us he knew well that we were sinners.

Therefore, in following the command of Christ we call on the heavenly Father through Christ, our only Mediator, as we are taught by the Lord’s Prayer, being assured that we shall obtain all we ask of the Father in his name.

⁶² 1 John 2:1 ⁶³ Phil. 2:6-8 ⁶⁴ Heb. 2:17 ⁶⁵ Rom. 5:10 ⁶⁶ Rom. 8:34; Heb. 1:3 ⁶⁷ Matt. 28:18 ⁶⁸ Heb. 2:17 ⁶⁹ Heb. 2:18 ⁷⁰ Heb. 4:14-16 ⁷¹ Heb. 10:19, 22 ⁷² Heb. 7:24-25 ⁷³ John 14:6

ARTICLE 27: THE HOLY CATHOLIC CHURCH

We believe and confess one single catholic or universal church—a holy congregation and gathering of true Christian believers, awaiting their entire salvation in Jesus Christ being washed by his blood, and sanctified and sealed by the Holy Spirit.

This church has existed from the beginning of the world and will last until the end, as appears from the fact that Christ is eternal King who cannot be without subjects. And this holy church is preserved by God against the rage of the whole world, even though for a time it may appear very small in the eyes of men—as though it were snuffed out. For example, during the very dangerous time of Ahab the Lord preserved for himself seven thousand men who did not bend their knees to Baal.⁷⁴

And so this holy church is not confined, bound, or limited to a certain place or certain persons. But it is spread and dispersed throughout the entire world, though still joined and united in heart and will, in one and the same Spirit, by the power of faith.

⁷⁴ 1 Kings 19:18

ARTICLE 28: THE OBLIGATIONS OF CHURCH MEMBERS

We believe that since this holy assembly and congregation is the gathering of those who are saved and there is no salvation apart from it, no one ought to withdraw from it, content to be by himself, regardless of his status or condition. But all people are obliged to join and unite with it, keeping the unity of the church by submitting to its instruction and discipline, by bending their necks under the yoke of Jesus Christ, and by serving to build up one another, according to the gifts God has given them as members of each other in the same body.

And to preserve this unity more effectively, it is the duty of all believers, according to God's Word, to separate themselves from those who do not belong to the church, in order to join this assembly wherever God has established it, even if civil authorities and royal decrees forbid and death and physical punishment result. And so, all who withdraw from the church or do not join it act contrary to God's ordinance.

ARTICLE 29: THE MARKS OF THE TRUE CHURCH

We believe that we ought to discern diligently and very carefully, by the Word of God, what is the true church—for all sects in the world today claim for themselves the name of “the church.” We are not speaking here of the company of hypocrites who are mixed among the good in the church and who nonetheless are not part of it, even though they are physically there. But we are speaking of distinguishing the body and fellowship of the true church from all sects that call themselves “the church.”

The true church can be recognized if it has the following marks: The church engages in the pure preaching of the gospel; it makes use of the pure administration of the sacraments as Christ instituted them; it practices church discipline for correcting faults. In short, it governs itself according to the pure Word of God, rejecting all things contrary to it and holding Jesus Christ as the only Head. By these marks one

can be assured of recognizing the true church—and no one ought to be separated from it.

As for those who can belong to the church, we can recognize them by the distinguishing marks of Christians: namely by faith, and by their fleeing from sin and pursuing righteousness, once they have received the one and only Savior, Jesus Christ. They love the true God and their neighbors, without turning to the right or left, and they crucify the flesh and its works. Though great weakness remains in them, they fight against it by the Spirit all the days of their lives, appealing constantly to the blood, suffering, death, and obedience of the Lord Jesus, in whom they have forgiveness of their sins, through faith in him.

As for the false church, it assigns more authority to itself and its ordinances than to the Word of God; it does not want to subject itself to the yoke of Christ; it does not administer the sacraments as Christ commanded in his Word; it rather adds to them or subtracts from them as it pleases; it bases itself on men, more than on Jesus Christ; it persecutes those who live holy lives according to the Word of God and who rebuke it for its faults, greed, and idolatry.

These two churches are easy to recognize and thus to distinguish from each other.

ARTICLE 30: THE GOVERNMENT OF THE CHURCH

We believe that this true church ought to be governed according to the spiritual order that our Lord has taught us in his Word. There should be ministers or pastors to preach the Word of God and administer the sacraments. There should also be elders and deacons, along with the pastors, to make up the council of the church. By this means true religion is preserved; true doctrine is able to take its course; and evil men are corrected spiritually and held in check, so that also the poor and all the afflicted may be helped and comforted according to their need. By this means everything will be done well and in good order

in the church, when such persons are elected who are faithful and are chosen according to the rule that Paul gave to Timothy.⁷⁵

⁷⁵ 1 Tim. 3

ARTICLE 31: THE OFFICERS OF THE CHURCH

We believe that ministers of the Word of God, elders, and deacons ought to be chosen to their offices by a legitimate election of the church, with prayer in the name of the Lord, and in good order, as the Word of God teaches. So everyone must be careful not to push himself forward improperly, but he must wait for God's call, so that he may be assured of his calling and be certain that he is chosen by the Lord.

As for the ministers of the Word, they all have the same power and authority, no matter where they may be, since they are all servants of Jesus Christ, the only universal bishop, and the only head of the church.

Moreover, to keep God's holy order from being violated or despised, we say that everyone ought, as much as possible, to hold the ministers of the Word and elders of the church in special esteem, because of the work they do, and be at peace with them, without grumbling, quarreling, or fighting.

ARTICLE 32: THE ORDER AND DISCIPLINE OF THE CHURCH

We also believe that although it is useful and good for those who govern the churches to establish and set up a certain order among themselves for maintaining the body of the church, they ought always to guard against deviating from what Christ, our only Master, has ordained for us. Therefore we reject all human innovations and all laws imposed on us, in our worship of God, which bind and force our consciences in any way. So we accept only what is proper to maintain harmony and unity and to keep all in obedience to God. To that end excommunication, with all it involves, according to the Word of God, is required.

ARTICLE 33: THE SACRAMENTS

We believe that our good God, mindful of our crudeness and weakness, has ordained sacraments for us to seal his promises in us, to pledge his good will and grace toward us, and also to nourish and sustain our faith. He has added these to the Word of the gospel to represent better to our external senses both what he enables us to understand by his Word and what he does inwardly in our hearts, confirming in us the salvation he imparts to us. For they are visible signs and seals of something internal and invisible, by means of which God works in us through the power of the Holy Spirit. So they are not empty and hollow signs to fool and deceive us, for their truth is Jesus Christ, without whom they would be nothing.

Moreover, we are satisfied with the number of sacraments that Christ our Master has ordained for us. There are only two: the sacrament of baptism and the Holy Supper of Jesus Christ.

ARTICLE 34: THE SACRAMENT OF BAPTISM

We believe and confess that Jesus Christ, in whom the law is fulfilled, has by his shed blood put an end to every other shedding of blood, which anyone might do or wish to do in order to atone or satisfy for sins. Having abolished circumcision, which was done with blood, he established in its place the sacrament of baptism. By it we are received into God's church and set apart from all other people and alien religions, that we may be dedicated entirely to him, bearing his mark and sign. It also witnesses to us that he will be our God forever, since he is our gracious Father.

Therefore he has commanded that all those who belong to him be baptized with pure water in the name of the Father, and the Son, and the Holy Spirit.⁷⁶ In this way he signifies to us that just as water washes away the dirt of the body when it is poured on us and also is seen on the body of the baptized when it is sprinkled on him, so too the blood of Christ does the same thing internally, in the soul, by the Holy Spirit. It washes

and cleanses it from its sins and transforms us from being the children of wrath into the children of God. This does not happen by the physical water but by the sprinkling of the precious blood of the Son of God, who is our Red Sea, through which we must pass to escape the tyranny of Pharaoh, who is the devil, and to enter the spiritual land of Canaan.

So ministers, as far as their work is concerned, give us the sacrament and what is visible, but our Lord gives what the sacrament signifies—namely the invisible gifts and graces; washing, purifying, and cleansing our souls of all filth and unrighteousness; renewing our hearts and filling them with all comfort; giving us true assurance of his fatherly goodness; clothing us with the “new man” and stripping off the “old,” with all its works.

For this reason we believe that anyone who aspires to reach eternal life ought to be baptized only once without ever repeating it—for we cannot be born twice. Yet this baptism is profitable not only when the water is on us and when we receive it but throughout our entire lives.

For that reason we detest the error of the Anabaptists who are not content with a single baptism once received and also condemn the baptism of the children of believers. We believe our children ought to be baptized and sealed with the sign of the covenant, as little children were circumcised in Israel on the basis of the same promises made to our children. And truly, Christ has shed his blood no less for washing the little children of believers than he did for adults. Therefore they ought to receive the sign and sacrament of what Christ has done for them, just as the Lord commanded in the law that by offering a lamb for them the sacrament of the suffering and death of Christ would be granted them shortly after their birth. This was the sacrament of Jesus Christ. Furthermore, baptism does for our children what circumcision did for the Jewish people. That is why Paul calls baptism the “circumcision of Christ.”⁷⁷

⁷⁶ Matt. 28:19 ⁷⁷ Col. 2:11

ARTICLE 35: THE SACRAMENT OF THE LORD'S SUPPER

We believe and confess that our Savior Jesus Christ has ordained and instituted the sacrament of the Holy Supper to nourish and sustain those who are already born again and ingrafted into his family: his church.

Now those who are born again have two lives in them. The one is physical and temporal—they have it from the moment of their first birth, and it is common to all. The other is spiritual and heavenly, and is given them in their second birth; it comes through the Word of the gospel in the communion of the body of Christ; and this life is common to God's elect only. Thus, to support the physical and earthly life God has prescribed for us an appropriate earthly and material bread, which is as common to all as life itself also is. But to maintain the spiritual and heavenly life that belongs to believers he has sent a living bread that came down from heaven: namely Jesus Christ, who nourishes and maintains the spiritual life of believers when eaten—that is, when appropriated and received spiritually by faith.

To represent to us this spiritual and heavenly bread Christ has instituted an earthly and visible bread as the sacrament of his body and wine as the sacrament of his blood. He did this to testify to us that just as truly as we take and hold the sacraments in our hands and eat and drink it in our mouths, by which our life is then sustained, so truly we receive into our souls, for our spiritual life, the true body and true blood of Christ, our only Savior. We receive these by faith, which is the hand and mouth of our souls.

Now it is certain that Jesus Christ did not prescribe his sacraments for us in vain, since he works in us all he represents by these holy signs, although the manner in which he does it goes beyond our understanding and is incomprehensible to us, just as the operation of God's Spirit is hidden and incomprehensible. Yet we do not go wrong when we say that what is eaten is Christ's own natural body and what is drunk is his own blood—but the manner in which we eat it is not by the mouth but by the Spirit, through faith. In that way Jesus Christ remains always

seated at the right hand of God the Father in heaven—but he never refrains on that account to communicate himself to us through faith. This banquet is a spiritual table at which Christ communicates himself to us with all his benefits. At that table he makes us enjoy himself as much as the merits of his suffering and death, as he nourishes, strengthens, and comforts our poor, desolate souls by the eating of his flesh, and relieves and renews them by the drinking of his blood.

Moreover, though the sacraments and thing signified are joined together, not all receive both of them. The wicked person certainly takes the sacrament, to his condemnation, but does not receive the truth of the sacrament, just as Judas and Simon the Sorcerer both indeed received the sacrament, but not Christ, who was signified by it. He is communicated only to believers.

Finally, with humility and reverence we receive the holy sacrament in the gathering of God’s people, as we engage together, with thanksgiving, in a holy remembrance of the death of Christ our Savior, and as we thus confess our faith and Christian religion. Therefore no one should come to this table without examining himself carefully, lest “by eating this bread and drinking this cup he eat and drink to his own judgment.”⁷⁸ In short, by the use of this holy sacrament we are moved to a fervent love of God and our neighbors.

Therefore we reject as desecrations of the sacraments all the muddled ideas and damnable inventions that men have added and mixed in with them. And we say that we should be content with the procedure that Christ and the apostles have taught us and speak of these things as they have spoken of them.

⁷⁸ 1 Cor. 11:27

ARTICLE 36: THE CIVIL GOVERNMENT

We believe that because of the depravity of the human race our good God has ordained kings, princes, and civil officers. He wants the world

to be governed by laws and policies so that human lawlessness may be restrained and that everything may be conducted in good order among human beings. For that purpose he has placed the sword in the hands of the government, to punish evil people and protect the good. And being called in this manner to contribute to the advancement of a society that is pleasing to God, the civil rulers have the task, subject to God's law, of removing every obstacle to the preaching of the gospel and to every aspect of divine worship. They should do this while completely refraining from every tendency toward exercising absolute authority, and while functioning in the sphere entrusted to them, with the means belonging to them.

And the government's task is not limited to caring for and watching over the public domain but extends also to upholding the sacred ministry, with a view to removing and destroying all idolatry and false worship of the Antichrist; to promoting the kingdom of Jesus Christ; and to furthering the preaching of the gospel everywhere; to the end that God may be honored and served by everyone, as he requires in his Word.

Moreover everyone, regardless of status, condition, or rank, must be subject to the government, and pay taxes, and hold its representatives in honor and respect, and obey them in all things that are not in conflict with God's Word, praying for them that the Lord may be willing to lead them in all their ways and that we may live a peaceful and quiet life in all piety and decency.

And on this matter we denounce the Anabaptists, other anarchists, and in general all those who want to reject the authorities and civil officers and to subvert justice by introducing common ownership of goods and corrupting the moral order that God has established among human beings.

ARTICLE 37: THE LAST JUDGMENT

Finally we believe, according to God's Word, that when the time appointed by the Lord is come (which is unknown to all creatures)

and the number of the elect is complete, our Lord Jesus Christ will come from heaven, bodily and visibly, as he ascended, with great glory and majesty, to declare himself the judge of the living and the dead. He will burn this old world, in fire and flame, in order to cleanse it.

Then all human creatures will appear in person before the great judge—men, women, and children, who have lived from the beginning until the end of the world. They will be summoned there by the voice of the archangel and by the sound of the divine trumpet.⁷⁹ For all those who died before that time will be raised from the earth, their spirits being joined and united with their own bodies in which they lived. And as for those who are still alive, they will not die like the others but will be changed “in the twinkling of an eye” from “corruptible to incorruptible.”⁸⁰ Then “the books” (that is, the consciences) will be opened, and the dead will be judged according to the things they did in the world,⁸¹ whether good or evil. Indeed, all people will give account of all the idle words they have spoken,⁸² which the world regards as only playing games. And then the secrets and hypocrisies of men will be publicly uncovered in the sight of all.

Therefore, with good reason the thought of this judgment is horrible and dreadful to wicked and evil people. But it is very pleasant and a great comfort to the righteous and elect, since their total redemption will then be accomplished. They will then receive the fruits of their labor and of the trouble they have suffered; their innocence will be openly recognized by all; and they will see the terrible vengeance that God will bring on the evil ones who tyrannized, oppressed, and tormented them in this world. The evil ones will be convicted by the witness of their own consciences, and shall be made immortal—but only to be tormented in the everlasting fire prepared for the devil and his angels.⁸³

In contrast, the faithful and elect will be crowned with glory and honor. The Son of God will “confess their names”⁸⁴ before God his Father and the holy and elect angels; all tears will be “wiped from their eyes”;⁸⁵ and their cause—at present condemned as heretical and evil

by many judges and civil officers—will be acknowledged as the “cause of the Son of God.” And as a gracious reward the Lord will make them possess a glory such as the heart of man could never imagine.

So we look forward to that great day with longing in order to enjoy fully the promises of God in Christ Jesus, our Lord.

⁷⁹ 1 Thess. 4:16 ⁸⁰ 1 Cor. 15:51-53 ⁸¹ Rev. 20:12 ⁸² Matt. 12:36 ⁸³ Matt. 25:14 ⁸⁴ Matt. 10:32 ⁸⁵ Rev. 7:17

Heidelberg Catechism



Note: It is not sufficient for a member congregation to adopt into its statement of faith the Heidelberg Catechism alone, but it may be used as part of the Three Forms of Unity.

1. LORD'S DAY

Question 1. What is thy only comfort in life and death?

Answer: That I with body and soul, both in life and death, (a) am not my own, (b) but belong unto my faithful Saviour Jesus Christ; (c) who, with his precious blood, has fully satisfied for all my sins, (d) and delivered me from all the power of the devil; (e) and so preserves me (f) that without the will of my heavenly Father, not a hair can fall from my head; (g) yea, that all things must be subservient to my salvation, (h) and therefore, by his Holy Spirit, He also assures me of eternal life, (i) and makes me sincerely willing and ready, henceforth, to live unto him. (j)

(a) Rom.14:7 For none of us liveth to himself, and no man dieth to himself. Rom.14:8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. (b) 1 Cor.6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (c) 1 Cor.3:23 And ye are Christ's; and Christ is God's. Tit.2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. (d) 1

Pet.1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 1 Pet.1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John 2:12 I write unto you, little children, because your sins are forgiven you for his name's sake. (e) Heb.2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 1 John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. John 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. John 8:35 And the servant abideth not in the house for ever: but the Son abideth ever. John 8:36 If the Son therefore shall make you free, ye shall be free indeed. (f) John 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. John 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 2 Thess.3:3 But the Lord is faithful, who shall stablish you, and keep you from evil. 1 Pet.1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. (g) Matt.10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Matt.10:30 But the very hairs of your head are all numbered. Matt.10:31 Fear ye not therefore, ye are of more value than many sparrows. Luke 21:18 But there shall not an hair of your head perish. (h) Rom.8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. (i) 2 Cor.1:20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. 2 Cor.1:21 Now he which stablisheth us with you in Christ, and hath anointed us, is God; 2 Cor.1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts. 2 Cor.5:5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Eph.1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Eph.1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Rom.8:16 The Spirit itself beareth witness with our spirit, that we are the children of God: (j) Rom.8:14 For as many as are led by the Spirit of God, they are the sons of God. 1 John 3:3 And every man that hath this hope in him purifieth himself, even as he is pure.

Question 2. How many things are necessary for thee to know, that thou, enjoying this comfort, mayest live and die happily?

Answer: Three; (a) the first, how great my sins and miseries are; (b) the second, how I may be delivered from all my sins and miseries; (c) the third, how I shall express my gratitude to God for such deliverance. (d)

(a) Matt.11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. Matt.11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. Matt.11:30 For my yoke is easy, and my burden is light. Luke 24:46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: Luke 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke 24:48 And ye are witnesses of these things. 1 Cor.6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. Tit.3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. Tit.3:4 But after that the kindness and love of God our Saviour toward man appeared, Tit.3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Tit.3:6 Which he shed on us abundantly through Jesus Christ our Saviour; Tit.3:7 That being justified by his grace, we should be made heirs according to the hope of eternal life. (b) John 9:41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. John 15:22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. (c) John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 10:43 To him (Jesus) give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. (d) Eph.5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: Eph.5:9 (For the fruit of the Spirit is in all goodness and righteousness and truth;) Eph.5:10 Proving what is acceptable unto the Lord. Eph.5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove them. 1 Pet.2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 1 Pet.2:10 Which in time past were not a people, but are now the people of God: which had not obtained mercy,

but now have obtained mercy. Rom.6:1 What shall we say then? Shall we continue in sin, that grace may abound? Rom.6:2 God forbid. How shall we, that are dead to sin, live any longer therein? Rom.6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Rom.6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

The First Part

Of The Misery Of Man

2. LORD'S DAY

Question 3. Whence knowest thou thy misery?

Answer: Out of the law of God. (a)

(a) Rom.3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Question 4. What does the law of God require of us?

Answer: Christ teaches us that briefly, Matt. 22:37-40, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength. This is the first and the great commandment; and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (a)

(a) Deut.6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. Lev.19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD. Mark 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. Luke 10:27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

Question 5. Canst thou keep all these things perfectly?

Answer: In no wise; (a) for I am prone by nature to hate God and my neighbour.(b)

(a) Rom.3:10 As it is written, There is none righteous, no, not one: Rom.3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. Rom.3:23 For all have sinned, and come short of the glory of God; 1 John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1 John 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us. (b) Rom.8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. Eph.2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Tit.3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. Gen.6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen.8:21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. Jer.17:9 The heart is deceitful above all things, and desperately wicked: who can know it? Rom.7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

3. LORD'S DAY**Question 6. Did God then create man so wicked and perverse?**

Answer: By no means; but God created man good, (a) and after his own image, (b) in true righteousness and holiness, that he might rightly know God his Creator, heartily love him and live with him in eternal happiness to glorify and praise him. (c)

(a) Gen.1:31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. (b) Gen.1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Gen.1:27 So

God created man in his own image, in the image of God created he him; male and female created he them. (c) Col.3:9 Lie not one to another, seeing that ye have put off the old man with his deeds; Col.3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him: Eph.4:23 And be renewed in the spirit of your mind; Eph.4:24 And that ye put on the new man, which after God is created in righteousness and true holiness. 2 Cor.3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Question 7. Whence then proceeds this depravity of human nature?

Answer: From the fall and disobedience of our first parents, Adam and Eve, in Paradise; (a) hence our nature is become so corrupt, that we are all conceived and born in sin. (b)

(a) Genesis 3. Rom.5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Rom.5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. Rom.5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (b) Ps.51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me. Gen.5:3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

Question 8. Are we then so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness?

Answer: Indeed we are; (a) except we are regenerated by the Spirit of God. (b)

(a) Gen.8:21 The imagination of man's heart is evil from his youth; John 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Gen.6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Job 14:4 Who can bring a clean thing out of an unclean? not one. Job 15:14 What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Job 15:16 How much more abominable and filthy is man, which drinketh iniquity like water? Job 15:35 They conceive mischief, and bring forth vanity, and their belly

prepareth deceit. Isa.53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. (b) John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 1 Cor.12:3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. 2 Cor.3:5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

4. LORD'S DAY

Question 9. Does not God then do injustice to man, by requiring from him in his law, that which he cannot perform?

Answer: Not at all; (a) for God made man capable of performing it; but man, by the instigation of the devil, (b) and his own wilful disobedience, (c) deprived himself and all his posterity of those divine gifts.

(a) Eph.4:24 And that ye put on the new man, which after God is created in righteousness and true holiness. Eccl.7:29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. (b) John 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 2 Cor.11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. Gen.3:4 And the serpent said unto the woman, Ye shall not surely die: (c) Gen.3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. Rom.5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Gen.3:13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. 1 Tim.2:13 For Adam was first formed, then Eve. 1 Tim.2:14 And Adam was not deceived, but the woman being deceived was in the transgression.

Question 10. Will God suffer such disobedience and rebellion to go unpunished?

Answer: By no means; but is terribly displeased (a) with our original as well as actual sins; and will punish them in his just judgment temporally and eternally, (b) as he has declared, “Cursed is every one that continueth not in all things, which are written in the book of the law, to do them.” (c)

(a) Gen.2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Rom.5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (b) Ps.5:5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Ps.50:21 These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Nah.1:2 God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies. Exod.20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; Exod.34:7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation. Rom.1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Eph.5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Heb.9:27 And as it is appointed unto men once to die, but after this the judgment: (c) Deut.27:26 Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen. Gal.3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Question 11. Is not God then also merciful?

Answer: God is indeed merciful, (a) but also just; (b) therefore his justice requires, that sin which is committed against the most high majesty of God, be also punished with extreme, that is, with everlasting punishment of body and soul.

(a) Exod. 34:6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and

truth, Exod.34:7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. Exod.20:6 And shewing mercy unto thousands of them that love me, and keep my commandments. (b) Ps.7:9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins. Exod.20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; Exod.23:7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. Exod.34:7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. Ps.5:5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Ps.5:6 Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man. Nah.1:2 God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies. Nah.1:3 The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

The Second Part

Of Man's Deliverance

5. LORD'S DAY

Question 12. Since then, by the righteous judgment of God, we deserve temporal and eternal punishment, is there no way by which we may escape that punishment, and be again received into favour?

Answer: God will have his justice satisfied: (a) and therefore we must make this full satisfaction, either by ourselves, or by another. (b)

(a) Gen.2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Exod.20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third

and fourth generation of them that hate me; Exod.23:7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. Ezek.18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. Matt.5:26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. 2 Thess.1:6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; Luke 16:2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. (b) Rom.8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: Rom.8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Question 13. Can we ourselves then make this satisfaction?

Answer: By no means; but on the contrary we daily increase our debt. (a)

(a) Job 9:2 I know it is so of a truth: but how should man be just with God? Job 9:3 If he will contend with him, he cannot answer him one of a thousand. Job 15:15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. Job 15:16 How much more abominable and filthy is man, which drinketh iniquity like water? Job 4:18 Behold, he put no trust in his servants; and his angels he charged with folly: Job 4:19 How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? Ps.130:3 If thou, LORD, shouldst mark iniquities, O Lord, who shall stand? Matt.6:12 And forgive us our debts, as we forgive our debtors. Matt.18:25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. Matt.16:26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Question 14. Can there be found anywhere, one, who is a mere creature, able to satisfy for us?

Answer: None; for, first, God will not punish any other creature for the sin which man has committed; (a) and further, no mere creature can sustain the burden of God's eternal wrath against sin, so as to deliver others from it. (b)

(a) Ezek.18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. Gen.3:17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Heb.2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; Heb.2:15 And deliver them who through fear of death were all their lifetime subject to bondage. Heb.2:16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Heb.2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. (b) Nah.1:6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. Ps.130:3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

Question 15. What sort of a mediator and deliverer then must we seek for?

Answer: For one who is very man, and perfectly (a) righteous; (b) and yet more powerful than all creatures; that is, one who is also very God. (c)

(a) 1 Cor.15:21 For since by man came death, by man came also the resurrection of the dead. Jer.33:16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness. Isa.53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 2 Cor.5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (b) Heb.7:26 For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Heb.7:16 Who is made, not after the law of a carnal commandment, but after the power of an endless life. (c) Isa.7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Isa.9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Rom.9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Jer.23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall

execute judgment and justice in the earth. Jer.23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Luke 11:22 But when a stronger than he (a strong man armed) shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

6. LORD'S DAY

Question 16. Why must he be very man, and also perfectly righteous?

Answer: Because the justice of God requires that the same human nature which has sinned, should likewise make satisfaction for sin; (a) and one, who is himself a sinner, cannot satisfy for others. (b)

(a) Ezek.18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. Ezek.18:20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Rom.5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Rom.5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. Rom.5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 1 Cor.15:21 For since by man came death, by man came also the resurrection of the dead. Heb.2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; Heb.2:15 And deliver them who through fear of death were all their lifetime subject to bondage. Heb.2:16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 1 Pet.3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: Isa.53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Isa.53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. Isa.53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Isa.53:10 Yet it pleased the LORD

to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. Isa.53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. (b) Heb.7:26 For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Heb.7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. Ps.49:7 None of them can by any means redeem his brother, nor give to God a ransom for him: Ps.49:8 (For the redemption of their soul is precious, and it ceaseth for ever:) 1 Pet.3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Question 17. Why must he in one person be also very God?

Answer: That he might, by the power of his Godhead (a) sustain in his human nature, (b) the burden of God's wrath; (c) and might obtain for, and restore to us, righteousness and life. (d)

(a) Isa.9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Isa.63:3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. (b) Isa.53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. Isa.53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. (c) Deut.4:24 For the LORD thy God is a consuming fire, even a jealous God. Nah.1:6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. Ps.130:3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? (d) Isa.53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Isa.53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Acts 2:24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 1 Pet.3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened

by the Spirit: John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. John 1:4 In him was life; and the life was the light of men.

Question 18. Who then is that Mediator, who is in one person both very God, (a) and a real (b) righteous man? (c)

Answer: Our Lord Jesus Christ: (d) “who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” (e)

(a) 1 John 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Rom.9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Rom.8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: Gal.4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Isa.9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Jer.23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Mal.3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. (b) Luke 1:42 And she (Elisabeth) spake out with a loud voice, and said, Blessed art thou (Mary) among women, and blessed is the fruit of thy womb. Luke 2:6 And so it was, that, while they were there, the days were accomplished that she should be delivered. Luke 2:7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. Rom.1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; Rom.9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Philip.2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: Heb.2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that

is, the devil; Heb.2:16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Heb.2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Heb.4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. (c) Isa.53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Isa.53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Jer.23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. John 8:46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? Heb.4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Heb.7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 1 Pet.1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 1 Pet.2:22 Who did no sin, neither was guile found in his mouth: 1 Pet.3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: (d) 1 Tim.2:5 For there is one God, and one mediator between God and men, the man Christ Jesus; Heb.2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. Matt.1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. 1 Tim.3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Luke 2:11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. (e) 1 Cor.1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

Question 19. Whence knowest thou this?

Answer: From the holy gospel, which God himself first revealed in Paradise; (a) and afterwards published by the patriarchs (b) and

prophets, (c) and represented by the sacrifices and other ceremonies of the law; (d) and lastly, has fulfilled it by his only begotten Son. (e)

(a) Gen.3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. (b) Gen.22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. Gen.12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. Gen.49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Gen.49:11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: (c) Isaiah 53. Isa.42:1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. Isa.42:2 He shall not cry, nor lift up, nor cause his voice to be heard in the street. Isa.42:3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. Isa.42:4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Isa.43:25 I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Isa.49:5 And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. Isa.49:6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Isa.49:22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. Isa.49:23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me. Jer.23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. Jer.23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Jer.31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: Jer.31:33 But this shall be the covenant

that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. Jer.32:39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: Jer.32:40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Jer.32:41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. Mic.7:18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. Mic.7:19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Mic.7:20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old. Acts 10:43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Rom.1:2 (Which he had promised afore by his prophets in the holy scriptures,) Heb.1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Acts 3:22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Acts 3:23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Acts 3:24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Acts 10:43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. John 5:46 For had ye believed Moses, ye would have believed me: for he wrote of me. (d) Heb.10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. Heb.10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Col.2:7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. John 5:46 For had ye believed Moses, ye would have believed me: for he wrote of me. (e) Rom.10:4 For Christ is the end of the law for righteousness to every one that believeth. Gal.4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal.4:5 To redeem them that were under the law, that we might receive the adoption of sons. Gal.3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. Col.2:17 Which are a shadow of things to come; but the body is of Christ.

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Question 20. Are all men then, as they perished in Adam, saved by Christ?

Answer: No; (a) only those who are ingrafted into him, and, receive all his benefits, by a true faith. (b)

(a) Matt.7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Matt.22:14 For many are called, but few are chosen. (b) Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. John 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Isa.53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Ps.2:12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. Rom.11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Rom.11:19 Thou wilt say then, The branches were broken off, that I might be grafted in. Rom.11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: Rom.3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: Heb.4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. Heb.4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. Heb.5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him; Heb.10:39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Heb.11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Question 21. What is true faith?

Answer: True faith is not only a certain knowledge, whereby I hold for truth all that God has revealed to us in his word, (a) but also an assured confidence, (b) which the Holy Ghost (c) works by the gospel in my heart; (d) that not only to others, but to me also, remission of sin, everlasting righteousness and salvation, (e) are freely given by God, merely of grace, only for the sake of Christ's merits. (f)

(a) James 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. (b) 2 Cor.4:13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; Eph.2:7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. Eph.2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Eph.2:9 Not of works, lest any man should boast. Eph.3:12 In whom we have boldness and access with confidence by the faith of him. Gal.2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Heb.11:1 Now faith is the substance of things hoped for, the evidence of things not seen. Heb.11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. Heb.11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. Heb.11:9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: Heb.11:10 For he looked for a city which hath foundations, whose builder and maker is God. Heb.4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. James 1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. Matt.16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Philip.1:19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, Rom.4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Rom.4:21 And being fully persuaded that, what he had promised, he was able also to perform. Rom.5:1

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: Rom.1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Rom.10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Rom.10:17 So then faith cometh by hearing, and hearing by the word of God. Rom.4:16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, Rom.4:18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. Rom.4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: Rom.4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; Rom.3:24 Being justified freely by his grace through the redemption that is in Christ Jesus: Rom.3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; (c) Gal.5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Matt.16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 2 Cor.4:13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; John 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. Eph.2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Philip.1:19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, Acts 16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. (d) Rom.1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Rom.10:17 So then faith cometh by hearing, and hearing by the word of God. 1 Cor.1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. Acts 10:44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. Acts 16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. (e) Rom.1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. Gal.3:11 But that no man is justified by the law in the sight of God, it is evident:

for, The just shall live by faith. Heb.10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Heb.10:38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. Gal.2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. (f) Eph.2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Rom.3:24 Being justified freely by his grace through the redemption that is in Christ Jesus: Rom.5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Luke 1:77 To give knowledge of salvation unto his people by the remission of their sins, Luke 1:78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

Question 22. What is then necessary for a christian to believe?

Answer: All things promised us in the gospel, (a) which the articles of our catholic undoubted christian faith briefly teach us.

(a) John 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. Matt.28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Mark 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Question 23. What are these articles?

Answer: 1. I believe in God the Father, Almighty, Maker of heaven and earth: 2. And in Jesus Christ, his only begotten Son, our Lord: 3. Who was conceived by the Holy Ghost, born of the Virgin Mary: 4. Suffered under Pontius Pilate; was crucified, dead, and buried: He descended into hell: 5. The third day he rose again from the dead: 6. He ascended into heaven, and sitteth at the right hand of God the Father Almighty: 7. From thence he shall come to judge the quick and the dead: 8. I believe in the Holy Ghost: 9. I believe a holy catholic church: the communion of saints: 10. The forgiveness of sins: 11. The resurrection of the body: 12. And the life everlasting.

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Question 24. How are these articles divided?

Answer: Into three parts; the first is of God the Father, and our creation; the second of God the Son, and our redemption; the third of God the Holy Ghost, and our sanctification.

Question 25. Since there is but one only divine essence, (a) why speakest thou of Father, Son, and Holy Ghost?

Answer: Because God has so revealed himself in his word, (b) that these three distinct persons are the one only true and eternal God.

(a) Deut.6:4 Hear, O Israel: The LORD our God is one LORD: Eph.4:6 One God and Father of all, who is above all, and through all, and in you all. Isa.44:6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God. Isa.45:5 I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: 1 Cor.8:4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. 1 Cor.8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. (b) Isa.61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, Gen.1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. Gen.1:3 And God said, Let there be light: and there was light. Ps.33:6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. Isa.48:16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me. Ps.110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Matt.3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of

God descending like a dove, and lighting upon him: Matt.3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt.28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 1 John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. Isa.6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Isa.6:3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 2 Cor.13:13 All the saints salute you. Gal.4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Eph.2:18 For through him we both have access by one Spirit unto the Father. Tit.3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Tit.3:6 Which he shed on us abundantly through Jesus Christ our Saviour;

Of God The Father

9. LORD'S DAY

Question 26. What believest thou when thou sayest, "I believe in God the Father, Almighty, Maker of heaven and earth"?

Answer: That the eternal Father of our Lord Jesus Christ (who of nothing made heaven and earth, with all that is in them; (a) who likewise upholds and governs the same by his eternal counsel and providence) (b) is for the sake of Christ his Son, my God and my Father; (c) on whom I rely so entirely, that I have no doubt, but he will provide me with all things necessary for soul and body (d) and further, that he will make whatever evils he sends upon me, in this valley of tears turn out to my advantage; (e) for he is able to do it, being Almighty God, (f) and willing, being a faithful Father. (g)

(a) Genesis 1 and 2. Exod.20:11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. Job 33:4 The Spirit of God hath made me, and the breath of the Almighty hath given me life. Job 38 and 39. Ps.33:6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. Acts 4:24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Acts 14:15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: Isa.45:7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things. (b) Matt.10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Heb.1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Ps.104:27 These wait all upon thee; that thou mayest give them their meat in due season. Ps.104:28 That thou givest them they gather: thou openest thine hand, they are filled with good. Ps.104:29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Ps.104:30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. Ps.115:3 But our God is in the heavens: he hath done whatsoever he hath pleased. Matt.10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Eph.1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: (c) John 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Rom.8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. Gal.4:5 To redeem them that were under the law, that we might receive the adoption of sons. Gal.4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Gal.4:7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Eph.1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, (d) Ps.55:23 But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee. Matt.6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink;

nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Matt.6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Luke 12:22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. (e) Rom.8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. (f) Rom.10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. Luke 12:22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. Rom.8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Isa.46:4 And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you. Rom.10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. (g) Matt.6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Matt.6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Matt.6:27 Which of you by taking thought can add one cubit unto his stature? Matt.6:28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: Matt.6:29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Matt.6:30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Matt.6:31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? Matt.6:32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. Matt.6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matt.6:34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. Matt.7:9 Or what man is there of you, whom if his son ask bread, will he give him a stone? Matt.7:10 Or if he ask a fish, will he give him a serpent? Matt.7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

10. LORD'S DAY

Question 27. What dost thou mean by the providence of God?

Answer: The almighty and everywhere present power of God; (a) whereby, as it were by his hand, he upholds and governs (b) heaven, earth, and all creatures; so that herbs and grass, rain and drought, (c) fruitful and barren years, meat and drink, health and sickness, (d) riches and poverty, (e) yea, and all things come, not by chance, but be his fatherly hand. (f)

(a) Acts 17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; Acts 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; Acts 17:27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: Acts 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Jer.23:23 Am I a God at hand, saith the LORD, and not a God afar off? Jer.23:24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD. Isa.29:15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Isa.29:16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Ezek.8:12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth. (b) Heb.1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; (c) Jer.5:24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Acts 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. (d) John 9:3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. (e) Prov.22:2 The rich and poor meet together: the LORD is the maker of them all. (f) Matt.10:20 For it is not ye that speak, but the Spirit of your Father which speaketh in you. Prov.16:33 The lot is cast into the lap; but the whole disposing thereof is of the LORD.

Question 28. What advantage is it to us to know that God has created, and by his providence does still uphold all things?

Answer: That we may be patient in adversity; (a) thankful in prosperity; (b) and that in all things, which may hereafter befall us, we place our firm trust in our faithful God and Father, (c) that nothing shall separate us from his love; (d) since all creatures are so in his hand, that without his will they cannot so much as move. (e)

(a) Rom.5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; James 1:3 Knowing this, that the trying of your faith worketh patience. Ps.39:9 I was dumb, I opened not my mouth; because thou didst it. Job 1:21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. Job 1:22 In all this Job sinned not, nor charged God foolishly. (b) Deut.8:10 When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. 1 Thess.5:18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you. (c) Ps.55:22 Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved. Rom.5:4 And patience, experience; and experience, hope: (d) Rom.8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Rom.8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (e) Job 1:12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD. Job 2:6 And the LORD said unto Satan, Behold, he is in thine hand; but save his life. Acts 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Acts 17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; Prov.21:1 The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

Of God The Son

11. LORD'S DAY

Question 29. Why is the Son of God called "Jesus", that is a Saviour?

Answer: Because he saveth us, and delivereth us from our sins; (a) and likewise, because we ought not to seek, neither can find salvation in any other. (b)

(a) Matt.1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Heb.7:24 But this man, because he continueth ever, hath an unchangeable priesthood. Heb.7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (b) Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. John 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. John 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 1 Tim.2:5 For there is one God, and one mediator between God and men, the man Christ Jesus; Isa.43:11 I, even I, am the LORD; and beside me there is no saviour. 1 John 5:11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

Question 30. Do such then believe in Jesus the only Saviour, who seek their salvation and welfare of saints, of themselves, or anywhere else?

Answer: They do not; for though they boast of him in words, yet in deeds they deny Jesus the only deliverer and Saviour; (a) for one of these two things must be true, that either Jesus is not a complete Saviour; or that they, who by a true faith receive this Saviour, must find all things in him necessary to their salvation. (b)

(a) 1 Cor.1:13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? 1 Cor.1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 1 Cor.1:31 That, according as it is written, He that glorieth, let him glory in the Lord. Gal.5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. (b) Heb.12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Isa.9:6 For unto us a child is born, unto us a son is given: and the government shall

be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Col.1:19 For it pleased the Father that in him should all fulness dwell; Col.1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. Col.2:10 And ye are complete in him, which is the head of all principality and power: 1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. John 1:16 And of his fulness have all we received, and grace for grace.

12. *Lord's Day*

Question 31. Why is he called "Christ", that is anointed?

Answer: Because he is ordained of God the Father, and anointed with the Holy Ghost, (a) to be our chief Prophet and Teacher, (b) who has fully revealed to us the secret counsel and will of God concerning our redemption; (c) and to be our only High Priest, (d) who by the one sacrifice of his body, has redeemed us, (e) and makes continual intercession with the Father for us; (f) and also to be our eternal King, who governs us by his word and Spirit, and who defends and preserves us in that salvation, he has purchased for us. (g)

(a) Ps.45:8 All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. Heb.1:9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Isa.61:1 The Spirit of the Lord God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, (b) Deut.18:15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; Acts 3:22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Acts 7:37 This is that Moses, which said unto the children of Israel, A prophet

shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. Isa.55:4 Behold, I have given him for a witness to the people, a leader and commander to the people. (c) John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. John 15:15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. (d) Ps.110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. (e) Heb.10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; Heb.10:14 For by one offering he hath perfected for ever them that are sanctified. Heb.9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. Heb.9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb.9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (f) Rom.8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Heb.9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: 1 John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: Rom.5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him. Rom.5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. (g) Ps.2:6 Yet have I set my king upon my holy hill of Zion. Zech.9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. Matt.21:5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. Luke 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Matt.28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. John 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. Rev.12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. Rev.12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Question 32. But why art thou called a Christian? (a)

Answer: Because I am a member of Christ by faith, (b) and thus am partaker of his anointing; (c) that so I may confess his name, (d) and present myself a living sacrifice of thankfulness to him: (e) and also that with a free and good conscience I may fight against sin and Satan in this life (f) and afterwards I reign with him eternally, over all creatures. (g)

(a) Acts 11:26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. (b) 1 Cor.6:15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. (c) 1 John 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. Acts 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: (d) Matt.10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Rom.10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Mark 8:38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. (e) Rom.12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 1 Pet.2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Pet.2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Rev.5:8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. Rev.5:10 And hast made us unto our God kings and priests: and we shall reign on the earth. Rev.1:6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. (f) 1 Pet.2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Rom.6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Rom.6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. Gal.5:16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. Gal.5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. Eph.6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 1 Tim.1:18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; 1 Tim.1:19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: (g) 2 Tim.2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us: Matt.24:34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

13. LORD'S DAY

Question 33. Why is Christ called the “only begotten Son” of God, since we are also the children of God?

Answer: Because Christ alone is the eternal and natural Son of God; (a) but we are children adopted of God, by grace, for his sake. (b)

(a) John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. John 1:2 The same was in the beginning with God. John 1:3 All things were made by him; and without him was not any thing made that was made. John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. Heb.1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Heb.1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 1 John 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Rom.8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? (b) Rom.8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. Rom.8:16 The Spirit itself beareth witness

with our spirit, that we are the children of God: Rom.8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. John 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Gal.4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Eph.1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph.1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Question 34. Wherefore callest thou him “our Lord”?

Answer: Because he hath redeemed us, both soul and body, from all our sins, not with silver or gold, but with his precious blood, and has delivered us from all the power of the devil; and thus has made us his own property. (a)

(a) 1 Pet.1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 1 Pet.1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 1 Pet.2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 1 Cor.6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Cor.7:23 Ye are bought with a price; be not ye the servants of men. 1 Tim.2:6 Who gave himself a ransom for all, to be testified in due time. John 20:28 And Thomas answered and said unto him, My Lord and my God.

14. LORD'S DAY

Question 35. What is the meaning of these words “He was conceived by the Holy Ghost, born of the virgin Mary”?

Answer: That God's eternal Son, who is, and continues (a) true and eternal God, (b) took upon him the very nature of man, of the flesh and blood of the virgin Mary, (c) by the operation of the Holy Ghost; (d) that he might also be the true seed of David, (e) like unto his brethren in all things, (f) sin excepted. (g)

(a) Rom.1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: Rom.9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. (b) 1 John 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. Rom.1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; Col.1:15 Who is the image of the invisible God, the firstborn of every creature: (c) Gal.4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Luke 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. Luke 1:42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. Luke 1:43 And whence is this to me, that the mother of my Lord should come to me? (d) John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. Matt.1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Matt.1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. (e) Ps.132:11 The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. Rom.1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 2 Sam.7:12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. Luke 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: Acts 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; (f) Philip.2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: Heb.2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of

death, that is, the devil; Heb.2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. (g) Heb.4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Question 36. What profit dost thou receive by Christ's holy conception and nativity?

Answer: That he is our Mediator; (a) and with His innocence and perfect holiness, covers in the sight of God, my sins, wherein I was conceived and brought forth. (b)

(a) Heb.7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Heb.7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. Heb.2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. (b) 1 Pet.1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 1 Pet.1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 1 Pet.3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 1 Cor.1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 1 Cor.1:31 That, according as it is written, He that glorieth, let him glory in the Lord. Rom.8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: Rom.8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Isa.53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Ps.32:1 Blessed is he whose transgression is forgiven, whose sin is covered.

15. LORD'S DAY

Question 37. What dost thou understand by the words, "He suffered"?

Answer: That he, all the time that he lived on earth, but especially at the end of his life, sustained in body and soul, the wrath of God against the sins of all mankind: (a) that so by his passion, as the only propitiatory sacrifice, (b) he might redeem our body and soul from everlasting damnation, (c) and obtain for us the favour of God, righteousness and eternal life. (d)

(a) Isa.53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 1 Pet.2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. 1 Pet.3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 1 Tim.2:6 Who gave himself a ransom for all, to be testified in due time. (b) Isa.53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. Isa.53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. Eph.5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. 1 Cor.5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Rom.3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; Heb.9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Heb.10:14 For by one offering he hath perfected for ever them that are sanctified. (c) Gal.3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: Col.1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: Heb.9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. 1 Pet.1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received

by tradition from your fathers; 1 Pet.1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot: (d) Rom.3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 2 Cor.5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. Heb.9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. Heb.10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Question 38. Why did he suffer “under Pontius Pilate, as judge”?

Answer: That he, being innocent, and yet condemned by a temporal judge, (a) might thereby free us from the severe judgement of God to which we were exposed. (b)

(a) John 18:38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. Matt.27:24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Acts 4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, Acts 4:28 For to do whatsoever thy hand and thy counsel determined before to be done. Luke 23:14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: Luke 23:15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. John 19:4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. (b) Ps.69:4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away. Isa.53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and

afflicted. Isa.53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 2 Cor.5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Gal.3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Question 39. Is there anything more in his being “crucified”, than if he had died some other death?

Answer: Yes there is; for thereby I am assured, that he took on him the curse which lay upon me; (a) for the death of the cross was accursed of God. (b)

(a) Gal.3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: (b) Deut.21:23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

16. LORD’S DAY

Question 40. Why was it necessary for Christ to humble himself even “unto death”?

Answer: Because with respect to the justice and truth of God, (a) satisfaction for our sins could be made no otherwise, than by the death of the Son of God. (b)

(a) Gen.2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. (b) Rom.8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: Rom.8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Heb.2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. Heb.2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself

likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; Heb.2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

Question 41. Why was he also “buried”?

Answer: Thereby to prove that he was really dead. (a)

(a) Matt.27:59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, Matt.27:60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. Luke 23:52 This man went unto Pilate, and begged the body of Jesus. Luke 23:53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. John 19:38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. John 19:39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. John 19:40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. John 19:41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. John 19:42 There laid they Jesus therefore because of the Jews’ preparation day; for the sepulchre was nigh at hand. Acts 13:29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

Question 42. Since then Christ died for us, why must we also die?

Answer: Our death is not a satisfaction for our sins, (a) but only an abolishing of sin, and a passage into eternal life. (b)

(a) Mark 8:37 Or what shall a man give in exchange for his soul? Ps.49:7 None of them can by any means redeem his brother, nor give to God a ransom for him:
 (b) John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Philip.1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Rom.7:24 O wretched man that I am! who shall deliver me from the body of this death?

Question 43. What further benefit do we receive from the sacrifice and death of Christ on the cross?

Answer: That by virtue thereof, our old man is crucified, dead and buried with him; (a) that so the corrupt inclinations of the flesh may no more reign in us; (b) but that we may offer ourselves unto him a sacrifice of thanksgiving. (c)

(a) Rom.6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. (b) Rom.6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom.6:7 For he that is dead is freed from sin. Rom.6:8 Now if we be dead with Christ, we believe that we shall also live with him: Rom.6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Rom.6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Col.2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. (c) Rom.12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Question 44. Why is there added, “he descended into hell”?

Answer: That in my greatest temptations, I may be assured, and wholly comfort myself in this, that my Lord Jesus Christ, by his inexpressible anguish, pains, terrors, and hellish agonies, in which he was plunged during all his sufferings, (a) but especially on the cross, has delivered me from the anguish and torments of hell. (b)

(a) Ps.18:5 The sorrows of hell compassed me about: the snares of death prevented me. Ps.18:6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. Ps.116:3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Matt.26:38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. Heb.5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Isa.53:10 Yet it pleased the LORD to bruise him; he hath put him to

grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. Matt.27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? (b) Isa.53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

17. Lord's Day

Question 45. What does the "resurrection" of Christ profit us?

Answer: First, by his resurrection he has overcome death, that he might make us partakers of that righteousness which he had purchased for us by his death; (a) secondly, we are also by his power raised up to a new life; (b) and lastly, the resurrection of Christ is a sure pledge of our blessed resurrection. (c)

(a) 1 Cor.15:16 For if the dead rise not, then is not Christ raised: Rom.4:25 Who was delivered for our offences, and was raised again for our justification. 1 Pet.1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, (b) Rom.6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Col.3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col.3:3 For ye are dead, and your life is hid with Christ in God. Eph.2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) Eph.2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: (c) 1 Cor.15:12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 1 Cor.15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept. 1 Cor.15:21 For since by man came death, by man came also the resurrection of the dead. Rom.8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

18. LORD'S DAY

Question 46. How dost thou understand these words, "he ascended into heaven"?

Answer: That Christ, in sight of his disciples, was taken up from earth into heaven; (a) and that he continues there for our interest, (b) until he comes again to judge the quick and the dead. (c)

(a) Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. Matt.26:64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Mark 16:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Luke 24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. (b) Heb.7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb.4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Heb.9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Rom.8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Eph.4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) Col.3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. (c) Acts 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Matt.24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Question 47. Is not Christ then with us even to the end of the world, as he has promised? (a)

Answer: Christ is very man and very God; with respect to his human nature, he is no more on earth; (b) but with respect to his Godhead, majesty, grace and spirit, he is at no time absent from us. (c)

(a) Matt.28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. (b) Heb.8:4 For if he were on earth, he should not be a priest, seeing that there are

priests that offer gifts according to the law: Matt.26:11 For ye have the poor always with you; but me ye have not always. John 16:28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. John 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. Acts 3:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (c) John 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. John 14:18 I will not leave you comfortless: I will come to you. John 14:19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. Matt.28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Eph.4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Eph.4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Question 48. But if his human nature is not present, wherever his Godhead is, are not then these two natures in Christ separated from one another?

Answer: Not as all, for since the Godhead is illimitable and omnipresent, (a) it must necessarily follow that the same is beyond the limits of the human nature he assumed, (b) and yet is nevertheless in this human nature, and remains personally united to it.

(a) Acts 7:49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Jer.23:24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD. (b) Col.2:9 For in him dwelleth all the fulness of the Godhead bodily. John 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. John 11:15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Matt.28:6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

Question 49. Of what advantage to us is Christ's ascension into heaven?

Answer: First, that he is our advocate in the presence of his Father in heaven; (a) secondly, that we have our flesh in heaven as a sure pledge that he, as the head, will also take up to himself, us, his members; (b) thirdly, that he sends us his Spirit as an earnest, (c) by whose power we "seek the things which are above, where Christ sitteth on the right hand of God, and not things on earth." (d)

(a) 1 John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: Rom.8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. (b) John 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. John 17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. John 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Eph.2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: (c) John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place. Acts 2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. Acts 2:3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 2 Cor.1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts. 2 Cor.5:5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. (d) Col.3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Philip.3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

19. LORD'S DAY

Question 50. Why is it added, "and sitteth at the right hand of God"?

Answer: Because Christ is ascended into heaven for this end, that he might appear as head of his church, (a) by whom the Father governs all things. (b)

(a) Eph.1:20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Eph.1:21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: Eph.1:23 Which is his body, the fulness of him that filleth all in all. Col.1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. (b) Matt.28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. John 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

Question 51. What profit is this glory of Christ, our head, unto us?

Answer: First, that by his Holy Spirit he pours out heavenly graces upon us his members; (a) and then that by his power he defends and preserves us against all enemies. (b)

(a) Acts 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Eph.4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (b) Ps.2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Ps.110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Ps.110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. John 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. Eph.4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Question 52. What comfort is it to thee that "Christ shall come again to judge the quick and the dead"?

Answer: That in all my sorrows and persecutions, with uplifted head I look for the very same person, who before offered himself for my

sake, to the tribunal of God, and has removed all curse from me, to come as judge from heaven: (a) who shall cast all his and my enemies into everlasting condemnation, (b) but shall translate me with all his chosen ones to himself, into heavenly joys and glory. (c)

(a) Luke 21:28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. Rom.8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Philip.3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Tit.2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 1 Thess.4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (b) 2 Thess.1:6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 2 Thess.1:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 2 Thess.1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 2 Thess.1:10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. Matt.25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: Matt.25:42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: Matt.25:43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. (c) Matt.25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 2 Thess.1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

Of God The Holy Ghost

20. LORD'S DAY

Question 53. What dost thou believe concerning the Holy Ghost?

Answer: First, that he is true and coeternal God with the Father and the Son; (a) secondly, that he is also given me, (b) to make me by

a true faith, partaker of Christ and all his benefits, (c) that he may comfort me (d) and abide with me for ever. (e)

(a) 1 John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. Gen.1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. Isa.48:16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me. 1 Cor.3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 1 Cor.6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? Acts 5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Acts 5:4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. (b) Gal.4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Matt.28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Matt.28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. 2 Cor.1:21 Now he which stablisheth us with you in Christ, and hath anointed us, is God; 2 Cor.1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts. Eph.1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, (c) Gal.3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. 1 Pet.1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. 1 Cor.6:17 But he that is joined unto the Lord is one spirit. (d) Acts 9:31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: (e) John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 1 Pet.4:14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

21. LORD'S DAY

Question 54. What believest thou concerning the “holy catholic church” of Christ?

Answer: That the Son of God (a) from the beginning to the end of the world, (b) gathers, defends, and preserves (c) to himself by his Spirit and word, (d) out of the whole human race, (e) a church chosen to everlasting life, (f) agreeing in true faith; (g) and that I am and forever shall remain, (h) a living member thereof. (i)

(a) Eph.5:26 That he might sanctify and cleanse it with the washing of water by the word, John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep. Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Eph.4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; Eph.4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Eph.4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: (b) Ps.71:17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Ps.71:18 Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come. Isa.59:21 As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever. 1 Cor.11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. (c) Matt.16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. John 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. John 10:29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. John 10:30 I and my Father are one. Ps.129:1 Many a time have they afflicted me from my youth, may Israel now say: Ps.129:2 Many a time have they afflicted me from my youth: yet they have not prevailed against me. Ps.129:3 The plowers plowed upon my back: they made long their furrows. Ps.129:4 The LORD is righteous: he hath cut asunder the cords of the wicked. Ps.129:5 Let them all be confounded and turned back that hate Zion. (d) Isa.59:21 As for me, this is my covenant with them, saith the LORD; My spirit

that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever. Rom.1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Rom.10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Rom.10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! Rom.10:16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? Rom.10:17 So then faith cometh by hearing, and hearing by the word of God. Eph.5:26 That he might sanctify and cleanse it with the washing of water by the word, (e) Gen.26:4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Rev.5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; (f) Rom.8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Rom.8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Eph.1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: Eph.1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: Eph.1:12 That we should be to the praise of his glory, who first trusted in Christ. Eph.1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, (g) Acts 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Eph.4:3 Endeavouring to keep the unity of the Spirit in the bond of peace. Eph.4:4 There is one body, and one Spirit, even as ye are called in one hope of your calling; Eph.4:5 One Lord, one faith, one baptism, Eph.4:6 One God and Father of all, who is above all, and through all, and in you all. (h) Ps.23:6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever. 1 Cor.1:8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 1 Cor.1:9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. John 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 1 John 2:19 They went out

from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. 1 Pet.1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. (i) 1 John 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 1 John 3:19 And hereby we know that we are of the truth, and shall assure our hearts before him. 1 John 3:20 For if our heart condemn us, God is greater than our heart, and knoweth all things. 1 John 3:21 Beloved, if our heart condemn us not, then have we confidence toward God. 2 Cor.13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? Rom.8:10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

Question 55. What do you understand by “the communion of saints”?

Answer: First, that all and every one, who believes, being members of Christ, are in common, partakers of him, and of all his riches and gifts; (a) secondly, that every one must know it to be his duty, readily and cheerfully to employ his gifts, for the advantage and salvation of other members. (b)

(a) 1 John 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. 1 Cor.1:9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Rom.8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 1 Cor.12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 1 Cor.12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 1 Cor.6:17 But he that is joined unto the Lord is one spirit. (b) 1 Cor.12:21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. 1 Cor.13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 1 Cor.13:5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Philip.2:4 Look not every man on his own things, but every man also on the things of others. Philip.2:5 Let this mind be in you, which was also in Christ Jesus: Philip.2:6 Who, being in the form of God, thought it not robbery to be equal with God: Philip.2:7 But made himself of no reputation, and took upon him the form of a servant,

and was made in the likeness of men: Philip.2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Question 56. What believest thou concerning “the forgiveness of sins”?

Answer: That God, for the sake of Christ’s satisfaction, will no more remember my sins, neither my corrupt nature, against which I have to struggle all my life long; (a) but will graciously impute to me the righteousness of Christ, (b) that I may never be condemned before the tribunal of God. (c)

(a) 1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 2 Cor.5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 2 Cor.5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (b) Jer.31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. Ps.103:3 Who forgiveth all thine iniquities; who healeth all thy diseases; Ps.103:4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; Ps.103:10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities. Ps.103:12 As far as the east is from the west, so far hath he removed our transgressions from us. Mic.7:19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Rom.7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Rom.7:24 O wretched man that I am! who shall deliver me from the body of this death? Rom.7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. (c) Rom.8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Rom.8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Rom.8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: Rom.8:4 That the righteousness of the law might be fulfilled in us, who walk not after the

flesh, but after the Spirit. John 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

22. LORD'S DAY

Question 57. What comfort does the “resurrection of the body” afford thee?

Answer: That not only my soul after this life shall be immediately taken up to Christ its head; (a) but also, that this my body, being raised by the power of Christ, shall be reunited with my soul, and made like unto the glorious body of Christ. (b)

(a) Luke 16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; Luke 23:43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. Philip.1:21 For to me to live is Christ, and to die is gain. Philip.1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: (b) 1 Cor.15:53 For this corruptible must put on incorruption, and this mortal must put on immortality. 1 Cor.15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Job 19:25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: Job 19:26 And though after my skin worms destroy this body, yet in my flesh shall I see God: 1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. Philip.3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Question 58. What comfort takest thou from the article of “life everlasting”?

Answer: That since I now feel in my heart the beginning of eternal joy, (a) after this life, I shall inherit perfect salvation, which “eye has not

seen, nor ear heard, neither has it entered into the heart of man” to conceive, and that to praise God therein for ever. (b)

(a) 2 Cor.5:2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: 2 Cor.5:3 If so be that being clothed we shall not be found naked. (b) 1 Cor.2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

23. LORD’S DAY

Question 59. But what does it profit thee now that thou believest all this?

Answer: That I am righteous in Christ, before God, and an heir of eternal life. (a)

(a) Hab.2:4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith. Rom.1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Question 60. How are thou righteous before God?

Answer: Only by a true faith in Jesus Christ; (a) so that, though my conscience accuse me, that I have grossly transgressed all the commandments of God, and kept none of them, (b) and am still inclined to all evil; (c) notwithstanding, God, without any merit of mine, (d) but only of mere grace, (e) grants and imputes to me, (f) the perfect satisfaction, (g) righteousness and holiness of Christ; (h) even so, as if I never had had, nor committed any sin: yea, as if I had fully accomplished all that obedience which Christ has accomplished for me; (i) inasmuch as I embrace such benefit with a believing heart. (j)

(a) Rom.3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Rom.3:22 Even the righteousness of God

which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: Rom.3:23 For all have sinned, and come short of the glory of God; Rom.3:24 Being justified freely by his grace through the redemption that is in Christ Jesus: Rom.3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; Rom.3:28 Therefore we conclude that a man is justified by faith without the deeds of the law. Rom.5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: Rom.5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Gal.2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Eph.2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Eph.2:9 Not of works, lest any man should boast. Philip.3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: (b) Rom.3:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; (c) Rom.7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. (d) Tit.3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Deut.9:6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people. Ezek.36:22 Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. (e) Rom.3:24 Being justified freely by his grace through the redemption that is in Christ Jesus: Eph.2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: (f) Rom.4:4 Now to him that worketh is the reward not reckoned of grace, but of debt. Rom.4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 2 Cor.5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. (g) 1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. (h) 1 John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: (i) 2 Cor.5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (j) Rom.3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all

them that believe: for there is no difference: John 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Question 61. Why sayest thou, that thou art righteous by faith only?

Answer: Not that I am acceptable to God, on account of the worthiness of my faith; but because only the satisfaction, righteousness, and holiness of Christ, is my righteousness before God; (a) and that I cannot receive and apply the same to myself any other way than by faith only. (b)

(a) 1 Cor.1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 1 Cor.2:2 For I determined not to know any thing among you, save Jesus Christ, and him crucified. (b) 1 John 5:10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

24. LORD'S DAY

Question 62. But why cannot our good works be the whole, or part of our righteousness before God?

Answer: Because, that the righteousness, which can be approved of before the tribunal of God, must be absolutely perfect, (a) and in all respects conformable to the divine law; and also, that our best works in this life are all imperfect and defiled with sin. (b)

(a) Gal.3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Deut.27:26 Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen. (b) Isa.64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Question 63. What! do not our good works merit, which yet God will reward in this and in a future life?

Answer: This reward is not of merit, but of grace. (a)

(a) Luke 17:10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Question 64. But does not this doctrine make men careless and profane?

Answer: By no means: for it is impossible that those, who are implanted into Christ by a true faith, should not bring forth fruits of thankfulness. (a)

(a) Matt.7:18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. John 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Of The Sacraments

25. LORD'S DAY

Question 65. Since then we are made partakers of Christ and all his benefits by faith only, whence does this faith proceed?

Answer: From the Holy Ghost, (a) who works faith in our hearts by the preaching of the gospel, and confirms it by the use of the sacraments. (b)

(a) Eph.2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Eph.2:9 Not of works, lest any man should boast. Eph.6:23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Philip.1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; (b) Matt.28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Matt.28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.

Amen. 1 Pet.1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 1 Pet.1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Question 66. What are the sacraments?

Answer: The sacraments are holy visible signs and seals, appointed of God for this end, that by the use thereof, he may the more fully declare and seal to us the promise of the gospel, viz., that he grants us freely the remission of sin, and life eternal, for the sake of that one sacrifice of Christ, accomplished on the cross. (a)

(a) Gen.17:11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. Rom.4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: Deut.30:6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. Lev.6:25 Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy. Heb.9:7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: Heb.9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Heb.9:9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Heb.9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Ezek.20:12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them. Isa.6:6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: Isa.6:7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Isa.54:9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

Question 67. Are both word and sacraments, then, ordained and appointed for this end, that they may direct our faith to the sacrifice of Jesus Christ on the cross, as the only ground of our salvation? (a)

Answer: Yes, indeed: for the Holy Ghost teaches us in the gospel, and assures us by the sacraments, that the whole of our salvation depends upon that one sacrifice of Christ which he offered for us on the cross.

(a) Rom.6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Gal.3:27 For as many of you as have been baptized into Christ have put on Christ.

Question 68. How many sacraments has Christ instituted in the new covenant, or testament?

Answer: Two: namely, holy baptism, and the holy supper.

Of Holy Baptism

26. LORD'S DAY

Question 69. How art thou admonished and assured by holy baptism, that the one sacrifice of Christ upon the cross is of real advantage to thee?

Answer: Thus: That Christ appointed this external washing with water, (a) adding thereto this promise, (b) that I am as certainly washed by his blood and Spirit from all the pollution of my soul, that is, from all my sins, (c) as I am washed externally with water, by which the filthiness of the body is commonly washed away.

(a) Matt.28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: (b) Matt.28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Matt.3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not

worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. John 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. Rom.6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Rom.6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (c) 1 Pet.3:21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Mark 1:4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. Luke 3:3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

Question 70. What is it to be washed with the blood and Spirit of Christ?

Answer: It is to receive of God the remission of sins, freely, for the sake of Christ's blood, which he shed for us by his sacrifice upon the cross; (a) and also to be renewed by the Holy Ghost, and sanctified to be members of Christ, that so we may more and more die unto sin, and lead holy and unblamable lives. (b)

(a) Heb.12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. 1 Pet.1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Rev.1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev.7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Zech.13:1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Ezek.36:25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. (b) John 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of

the Spirit, he cannot enter into the kingdom of God. 1 Cor.6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor.12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. Rom.6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Col.2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

Question 71. Where has Christ promised us, that he will as certainly wash us by his blood and Spirit, as we are washed with the water of baptism?

Answer: In the institution of baptism, which is thus expressed: “Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost”, Matt.28:19. And “he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.”, Mark 16:16. This promise is also repeated, where the scripture calls baptism “the washing of regenerations” and the washing away of sins. Tit.3:5, Acts 22:16. (a)

(a) Tit.3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Acts 22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

27. LORD’S DAY

Question 72. Is then the external baptism with water the washing away of sin itself?

Answer: Not at all: (a) for the blood of Jesus Christ only, and the Holy Ghost cleanse us from all sin. (b)

(a) Matt.3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize

you with the Holy Ghost, and with fire: 1 Pet.3:21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Eph.5:26 That he might sanctify and cleanse it with the washing of water by the word, Eph.5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. (b) 1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 Cor.6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Question 73. Why then does the Holy Ghost call baptism “the washing of regeneration,” and “the washing away of sins”?

Answer: God speaks thus not without great cause, to-wit, not only thereby to teach us, that as the filth of the body is purged away by water, so our sins are removed by the blood and Spirit of Jesus Christ; (a) but especially that by this divine pledge and sign he may assure us, that we are spiritually cleansed from our sins as really, as we are externally washed with water. (b)

(a) Rev.1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev.7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 1 Cor.6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. (b) Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Gal.3:27 For as many of you as have been baptized into Christ have put on Christ.

Question 74. Are infants also to be baptized?

Answer: Yes: for since they, as well as the adult, are included in the covenant and church of God; (a) and since redemption from sin (b) by the blood of Christ, and the Holy Ghost, the author of faith, is promised to them no less than to the adult; (c) they must therefore by

baptism, as a sign of the covenant, be also admitted into the christian church; and be distinguished from the children of unbelievers (d) as was done in the old covenant or testament by circumcision, (e) instead of which baptism is instituted (f) in the new covenant.

(a) Gen.17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. (b) Matt.19:14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. (c) Luke 1:15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. Ps.22:10 I was cast upon thee from the womb: thou art my God from my mother's belly. Isa.44:1 Yet now hear, O Jacob my servant; and Israel, whom I have chosen: Isa.44:2 Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. Isa.44:3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: Acts 2:39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (d) Acts 10:47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? (e) Gen.17:14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. (f) Col.2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Col.2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Col.2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Of The Holy Supper Of Our Lord Jesus Christ

28. LORD'S DAY

Question 75. How art thou admonished and assured in the Lord's Supper, that thou art a partaker of that one sacrifice of Christ, accomplished on the cross, and of all his benefits?

Answer: Thus: That Christ has commanded me and all believers, to eat of this broken bread, and to drink of this cup, in remembrance of him, adding these promises: (a) first, that his body was offered and broken on the cross for me, and his blood shed for me, as certainly as I see with my eyes, the bread of the Lord broken for me, and the cup communicated to me; and further, that he feeds and nourishes my soul to everlasting life, with his crucified body and shed blood, as assuredly as I receive from the hands of the minister, and taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ.

(a) Matt.26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. Matt.26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; Matt.26:28 For this is my blood of the new testament, which is shed for many for the remission of sins. Mark 14:22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. Mark 14:23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. Mark 14:24 And he said unto them, This is my blood of the new testament, which is shed for many. Luke 22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Luke 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. 1 Cor.10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor.10:17 For we being many are one bread, and one body: for we are all partakers of that one bread. 1 Cor.11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 1 Cor.11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 1 Cor.11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 1 Cor.12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Question 76. What is it then to eat the crucified body, and drink the shed blood of Christ?

Answer: It is not only to embrace with believing heart all the sufferings and death of Christ and thereby to obtain the pardon of sin, and life eternal; (a) but also, besides that, to become more and more united to his sacred body, (b) by the Holy Ghost, who dwells both in Christ and in us; so that we, though Christ is in heaven (c) and we on earth, are notwithstanding “flesh of his flesh and bone of his bone” (d) and that we live, and are governed forever by one spirit, (e) as members of the same body are by one soul.

(a) John 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. John 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. John 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. John 6:48 I am that bread of life. John 6:49 Your fathers did eat manna in the wilderness, and are dead. John 6:50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. John 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. John 6:52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? John 6:53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. John 6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. (b) John 6:55 For my flesh is meat indeed, and my blood is drink indeed. John 6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. (c) Col.3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Acts 3:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 1 Cor.11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. (d) Eph.3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; Eph.5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: Eph.5:30 For we are members of his body, of his flesh, and of his bones. Eph.5:32 This is a great mystery: but I speak concerning Christ and the church. 1 Cor.6:15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. 1 Cor.6:17 But he that is joined unto the Lord is one spirit. 1 Cor.6:19 What? know ye

not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 1 John 3:24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. 1 John 4:13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. (e) John 6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. John 6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. John 6:58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. John 15:1 I am the true vine, and my Father is the husbandman. John 15:2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. John 15:3 Now ye are clean through the word which I have spoken unto you. John 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. John 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. John 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. Eph.4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: Eph.4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Question 77. Where has Christ promised that he will as certainly feed and nourish believers with his body and bleed, as they eat of this broken bread, and drink of this cup?

Answer: In the institution of the supper, which is thus expressed: (a) “The Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and: said: eat, this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying: this cup is the new testament in my blood; this do ye, as often as ye drink it, in remembrance of me. For, as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.” 1 Cor.11:23-26.

This promise is repeated by the holy apostle Paul, where he says “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.” 1 Cor.10:16,17.

(a) 1 Cor.11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 1 Cor.11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 1 Cor.11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. Matt.26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. Matt.26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; Matt.26:28 For this is my blood of the new testament, which is shed for many for the remission of sins. Mark 14:22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. Mark 14:23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. Mark 14:24 And he said unto them, This is my blood of the new testament, which is shed for many. Luke 22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Luke 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. 1 Cor.10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor.10:17 For we being many are one bread, and one body: for we are all partakers of that one bread.

29. LORD’S DAY

Question 78. Do then the bread and wine become the very body and blood of Christ?

Answer: Not at all: (a) but as the water in baptism is not changed into the blood of Christ, neither is the washing away of sin itself, being only the sign and confirmation thereof appointed of God; (b) so the bread in the Lord’s supper is not changed into the very body of Christ;

(c) though agreeably to the nature and properties of sacraments, (d) it is called the body of Christ Jesus.

(a) Matt.26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. (b) Eph.5:26 That he might sanctify and cleanse it with the washing of water by the word, Tit.3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; (c) Mark 14:24 And he said unto them, This is my blood of the new testament, which is shed for many. 1 Cor.10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor.10:17 For we being many are one bread, and one body: for we are all partakers of that one bread. 1 Cor.11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Cor.11:27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 1 Cor.11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. (d) Gen.17:10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. Gen.17:11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. Gen.17:14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. Gen.17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. Exod.12:11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover. Exod.12:13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. Exod.12:27 That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. Exod.12:43 And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: Exod.12:48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. Exod.13:9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt. 1 Pet.3:21 The like figure whereunto

even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: 1 Cor.10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 1 Cor.10:2 And were all baptized unto Moses in the cloud and in the sea; 1 Cor.10:3 And did all eat the same spiritual meat; 1 Cor.10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Question 79. Why then doth Christ call the bread “his body”, and the cup “his blood”, or “the new covenant in his blood”; and Paul the “communion of body and blood of Christ”?

Answer: Christ speaks thus, not without great reason, namely, not only thereby to teach us, that as bread and wine support this temporal life, so his crucified body and shed blood are the true meat and drink, whereby our souls are fed to eternal life; (a) but more especially by these visible signs and pledges to assure us, that we are as really partakers of his true body and blood by the operation of the Holy Ghost as we receive by the mouths of our bodies these holy signs in remembrance of him; (b) and that all his sufferings and obedience are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God.

(a) John 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. John 6:55 For my flesh is meat indeed, and my blood is drink indeed. (b) 1 Cor.10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor.10:17 For we being many are one bread, and one body: for we are all partakers of that one bread.

30. LORD’S DAY

Question 80. What difference is there between the Lord’s supper and the popish mass?

Answer: The Lord’s supper testifies to us, that we have a full pardon of all sin by the only sacrifice of Jesus Christ, which he himself has once

accomplished on the cross; (a) and, that we by the Holy Ghost are ingrafted into Christ, (b) who, according to his human nature is now not on earth, but in heaven, at the right hand of God his Father, (c) and will there be worshipped by us. (d) But the mass teaches, that the living and dead have not the pardon of sins through the sufferings of Christ, unless Christ is also daily offered for them by the priests; and further, that Christ is bodily under the form of bread and wine, and therefore is to be worshipped in them; so that the mass, at bottom, is nothing else than a denial of the one sacrifice and sufferings of Jesus Christ, and an accursed idolatry. (e)

(a) Heb.7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. Heb.9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. Heb.9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; Heb.9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Heb.9:27 And as it is appointed unto men once to die, but after this the judgment: Heb.9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Heb.10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Heb.10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; Heb.10:13 From henceforth expecting till his enemies be made his footstool. Heb.10:14 For by one offering he hath perfected for ever them that are sanctified. John 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. Matt.26:28 For this is my blood of the new testament, which is shed for many for the remission of sins. Luke 22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Luke 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. (b) 1 Cor.6:17 But he that is joined unto the Lord is one spirit. 1 Cor.10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? (c) Heb.1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of

the Majesty on high; Heb.8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; Heb.8:2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. John 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. (d) Matt.6:20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: Matt.6:21 For where your treasure is, there will your heart be also. John 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. John 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. John 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. John 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth. Luke 24:52 And they worshipped him, and returned to Jerusalem with great joy: Acts 7:55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, Acts 7:56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Col.3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Philip.3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Philip.3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. 1 Thess.1:10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. Heb.9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. Heb.9:7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: Heb.9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Heb.9:9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Heb.9:10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. (e) Heb.9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Heb.10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; Heb.10:14 For by one offering he hath perfected for ever them that are sanctified. Heb.10:19 Having therefore, brethren, boldness to enter into

the holiest by the blood of Jesus, Heb.10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; Heb.10:21 And having an high priest over the house of God; Heb.10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Heb.10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) Heb.10:24 And let us consider one another to provoke unto love and to good works: Heb.10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. Heb.10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, Heb.10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Heb.10:28 He that despised Moses' law died without mercy under two or three witnesses: Heb.10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb.10:30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. Heb.10:31 It is a fearful thing to fall into the hands of the living God.

Question 81. For whom is the Lord's supper instituted?

Answer: For those who are truly sorrowful for their sins, and yet trust that these are forgiven them for the sake of Christ; and that their remaining infirmities are covered by his passion and death; and who also earnestly desire to have their faith more and more strengthened, and their lives more holy; but hypocrites, and such as turn not to God with sincere hearts, eat and drink judgment to themselves. (a)

(a) 1 Cor.10:19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? 1 Cor.10:20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. 1 Cor.10:21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 1 Cor.10:22 Do we provoke the Lord to jealousy? are we stronger than he? 1 Cor.11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 1 Cor.11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Question 82. Are they also to be admitted to this supper, who, by confession and life, declare themselves unbelieving and ungodly?

Answer: No; for by this, the covenant of God would be profaned, and his wrath kindled against the whole congregation; (a) therefore it is the duty of the christian church, according to the appointment of Christ and his apostles, to exclude such persons, by the keys of the kingdom of heaven, till they show amendment of life.

(a) 1 Cor.11:20 When ye come together therefore into one place, this is not to eat the Lord's supper. 1 Cor.11:34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come. Isa.1:11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. Isa.1:12 When ye come to appear before me, who hath required this at your hand, to tread my courts? Isa.1:13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Isa.1:14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. Isa.1:15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Isa.66:3 He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. Jer.7:21 Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. Jer.7:22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: Jer.7:23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. Ps.50:16 But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?

31. LORD'S DAY

Question 83. What are the keys of the kingdom of heaven?

Answer: The preaching of the holy gospel, and christian discipline, or excommunication out of the christian church; by these two, the kingdom of heaven is opened to believers, and shut against unbelievers.

Question 84. How is the kingdom of heaven opened and shut by the preaching of the holy gospel?

Answer: Thus: when according to the command of Christ, it is declared and publicly testified to all and every believer, that, whenever they receive the promise of the gospel by a true faith, all their sins are really forgiven them of God, for the sake of Christ's merits; and on the contrary, when it is declared and testified to all unbelievers, and such as do not sincerely repent, that they stand exposed to the wrath of God, and eternal condemnation, so long as they are unconverted: (a) according to which testimony of the gospel, God will judge them, both in this, and in the life to come.

(a) Matt.16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Matt.16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Matt.18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. Matt.18:16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. Matt.18:17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Matt.18:18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Matt.18:19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. John 20:21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. John 20:22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: John 20:23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

Question 85. How is the kingdom of heaven shut and opened by christian discipline?

Answer: Thus: when according to the command of Christ, those, who under the name of christians, maintain doctrines, or practices inconsistent therewith, and will not, after having been often brotherly admonished, renounce their errors and wicked course of life, are complained of to the church, or to those, who are thereunto appointed by the church; and if they despise their admonition, are by them forbidden the use of the sacraments; whereby they are excluded from the christian church, and by God himself from the kingdom of Christ; and when they promise and show real amendment, are again received as members of Christ and his church. (a)

(a) Matt.18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. Matt.18:16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. Matt.18:17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Matt.18:18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 1 Cor.5:2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. 1 Cor.5:3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, 1 Cor.5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 1 Cor.5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 1 Cor.5:11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 2 Thess.3:14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 2 Thess.3:15 Yet count him not as an enemy, but admonish him as a brother. 2 Cor.2:6 Sufficient to such a man is this punishment, which was inflicted of many. 2 Cor.2:7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. 2 Cor.2:8 Wherefore I beseech you that ye would confirm your love toward him.

The Third Part

Of Thankfulness

32. LORD'S DAY

Question 86. Since then we are delivered from our misery, merely of grace, through Christ, without any merit of ours, why must we still do good works?

Answer: Because Christ, having redeemed and delivered us by his blood, also renews us by his Holy Spirit, after his own image; that so we may testify, by the whole of our conduct, our gratitude to God for his blessings, (a) and that he may be praised by us; (b) also, that every one may be assured in himself of his faith, (c) by the fruits thereof; and that, by our godly conversation others may be gained to Christ. (d)

(a) Rom.6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. Rom.12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom.12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. 1 Pet.2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Pet.2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 1 Pet.2:10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. 1 Cor.6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (b) Matt.5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. 1 Pet.2:12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. 1 Pet.1:6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 1 Pet.1:7 That the trial of your faith, being much more precious than of gold

that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: (c) 2 Pet.1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: Matt.7:17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Gal.5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. Gal.5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Gal.5:23 Meekness, temperance: against such there is no law. (d) 1 Pet.3:1 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; 1 Pet.3:2 While they behold your chaste conversation coupled with fear. Rom.14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

Question 87. Cannot they then be saved, who, continuing in their wicked and ungrateful lives, are not converted to God?

Answer: By no means; for the holy scripture declares that no unchaste person, idolater, adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God. (a)

(a) 1 Cor.6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 1 Cor.6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. Eph.5:5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Eph.5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. 1 John 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

33. LORD'S DAY

Question 88. Of how many parts does the true conversion of man consist?

Answer: Of two parts; of the mortification of the old, and the quickening of the new man. (a)

(a) Rom.6:1 What shall we say then? Shall we continue in sin, that grace may abound? Rom.6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom.6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Rom.6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Eph.4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; Eph.4:23 And be renewed in the spirit of your mind; Eph.4:24 And that ye put on the new man, which after God is created in righteousness and true holiness. Col.3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: Col.3:6 For which things' sake the wrath of God cometh on the children of disobedience: Col.3:7 In the which ye also walked some time, when ye lived in them. Col.3:8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Col.3:9 Lie not one to another, seeing that ye have put off the old man with his deeds; Col.3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him: 1 Cor.5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 2 Cor.7:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

Question 89. What is the mortification of the old man?

Answer: It is a sincere sorrow of heart, that we have provoked God by our sins; and more and more to hate and flee from them. (a)

(a) Rom.8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. Joel 2:13 And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Hos.6:1 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

Question 90. What is the quickening of the new man?

Answer: It is a sincere joy of heart in God, through Christ, (a) and with love and delight to live according to the will of God in all good works. (b)

(a) Rom.5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: Rom.14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Isa.57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. (b) Rom.6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Rom.6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Gal.2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Question 91. But what are good works?

Answer: Only those which proceed from a true faith, (a) are performed according to the law of God, (b) and to his glory; (c) and not such as are founded on our imaginations, or the institutions of men. (d)

(a) Rom.14:23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin. (b) Lev.18:4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God. 1 Sam.15:22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. Eph.2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (c) 1 Cor.10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. (d) Deut.12:32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Ezek.20:18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: Ezek.20:19 I am the LORD your God; walk in my statutes, and keep my judgments, and do them; Isa.29:13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Matt.15:7 Ye hypocrites, well did Esaias prophesy of you, saying, Matt.15:8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. Matt.15:9 But in vain they do worship me, teaching for doctrines the commandments of men.

34. LORD'S DAY

Question 92. What is the law of God?

Answer: God spake all these words, Exodus 20:1-17 and Deuteronomy 5:6-21, saying: I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

1st commandment: Thou shalt have no other gods before me.

2nd commandment: Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.

3rd commandment: Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

4th commandment: Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

5th commandment: Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

6th commandment: Thou shalt not kill.

7th commandment: Thou shalt not commit adultery.

8th commandment: Thou shalt not steal.

9th commandment: Thou shalt not bear false witness against thy neighbour.

10th commandment: Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Question 93. How are these commandments divided?

Answer: Into two tables; (a) the first of which teaches us how we must behave towards God; the second, what duties we owe to our neighbour. (b)

(a) Exod.34:28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. Deut.4:13 And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. Deut.10:3 And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. Deut.10:4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. (b) Matt.22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Matt.22:38 This is the first and great commandment. Matt.22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself. Matt.22:40 On these two commandments hang all the law and the prophets.

Question 94. What does God enjoin in the first commandment?

Answer: That I, as sincerely as I desire the salvation of my own soul, avoid and flee from all idolatry, (a) sorcery, soothsaying, superstition, (b) invocation of saints, or any other creatures; (c) and learn rightly to know the only true God; (d) trust in him alone, (e) with humility (f) and patience submit to him; (g) expect all good things from him only; (h) love, (i) fear, (j) and glorify him with my whole heart; (k) so that I renounce and forsake all creatures, rather than commit even the least thing contrary to his will. (l)

(a) 1 John 5:21 Little children, keep yourselves from idols. Amen. 1 Cor.6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 1 Cor.6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Cor.10:7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 1 Cor.10:14 Wherefore, my dearly beloved, flee from

idolatry. (b) Lev.19:31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God. Deut.18:9 When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. Deut.18:10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, Deut.18:11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. Deut.18:12 For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. (c) Matt.4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Rev.19:10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. Rev.22:8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Rev.22:9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. (d) John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (e) Jer.17:5 Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. Jer.17:7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is. (f) 1 Pet.5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 1 Pet.5:6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: (g) Heb.10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. Col.1:11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Rom.5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; Rom.5:4 And patience, experience; and experience, hope: 1 Cor.10:10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Philip.2:14 Do all things without murmurings and disputings: (h) Ps.104:27 These wait all upon thee; that thou mayest give them their meat in due season. Ps.104:28 That thou givest them they gather: thou openest thine hand, they are filled with good. Ps.104:29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Ps.104:30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. Isa.45:7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things. James

1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. (i) Deut.6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. Matt.22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (j) Deut.6:2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Ps.111:10 The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever. Prov.1:7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction. Prov.9:10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding. Matt.10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. (k) Matt.4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Deut.10:20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. Deut.10:21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen. (l) Matt.5:29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. Matt.5:30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. Matt.10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. Acts 5:29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.

Question 95. What is idolatry?

Answer: Idolatry is, instead of, or besides that one true God, who has manifested himself in his word, to contrive, or have any other object, in which men place their trust. (a)

(a) Eph.5:5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. 1 Chron.16:26 For all the gods of the people are idols: but the LORD made the heavens. Philip.3:19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) Gal.4:8 Howbeit then, when ye

knew not God, ye did service unto them which by nature are no gods. Eph.2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 1 John 2:23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. 2 John 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. John 5:23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

35. LORD'S DAY

Question 96. What does God require in the second commandment?

Answer: That we in no wise represent God by images, (a) nor worship him in any other way than he has commanded in his word. (b)

(a) Deut.4:15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: Deut.4:16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, Deut.4:17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, Deut.4:18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: Deut.4:19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven. Isa.40:18 To whom then will ye liken God? or what likeness will ye compare unto him? Isa.40:19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. Isa.40:20 He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. Isa.40:21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? Isa.40:22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: Isa.40:23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity. Isa.40:24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. Isa.40:25 To

whom then will ye liken me, or shall I be equal? saith the Holy One. Rom.1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Rom.1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Acts 17:29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. (b) 1 Sam.15:23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. Deut.12:30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Deut.12:31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. Deut.12:32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Matt.15:9 But in vain they do worship me, teaching for doctrines the commandments of men.

Question 97. Are images then not at all to be made?

Answer: God neither can, nor may be represented by any means: (a) but as to creatures; though they may be represented, yet God forbids to make, or have any resemblance of them, either in order to worship them or to serve God by them. (b)

(a) Isa.40:25 To whom then will ye liken me, or shall I be equal? saith the Holy One. (b) Exod.23:24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images. Exod.23:25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. Exod.34:13 But ye shall destroy their altars, break their images, and cut down their groves: Exod.34:14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: Exod.34:17 Thou shalt make thee no molten gods. Num.33:52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: Deut.7:5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. Deut.12:3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down

the graven images of their gods, and destroy the names of them out of that place. Deut.16:21 Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee. 2 Kin.18:3 And he did that which was right in the sight of the LORD, according to all that David his father did. 2 Kin.18:4 He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

Question 98. But may not images be tolerated in the churches, as books to the laity?

Answer: No: for we must not pretend to be wiser than God, who will have his people taught, not by dumb images, (a) but by the lively preaching of his word. (b)

(a) Jer.10:8 But they are altogether brutish and foolish: the stock is a doctrine of vanities. Hab.2:18 What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Hab.2:19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. (b) Rom.10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Rom.10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! Rom.10:17 So then faith cometh by hearing, and hearing by the word of God. 2 Pet.1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 2 Tim.3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 2 Tim.3:17 That the man of God may be perfect, throughly furnished unto all good works.

36. LORD'S DAY

Question 99. What is required in the third commandment?

Answer: That we, not only by cursing (a) or perjury, (b) but also by rash swearing, (c) must not profane or abuse the name of God; nor by

silence or connivance be partakers of these horrible sins in others; (d) and, briefly, that we use the holy name of God no otherwise than with fear and reverence; (e) so that he may be rightly confessed (f) and worshipped by us, (g) and be glorified in all our words and works. (h)

(a) Lev.24:11 And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:) Lev.24:12 And they put him in ward, that the mind of the LORD might be shewed them. Lev.24:13 And the LORD spake unto Moses, saying, Lev.24:14 Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. Lev.24:15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. Lev.24:16 And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death. (b) Lev.19:12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD. (c) Matt.5:37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. James 5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. (d) Lev.5:1 And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity. Prov.29:24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not. (e) Jer.4:2 And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory. Isa.45:23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. (f) Rom.10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom.10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Matt.10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. (g) Ps.50:15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. 1 Tim.2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. (h) Rom.2:24 For the name of God is blasphemed among the Gentiles through you, as it is written. 1 Tim.6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. Col.3:16 Let the word

of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Col.3:17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Question 100. Is then the profaning of God's name, by swearing and cursing, so heinous a sin, that his wrath is kindled against those who do not endeavour, as much as in them lies, to prevent and forbid such cursing and swearing?

Answer: It undoubtedly is, (a) for there is no sin greater or more provoking to God, than the profaning of his name; and therefore he has commanded this sin to be punished with death. (b)

(a) Prov.29:24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not. Lev.5:1 And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity. (b) Lev.24:15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. Lev.24:16 And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

37. LORD'S DAY

Question 101. May we then swear religiously by the name of God?

Answer: Yes: either when the magistrates demand it of the subjects; or when necessity requires us thereby to confirm a fidelity and truth to the glory of God, and the safety of our neighbour: for such an oath is founded on God's word, (a) and therefore was justly used by the saints, both in the Old and New Testament. (b)

(a) Deut.6:13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. Deut.10:20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. Isa.48:1 Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters

of Judah, which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness. Heb.6:16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. (b) Gen.21:24 And Abraham said, I will swear. Gen.31:53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac. Gen.31:54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. Jos.9:15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them. Jos.9:19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them. 1 Sam.24:22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold. 2 Sam.3:35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down. 1 Kin.1:28 Then king David answered and said, Call me Bathsheba. And she came into the king's presence, and stood before the king. 1 Kin.1:29 And the king sware, and said, As the LORD liveth, that hath redeemed my soul out of all distress, 1 Kin.1:30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day. Rom.1:9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; 2 Cor.1:23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

Question 102. May we also swear by saints or any other creatures?

Answer: No; for a lawful oath is calling upon God, as the only one who knows the heart, that he will bear witness to the truth, and punish me if I swear falsely; (a) which honour is due to no creature. (b)

(a) 2 Cor.1:23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. Rom.9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, (b) Matt.5:34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Matt.5:35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Matt.5:36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. James 5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

38. LORD'S DAY

Question 103. What does God require in the fourth commandment?

Answer: First, that the ministry of the gospel and the schools be maintained; (a) and that I, especially on the sabbath, that is, on the day of rest, diligently frequent the church of God, (b) to hear his word, (c) to use the sacraments, (d) publicly to call upon the Lord, (e) and contribute to the relief of the poor. (f) Secondly, that all the days of my life I cease from my evil works, and yield myself to the Lord, to work by his Holy Spirit in me: and thus begin in this life the eternal sabbath. (g)

(a) Tit.1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: 2 Tim.3:14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 2 Tim.3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 1 Tim.5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. 1 Cor.9:11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 1 Cor.9:13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? 1 Cor.9:14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel. 2 Tim.2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. (b) Ps.40:10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation. Ps.40:11 Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me. Ps.68:27 There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali. Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Acts 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, (c) 1 Tim.4:13 Till I come, give attendance to reading, to exhortation, to doctrine. 1 Cor.14:19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown

tongue. 1 Cor.14:29 Let the prophets speak two or three, and let the other judge. 1 Cor.14:31 For ye may all prophesy one by one, that all may learn, and all may be comforted. (d) 1 Cor.11:33 Wherefore, my brethren, when ye come together to eat, tarry one for another. (e) 1 Tim.2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 1 Tim.2:2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 1 Tim.2:3 For this is good and acceptable in the sight of God our Saviour; 1 Tim.2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. 1 Tim.2:9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; 1 Tim.2:10 But (which becometh women professing godliness) with good works. 1 Tim.2:11 Let the woman learn in silence with all subjection. 1 Cor.14:16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? (f) 1 Cor.16:2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. (g) Isa.66:23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

39. LORD'S DAY

Question 104. What does God require in the fifth commandment?

Answer: That I show all honour, love and fidelity, to my father and mother, and all in authority over me, and submit myself to their good instruction and correction, with due obedience; (a) and also patiently bear with their weaknesses and infirmities, (b) since it pleases God to govern us by their hand. (c)

(a) Eph.5:22 Wives, submit yourselves unto your own husbands, as unto the Lord. Eph.6:1 Children, obey your parents in the Lord: for this is right. Eph.6:2 Honour thy father and mother; (which is the first commandment with promise;) Eph.6:3 That it may be well with thee, and thou mayest live long on the earth. Eph.6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Eph.6:5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Col.3:18 Wives, submit yourselves unto your own husbands, as it

is fit in the Lord. Col.3:20 Children, obey your parents in all things: for this is well pleasing unto the Lord. Col.3:21 Fathers, provoke not your children to anger, lest they be discouraged. Col.3:22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: Col.3:23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Col.3:24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. Prov.1:8 My son, hear the instruction of thy father, and forsake not the law of thy mother: Prov.4:1 Hear, ye children, the instruction of a father, and attend to know understanding. Prov.15:20 A wise son maketh a glad father: but a foolish man despiseth his mother. Prov.20:20 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness. Exod.21:17 And he that curseth his father, or his mother, shall surely be put to death. Rom.13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Rom.13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. Rom.13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: Rom.13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Rom.13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. Rom.13:6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Rom.13:7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. (b) Prov.23:22 Hearken unto thy father that begat thee, and despise not thy mother when she is old. Gen.9:24 And Noah awoke from his wine, and knew what his younger son had done unto him. Gen.9:25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. 1 Pet.2:18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. (c) Eph.6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Eph.6:9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him. Col.3:19 Husbands, love your wives, and be not bitter against them. Col.3:20 Children, obey your parents in all things: for this is well pleasing unto the Lord. Col.3:21 Fathers, provoke not your children to anger, lest they be discouraged. Rom.13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. Rom.13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be

afraid of the power? do that which is good, and thou shalt have praise of the same: Matt.22:21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

40. LORD'S DAY

Question 105. What does God require in the sixth commandment?

Answer: That neither in thoughts, nor words, nor gestures, much less in deeds, I dishonour, hate, wound, or kill my neighbour, by myself or by another: (a) but that I lay aside all desire of revenge: (b) also, that I hurt not myself, nor wilfully expose myself to any danger. (c) Wherefore also the magistrate is armed with the sword, to prevent murder. (d)

(a) Matt.5:21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: Matt.5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Matt.26:52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Gen.9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. (b) Eph.4:26 Be ye angry, and sin not: let not the sun go down upon your wrath: Rom.12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Matt.5:25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Matt.18:35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. (c) Rom.13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. Col.2:23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh. Matt.4:7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. (d) Gen.9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. Exod.21:14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die. Matt.26:52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Rom.13:4 For he is the minister of God to thee for good. But

if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Question 106. But this commandment seems only to speak of murder?

Answer: In forbidding murder, God teaches us, that he abhors the causes thereof, such as envy, (a) hatred, (b) anger, (c) and desire of revenge; and that he accounts all these as murder. (d)

(a) Prov.14:30 A sound heart is the life of the flesh; but envy the rottenness of the bones. Rom.1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, (b) 1 John 2:9 He that saith he is in the light, and hateth his brother, is in darkness even until now. 1 John 2:11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. (c) James 1:20 For the wrath of man worketh not the righteousness of God. Gal.5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Gal.5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Gal.5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. (d) 1 John 3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

Question 107. But is it enough that we do not kill any man in the manner mentioned above?

Answer: No: for when God forbids envy, hatred, and anger, he commands us to love our neighbour as ourselves; (a) to show patience, peace, meekness, mercy, and all kindness, towards him, (b) and prevent his hurt as much as in us lies; (c) and that we do good, even to our enemies. (d)

(a) Matt.7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matt.22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself. Rom.12:10 Be kindly affectioned one to another with brotherly love; in honour preferring one another; (b) Eph.4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love; Gal.6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such

an one in the spirit of meekness; considering thyself, lest thou also be tempted. Gal.6:2 Bear ye one another's burdens, and so fulfil the law of Christ. Matt.5:5 Blessed are the meek: for they shall inherit the earth. Matt.5:7 Blessed are the merciful: for they shall obtain mercy. Matt.5:9 Blessed are the peacemakers: for they shall be called the children of God. Rom.12:18 If it be possible, as much as lieth in you, live peaceably with all men. Luke 6:36 Be ye therefore merciful, as your Father also is merciful. 1 Pet.3:8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Col.3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Rom.12:10 Be kindly affectioned one to another with brotherly love; in honour preferring one another; Rom.12:15 Rejoice with them that do rejoice, and weep with them that weep. (c) Exod.23:5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him. (d) Matt.5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; Matt.5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Rom.12:20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Rom.12:21 Be not overcome of evil, but overcome evil with good.

41. LORD'S DAY

Question 108. What does the seventh commandment teach us?

Answer: That all uncleanness is accursed of God: (a) and that therefore we must with all our hearts detest the same, (b) and live chastely and temperately, (c) whether in holy wedlock, or in single life. (d)

(a) Lev.18:27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;) Lev.18:28 That the land spue not you out also, when ye defile it, as it spued out the nations that were before you. (b) Jude 1:23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. (c) 1 Thess.4:3 For this is the will of God, even your sanctification, that ye should abstain from fornication: 1 Thess.4:4 That every one of you should know how to possess his vessel in sanctification and honour; 1 Thess.4:5 Not in the lust of concupiscence, even as the Gentiles which know not God: (d) Heb.13:4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. 1 Cor.7:7 For I would that all men were even as I myself. But every man

hath his proper gift of God, one after this manner, and another after that. 1 Cor.7:8 I say therefore to the unmarried and widows, It is good for them if they abide even as I. 1 Cor.7:9 But if they cannot contain, let them marry: for it is better to marry than to burn. 1 Cor.7:27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

Question 109. Does God forbid in this commandment, only adultery, and such like gross sins?

Answer: Since both our body and soul are temples of the holy Ghost, he commands us to preserve them pure and holy: therefore he forbids all unchaste actions, gestures, words, (a) thoughts, desires, (b) and whatever can entice men thereto. (c)

(a) Eph.5:3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Eph.5:4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. 1 Cor.6:18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 1 Cor.6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 1 Cor.6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (b) Matt.5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: Matt.5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (c) Eph.5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit; 1 Cor.15:33 Be not deceived: evil communications corrupt good manners.

42. LORD'S DAY

Question 110. What does God forbid in the eighth commandment?

Answer: God forbids not only those thefts, (a) and robberies, (b) which are punishable by the magistrate; but he comprehends under the name of theft all wicked tricks and devices, whereby we design to appropriate to ourselves the goods which belong to our neighbour: (c) whether it be by force, or under the appearance of right, as by

unjust weights, ells, measures, fraudulent merchandise, (d) false coins, usury, (e) or by any other way forbidden by God; as also all covetousness, (f) all abuse and waste of his gifts. (g)

(a) 1 Cor.6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (b) 1 Cor.5:10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. Isa.33:1 Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee. (c) Luke 3:14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. 1 Thess.4:6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. (d) Prov.11:1 A false balance is abomination to the LORD: but a just weight is his delight. Prov.16:11 A just weight and balance are the LORD'S: all the weights of the bag are his work. Ezek.45:9 Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD. Ezek.45:10 Ye shall have just balances, and a just ephah, and a just bath. Ezek.45:11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer. Ezek.45:12 And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh. Deut.25:13 Thou shalt not have in thy bag divers weights, a great and a small. Deut.25:14 Thou shalt not have in thine house divers measures, a great and a small. Deut.25:15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee. Deut.25:16 For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God. (e) Ps.15:5 He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved. Luke 6:35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. (f) 1 Cor.6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (g) Prov.23:20 Be not among winebibbers; among riotous eaters of flesh: Prov.23:21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. Prov.21:20 There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

Question 111. But what does God require in this commandment?

Answer: That I promote the advantage of my neighbour in every instance I can or may; and deal with him as I desire to be dealt with by others: (a) further also that I faithfully labour, so that I may be able to relieve the needy. (b)

(a) Matt.7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (b) Eph.4:28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

43. LORD'S DAY**Question 112. What is required in the ninth commandment?**

Answer: That I bear false witness against no man, (a) nor falsify any man's words; (b) that I be no backbiter, nor slanderer; (c) that I do not judge, nor join in condemning any man rashly, or unheard; (d) but that I avoid all sorts of lies and deceit, as the proper works of the devil, (e) unless I would bring down upon me the heavy wrath of God; (f) likewise, that in judgment and all other dealings I love the truth, speak it uprightly and confess it; (g) also that I defend and promote, as much as I am able, the honor and good character of my neighbour. (h)

(a) Prov.19:5 A false witness shall not be unpunished, and he that speaketh lies shall not escape. Prov.19:9 A false witness shall not be unpunished, and he that speaketh lies shall perish. Prov.21:28 A false witness shall perish: but the man that heareth speaketh constantly. (b) Ps.15:3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. Ps.50:19 Thou givest thy mouth to evil, and thy tongue frameth deceit. Ps.50:20 Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. (c) Rom.1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Rom.1:30 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, (d) Matt.7:1 Judge not, that ye be not judged. Matt.7:2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. Luke 6:37 Judge not, and ye shall not be judged: condemn

not, and ye shall not be condemned: forgive, and ye shall be forgiven: (e) John 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. (f) Prov.12:22 Lying lips are abomination to the LORD: but they that deal truly are his delight. Prov.13:5 A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame. (g) 1 Cor.13:6 Rejoiceth not in iniquity, but rejoiceth in the truth; Eph.4:25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. (h) 1 Pet.4:8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

44. LORD'S DAY

Question 113. What does the tenth commandment require of us?

Answer: That even the smallest inclination or thought, contrary to any of God's commandments, never rise in our hearts; but that at all times we hate all sin with our whole heart, and delight in all righteousness. (a)

(a) Rom.7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

Question 114. But can those who are converted to God perfectly keep these commandments?

Answer: No: but even the holiest men, while in this life, have only a small beginning of this obedience; (a) yet so, that with a sincere resolution they begin to live, not only according to some, but all the commandments of God. (b)

(a) 1 John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us. Rom.7:14 For we know that the law is spiritual: but I am carnal, sold under sin. Rom.7:15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. Eccl.7:20 For there is not a just man upon earth, that doeth good, and sinneth

not. 1 Cor.13:9 For we know in part, and we prophesy in part. (b) Rom.7:22 For I delight in the law of God after the inward man: Ps.1:2 But his delight is in the law of the LORD; and in his law doth he meditate day and night. James 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

Question 115. Why will God then have the ten commandments so strictly preached, since no man in this life can keep them?

Answer: First, that all our lifetime we may learn more and more to know (a) our sinful nature, and thus become the more earnest in seeking the remission of sin, and righteousness in Christ; (b) likewise, that we constantly endeavour and pray to God for the grace of the Holy Spirit, that we may become more and more conformable to the image of God, till we arrive at the perfection proposed to us, in a life to come. (c)

(a) Rom.3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. 1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Ps.32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. (b) Matt.5:6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Rom.7:24 O wretched man that I am! who shall deliver me from the body of this death? Rom.7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. (c) 1 Cor.9:24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. Philip.3:11 If by any means I might attain unto the resurrection of the dead. Philip.3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Philip.3:13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, Philip.3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

Of Prayer

45. LORD'S DAY

Question 116. Why is prayer necessary for christians?

Answer: Because it is the chief part of thankfulness which God requires of us: (a) and also, because God will give his grace and Holy Spirit to those only, who with sincere desires continually ask them of him, and are thankful for them. (b)

(a) Ps.50:14 Offer unto God thanksgiving; and pay thy vows unto the most High: Ps.50:15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. (b) Matt.7:7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: Matt.7:8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Luke 11:9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Luke 11:10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Luke 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? 1 Thess.5:17 Pray without ceasing.

Question 117. What are the requisites of that prayer, which is acceptable to God, and which he will hear?

Answer: First, that we from the heart pray (a) to the one true God only, who has manifested himself in his word, (b) for all things, he has commanded us to ask of him; (c) secondly, that we rightly and thoroughly know our need and misery, (d) that so we may deeply humble ourselves in the presence of his divine majesty; (e) thirdly, that we be fully persuaded that he, notwithstanding that we are unworthy of it, will, for the sake of Christ our Lord, certainly hear our prayer, (f) as he has promised us in his word. (g)

(a) John 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth. Ps.145:18 The LORD is nigh unto all them that call upon him, to all that call upon him in truth. (b) Rev.19:10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. John 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. John 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. John 4:24 God is a Spirit: and they that

worship him must worship him in spirit and in truth. (c) Rom.8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 1 John 5:14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: James 1:5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (d) 2 Chron.20:12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. (e) Ps.2:11 Serve the LORD with fear, and rejoice with trembling. Ps.34:19 Many are the afflictions of the righteous: but the LORD delivereth him out of them all. Isa.66:2 For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. (f) Rom.10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? James 1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. (g) John 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. John 14:14 If ye shall ask any thing in my name, I will do it. John 16:23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Dan.9:17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. Dan.9:18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. (h) Matt.7:8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Ps.27:8 When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

Question 118. What has God commanded us to ask of him?

Answer: All things necessary for soul and body; (a) which Christ our Lord has comprised in that prayer he himself has taught us.

(a) James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Matt.6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Question 119. What are the words of that prayer? (a)

Answer: Our Father which art in heaven, 1 Hallowed be thy name. 2 Thy kingdom come. 3 Thy will be done on earth, as it is in heaven. 4 Give us this day our daily bread. 5 And forgive us our debts, as we forgive our debtors. 6 And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

(a) Matt.6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Matt.6:10 Thy kingdom come. Thy will be done in earth, as it is in heaven. Matt.6:11 Give us this day our daily bread. Matt.6:12 And forgive us our debts, as we forgive our debtors. Matt.6:13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. Luke 11:2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Luke 11:3 Give us day by day our daily bread. Luke 11:4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

46. LORD'S DAY

Question 120. Why has Christ commanded us to address God thus: "Our Father"?

Answer: That immediately, in the very beginning of our prayer, he might excite in us a childlike reverence for, and confidence in God, which are the foundation of our prayer: namely, that God is become our Father in Christ, and will much less deny us what we ask of him in true faith, than our parents will refuse us earthly things. (a)

(a) Matt.7:9 Or what man is there of you, whom if his son ask bread, will he give him a stone? Matt.7:10 Or if he ask a fish, will he give him a serpent? Matt.7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Luke 11:11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Luke 11:12 Or if he shall ask an egg, will he offer him a scorpion? Luke 11:13 If ye then, being

evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Question 121. Why is it here added, “Which art in heaven”?

Answer: Lest we should form any earthly conceptions of God’s heavenly majesty, (a) and that we may expect from his almighty power all things necessary for soul and body. (b)

(a) Jer.23:23 Am I a God at hand, saith the LORD, and not a God afar off? Jer.23:24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD. Acts 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Acts 17:25 Neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; Acts 17:27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: (b) Rom.10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

47. LORD’S DAY

Question 122. Which is the first petition?

Answer: “Hallowed be thy name”; that is, grant us, first, rightly to know thee, (a) and to sanctify, glorify and praise thee, (b) in all thy works, in which thy power, wisdom, goodness, justice, mercy and truth, are clearly displayed; and further also, that we may so order and direct our whole lives, our thoughts, words and actions, that thy name may never be blasphemed, but rather honoured and praised on our account. (c)

(a) John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. Jer.9:24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD. Jer.31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. Jer.31:34 And they shall teach no more every man his neighbour, and every man his brother,

saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. Matt.16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. James 1:5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. Ps.119:105 Thy word is a lamp unto my feet, and a light unto my path. (b) Ps.119:137 Righteous art thou, O LORD, and upright are thy judgments. Luke 1:46 And Mary said, My soul doth magnify the Lord, Luke 1:47 And my spirit hath rejoiced in God my Saviour. Luke 1:68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people, Luke 1:69 And hath raised up an horn of salvation for us in the house of his servant David; Rom.11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! Rom.11:34 For who hath known the mind of the Lord? or who hath been his counsellor? Rom.11:35 Or who hath first given to him, and it shall be recompensed unto him again? Rom.11:36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. (c) Ps.71:8 Let my mouth be filled with thy praise and with thy honour all the day. Ps.115:1 Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

48. LORD'S DAY

Question 123. Which is the second petition?

Answer: "Thy kingdom come"; that is, rule us so by thy word and Spirit, that we may submit ourselves more and more to thee; (a) preserve and increase thy church; (b) destroy the works of the devil, and all violence which would exalt itself against thee; and also all wicked counsels devised against thy holy word; (c) till the full perfection of thy kingdom take place, (d) wherein thou shalt be all in all. (e)

(a) Matt.6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Ps.119:5 O that my ways were directed to keep thy statutes! Ps.143:10 Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness. (b) Ps.51:18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Ps.122:6 Pray for the peace of Jerusalem: they shall prosper that love thee. Ps.122:7 Peace be within thy walls, and prosperity within thy palaces. Ps.122:8 For my brethren and companions' sakes, I will

now say, Peace be within thee. Ps.122:9 Because of the house of the LORD our God I will seek thy good. (c) 1 John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Rom.16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. (d) Rev.22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Rev.22:20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. Rom.8:22 For we know that the whole creation groaneth and travaileth in pain together until now. Rom.8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. (e) 1 Cor.15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

49. LORD'S DAY

Question 124. Which is the third petition?

Answer: "Thy will be done on earth as it is in heaven"; that is, grant that we and all men may renounce our own will, (a) and without murmuring obey thy will, which is only good; (b) that every one may attend to, and perform the duties of his station and calling, (c) as willingly and faithfully as the angels do in heaven. (d)

(a) Matt.16:24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. Tit.2:11 For the grace of God that bringeth salvation hath appeared to all men, Tit.2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; (b) Luke 22:42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. Eph.5:10 Proving what is acceptable unto the Lord. Rom.12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (c) 1 Cor.7:24 Brethren, let every man, wherein he is called, therein abide with God. (d) Ps.103:20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Ps.103:21 Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure.

50. LORD'S DAY

Question 125. Which is the fourth petition?

Answer: "Give us this day our daily bread"; that is, be pleased to provide us with all things necessary for the body, (a) that we may thereby acknowledge thee to be the only fountain of all good, (b) and that neither our care nor industry, nor even thy gifts, can profit us without thy blessing; (c) and therefore that we may withdraw our trust from all creatures, and place it alone in thee. (d)

(a) Ps.104:27 These wait all upon thee; that thou mayest give them their meat in due season. Ps.104:28 That thou givest them they gather: thou openest thine hand, they are filled with good. Ps.145:15 The eyes of all wait upon thee; and thou givest them their meat in due season. Ps.145:16 Thou openest thine hand, and satisfiest the desire of every living thing. Matt.6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Matt.6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

(b) James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Acts 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. Acts 17:27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: Acts 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. (c) 1 Cor.15:58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. Deut.8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. Ps.37:3 Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Ps.37:4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart. Ps.37:5 Commit thy way unto the LORD; trust also in him; and he shall bring it to pass. Ps.37:16 A little that a righteous man hath is better than the riches of many wicked. Ps.127:1 Except the LORD build the house, thy labour in vain that build it: except the LORD keep the city, the

watchman waketh but in vain. Ps.127:2 It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep. (d) Ps.55:23 But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee. Ps.62:11 God hath spoken once; twice have I heard this; that power belongeth unto God. Ps.146:3 Put not your trust in princes, nor in the son of man, in whom there is no help. Jer.17:5 Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. Jer.17:7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is.

51. LORD'S DAY

Question 126. Which is the fifth petition?

Answer: "And forgive us our debts as we forgive our debtors"; that is, be pleased for the sake of Christ's blood, not to impute to us poor sinners, our transgressions, nor that depravity, which always cleaves to us; (a) even as we feel this evidence of thy grace in us, that it is our firm resolution from the heart to forgive our neighbour. (b)

(a) Ps.51:1 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Ps.51:2 Wash me thoroughly from mine iniquity, and cleanse me from my sin. Ps.51:3 For I acknowledge my transgressions: and my sin is ever before me. Ps.51:4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Ps.51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me. Ps.51:6 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Ps.51:7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Ps.143:2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified. 1 John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. Rom.8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (b) Matt.6:14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: Matt.6:15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

52. *Lord's Day***Question 127. Which is the sixth petition?**

Answer: "And lead us not into temptation, but deliver us from evil"; that is, since we are so weak in ourselves, that we cannot stand a moment; (a) and besides this, since our mortal enemies, the devil, (b) the world, (c) and our own flesh, (d) cease not to assault us, do thou therefore preserve and strengthen us by the power of thy Holy Spirit, that we may not be overcome in this spiritual warfare, (e) but constantly and strenuously may resist our foes, till at last we obtain a complete victory. (f)

(a) John 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. Ps.103:14 For he knoweth our frame; he remembereth that we are dust. (b) 1 Pet.5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Eph.6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (c) John 15:19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. (d) Rom.7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Gal.5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. (e) Matt.26:41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Mark 13:33 Take ye heed, watch and pray: for ye know not when the time is. (f) 1 Thess.3:13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. 1 Thess.5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Question 128. How dost thou conclude thy prayer?

Answer: "For thine is the kingdom, and the power, and the glory, forever"; that is, all these we ask of thee, because thou, being our King and almighty, art willing and able to give us all good; (a) and

all this we pray for, that thereby not we, but thy holy name, may be glorified for ever. (b)

(a) Rom.10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed. Rom.10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 2 Pet.2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: (b) John 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. Jer.33:8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. Jer.33:9 And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. Ps.115:1 Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

Question 129. What does the word “Amen” signify?

Answer: “Amen” signifies, it shall truly and certainly be: for my prayer is more assuredly heard of God, than I feel in my heart that I desire these things of him. (a)

(a) 2 Cor.1:20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. 2 Tim.2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

Canons of the Synod at Dordt

Formally Titled

The Decision of the Synod of Dordt on the Five Main
Points of Doctrine in Dispute in the Netherlands



Note: It is not sufficient for a member congregation to adopt into its statement of faith the Heidelberg Catechism alone, but it may be used as part of the Three Forms of Unity.

The First Main Point of Doctrine: Divine Election and Reprobation

The Judgment Concerning Divine Predestination Which the Synod Declares to Be in Agreement with the Word of God and Accepted Till Now in the Reformed Churches, Set Forth in Several Articles

ARTICLE 1: GOD'S RIGHT TO CONDEMN ALL PEOPLE

Since all people have sinned in Adam and have come under the sentence of the curse and eternal death, God would have done no one an injustice if it had been his will to leave the entire human race in sin and under the curse, and to condemn them on account of their sin. As the apostle says: The whole world is liable to the condemnation

of God (Rom. 3:19), All have sinned and are deprived of the glory of God (Rom. 3:23), and The wages of sin is death (Rom. 6:23).*

ARTICLE 2: THE MANIFESTATION OF GOD'S LOVE

But this is how God showed his love: he sent his only begotten Son into the world, so that whoever believes in him should not perish but have eternal life.

ARTICLE 3: THE PREACHING OF THE GOSPEL

In order that people may be brought to faith, God mercifully sends proclaimers of this very joyful message to the people he wishes and at the time he wishes. By this ministry people are called to repentance and faith in Christ crucified. For how shall they believe in him of whom they have not heard? And how shall they hear without someone preaching? And how shall they preach unless they have been sent? (Rom. 10:14-15).

ARTICLE 4: A TWOFOLD RESPONSE TO THE GOSPEL

God's anger remains on those who do not believe this gospel. But those who do accept it and embrace Jesus the Savior with a true and living faith are delivered through him from God's anger and from destruction, and receive the gift of eternal life.

ARTICLE 5: THE SOURCES OF UNBELIEF AND OF FAITH

The cause or blame for this unbelief, as well as for all other sins, is not at all in God, but in man. Faith in Jesus Christ, however, and salvation through him is a free gift of God. As Scripture says, It is by grace you have been saved, through faith, and this not from yourselves; it is a gift of God (Eph. 2:8). Likewise: It has been freely given to you to believe in Christ (Phil. 1:29).

* All quotations from Scripture are translations of the original Latin manuscript.

ARTICLE 6: GOD'S ETERNAL DECISION

The fact that some receive from God the gift of faith within time, and that others do not, stems from his eternal decision. For all his works are known to God from eternity (Acts 15:18; Eph. 1:11). In accordance with this decision he graciously softens the hearts, however hard, of his chosen ones and inclines them to believe, but by his just judgment he leaves in their wickedness and hardness of heart those who have not been chosen. And in this especially is disclosed to us his act—unfathomable, and as merciful as it is just—of distinguishing between people equally lost. This is the well-known decision of election and reprobation revealed in God's Word. This decision the wicked, impure, and unstable distort to their own ruin, but it provides holy and godly souls with comfort beyond words.

ARTICLE 7: ELECTION

Election [or choosing] is God's unchangeable purpose by which he did the following:

Before the foundation of the world, by sheer grace, according to the free good pleasure of his will, he chose in Christ to salvation a definite number of particular people out of the entire human race, which had fallen by its own fault from its original innocence into sin and ruin. Those chosen were neither better nor more deserving than the others, but lay with them in the common misery. He did this in Christ, whom he also appointed from eternity to be the mediator, the head of all those chosen, and the foundation of their salvation. And so he decided to give the chosen ones to Christ to be saved, and to call and draw them effectively into Christ's fellowship through his Word and Spirit. In other words, he decided to grant them true faith in Christ, to justify them, to sanctify them, and finally, after powerfully preserving them in the fellowship of his Son, to glorify them.

God did all this in order to demonstrate his mercy, to the praise of the riches of his glorious grace.

As Scripture says, God chose us in Christ, before the foundation of the world, so that we should be holy and blameless before him with love; he predestined us whom he adopted as his children through Jesus Christ, in himself, according to the good pleasure of his will, to the praise of his glorious grace, by which he freely made us pleasing to himself in his beloved (Eph. 1:4-6). And elsewhere, Those whom he predestined, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified (Rom. 8:30).

ARTICLE 8: A SINGLE DECISION OF ELECTION

This election is not of many kinds; it is one and the same election for all who were to be saved in the Old and the New Testament. For Scripture declares that there is a single good pleasure, purpose, and plan of God's will, by which he chose us from eternity both to grace and to glory, both to salvation and to the way of salvation, which he prepared in advance for us to walk in.

ARTICLE 9: ELECTION NOT BASED ON FORESEEN FAITH

This same election took place, not on the basis of foreseen faith, of the obedience of faith, of holiness, or of any other good quality and disposition, as though it were based on a prerequisite cause or condition in the person to be chosen, but rather for the purpose of faith, of the obedience of faith, of holiness, and so on. Accordingly, election is the source of each of the benefits of salvation. Faith, holiness, and the other saving gifts, and at last eternal life itself, flow forth from election as its fruits and effects. As the apostle says, He chose us (not because we were, but) so that we should be holy and blameless before him in love (Eph. 1:4).

ARTICLE 10: ELECTION BASED ON GOD'S GOOD PLEASURE

But the cause of this undeserved election is exclusively the good pleasure of God. This does not involve his choosing certain human qualities

or actions from among all those possible as a condition of salvation, but rather involves his adopting certain particular persons from among the common mass of sinners as his own possession. As Scripture says, When the children were not yet born, and had done nothing either good or bad..., she (Rebecca) was told, “The older will serve the younger.” As it is written, “Jacob I loved, but Esau I hated” (Rom. 9:11-13). Also, All who were appointed for eternal life believed (Acts 13:48).

ARTICLE 11: ELECTION UNCHANGEABLE

Just as God himself is most wise, unchangeable, all-knowing, and almighty, so the election made by him can neither be suspended nor altered, revoked, or annulled; neither can his chosen ones be cast off, nor their number reduced.

ARTICLE 12: THE ASSURANCE OF ELECTION

Assurance of this their eternal and unchangeable election to salvation is given to the chosen in due time, though by various stages and in differing measure. Such assurance comes not by inquisitive searching into the hidden and deep things of God, but by noticing within themselves, with spiritual joy and holy delight, the unmistakable fruits of election pointed out in God’s Word—such as a true faith in Christ, a childlike fear of God, a godly sorrow for their sins, a hunger and thirst for righteousness, and so on.

ARTICLE 13: THE FRUIT OF THIS ASSURANCE

In their awareness and assurance of this election God’s children daily find greater cause to humble themselves before God, to adore the fathomless depth of his mercies, to cleanse themselves, and to give fervent love in return to him who first so greatly loved them. This is far from saying that this teaching concerning election, and reflection upon it, make God’s children lax in observing his commandments or carnally self-assured. By God’s just judgment this does usually happen to those who casually take for granted the grace of election or engage in idle and brazen talk about it but are unwilling to walk in the ways of the chosen.

ARTICLE 14: TEACHING ELECTION PROPERLY

Just as, by God's wise plan, this teaching concerning divine election has been proclaimed through the prophets, Christ himself, and the apostles, in Old and New Testament times, and has subsequently been committed to writing in the Holy Scriptures, so also today in God's church, for which it was specifically intended, this teaching must be set forth—with a spirit of discretion, in a godly and holy manner, at the appropriate time and place, without inquisitive searching into the ways of the Most High. This must be done for the glory of God's most holy name, and for the lively comfort of his people.

ARTICLE 15: REPROBATION

Moreover, Holy Scripture most especially highlights this eternal and undeserved grace of our election and brings it out more clearly for us, in that it further bears witness that not all people have been chosen but that some have not been chosen or have been passed by in God's eternal election—those, that is, concerning whom God, on the basis of his entirely free, most just, irreproachable, and unchangeable good pleasure, made the following decision: to leave them in the common misery into which, by their own fault, they have plunged themselves; not to grant them saving faith and the grace of conversion; but finally to condemn and eternally punish them (having been left in their own ways and under his just judgment), not only for their unbelief but also for all their other sins, in order to display his justice. And this is the decision of reprobation, which does not at all make God the author of sin (a blasphemous thought!) but rather its fearful, irreproachable, just judge and avenger.

ARTICLE 16: RESPONSES TO THE TEACHING OF REPROBATION

Those who do not yet actively experience within themselves a living faith in Christ or an assured confidence of heart, peace of conscience, a zeal for childlike obedience, and a glorying in God through Christ, but who

nevertheless use the means by which God has promised to work these things in us—such people ought not to be alarmed at the mention of reprobation, nor to count themselves among the reprobate; rather they ought to continue diligently in the use of the means, to desire fervently a time of more abundant grace, and to wait for it in reverence and humility. On the other hand, those who seriously desire to turn to God, to be pleasing to him alone, and to be delivered from the body of death, but are not yet able to make such progress along the way of godliness and faith as they would like—such people ought much less to stand in fear of the teaching concerning reprobation, since our merciful God has promised that he will not snuff out a smoldering wick and that he will not break a bruised reed. However, those who have forgotten God and their Savior Jesus Christ and have abandoned themselves wholly to the cares of the world and the pleasures of the flesh—such people have every reason to stand in fear of this teaching, as long as they do not seriously turn to God.

ARTICLE 17: THE SALVATION OF THE INFANTS OF BELIEVERS

Since we must make judgments about God's will from his Word, which testifies that the children of believers are holy, not by nature but by virtue of the gracious covenant in which they together with their parents are included, godly parents ought not to doubt the election and salvation of their children whom God calls out of this life in infancy.

ARTICLE 18: THE PROPER ATTITUDE TOWARD ELECTION AND REPROBATION

To those who complain about this grace of an undeserved election and about the severity of a just reprobation, we reply with the words of the apostle, Who are you, O man, to talk back to God? (Rom. 9:20), and with the words of our Savior, Have I no right to do what I want with my own? (Matt. 20:15). We, however, with reverent adoration of these secret things, cry out with the apostle: Oh, the depths of the riches both of

the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways beyond tracing out! For who has known the mind of the Lord? Or who has been his counselor? Or who has first given to God, that God should repay him? For from him and through him and to him are all things. To him be the glory forever! Amen (Rom. 11:33-36).

REJECTION OF THE ERRORS

*by Which the Dutch Churches Have for Some Time Been Disturbed
Having set forth the orthodox teaching concerning election and reprobation, the Synod rejects the errors of those*

I. Who teach that the will of God to save those who would believe and persevere in faith and in the obedience of faith is the whole and entire decision of election to salvation, and that nothing else concerning this decision has been revealed in God's Word.

For they deceive the simple and plainly contradict Holy Scripture in its testimony that God does not only wish to save those who would believe, but that he has also from eternity chosen certain particular people to whom, rather than to others, he would within time grant faith in Christ and perseverance. As Scripture says, I have revealed your name to those whom you gave me (John 17:6). Likewise, All who were appointed for eternal life believed (Acts 13:48), and He chose us before the foundation of the world so that we should be holy... (Eph. 1:4).

II. Who teach that God's election to eternal life is of many kinds: one general and indefinite, the other particular and definite; and the latter in turn either incomplete, revocable, nonperemptory (or conditional), or else complete, irrevocable, and peremptory (or absolute). Likewise, who teach that there is one election to faith and another to salvation, so that there can be an election to justifying faith apart from a peremptory election to salvation.

For this is an invention of the human brain, devised apart from the Scriptures, which distorts the teaching concerning election and

breaks up this golden chain of salvation: Those whom he predestined, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified (Rom. 8:30).

III. Who teach that God's good pleasure and purpose, which Scripture mentions in its teaching of election, does not involve God's choosing certain particular people rather than others, but involves God's choosing, out of all possible conditions (including the works of the law) or out of the whole order of things, the intrinsically unworthy act of faith, as well as the imperfect obedience of faith, to be a condition of salvation; and it involves his graciously wishing to count this as perfect obedience and to look upon it as worthy of the reward of eternal life.

For by this pernicious error the good pleasure of God and the merit of Christ are robbed of their effectiveness and people are drawn away, by unprofitable inquiries, from the truth of undeserved justification and from the simplicity of the Scriptures. It also gives the lie to these words of the apostle: God called us with a holy calling, not in virtue of works, but in virtue of his own purpose and the grace which was given to us in Christ Jesus before the beginning of time (2 Tim. 1:9).

IV. Who teach that in election to faith a prerequisite condition is that man should rightly use the light of nature, be upright, unassuming, humble, and disposed to eternal life, as though election depended to some extent on these factors.

For this smacks of Pelagius, and it clearly calls into question the words of the apostle: We lived at one time in the passions of our flesh, following the will of our flesh and thoughts, and we were by nature children of wrath, like everyone else. But God, who is rich in mercy, out of the great love with which he loved us, even when we were dead in transgressions, made us alive with Christ, by whose grace you have been saved. And God raised us up with him and seated us with him in heaven in Christ Jesus, in order that in the coming ages we might show the surpassing riches of

his grace, according to his kindness toward us in Christ Jesus. For it is by grace you have been saved, through faith (and this not from yourselves; it is the gift of God) not by works, so that no one can boast (Eph. 2:3-9).

V. Who teach that the incomplete and nonperemptory election of particular persons to salvation occurred on the basis of a foreseen faith, repentance, holiness, and godliness, which has just begun or continued for some time; but that complete and peremptory election occurred on the basis of a foreseen perseverance to the end in faith, repentance, holiness, and godliness. And that this is the gracious and evangelical worthiness, on account of which the one who is chosen is more worthy than the one who is not chosen. And therefore that faith, the obedience of faith, holiness, godliness, and perseverance are not fruits or effects of an unchangeable election to glory, but indispensable conditions and causes, which are prerequisite in those who are to be chosen in the complete election, and which are foreseen as achieved in them.

This runs counter to the entire Scripture, which throughout impresses upon our ears and hearts these sayings among others: Election is not by works, but by him who calls (Rom. 9:11-12); All who were appointed for eternal life believed (Acts 13:48); He chose us in himself so that we should be holy (Eph. 1:4); You did not choose me, but I chose you (John 15:16); If by grace, not by works (Rom. 11:6); In this is love, not that we loved God, but that he loved us and sent his Son (1 John 4:10).

VI. Who teach that not every election to salvation is unchangeable, but that some of the chosen can perish and do in fact perish eternally, with no decision of God to prevent it.

By this gross error they make God changeable, destroy the comfort of the godly concerning the steadfastness of their election, and contradict the Holy Scriptures, which teach that the elect cannot be led astray (Matt. 24:24), that Christ does not lose those given to him by the Father (John 6:39), and that those whom God predestined, called, and justified, he also glorifies (Rom. 8:30).

VII. Who teach that in this life there is no fruit, no awareness, and no assurance of one's unchangeable election to glory, except as conditional upon something changeable and contingent.

For not only is it absurd to speak of an uncertain assurance, but these things also militate against the experience of the saints, who with the apostle rejoice from an awareness of their election and sing the praises of this gift of God; who, as Christ urged, rejoice with his disciples that their names have been written in heaven (Luke 10:20); and finally who hold up against the flaming arrows of the devil's temptations the awareness of their election, with the question Who will bring any charge against those whom God has chosen? (Rom. 8:33).

VIII. Who teach that it was not on the basis of his just will alone that God decided to leave anyone in the fall of Adam and in the common state of sin and condemnation or to pass anyone by in the imparting of grace necessary for faith and conversion.

For these words stand fast: He has mercy on whom he wishes, and he hardens whom he wishes (Rom. 9:18). And also: To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given (Matt. 13:11). Likewise: I give glory to you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding, and have revealed them to little children; yes, Father, because that was your pleasure (Matt. 11:25-26).

IX. Who teach that the cause for God's sending the gospel to one people rather than to another is not merely and solely God's good pleasure, but rather that one people is better and worthier than the other to whom the gospel is not communicated.

For Moses contradicts this when he addresses the people of Israel as follows: Behold, to Jehovah your God belong the heavens and the highest heavens, the earth and whatever is in it. But Jehovah was inclined in

his affection to love your ancestors alone, and chose out their descendants after them, you above all peoples, as at this day (Deut. 10:14-15). And also Christ: Woe to you, Korazin! Woe to you, Bethsaida! for if those mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes (Matt. 11:21).

The Second Main Point of Doctrine: Christ's Death and Human Redemption Through It

ARTICLE 1: THE PUNISHMENT WHICH GOD'S JUSTICE REQUIRES

God is not only supremely merciful, but also supremely just. His justice requires (as he has revealed himself in the Word) that the sins we have committed against his infinite majesty be punished with both temporal and eternal punishments, of soul as well as body. We cannot escape these punishments unless satisfaction is given to God's justice.

ARTICLE 2: THE SATISFACTION MADE BY CHRIST

Since, however, we ourselves cannot give this satisfaction or deliver ourselves from God's anger, God in his boundless mercy has given us as a guarantee his only begotten Son, who was made to be sin and a curse for us, in our place, on the cross, in order that he might give satisfaction for us.

ARTICLE 3: THE INFINITE VALUE OF CHRIST'S DEATH

This death of God's Son is the only and entirely complete sacrifice and satisfaction for sins; it is of infinite value and worth, more than sufficient to atone for the sins of the whole world.

ARTICLE 4: REASONS FOR THIS INFINITE VALUE

This death is of such great value and worth for the reason that the person who suffered it is—as was necessary to be our Savior—not only a true and perfectly holy man, but also the only begotten Son of God, of the

same eternal and infinite essence with the Father and the Holy Spirit. Another reason is that this death was accompanied by the experience of God's anger and curse, which we by our sins had fully deserved.

ARTICLE 5: THE MANDATE TO PROCLAIM THE GOSPEL TO ALL

Moreover, it is the promise of the gospel that whoever believes in Christ crucified shall not perish but have eternal life. This promise, together with the command to repent and believe, ought to be announced and declared without differentiation or discrimination to all nations and people, to whom God in his good pleasure sends the gospel.

ARTICLE 6: UNBELIEF MAN'S RESPONSIBILITY

However, that many who have been called through the gospel do not repent or believe in Christ but perish in unbelief is not because the sacrifice of Christ offered on the cross is deficient or insufficient, but because they themselves are at fault.

ARTICLE 7: FAITH GOD'S GIFT

But all who genuinely believe and are delivered and saved by Christ's death from their sins and from destruction receive this favor solely from God's grace—which he owes to no one—given to them in Christ from eternity.

ARTICLE 8: THE SAVING EFFECTIVENESS OF CHRIST'S DEATH

For it was the entirely free plan and very gracious will and intention of God the Father that the enlivening and saving effectiveness of his Son's costly death should work itself out in all his chosen ones, in order that he might grant justifying faith to them only and thereby lead them without fail to salvation. In other words, it was God's will that Christ through the blood of the cross (by which he confirmed the new covenant) should effectively redeem from every people, tribe, nation, and language all those and only those who were chosen from

eternity to salvation and given to him by the Father; that he should grant them faith (which, like the Holy Spirit's other saving gifts, he acquired for them by his death); that he should cleanse them by his blood from all their sins, both original and actual, whether committed before or after their coming to faith; that he should faithfully preserve them to the very end; and that he should finally present them to himself, a glorious people, without spot or wrinkle.

ARTICLE 9: THE FULFILLMENT OF GOD'S PLAN

This plan, arising out of God's eternal love for his chosen ones, from the beginning of the world to the present time has been powerfully carried out and will also be carried out in the future, the gates of hell seeking vainly to prevail against it. As a result the chosen are gathered into one, all in their own time, and there is always a church of believers founded on Christ's blood, a church which steadfastly loves, persistently worships, and—here and in all eternity—praises him as her Savior who laid down his life for her on the cross, as a bridegroom for his bride.

REJECTION OF THE ERRORS

Having set forth the orthodox teaching, the Synod rejects the errors of those

I. Who teach that God the Father appointed his Son to death on the cross without a fixed and definite plan to save anyone by name, so that the necessity, usefulness, and worth of what Christ's death obtained could have stood intact and altogether perfect, complete and whole, even if the redemption that was obtained had never in actual fact been applied to any individual.

For this assertion is an insult to the wisdom of God the Father and to the merit of Jesus Christ, and it is contrary to Scripture. For the Savior speaks as follows: I lay down my life for the sheep, and I know them (John 10:15, 27). And Isaiah the prophet says concerning the Savior: When he shall make himself an offering for sin, he shall see his offspring, he shall prolong his days, and the will of Jehovah shall prosper

in his hand (Isa. 53:10). Finally, this undermines the article of the creed in which we confess what we believe concerning the Church.

II. Who teach that the purpose of Christ's death was not to establish in actual fact a new covenant of grace by his blood, but only to acquire for the Father the mere right to enter once more into a covenant with men, whether of grace or of works.

For this conflicts with Scripture, which teaches that Christ has become the guarantee and mediator of a better—that is, a new-covenant (Heb. 7:22; 9:15), and that a will is in force only when someone has died (Heb. 9:17).

III. Who teach that Christ, by the satisfaction which he gave, did not certainly merit for anyone salvation itself and the faith by which this satisfaction of Christ is effectively applied to salvation, but only acquired for the Father the authority or plenary will to relate in a new way with men and to impose such new conditions as he chose, and that the satisfying of these conditions depends on the free choice of man; consequently, that it was possible that either all or none would fulfill them.

For they have too low an opinion of the death of Christ, do not at all acknowledge the foremost fruit or benefit which it brings forth, and summon back from hell the Pelagian error.

IV. Who teach that what is involved in the new covenant of grace which God the Father made with men through the intervening of Christ's death is not that we are justified before God and saved through faith, insofar as it accepts Christ's merit, but rather that God, having withdrawn his demand for perfect obedience to the law, counts faith itself, and the imperfect obedience of faith, as perfect obedience to the law, and graciously looks upon this as worthy of the reward of eternal life.

For they contradict Scripture: They are justified freely by his grace through the redemption that came by Jesus Christ, whom God

presented as a sacrifice of atonement, through faith in his blood (Rom. 3:24-25). And along with the ungodly Socinus, they introduce a new and foreign justification of man before God, against the consensus of the whole church.

V. Who teach that all people have been received into the state of reconciliation and into the grace of the covenant, so that no one on account of original sin is liable to condemnation, or is to be condemned, but that all are free from the guilt of this sin.

For this opinion conflicts with Scripture which asserts that we are by nature children of wrath.

VI. Who make use of the distinction between obtaining and applying in order to instill in the unwary and inexperienced the opinion that God, as far as he is concerned, wished to bestow equally upon all people the benefits which are gained by Christ's death; but that the distinction by which some rather than others come to share in the forgiveness of sins and eternal life depends on their own free choice (which applies itself to the grace offered indiscriminately) but does not depend on the unique gift of mercy which effectively works in them, so that they, rather than others, apply that grace to themselves.

For, while pretending to set forth this distinction in an acceptable sense, they attempt to give the people the deadly poison of Pelagianism.

VII. Who teach that Christ neither could die, nor had to die, nor did die for those whom God so dearly loved and chose to eternal life, since such people do not need the death of Christ.

For they contradict the apostle, who says: Christ loved me and gave himself up for me (Gal. 2:20), and likewise: Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? It is Christ who died, that is, for them (Rom. 8:33-34). They also contradict the Savior, who asserts: I lay down my

life for the sheep (John 10:15), and My command is this: Love one another as I have loved you. Greater love has no one than this, that one lay down his life for his friends (John 15:12-13).

The Third and Fourth Main Points of Doctrine: Human Corruption, Conversion to God, and the Way It Occurs

ARTICLE 1: THE EFFECT OF THE FALL ON HUMAN NATURE

Man was originally created in the image of God and was furnished in his mind with a true and salutary knowledge of his Creator and things spiritual, in his will and heart with righteousness, and in all his emotions with purity; indeed, the whole man was holy. However, rebelling against God at the devil's instigation and by his own free will, he deprived himself of these outstanding gifts. Rather, in their place he brought upon himself blindness, terrible darkness, futility, and distortion of judgment in his mind; perversity, defiance, and hardness in his heart and will; and finally impurity in all his emotions.

ARTICLE 2: THE SPREAD OF CORRUPTION

Man brought forth children of the same nature as himself after the fall. That is to say, being corrupt he brought forth corrupt children. The corruption spread, by God's just judgment, from Adam to all his descendants—except for Christ alone—not by way of imitation (as in former times the Pelagians would have it) but by way of the propagation of his perverted nature.

ARTICLE 3: TOTAL INABILITY

Therefore, all people are conceived in sin and are born children of wrath, unfit for any saving good, inclined to evil, dead in their sins, and slaves to sin; without the grace of the regenerating Holy Spirit they are neither willing nor able to return to God, to reform their distorted nature, or even to dispose themselves to such reform.

ARTICLE 4: THE INADEQUACY OF THE LIGHT OF NATURE

There is, to be sure, a certain light of nature remaining in man after the fall, by virtue of which he retains some notions about God, natural things, and the difference between what is moral and immoral, and demonstrates a certain eagerness for virtue and for good outward behavior. But this light of nature is far from enabling man to come to a saving knowledge of God and conversion to him—so far, in fact, that man does not use it rightly even in matters of nature and society. Instead, in various ways he completely distorts this light, whatever its precise character, and suppresses it in unrighteousness. In doing so he renders himself without excuse before God.

ARTICLE 5: THE INADEQUACY OF THE LAW

In this respect, what is true of the light of nature is true also of the Ten Commandments given by God through Moses specifically to the Jews. For man cannot obtain saving grace through the Decalogue, because, although it does expose the magnitude of his sin and increasingly convict him of his guilt, yet it does not offer a remedy or enable him to escape from his misery, and, indeed, weakened as it is by the flesh, leaves the offender under the curse.

ARTICLE 6: THE SAVING POWER OF THE GOSPEL

What, therefore, neither the light of nature nor the law can do, God accomplishes by the power of the Holy Spirit, through the Word or the ministry of reconciliation. This is the gospel about the Messiah, through which it has pleased God to save believers, in both the Old and the New Testament.

ARTICLE 7: GOD'S FREEDOM IN REVEALING THE GOSPEL

In the Old Testament, God revealed this secret of his will to a small number; in the New Testament (now without any distinction between

peoples) he discloses it to a large number. The reason for this difference must not be ascribed to the greater worth of one nation over another, or to a better use of the light of nature, but to the free good pleasure and undeserved love of God. Therefore, those who receive so much grace, beyond and in spite of all they deserve, ought to acknowledge it with humble and thankful hearts; on the other hand, with the apostle they ought to adore (but certainly not inquisitively search into) the severity and justice of God's judgments on the others, who do not receive this grace.

ARTICLE 8: THE SERIOUS CALL OF THE GOSPEL

Nevertheless, all who are called through the gospel are called seriously. For seriously and most genuinely God makes known in his Word what is pleasing to him: that those who are called should come to him. Seriously he also promises rest for their souls and eternal life to all who come to him and believe.

ARTICLE 9: HUMAN RESPONSIBILITY FOR REJECTING THE GOSPEL

The fact that many who are called through the ministry of the gospel do not come and are not brought to conversion must not be blamed on the gospel, nor on Christ, who is offered through the gospel, nor on God, who calls them through the gospel and even bestows various gifts on them, but on the people themselves who are called. Some in self-assurance do not even entertain the Word of life; others do entertain it but do not take it to heart, and for that reason, after the fleeting joy of a temporary faith, they relapse; others choke the seed of the Word with the thorns of life's cares and with the pleasures of the world and bring forth no fruits. This our Savior teaches in the parable of the sower (Matt. 13).

ARTICLE 10: CONVERSION AS THE WORK OF GOD

The fact that others who are called through the ministry of the gospel do come and are brought to conversion must not be credited to man,

as though one distinguishes himself by free choice from others who are furnished with equal or sufficient grace for faith and conversion (as the proud heresy of Pelagius maintains). No, it must be credited to God: just as from eternity he chose his own in Christ, so within time he effectively calls them, grants them faith and repentance, and, having rescued them from the dominion of darkness, brings them into the kingdom of his Son, in order that they may declare the wonderful deeds of him who called them out of darkness into this marvelous light, and may boast not in themselves, but in the Lord, as apostolic words frequently testify in Scripture.

ARTICLE 11: THE HOLY SPIRIT'S WORK IN CONVERSION

Moreover, when God carries out this good pleasure in his chosen ones, or works true conversion in them, he not only sees to it that the gospel is proclaimed to them outwardly, and enlightens their minds powerfully by the Holy Spirit so that they may rightly understand and discern the things of the Spirit of God, but, by the effective operation of the same regenerating Spirit, he also penetrates into the inmost being of man, opens the closed heart, softens the hard heart, and circumcises the heart that is uncircumcised. He infuses new qualities into the will, making the dead will alive, the evil one good, the unwilling one willing, and the stubborn one compliant; he activates and strengthens the will so that, like a good tree, it may be enabled to produce the fruits of good deeds.

ARTICLE 12: REGENERATION A SUPERNATURAL WORK

And this is the regeneration, the new creation, the raising from the dead, and the making alive so clearly proclaimed in the Scriptures, which God works in us without our help. But this certainly does not happen only by outward teaching, by moral persuasion, or by such a way of working that, after God has done his work, it remains in man's power whether or

not to be reborn or converted. Rather, it is an entirely supernatural work, one that is at the same time most powerful and most pleasing, a marvelous, hidden, and inexpressible work, which is not lesser than or inferior in power to that of creation or of raising the dead, as Scripture (inspired by the author of this work) teaches. As a result, all those in whose hearts God works in this marvelous way are certainly, unfailingly, and effectively reborn and do actually believe. And then the will, now renewed, is not only activated and motivated by God but in being activated by God is also itself active. For this reason, man himself, by that grace which he has received, is also rightly said to believe and to repent.

ARTICLE 13: THE INCOMPREHENSIBLE WAY OF REGENERATION

In this life believers cannot fully understand the way this work occurs; meanwhile, they rest content with knowing and experiencing that by this grace of God they do believe with the heart and love their Savior.

ARTICLE 14: THE WAY GOD GIVES FAITH

In this way, therefore, faith is a gift of God, not in the sense that it is offered by God for man to choose, but that it is in actual fact bestowed on man, breathed and infused into him. Nor is it a gift in the sense that God bestows only the potential to believe, but then awaits assent—the act of believing—from man's choice; rather, it is a gift in the sense that he who works both willing and acting and, indeed, works all things in all people produces in man both the will to believe and the belief itself.

ARTICLE 15: RESPONSES TO GOD'S GRACE

God does not owe this grace to anyone. For what could God owe to one who has nothing to give that can be paid back? Indeed, what could God owe to one who has nothing of his own to give but sin and falsehood? Therefore the person who receives this grace owes and gives eternal thanks to God alone; the person who does not receive it either does not care at all about these spiritual things and is satisfied

with himself in his condition, or else in self-assurance foolishly boasts about having something which he lacks. Furthermore, following the example of the apostles, we are to think and to speak in the most favorable way about those who outwardly profess their faith and better their lives, for the inner chambers of the heart are unknown to us. But for others who have not yet been called, we are to pray to the God who calls things that do not exist as though they did. In no way, however, are we to pride ourselves as better than they, as though we had distinguished ourselves from them.

ARTICLE 16: REGENERATION'S EFFECT

However, just as by the fall man did not cease to be man, endowed with intellect and will, and just as sin, which has spread through the whole human race, did not abolish the nature of the human race but distorted and spiritually killed it, so also this divine grace of regeneration does not act in people as if they were blocks and stones; nor does it abolish the will and its properties or coerce a reluctant will by force, but spiritually revives, heals, reforms, and—in a manner at once pleasing and powerful—bends it back. As a result, a ready and sincere obedience of the Spirit now begins to prevail where before the rebellion and resistance of the flesh were completely dominant. It is in this that the true and spiritual restoration and freedom of our will consists. Thus, if the marvelous Maker of every good thing were not dealing with us, man would have no hope of getting up from his fall by his free choice, by which he plunged himself into ruin when still standing upright.

ARTICLE 17: GOD'S USE OF MEANS IN REGENERATION

Just as the almighty work of God by which he brings forth and sustains our natural life does not rule out but requires the use of means, by which God, according to his infinite wisdom and goodness, has wished to exercise his power, so also the aforementioned supernatural work of

God by which he regenerates us in no way rules out or cancels the use of the gospel, which God in his great wisdom has appointed to be the seed of regeneration and the food of the soul. For this reason, the apostles and the teachers who followed them taught the people in a godly manner about this grace of God, to give him the glory and to humble all pride, and yet did not neglect meanwhile to keep the people, by means of the holy admonitions of the gospel, under the administration of the Word, the sacraments, and discipline. So even today it is out of the question that the teachers or those taught in the church should presume to test God by separating what he in his good pleasure has wished to be closely joined together. For grace is bestowed through admonitions, and the more readily we perform our duty, the more lustrous the benefit of God working in us usually is and the better his work advances. To him alone, both for the means and for their saving fruit and effectiveness, all glory is owed forever. Amen.

REJECTION OF THE ERRORS

Having set forth the orthodox teaching, the Synod rejects the errors of those

I. Who teach that, properly speaking, it cannot be said that original sin in itself is enough to condemn the whole human race or to warrant temporal and eternal punishments.

For they contradict the apostle when he says: Sin entered the world through one man, and death through sin, and in this way death passed on to all men because all sinned (Rom. 5:12); also: The guilt followed one sin and brought condemnation (Rom. 5:16); likewise: The wages of sin is death (Rom. 6:23).

II. Who teach that the spiritual gifts or the good dispositions and virtues such as goodness, holiness, and righteousness could not have resided in man's will when he was first created, and therefore could not have been separated from the will at the fall.

For this conflicts with the apostle's description of the image of God in Ephesians 4:24, where he portrays the image in terms of righteousness and holiness, which definitely reside in the will.

III. Who teach that in spiritual death the spiritual gifts have not been separated from man's will, since the will in itself has never been corrupted but only hindered by the darkness of the mind and the unruliness of the emotions, and since the will is able to exercise its innate free capacity once these hindrances are removed, which is to say, it is able of itself to will or choose whatever good is set before it—or else not to will or choose it.

This is a novel idea and an error and has the effect of elevating the power of free choice, contrary to the words of Jeremiah the prophet: The heart itself is deceitful above all things and wicked (Jer. 17:9); and of the words of the apostle: All of us also lived among them (the sons of disobedience) at one time in the passions of our flesh, following the will of our flesh and thoughts (Eph. 2:3).

IV. Who teach that unregenerate man is not strictly or totally dead in his sins or deprived of all capacity for spiritual good but is able to hunger and thirst for righteousness or life and to offer the sacrifice of a broken and contrite spirit which is pleasing to God.

For these views are opposed to the plain testimonies of Scripture: You were dead in your transgressions and sins (Eph. 2:1, 5); The imagination of the thoughts of man's heart is only evil all the time (Gen. 6:5; 8:21). Besides, to hunger and thirst for deliverance from misery and for life, and to offer God the sacrifice of a broken spirit is characteristic only of the regenerate and of those called blessed (Ps. 51:17; Matt. 5:6).

V. Who teach that corrupt and natural man can make such good use of common grace (by which they mean the light of nature) or of the gifts remaining after the fall that he is able thereby gradually to obtain a greater grace—evangelical or saving grace—as well as salvation itself; and that in

this way God, for his part, shows himself ready to reveal Christ to all people, since he provides to all, to a sufficient extent and in an effective manner, the means necessary for the revealing of Christ, for faith, and for repentance.

For Scripture, not to mention the experience of all ages, testifies that this is false: He makes known his words to Jacob, his statutes and his laws to Israel; he has done this for no other nation, and they do not know his laws (Ps. 147:19-20); In the past God let all nations go their own way (Acts 14:16); They (Paul and his companions) were kept by the Holy Spirit from speaking God's word in Asia; and When they had come to Mysia, they tried to go to Bithynia, but the Spirit would not allow them to (Acts 16:6-7).

VI. Who teach that in the true conversion of man new qualities, dispositions, or gifts cannot be infused or poured into his will by God, and indeed that the faith [or believing] by which we first come to conversion and from which we receive the name "believers" is not a quality or gift infused by God, but only an act of man, and that it cannot be called a gift except in respect to the power of attaining faith.

For these views contradict the Holy Scriptures, which testify that God does infuse or pour into our hearts the new qualities of faith, obedience, and the experiencing of his love: I will put my law in their minds, and write it on their hearts (Jer. 31:33); I will pour water on the thirsty land, and streams on the dry ground; I will pour out my Spirit on your offspring (Isa. 44:3); The love of God has been poured out in our hearts by the Holy Spirit, who has been given to us (Rom. 5:5). They also conflict with the continuous practice of the Church, which prays with the prophet: Convert me, Lord, and I shall be converted (Jer. 31:18).

VII. Who teach that the grace by which we are converted to God is nothing but a gentle persuasion, or (as others explain it) that the way of God's acting in man's conversion that is most noble and suited to human nature is that which happens by persuasion, and that nothing prevents

this grace of moral suasion even by itself from making natural men spiritual; indeed, that God does not produce the assent of the will except in this manner of moral suasion, and that the effectiveness of God's work by which it surpasses the work of Satan consists in the fact that God promises eternal benefits while Satan promises temporal ones.

For this teaching is entirely Pelagian and contrary to the whole of Scripture, which recognizes besides this persuasion also another, far more effective and divine way in which the Holy Spirit acts in man's conversion. As Ezekiel 36:26 puts it: I will give you a new heart and put a new spirit in you; and I will remove your heart of stone and give you a heart of flesh....

VIII. Who teach that God in regenerating man does not bring to bear that power of his omnipotence whereby he may powerfully and unfailingly bend man's will to faith and conversion, but that even when God has accomplished all the works of grace which he uses for man's conversion, man nevertheless can, and in actual fact often does, so resist God and the Spirit in their intent and will to regenerate him, that man completely thwarts his own rebirth; and, indeed, that it remains in his own power whether or not to be reborn.

For this does away with all effective functioning of God's grace in our conversion and subjects the activity of Almighty God to the will of man; it is contrary to the apostles, who teach that we believe by virtue of the effective working of God's mighty strength (Eph. 1:19), and that God fulfills the undeserved good will of his kindness and the work of faith in us with power (2 Thess. 1:11), and likewise that his divine power has given us everything we need for life and godliness (2 Pet. 1:3).

IX. Who teach that grace and free choice are concurrent partial causes which cooperate to initiate conversion, and that grace does not precede—in the order of causality—the effective influence of the will; that is to say, that God does not effectively help man's will to come to conversion before man's will itself motivates and determines itself.

For the early church already condemned this doctrine long ago in the Pelagians, on the basis of the words of the apostle: It does not depend on man's willing or running but on God's mercy (Rom. 9:16); also: Who makes you different from anyone else? and What do you have that you did not receive? (1 Cor. 4:7); likewise: It is God who works in you to will and act according to his good pleasure (Phil. 2:13).

The Fifth Main Point of Doctrine: The Perseverance of the Saints

ARTICLE 1: THE REGENERATE NOT ENTIRELY FREE FROM SIN

Those people whom God according to his purpose calls into fellowship with his Son Jesus Christ our Lord and regenerates by the Holy Spirit, he also sets free from the reign and slavery of sin, though in this life not entirely from the flesh and from the body of sin.

ARTICLE 2: THE BELIEVER'S REACTION TO SINS OF WEAKNESS

Hence daily sins of weakness arise, and blemishes cling to even the best works of God's people, giving them continual cause to humble themselves before God, to flee for refuge to Christ crucified, to put the flesh to death more and more by the Spirit of supplication and by holy exercises of godliness, and to strain toward the goal of perfection, until they are freed from this body of death and reign with the Lamb of God in heaven.

ARTICLE 3: GOD'S PRESERVATION OF THE CONVERTED

Because of these remnants of sin dwelling in them and also because of the temptations of the world and Satan, those who have been converted could not remain standing in this grace if left to their own resources. But God is faithful, mercifully strengthening them in the grace once conferred on them and powerfully preserving them in it to the end.

ARTICLE 4: THE DANGER OF TRUE BELIEVERS'
FALLING INTO SERIOUS SINS

Although that power of God strengthening and preserving true believers in grace is more than a match for the flesh, yet those converted are not always so activated and motivated by God that in certain specific actions they cannot by their own fault depart from the leading of grace, be led astray by the desires of the flesh, and give in to them. For this reason they must constantly watch and pray that they may not be led into temptations. When they fail to do this, not only can they be carried away by the flesh, the world, and Satan into sins, even serious and outrageous ones, but also by God's just permission they sometimes are so carried away—witness the sad cases, described in Scripture, of David, Peter, and other saints falling into sins.

ARTICLE 5: THE EFFECTS OF SUCH SERIOUS SINS

By such monstrous sins, however, they greatly offend God, deserve the sentence of death, grieve the Holy Spirit, suspend the exercise of faith, severely wound the conscience, and sometimes lose the awareness of grace for a time—until, after they have returned to the way by genuine repentance, God's fatherly face again shines upon them.

ARTICLE 6: GOD'S SAVING INTERVENTION

For God, who is rich in mercy, according to his unchangeable purpose of election does not take his Holy Spirit from his own completely, even when they fall grievously. Neither does he let them fall down so far that they forfeit the grace of adoption and the state of justification, or commit the sin which leads to death (the sin against the Holy Spirit), and plunge themselves, entirely forsaken by him, into eternal ruin.

ARTICLE 7: RENEWAL TO REPENTANCE

For, in the first place, God preserves in those saints when they fall his imperishable seed from which they have been born again, lest it

perish or be dislodged. Secondly, by his Word and Spirit he certainly and effectively renews them to repentance so that they have a heartfelt and godly sorrow for the sins they have committed; seek and obtain, through faith and with a contrite heart, forgiveness in the blood of the Mediator; experience again the grace of a reconciled God; through faith adore his mercies; and from then on more eagerly work out their own salvation with fear and trembling.

ARTICLE 8: THE CERTAINTY OF THIS PRESERVATION

So it is not by their own merits or strength but by God's undeserved mercy that they neither forfeit faith and grace totally nor remain in their downfalls to the end and are lost. With respect to themselves this not only easily could happen, but also undoubtedly would happen; but with respect to God it cannot possibly happen, since his plan cannot be changed, his promise cannot fail, the calling according to his purpose cannot be revoked, the merit of Christ as well as his interceding and preserving cannot be nullified, and the sealing of the Holy Spirit can neither be invalidated nor wiped out.

ARTICLE 9: THE ASSURANCE OF THIS PRESERVATION

Concerning this preservation of those chosen to salvation and concerning the perseverance of true believers in faith, believers themselves can and do become assured in accordance with the measure of their faith, by which they firmly believe that they are and always will remain true and living members of the church, and that they have the forgiveness of sins and eternal life.

ARTICLE 10: THE GROUND OF THIS ASSURANCE

Accordingly, this assurance does not derive from some private revelation beyond or outside the Word, but from faith in the promises of God which he has very plentifully revealed in his Word for our

comfort, from the testimony of the Holy Spirit testifying with our spirit that we are God's children and heirs (Rom. 8:16-17), and finally from a serious and holy pursuit of a clear conscience and of good works. And if God's chosen ones in this world did not have this well-founded comfort that the victory will be theirs and this reliable guarantee of eternal glory, they would be of all people most miserable.

ARTICLE 11: DOUBTS CONCERNING THIS ASSURANCE

Meanwhile, Scripture testifies that believers have to contend in this life with various doubts of the flesh and that under severe temptation they do not always experience this full assurance of faith and certainty of perseverance. But God, the Father of all comfort, does not let them be tempted beyond what they can bear, but with the temptation he also provides a way out (1 Cor. 10:13), and by the Holy Spirit revives in them the assurance of their perseverance.

ARTICLE 12: THIS ASSURANCE AS AN INCENTIVE TO GODLINESS

This assurance of perseverance, however, so far from making true believers proud and carnally self-assured, is rather the true root of humility, of childlike respect, of genuine godliness, of endurance in every conflict, of fervent prayers, of steadfastness in crossbearing and in confessing the truth, and of well-founded joy in God. Reflecting on this benefit provides an incentive to a serious and continual practice of thanksgiving and good works, as is evident from the testimonies of Scripture and the examples of the saints.

ARTICLE 13: ASSURANCE NO INDUCEMENT TO CARELESSNESS

Neither does the renewed confidence of perseverance produce immorality or lack of concern for godliness in those put back on their feet after a fall, but it produces a much greater concern to observe carefully

the ways of the Lord which he prepared in advance. They observe these ways in order that by walking in them they may maintain the assurance of their perseverance, lest, by their abuse of his fatherly goodness, the face of the gracious God (for the godly, looking upon his face is sweeter than life, but its withdrawal is more bitter than death) turn away from them again, with the result that they fall into greater anguish of spirit.

ARTICLE 14: GOD'S USE OF MEANS IN PERSEVERANCE

And, just as it has pleased God to begin this work of grace in us by the proclamation of the gospel, so he preserves, continues, and completes his work by the hearing and reading of the gospel, by meditation on it, by its exhortations, threats, and promises, and also by the use of the sacraments.

ARTICLE 15: CONTRASTING REACTIONS TO THE TEACHING OF PERSEVERANCE

This teaching about the perseverance of true believers and saints, and about their assurance of it—a teaching which God has very richly revealed in his Word for the glory of his name and for the comfort of the godly and which he impresses on the hearts of believers—is something which the flesh does not understand, Satan hates, the world ridicules, the ignorant and the hypocrites abuse, and the spirits of error attack. The bride of Christ, on the other hand, has always loved this teaching very tenderly and defended it steadfastly as a priceless treasure; and God, against whom no plan can avail and no strength can prevail, will ensure that she will continue to do this. To this God alone, Father, Son, and Holy Spirit, be honor and glory forever. Amen.

REJECTION OF THE ERRORS

Concerning the Teaching of the Perseverance of the Saints

Having set forth the orthodox teaching, the Synod rejects the errors of those

I. Who teach that the perseverance of true believers is not an effect of election or a gift of God produced by Christ's death, but a condition of the new covenant which man, before what they call his "peremptory" election and justification, must fulfill by his free will.

For Holy Scripture testifies that perseverance follows from election and is granted to the chosen by virtue of Christ's death, resurrection, and intercession: The chosen obtained it; the others were hardened (Rom. 11:7); likewise, He who did not spare his own son, but gave him up for us all—how will he not, along with him, grant us all things? Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? It is Christ Jesus who died—more than that, who was raised—who also sits at the right hand of God, and is also interceding for us. Who shall separate us from the love of Christ? (Rom. 8:32-35).

II. Who teach that God does provide the believer with sufficient strength to persevere and is ready to preserve this strength in him if he performs his duty, but that even with all those things in place which are necessary to persevere in faith and which God is pleased to use to preserve faith, it still always depends on the choice of man's will whether or not he perseveres.

For this view is obviously Pelagian; and though it intends to make men free it makes them sacrilegious. It is against the enduring consensus of evangelical teaching which takes from man all cause for boasting and ascribes the praise for this benefit only to God's grace. It is also against the testimony of the apostle: It is God who keeps us strong to the end, so that we will be blameless on the day of our Lord Jesus Christ (1 Cor. 1:8).

III. Who teach that those who truly believe and have been born again not only can forfeit justifying faith as well as grace and salvation totally and to the end, but also in actual fact do often forfeit them and are lost forever.

For this opinion nullifies the very grace of justification and regeneration as well as the continual preservation by Christ, contrary to the plain words of the apostle Paul: If Christ died for us while we were still sinners, we will therefore much more be saved from God's wrath through him, since we have now been justified by his blood (Rom. 5:8-9); and contrary to the apostle John: No one who is born of God is intent on sin, because God's seed remains in him, nor can he sin, because he has been born of God (1 John 3:9); also contrary to the words of Jesus Christ: I give eternal life to my sheep, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand (John 10: 28-29).

IV. Who teach that those who truly believe and have been born again can commit the sin that leads to death (the sin against the Holy Spirit).

For the same apostle John, after making mention of those who commit the sin that leads to death and forbidding prayer for them (1 John 5: 16-17), immediately adds: We know that anyone born of God does not commit sin (that is, that kind of sin), but the one who was born of God keeps himself safe, and the evil one does not touch him (v. 18).

V. Who teach that apart from a special revelation no one can have the assurance of future perseverance in this life.

For by this teaching the well-founded consolation of true believers in this life is taken away and the doubting of the Romanists is reintroduced into the church. Holy Scripture, however, in many places derives the assurance not from a special and extraordinary revelation but from the marks peculiar to God's children and from God's completely reliable promises. So especially the apostle Paul: Nothing in all creation can separate us from the love of God that is in Christ Jesus our Lord (Rom. 8:39); and John: They who obey his commands remain in him and he in them. And this is how we know that he remains in us: by the Spirit he gave us (1 John 3:24).

VI. Who teach that the teaching of the assurance of perseverance and of salvation is by its very nature and character an opiate of the flesh and is harmful to godliness, good morals, prayer, and other holy exercises, but that, on the contrary, to have doubt about this is praiseworthy.

For these people show that they do not know the effective operation of God's grace and the work of the indwelling Holy Spirit, and they contradict the apostle John, who asserts the opposite in plain words: Dear friends, now we are children of God, but what we will be has not yet been made known. But we know that when he is made known, we shall be like him, for we shall see him as he is. Everyone who has this hope in him purifies himself, just as he is pure (1 John 3:2-3). Moreover, they are refuted by the examples of the saints in both the Old and the New Testament, who though assured of their perseverance and salvation yet were constant in prayer and other exercises of godliness.

VII. Who teach that the faith of those who believe only temporarily does not differ from justifying and saving faith except in duration alone.

For Christ himself in Matthew 13:20ff. and Luke 8:13ff. clearly defines these further differences between temporary and true believers: he says that the former receive the seed on rocky ground, and the latter receive it in good ground, or a good heart; the former have no root, and the latter are firmly rooted; the former have no fruit, and the latter produce fruit in varying measure, with steadfastness, or perseverance.

VIII. Who teach that it is not absurd that a person, after losing his former regeneration, should once again, indeed quite often, be reborn.

For by this teaching they deny the imperishable nature of God's seed by which we are born again, contrary to the testimony of the apostle Peter: Born again, not of perishable seed, but of imperishable (1 Pet. 1:23).

IX. Who teach that Christ nowhere prayed for an unfailing perseverance of believers in faith.

For they contradict Christ himself when he says: I have prayed for you, Peter, that your faith may not fail (Luke 22:32); and John the gospel writer when he testifies in John 17 that it was not only for the apostles, but also for all those who were to believe by their message that Christ prayed: Holy Father, preserve them in your name (v. 11); and My prayer is not that you take them out of the world, but that you preserve them from the evil one (v. 15).

Conclusion

REJECTION OF FALSE ACCUSATIONS

And so this is the clear, simple, and straightforward explanation of the orthodox teaching on the five articles in dispute in the Netherlands, as well as the rejection of the errors by which the Dutch churches have for some time been disturbed. This explanation and rejection the Synod declares to be derived from God's Word and in agreement with the confessions of the Reformed churches. Hence it clearly appears that those of whom one could hardly expect it have shown no truth, equity, and charity at all in wishing to make the public believe:

- ~ that the teaching of the Reformed churches on predestination and on the points associated with it by its very nature and tendency draws the minds of people away from all godliness and religion, is an opiate of the flesh and the devil, and is a stronghold of Satan where he lies in wait for all people, wounds most of them, and fatally pierces many of them with the arrows of both despair and self-assurance;
- ~ that this teaching makes God the author of sin, unjust, a tyrant, and a hypocrite; and is nothing but a refurbished Stoicism, Manicheism, Libertinism, and Mohammedanism;
- ~ that this teaching makes people carnally self-assured, since it persuades them that nothing endangers the salvation of the

chosen, no matter how they live, so that they may commit the most outrageous crimes with self-assurance; and that on the other hand nothing is of use to the reprobate for salvation even if they have truly performed all the works of the saints;

- ~ that this teaching means that God predestined and created, by the bare and unqualified choice of his will, without the least regard or consideration of any sin, the greatest part of the world to eternal condemnation; that in the same manner in which election is the source and cause of faith and good works, reprobation is the cause of unbelief and ungodliness; that many infant children of believers are snatched in their innocence from their mothers' breasts and cruelly cast into hell so that neither the blood of Christ nor their baptism nor the prayers of the church at their baptism can be of any use to them; and very many other slanderous accusations of this kind which the Reformed churches not only disavow but even denounce with their whole heart.

Therefore this Synod of Dordt in the name of the Lord pleads with all who devoutly call on the name of our Savior Jesus Christ to form their judgment about the faith of the Reformed churches, not on the basis of false accusations gathered from here or there, or even on the basis of the personal statements of a number of ancient and modern authorities—statements which are also often either quoted out of context or misquoted and twisted to convey a different meaning—but on the basis of the churches' own official confessions and of the present explanation of the orthodox teaching which has been endorsed by the unanimous consent of the members of the whole Synod, one and all.

Moreover, the Synod earnestly warns the false accusers themselves to consider how heavy a judgment of God awaits those who give false testimony against so many churches and their confessions, trouble the consciences of the weak, and seek to prejudice the minds of many against the fellowship of true believers.

Finally, this Synod urges all fellow ministers in the gospel of Christ to deal with this teaching in a godly and reverent manner, in the academic institutions as well as in the churches; to do so, both in their speaking and writing, with a view to the glory of God's name, holiness of life, and the comfort of anxious souls; to think and also speak with Scripture according to the analogy of faith; and, finally, to refrain from all those ways of speaking which go beyond the bounds set for us by the genuine sense of the Holy Scriptures and which could give impertinent sophists a just occasion to scoff at the teaching of the Reformed churches or even to bring false accusations against it.

May God's Son Jesus Christ, who sits at the right hand of God and gives gifts to men, sanctify us in the truth, lead to the truth those who err, silence the mouths of those who lay false accusations against sound teaching, and equip faithful ministers of his Word with a spirit of wisdom and discretion, that all they say may be to the glory of God and the building up of their hearers. Amen.

London Baptist Confession of Faith (1689)



Put forth by the Elders and Brethren of many Congregations
of Christians (baptized upon profession of their faith)
in London and the Country.

*“...for with the heart man believes, resulting in righteousness,
and with the mouth he confesses, resulting in salvation.”*

Romans 10:10

Foreword

‘I have thought it right to reprint in a cheap form this excellent list of doctrines, which were subscribed to by the Baptist Ministers in the year 1689. We need a banner because of the truth; it may be that this small volume may aid the cause of the glorious gospel by testifying plainly what are its leading doctrines . . . May the Lord soon restore unto His Zion a pure language, and may her watchmen see eye to eye.’ So wrote the young C.H. Spurgeon, then in the second year of his ministry at New Park Street Chapel, Southwark, in a preface addressed to All the Household of Faith, who rejoice in the glorious doctrines of Free Grace with which he prefixed this Confession when he published it in October, 1855.

The Confession itself was first compiled by the Elders and Brethren of many congregations of Christians, baptized upon their profession of faith, in London and the country (as they then described themselves) in the year 1677. It was based upon, and drew its inspiration from the Confession drawn up by the Westminster Assembly of Divines a generation earlier, and indeed differs only from it in its teaching upon those matters, such as baptism, the Lord's Supper, and church government, upon which among the Reformed churches the Baptists differ from the Presbyterians. For fear of persecution, the compilers of the 1677 Confession did not subscribe their names to it, but when, in September, 1689, following the Revolution of the previous year, the Ministers and Messengers of the churches were able to meet in more peaceful times, thirty-seven of them, including all the most eminent Baptist ministers of the day, set their names to the recommendation with which it was circulated among the churches. Thereafter for between 150 and 200 years it remained the definitive Confession of Faith of the Particular (or Calvinistic) Baptist churches of England and Wales.

Mr. Spurgeon did not, however, when he republished this Confession, merely preface it with certain words of general commendation. He also addressed to his own church at New Park Street some practical words of advice as to how they should use the Confession. These are still relevant today.

'This little volume,' he wrote, 'is not issued as an authoritative rule, or code of faith, whereby you are to be fettered, but as an assistance to you in controversy, a confirmation in faith, and a means of edification in righteousness. Here the younger members of our church will have a body of divinity in small compass, and by means of the scriptural proofs, will be ready to give a reason for the hope that is in them.

Be not ashamed of your faith; remember it is the ancient gospel of the martyrs, confessors, reformers, and saints. Above all, it is the truth of God, against which all the gates of Hell cannot prevail. Let your lives adorn your faith, let your example adorn your creed. Above all

live in Christ Jesus, and walk in Him, giving credence to no teaching but that which is manifestly approved of Him, and owned by the Holy Spirit. Cleave fast to the Word of God which is here mapped out for you.' This new edition of the Confession is sent out as a private venture by a small group of Baptists who are convinced that it has a message for this generation and believe its publication to be long overdue. They hope it will achieve a wide circulation among the churches, and receive the close study which they believe it will richly repay.

In England during the 1630's and the 1640's Congregationalists and Baptists of Calvinistic persuasion emerged from the Church of England. Their early existence was marked by repeated cycles of persecution at the hands of the established religion of crown and Parliament. The infamous Clarendon Code was adopted in the 1660's to crush all dissent from the official religion of the state. Periods of rigorous application and intervals of relaxation of these coercive acts haunted Presbyterians, Congregationalists, and Baptists alike.

Presbyterians and Congregationalists suffered less than did Baptists under this harassment. No little reason for their relative success in resisting government tyranny was their united front of doctrinal agreement. All Presbyterians stood by their Westminster Confession of 1646. Congregationalists adopted virtually the same articles of faith in the Savoy Confession of 1658. Feeling their substantial unity with paedobaptists suffering under the same cruel injustice, Calvinistic Baptists met to publish their substantial harmony with them in doctrine.

A circular letter was sent to particular Baptist churches in England and Wales asking each assembly to send representatives to a meeting in London in 1677. A confession consciously modeled after the Westminster Confession of Faith was approved and published. It has ever since borne the name of the Second London Confession. The First London Confession had been issued by seven Baptist congregations of London in 1644. That first document had been drawn up to distinguish newly organized Calvinistic Baptists from the Arminian

Baptists and the Anabaptists. Because this second London Confession was drawn up in dark hours of oppression, it was issued anonymously.

A preface to the original publication of 1677 says in part: “. . . It is now many years since diverse of us . . . did conceive ourselves under a necessity of publishing a Confession of our Faith, for the information and satisfaction of those that did not thoroughly understand what our principles were, of had entertained prejudices against our profession . . . This was first put forth about the year 1643, in the name of seven congregations then gathered in London . . .” (These early Baptists were conscious that the 1644 Calvinistic Baptist Confession predated the 1646 Presbyterian Confession and the 1658 Congregationalist Confession).

“Forasmuch as this confession is not now commonly to be had; and also that many others have since embraced the same truth which is owned therein; it was judged necessary by us to join together in giving a testimony to the world of our firm adhering to those wholesome principles . . .”

Chapter 1: Of the Holy Scriptures

Paragraph 1. The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience,¹ although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet they are not sufficient to give that knowledge of God and His will which is necessary unto salvation.² Therefore it pleased the Lord at sundry times and in diversified manners to reveal Himself, and to declare (that) His will unto His church;³ and afterward for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which makes the Holy Scriptures to be most necessary, those former ways of God’s revealing His will unto His people being now completed.⁴

¹ 2 Tim. 3:15-17; Isa. 8:20; Luke 16:29,31; Eph. 2:20; 2 Rom. 1:19-21, 2:14,15; Psalm 19:1-3; ³ Heb. 1:1; ⁴ Prov. 22:19-21; Rom. 15:4; 2 Pet. 1:19,20

Paragraph 2. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, which are these:

Of the Old Testament:

Genesis	1 Kings	Ecclesiastes	Amos
Exodus	2 Kings	The Song of	Obadiah
Leviticus	1 Chronicles	Solomon	Jonah
Numbers	2 Chronicles	Isaiah	Micah
Deuteronomy	Ezra	Jeremiah	Nahum
Joshua	Nehemiah	Lamentations	Habakkuk
Judges	Ester	Ezekiel	Zephaniah
Ruth	Job	Daniel	Haggai
1 Samuel	Psalms	Hosea	Zechariah
2 Samuel	Proverbs	Joel	Malachi

Of the New Testament:

Matthew	2 Corinthians	1 Timothy	2 Peter
Mark	Galatians	2 Timothy	1 John
Luke	Ephesians	Titus	2 John
John	Philippians	Philemon	3 John
Acts	Colossians	Hebrews	Jude
Romans	1 Thessalonians	James	Revelation
1 Corinthians	2 Thessalonians	1 Peter	

All of which are given by the inspiration of God, to be the rule of faith and life.⁵

⁵ 2 Tim. 3:16

Paragraph 3. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.⁶

⁶ Luke 24:27,44; Rom. 3:2

Paragraph 4. The authority of the Holy Scripture, for which it ought to be believed, depends not upon the testimony of any man or church,

but wholly upon God (who is truth itself), the author thereof; therefore it is to be received because it is the Word of God.⁷

⁷ 2 Pet. 1:19-21; 2 Tim. 3:16; 2 Thess. 2:13; 1 John 5:9

Paragraph 5. We may be moved and induced by the testimony of the church of God to a high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it does abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.⁸

⁸ John 16:13,14; 1 Cor. 2:10-12; 1 John 2:20,27

Paragraph 6. The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.⁹ Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word,¹⁰ and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.¹¹

⁹ 2 Tim. 3:15-17; Gal. 1:8,9; 10 John 6:45; 1 Cor. 2:9-12; 11 1 Cor. 11:13,14; 1 Cor. 14:26,40

Paragraph 7. All things in Scripture are not alike plain in themselves, nor alike clear unto all;¹² yet those things which are necessary to be known, believed and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.¹³

¹² 2 Pet. 3:16; ¹³ Ps. 19:7; Psalm 119:130

Paragraph 8. The Old Testament in Hebrew (which was the native language of the people of God of old),¹⁴ and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them.¹⁵ But because these original tongues are not known to all the people of God, who have a right unto, and interest in the Scriptures, and are commanded in the fear of God to read,¹⁶ and search them,¹⁷ therefore they are to be translated into the vulgar language of every nation unto which they come,¹⁸ that the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.¹⁹

¹⁴ Rom. 3:2; ¹⁵ Isa. 8:20; ¹⁶ Acts 15:15; ¹⁷ John 5:39; ¹⁸ 1 Cor. 14:6,9,11,12,24,28; ¹⁹ Col. 3:16

Paragraph 9. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which are not many, but one), it must be searched by other places that speak more clearly.²⁰

²⁰ 2 Pet. 1:20, 21; Acts 15:15, 16

Paragraph 10. The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved.²¹

²¹ Matt. 22:29, 31, 32; Eph. 2:20; Acts 28:23

Chapter 2: Of God and of the Holy Trinity

Paragraph 1. The Lord our God is but one only living and true God;¹ whose subsistence is in and of Himself,² infinite in being and perfection; whose essence cannot be comprehended by any but Himself;³ a most pure spirit,⁴ invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;⁵ who is immutable,⁶ immense,⁷ eternal,⁸ incomprehensible, almighty,⁹ every way infinite, most holy,¹⁰ most wise, most free, most absolute; working all things according to the counsel of His own immutable and most righteous will,¹¹ for His own glory;¹² most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,¹³ and withal most just and terrible in His judgments,¹⁴ hating all sin,¹⁵ and who will by no means clear the guilty.¹⁶

¹ 1 Cor. 8:4,6; Deut. 6:4; ² Jer. 10:10; Isa. 48:12; ³ Exod. 3:14; ⁴ John 4:24; ⁵ 1 Tim. 1:17; Deut. 4:15,16; ⁶ Mal. 3:6; ⁷ 1 Kings 8:27; Jer. 23:23; ⁸ Ps. 90:2; ⁹ Gen. 17:1; ¹⁰ Isa. 6:3; ¹¹ Ps. 115:3; Isa. 46:10; ¹² Prov. 16:4; Rom. 11:36; ¹³ Exod. 34:6,7; Heb. 11:6; ¹⁴ Neh. 9:32,33; ¹⁵ Ps. 5:5,6; ¹⁶ Exod. 34:7; Nahum 1:2,3

Paragraph 2. God, having all life,¹⁷ glory,¹⁸ goodness,¹⁹ blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving

any glory from them,²⁰ but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things,²¹ and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleases;²² in His sight all things are open and manifest,²³ His knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain;²⁴ He is most holy in all His counsels, in all His works,²⁵ and in all His commands; to Him is due from angels and men, whatsoever worship,²⁶ service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

17 John 5:26; 18 Ps. 148:13; 19 Ps. 119:68; 20 Job 22:2,3; 21 Rom. 11:34-36; 22 Dan. 4:25,34,35; 23 Heb. 4:13; 24 Ezek. 11:5; Acts 15:18; 25 Ps. 145:17; 26 Rev. 5:12-14

Paragraph 3. In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit,²⁷ of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided:²⁸ the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;²⁹ the Holy Spirit proceeding from the Father and the Son;³⁰ all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

27 1 John 5:7; Matt. 28:19; 2 Cor. 13:14; 28 Exod. 3:14; John 14:11; I Cor. 8:6; 29 John 1:14,18; 30 John 15:26; Gal. 4:6

Chapter 3: Of God's Decree

Paragraph 1. God hath decreed in himself, from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably,

all things, whatsoever comes to pass;¹ yet so as thereby is God neither the author of sin nor hath fellowship with any therein;² nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established;³ in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree.⁴

¹ Isa. 46:10; Eph. 1:11; Heb. 6:17; Rom. 9:15,18; ² James 1:13; ¹ John 1:5; ³ Acts 4:27,28; John 19:11; ⁴ Num. 23:19; Eph. 1:3-5

Paragraph 2. Although God knoweth whatsoever may or can come to pass, upon all supposed conditions,⁵ yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions.⁶

⁵ Acts 15:18; ⁶ Rom. 9:11,13,16,18

Paragraph 3. By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ,⁷ to the praise of His glorious grace;⁸ others being left to act in their sin to their just condemnation, to the praise of His glorious justice.⁹

⁷ I Tim. 5:21; Matt. 25:34; ⁸ Eph. 1:5,6; ⁹ Rom. 9:22,23; Jude 4

Paragraph 4. These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.¹⁰

¹⁰ 2 Tim. 2:19; John 13:18

Paragraph 5. Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere

free grace and love,¹¹ without any other thing in the creature as a condition or cause moving Him thereunto.¹²

11 Eph. 1:4, 9, 11; Rom. 8:30; 2 Tim. 1:9; I Thess. 5:9; 12 Rom. 9:13,16; Eph. 2:5,12

Paragraph 6. As God hath appointed the elect unto glory, so He hath, by the eternal and most free purpose of His will, foreordained all the means thereunto;¹³ wherefore they who are elected, being fallen in Adam, are redeemed by Christ,¹⁴ are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified,¹⁵ and kept by His power through faith unto salvation;¹⁶ neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.¹⁷

13 1 Pet. 1:2; 2; Thess. 2:13; 14 1 Thess. 5:9, 10; 15 Rom. 8:30; 2 Thess. 2:13; 16 1 Pet. 1:5; 17 John 10:26, 17:9, 6:64

Paragraph 7. The doctrine of the high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election;¹⁸ so shall this doctrine afford matter of praise,¹⁹ reverence, and admiration of God, and of humility,²⁰ diligence, and abundant consolation to all that sincerely obey the gospel.²¹

18 1 Thess. 1:4,5; 2 Pet. 1:10; 19 Eph. 1:6; Rom. 11:33; 20 Rom. 11:5,6,20; 21 Luke 10:20

Chapter 4: Of Creation

Paragraph 1. In the beginning it pleased God the Father, Son, and Holy Spirit,¹ for the manifestation of the glory of His eternal power,² wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.³

1 John 1:2,3; Heb. 1:2; Job 26:13; 2 Rom. 1:20; 3 Col. 1:16; Gen. 1:31

Paragraph 2. After God had made all other creatures, He created man, male and female,⁴ with reasonable and immortal souls,⁵ rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness;⁶ having the law of God written in their hearts,⁷ and power to fulfill it, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.⁸

4 Gen. 1:27; 5 Gen. 2:7; 6 Eccles. 7:29; Gen. 1:26; 7 Rom. 2:14,15; 8 Gen. 3:6

Paragraph 3. Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil,⁹ which while they kept, they were happy in their communion with God, and had dominion over the creatures.¹⁰

9 Gen. 2:17; 10 Gen. 1:26,28

Chapter 5: Of Divine Providence

Paragraph 1. God the good Creator of all things, in His infinite power and wisdom does uphold, direct, dispose, and govern all creatures and things,¹ from the greatest even to the least,² by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge, and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.³

1 Heb. 1:3; Job 38:11; Isa. 46:10,11; Ps. 135:6; 2 Matt. 10:29-31; 3 Eph. 1:11

Paragraph 2. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;⁴ so that there is not anything befalls any by chance, or without His providence;⁵ yet by the same providence He ordered them to fall out according to the nature of second causes, either necessarily, freely, or contingently.⁶

4 Acts 2:23; 5 Prov. 16:33; 6 Gen. 8:22

Paragraph 3. God, in his ordinary providence makes use of means,⁷ yet is free to work without,⁸ above,⁹ and against them¹⁰ at His pleasure.

⁷ Acts 27:31, 44; Isa. 55:10, 11; ⁸ Hosea 1:7; ⁹ Rom. 4:19-21; ¹⁰ Dan. 3:27

Paragraph 4. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extends itself even to the first fall, and all other sinful actions both of angels and men;¹¹ and that not by a bare permission, which also He most wisely and powerfully binds, and otherwise orders and governs,¹² in a manifold dispensation to His most holy ends;¹³ yet so, as the sinfulness of their acts proceeds only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.¹⁴

¹¹ Rom. 11:32-34; 2 Sam. 24:1; 1 Chron. 21:1; ¹² 2 Kings 19:28; Ps. 76:10; ¹³ Gen. 1:20; Isa. 10:6,7,12; ¹⁴ Ps. 1:21; 1 John 2:16

Paragraph 5. The most wise, righteous, and gracious God does often times leave for a season His own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon Himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends.¹⁵ So that whatsoever befalls any of His elect is by His appointment, for His glory, and their good.¹⁶

¹⁵ 2 Chron. 32:25,26,31; 2 Cor. 12:7-9; ¹⁶ Rom. 8:28

Paragraph 6. As for those wicked and ungodly men whom God, as the righteous judge, for former sin does blind and harden;¹⁷ from

them He not only withholds His grace, whereby they might have been enlightened in their understanding, and wrought upon their hearts;¹⁸ but sometimes also withdraws the gifts which they had,¹⁹ and exposes them to such objects as their corruption makes occasion of sin;²⁰ and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,²¹ whereby it comes to pass that they harden themselves, under those means which God uses for the softening of others.²²

17 Rom. 1:24-26,28, 11:7,8; 18 Deut. 29:4; 19 Matt. 13:12; 20 Deut. 2:30; 2 Kings 8:12,13; 21 Ps. 81:11,12; 2 Thess. 2:10-12; 22 Exod. 8:15,32; Isa. 6:9,10; 1 Pet. 2:7,8

Paragraph 7. As the providence of God does in general reach to all creatures, so after a more special manner it takes care of His church, and disposes of all things to the good thereof.²³

23 1 Tim. 4:10; Amos 9:8,9; Isa. 43:3-5;

Chapter 6: Of the Fall of Man, of Sin, and of the Punishment Thereof

Paragraph 1. Although God created man upright and perfect, and gave him a righteous law, which had been unto life had he kept it, and threatened death upon the breach thereof,¹ yet he did not long abide in this honor; Satan using the subtlety of the serpent to subdue Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation, and the command given to them, in eating the forbidden fruit,² which God was pleased, according to His wise and holy counsel to permit, having purposed to order it to His own glory.

1 Gen. 2:16,17; 2 Gen. 3:12,13; 2 Cor. 11:3

Paragraph 2. Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death

came upon all:³ all becoming dead in sin,⁴ and wholly defiled in all the faculties and parts of soul and body.⁵

³ Rom. 3:23; ⁴ Rom 5:12, etc.; ⁵ Titus 1:15; Gen. 6:5; Jer. 17:9; Rom. 3:10-19

Paragraph 3. They being the root, and by God's appointment, standing in the room and stead of all mankind, the guilt of the sin was imputed, and corrupted nature conveyed, to all their posterity descending from them by ordinary generation,⁶ being now conceived in sin,⁷ and by nature children of wrath,⁸ the servants of sin, the subjects of death,⁹ and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.¹⁰

⁶ Rom. 5:12-19; ¹ Cor. 15:21,22,45,49; ⁷ Ps. 51:5; Job 14:4; ⁸ Eph. 2:3; ⁹ Rom. 6:20, 5:12; ¹⁰ Heb. 2:14,15; ¹ Thess. 1:10

Paragraph 4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil,¹¹ do proceed all actual transgressions.¹²

¹¹ Rom. 8:7; Col. 1:21; ¹² James 1:14,15; Matt. 15:19

Paragraph 5. The corruption of nature, during this life, does remain in those that are regenerated;¹³ and although it be through Christ pardoned and mortified, yet both itself, and the first motions thereof, are truly and properly sin.¹⁴

¹³ Rom. 7:18,23; Eccles. 7:20; ¹ John 1:8; ¹⁴ Rom. 7:23-25; Gal. 5:17

Chapter 7: Of God's Covenant

Paragraph 1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience to Him as their creator, yet they could never have attained the reward of life but by

some voluntary condescension on God's part, which He hath been pleased to express by way of covenant.¹

¹ Luke 17:10; Job 35:7,8

Paragraph 2. Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace,² wherein He freely offers unto sinners life and salvation by Jesus Christ, requiring of them faith in Him, that they may be saved;³ and promising to give unto all those that are ordained unto eternal life, His Holy Spirit, to make them willing and able to believe.⁴

² Gen. 2:17; Gal. 3:10; Rom. 3:20,21; ³ Rom. 8:3; Mark 16:15,16; John 3:16; ⁴ Ezek. 36:26,27; John 6:44,45; Ps. 110:3

Paragraph 3. This covenant is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,⁵ and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;⁶ and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;⁷ and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.⁸

⁵ Gen. 3:15; ⁶ Heb. 1:1; ⁷ 2 Tim. 1:9; Titus 1:2; ⁸ Heb. 11:6,13; Rom. 4:1,2, &c.; Acts 4:12; John 8:56

Chapter 8: Of Christ the Mediator

Paragraph 1. It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, according to the covenant made between them both, to be the mediator between God

and man;¹ the prophet,² priest,³ and king;⁴ head and savior of the church,⁵ the heir of all things,⁶ and judge of the world;⁷ unto whom He did from all eternity give a people to be His seed and to be by Him in time redeemed, called, justified, sanctified, and glorified.⁸

¹ Isa. 42:1; ¹ Pet. 1:19,20; ² Acts 3:22; ³ Heb. 5:5,6; ⁴ Ps. 2:6; Luke 1:33; ⁵ Eph. 1:22,23; ⁶ Heb. 1:2; ⁷ Acts 17:31; ⁸ Isa. 53:10; John 17:6; Rom. 8:30

Paragraph 2. The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholds and governs all things He has made, did, when the fullness of time was complete, take upon Him man's nature, with all the essential properties and common infirmities of it,⁹ yet without sin;¹⁰ being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her: and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David according to the Scriptures;¹¹ so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.¹²

⁹ John 1:14; Gal. 4:4; ¹⁰ Rom. 8:3; Heb. 2:14,16,17, 4:15; ¹¹ Matt. 1:22, 23; ¹² Luke 1:27,31,35; Rom. 9:5; 1 Tim. 2:5

Paragraph 3. The Lord Jesus, in His human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure,¹³ having in Him all the treasures of wisdom and knowledge;¹⁴ in whom it pleased the Father that all fullness should dwell,¹⁵ to the end that being holy, harmless, undefiled,¹⁶ and full of grace and truth,¹⁷ He might be thoroughly furnished to execute the office of mediator and surety;¹⁸ which office He took not upon himself, but was thereunto called by His Father;¹⁹ who also put

all power and judgement in His hand, and gave Him commandment to execute the same.²⁰

13 Ps. 45:7; Acts 10:38; John 3:34; 14 Col. 2:3; 15 Col. 1:19; 16 Heb. 7:26; 17 John 1:14; 18 Heb. 7:22; 19 Heb. 5:5; 20 John 5:22,27; Matt. 28:18; Acts 2:36

Paragraph 4. This office the Lord Jesus did most willingly undertake,²¹ which that He might discharge He was made under the law,²² and did perfectly fulfill it, and underwent the punishment due to us, which we should have born and suffered,²³ being made sin and a curse for us;²⁴ enduring most grievous sorrows in His soul, and most painful sufferings in His body;²⁵ was crucified, and died, and remained in the state of the dead, yet saw no corruption:²⁶ on the third day He arose from the dead²⁷ with the same body in which He suffered,²⁸ with which He also ascended into heaven,²⁹ and there sits at the right hand of His Father making intercession,³⁰ and shall return to judge men and angels at the end of the world.³¹

21 Ps. 40:7,8; Heb. 10:5-10; John 10:18; 22 Gal 4:4; Matt. 3:15; 23 Gal. 3:13; Isa. 53:6; 1 Pet. 3:18; 24 2 Cor. 5:21; 25 Matt. 26:37,38; Luke 22:44; Matt. 27:46; 26 Acts 13:37; 27 1 Cor. 15:3,4; 28 John 20:25,27; 29 Mark 16:19; Acts 1:9-11; 30 Rom. 8:34; Heb. 9:24; 31 Acts 10:42; Rom. 14:9,10; Acts 1:11; 2 Pet. 2:4

Paragraph 5. The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up to God, has fully satisfied the justice of God,³² procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven, for all those whom the Father has given unto Him.³³

32 Heb. 9:14, 10:14; Rom. 3:25,26; 33 John 17:2; Heb. 9:15

Paragraph 6. Although the price of redemption was not actually paid by Christ until after His incarnation, yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages, successively from the beginning of the world, in and by those promises, types,

and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head;³⁴ and the Lamb slain from the foundation of the world,³⁵ being the same yesterday, and today and for ever.³⁶

34 1 Cor. 4:10; Heb. 4:2; 1 Pet. 1:10, 11; 35 Rev. 13:8; 36 Heb. 13:8

Paragraph 7. Christ, in the work of mediation, acts according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person denominated by the other nature.³⁷

37 John 3:13; Acts 20:28

Paragraph 8. To all those for whom Christ has obtained eternal redemption, He does certainly and effectually apply and communicate the same, making intercession for them;³⁸ uniting them to Himself by His Spirit, revealing to them, in and by His Word, the mystery of salvation, persuading them to believe and obey,³⁹ governing their hearts by His Word and Spirit,⁴⁰ and overcoming all their enemies by His almighty power and wisdom,⁴¹ in such manner and ways as are most consonant to His wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.⁴²

38 John 6:37, 10:15,16, 17:9; Rom. 5:10; 39 John 17:6; Eph. 1:9; 1 John 5:20; 40 Rom. 8:9,14; 41 Ps. 110:1; 1 Cor. 15:25,26; 42 John 3:8; Eph. 1:8

Paragraph 9. This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other.⁴³

43 Tim. 2:5

Paragraph 10. This number and order of offices is necessary; for in respect of our ignorance, we stand in need of His prophetic office;⁴⁴ and in respect of our alienation from God, and imperfection of the best of our services, we need His priestly office to reconcile us and present us acceptable unto God;⁴⁵ and in respect to our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need His kingly office to convince, subdue, draw, uphold, deliver, and preserve us to His heavenly kingdom.⁴⁶

⁴⁴ John 1:18; ⁴⁵ Col. 1:21; Gal. 5:17; ⁴⁶ John 16:8; Ps. 110:3; Luke 1:74,75

Chapter 9: Of Free Will

Paragraph 1. God has endued the will of man with that natural liberty and power of acting upon choice, that it is neither forced, nor by any necessity of nature determined to do good or evil.¹

¹ Matt. 17:12; James 1:14; Deut. 30:19

Paragraph 2. Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God,² but yet was unstable, so that he might fall from it.³

² Eccles. 7:29; ³ Gen. 3:6

Paragraph 3. Man, by his fall into a state of sin, has wholly lost all ability of will to any spiritual good accompanying salvation;⁴ so as a natural man, being altogether averse from that good, and dead in sin,⁵ is not able by his own strength to convert himself, or to prepare himself thereunto.⁶

⁴ Rom. 5:6, 8:7; ⁵ Eph. 2:1,5; ⁶ Titus 3:3-5; John 6:44

Paragraph 4. When God converts a sinner, and translates him into the state of grace, He frees him from his natural bondage under sin,⁷

and by His grace alone enables him freely to will and to do that which is spiritually good;⁸ yet so as that by reason of his remaining corruptions, he does not perfectly, nor only will, that which is good, but does also will that which is evil.⁹

7 Col. 1:13; John 8:36; 8 Phil. 2:13; 9 Rom. 7:15,18,19,21,23

Paragraph 5. This will of man is made perfectly and immutably free to good alone in the state of glory only.¹⁰

10 Eph. 4:13

Chapter 10: Of Effectual Calling

Paragraph 1. Those whom God hath predestinated unto life, He is pleased in His appointed, and accepted time, effectually to call,¹ by His Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ;² enlightening their minds spiritually and savingly to understand the things of God;³ taking away their heart of stone, and giving to them a heart of flesh;⁴ renewing their wills, and by His almighty power determining them to that which is good, and effectually drawing them to Jesus Christ;⁵ yet so as they come most freely, being made willing by His grace.⁶

1 Rom. 8:30, 11:7; Eph. 1:10,11; 2 Thess. 2:13,14; 2 Eph. 2:1-6; 3 Acts 26:18; Eph. 1:17,18; 4 Ezek. 36:26; 5 Deut. 30:6; Ezek. 36:27; Eph. 1:19; 6 Ps. 110:3; Cant. 1:4

Paragraph 2. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature,⁷ being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit;⁸ he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.⁹

7 2 Tim. 1:9; Eph. 2:8; 8 1 Cor. 2:14; Eph. 2:5; John 5:25; 9 Eph. 1:19, 20

Paragraph 3. Elect infants dying in infancy are regenerated and saved by Christ through the Spirit;¹⁰ who works when, and where, and how He pleases;¹¹ so also are all elect persons, who are incapable of being outwardly called by the ministry of the Word.

¹⁰ John 3:3, 5, 6; ¹¹ John 3:8

Paragraph 4. Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit,¹² yet not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved;¹³ much less can men that do not receive the Christian religion be saved; be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.¹⁴

¹² Matt. 22:14, 13:20,21; Heb 6:4,5; ¹³ John 6:44,45,65; 1 John 2:24,25; ¹⁴ Acts 4:12; John 4:22, 17:3

Chapter 11: Of Justification

Paragraph 1. Those whom God effectually calls, he also freely justifies,¹ not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous;² not for anything wrought in them, or done by them, but for Christ's sake alone;³ not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in his death for their whole and sole righteousness by faith,⁴ which faith they have not of themselves; it is the gift of God.⁵

¹ Rom. 3:24, 8:30; ² Rom. 4:5-8, Eph. 1:7; ³ 1 Cor. 1:30,31, Rom. 5:17-19; ⁴ Phil. 3:8,9; Eph. 2:8-10; ⁵ John 1:12, Rom. 5:17

Paragraph 2. Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of justification;⁶ yet is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but works by love.⁷

6 Rom. 3:28; 7 Gal.5:6, James 2:17,22,26

Paragraph 3. Christ, by his obedience and death, did fully discharge the debt of all those who are justified; and did, by the sacrifice of himself in the blood of his cross, undergoing in their stead the penalty due to them, make a proper, real, and full satisfaction to God's justice in their behalf;⁸ yet, in as much as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them,⁹ their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.¹⁰

8 Heb. 10:14; 1 Pet. 1:18,19; Isa. 53:5,6; 9 Rom. 8:32; 2 Cor. 5:21; 10 Rom. 3:26; Eph. 1:6,7, 2:7

Paragraph 4. God did from all eternity decree to justify all the elect,¹¹ and Christ did in the fullness of time die for their sins, and rise again for their justification;¹² nevertheless, they are not justified personally, until the Holy Spirit in time does actually apply Christ to them.¹³

11 Gal. 3:8, 1 Pet. 1:2, 1 Tim. 2:6; 12 Rom. 4:25; 13 Col. 1:21,22, Titus 3:4-7

Paragraph 5. God continues to forgive the sins of those that are justified,¹⁴ and although they can never fall from the state of justification,¹⁵ yet they may, by their sins, fall under God's fatherly displeasure;¹⁶ and in that condition they usually do not have the light of his countenance restored to them, until they humble themselves, beg pardon, and renew their faith and repentance.¹⁷

14 Matt. 6:12, 1 John 1:7,9; 15 John 10:28; 16 Ps. 89:31-33; 17 Ps. 32:5, Ps. 51, Matt. 26:75

Paragraph 6. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.¹⁸

¹⁸ Gal. 3:9; Rom. 4:22-24

Chapter 12: Of Adoption

Paragraph 1. All those that are justified, God conferred, in and for the sake of his only Son Jesus Christ, to make partakers of the grace of adoption,¹ by which they are taken into the number, and enjoy the liberties and privileges of the children of God,² have his name put on them,³ receive the spirit of adoption,⁴ have access to the throne of grace with boldness, are enabled to cry Abba, Father,⁵ are pitied,⁶ protected,⁷ provided for,⁸ and chastened by him as by a Father,⁹ yet never cast off,¹⁰ but sealed to the day of redemption,¹¹ and inherit the promises as heirs of everlasting salvation.¹²

¹ Eph. 1:5; Gal. 4:4,5; ² John 1:12; Rom. 8:17; ³ 2 Cor. 6:18; Rev. 3:12; ⁴ Rom. 8:15; ⁵ Gal. 4:6; Eph. 2:18; ⁶ Ps. 103:13; ⁷ Prov. 14:26; ¹ Pet. 5:7; ⁸ Heb. 12:6; ⁹ Isa. 54:8, 9; ¹⁰ Lam. 3:31; ¹¹ Eph. 4:30; ¹² Heb. 1:14, 6:12

Chapter 13: Of Sanctification

Paragraph 1. They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them through the virtue of Christ's death and resurrection, are also farther sanctified, really and personally,¹ through the same virtue, by his Word and Spirit dwelling in them;² the dominion of the whole body of sin is destroyed,³ and the several lusts of it are more and more weakened and mortified,⁴ and they more and more quickened and strengthened in all saving graces,⁵ to the practice of all true holiness, without which no man shall see the Lord.⁶

¹ Acts 20:32; Rom. 6:5,6; ² John 17:17; Eph. 3:16-19; ¹ Thess. 5:21-23; ³ Rom. 6:14; ⁴ Gal. 5:24; ⁵ Col. 1:11; ⁶ 2 Cor. 7:1; Heb. 12:14

Paragraph 2. This sanctification is throughout the whole man,⁷ yet imperfect in this life; there abides still some remnants of corruption in every part,⁸ wherefrom arises a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.⁹

7 1 Thess. 5:23; 8 Rom. 7:18, 23; 9 Gal. 5:17; 1 Pet. 2:11

Paragraph 3. In which war, although the remaining corruption for a time may much prevail,¹⁰ yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part does overcome;¹¹ and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life, in evangelical obedience to all the commands which Christ as Head and King, in his Word has prescribed to them.¹²

10 Rom. 7:23; 11 Rom. 6:14; 12 Eph. 4:15,16; 2 Cor. 3:18, 7:1

Chapter 14: Of Saving Faith

Paragraph 1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts,¹ and is ordinarily wrought by the ministry of the Word;² by which also, and by the administration of baptism and the Lord's supper, prayer, and other means appointed of God, it is increased and strengthened.³

1 2 Cor. 4:13; Eph. 2:8; 2 Rom. 10:14,17; 3 Luke 17:5; 1 Pet. 2:2; Acts 20:32

Paragraph 2. By this faith a Christian believes to be true whatsoever is revealed in the Word for the authority of God himself,⁴ and also apprehends an excellency therein above all other writings and all things in the world,⁵ as it bears forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and the power and fullness of the Holy Spirit in his workings and operations: and

so is enabled to cast his soul upon the truth consequently believed;⁶ and also acts differently upon that which each particular passage thereof contains; yielding obedience to the commands,⁷ trembling at the threatenings,⁸ and embracing the promises of God for this life and that which is to come;⁹ but the principle acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.¹⁰

4 Acts 24:14; 5 Ps. 19:7-10, 69:72; 6 2 Tim. 1:12; 7 John 15:14; 8 Isa. 116:2; 9 Heb. 11:13; 10 John 1:12; Acts 16:31; Gal 2:20; Acts 15:11

Paragraph 3. This faith, although it be in different stages, and may be weak or strong,¹¹ yet it is in the least degree of it different in the kind or nature of it, as is all other saving grace, from the faith and common grace of temporary believers;¹² and therefore, though it may be many times assailed and weakened, yet it gets the victory,¹³ growing up in many to the attainment of a full assurance through Christ,¹⁴ who is both the author and finisher of our faith.¹⁵

11 Heb. 5:13,14; Matt. 6:30; Rom. 4:19,20; 12 2 Pet. 1:1; 13 Eph. 6:16; 1 John 5:4,5; 14 Heb. 6:11,12; Col. 2:2; 15 Heb. 12:2

Chapter 15: Of Repentance unto Life and Salvation

Paragraph 1. Such of the elect that are converted at riper years, having sometime lived in the state of nature, and therein served divers pleasures, God in their effectual calling gives them repentance to life.¹

1 Titus 3:2-5

Paragraph 2. Whereas there is none that does good and does not sin,² and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall in to great sins and provocations; God has, in the covenant of grace,

mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.³

² Eccles. 7:20; ³ Luke 22:31,32

Paragraph 3. This saving repentance is an evangelical grace,⁴ whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, does, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-abhorrancy,⁵ praying for pardon and strength of grace, with a purpose and endeavor, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.⁶

⁴ Zech. 12:10; Acts 11:18; ⁵ Ezek. 36:31; ² Cor. 7:11; ⁶ Ps. 119:6,128

Paragraph 4. As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly.⁷

⁷ Luke 19:8; 1 Tim. 1:13,15

Paragraph 5. Such is the provision which God has made through Christ in the covenant of grace for the preservation of believers unto salvation, that although there is no sin so small but it deserves damnation,⁸ yet there is no sin so great that it shall bring damnation to them that repent,⁹ which makes the constant preaching of repentance necessary.

⁸ Rom. 6:23; ⁹ Isa. 1:16-18, 55:7

Chapter 16: Of Good Works

Paragraph 1. Good works are only such as God has commanded in his Holy Word,¹ and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretense of good intentions.²

¹ Mic. 6:8; Heb. 13:21; ² Matt. 15:9; Isa. 29:13

Paragraph 2. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith;³ and by them believers manifest their thankfulness,⁴ strengthen their assurance,⁵ edify their brethren, adorn the profession of the gospel,⁶ stop the mouths of the adversaries, and glory God,⁷ whose workmanship they are, created in Christ Jesus thereunto,⁸ that having their fruit unto holiness they may have the end eternal life.⁹

3 James 2:18,22; 4 Ps. 116:12,13; 5 1 John 2:3,5; 2 Pet. 1:5-11; 6 Matt. 5:16; 7 1 Tim. 6:1; 1 Pet. 2:15; Phil. 1:11; 8 Eph. 2:10; 9 Rom 6:22

Paragraph 3. Their ability to do good works is not all of themselves, but wholly from the Spirit of Christ;¹⁰ and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit, to work in them and to will and to do of his good pleasure;¹¹ yet they are not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them.¹²

10 John 15:4,5; 11 2 Cor. 3:5; Phil. 2:13; 12 Phil. 2:12; Heb. 6:11,12; Isa. 64:7

Paragraph 4. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.¹³

13 Job 9:2, 3; Gal. 5:17; Luke 17:10

Paragraph 5. We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;¹⁴ but when we have done all we can, we have done but our duty, and are unprofitable servants;

and because they are good they proceed from his Spirit,¹⁵ and as they are wrought by us they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's punishment.¹⁶

¹⁴ Rom. 3:20; Eph. 2:8,9; Rom. 4:6; ¹⁵ Gal. 5:22,23; ¹⁶ Isa. 64:6; Ps. 43:2

Paragraph 6. Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in him;¹⁷ not as though they were in this life wholly unblamable and unreprouvable in God's sight, but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfection.¹⁸

¹⁷ Eph. 1:5; 1 Pet. 1:5; ¹⁸ Matt. 25:21,23; Heb. 6:10

Paragraph 7. Works done by unregenerate men, although for the matter of them they may things which God commands, and of good use both to themselves and to others;¹⁹ yet because they proceed not from a heart purified by faith,²⁰ nor are done in a right manner according to the Word,²¹ nor to a right end, the glory of God,²² they are therefore sinful, and cannot please God, nor make a man meet to receive the grace from God,²³ and yet their neglect for them is more sinful and displeasing to God.²⁴

¹⁹ 2 Kings 10:30; 1 Kings 21:27,29; ²⁰ Gen. 4:5; Heb. 11:4,6; ²¹ 1 Cor. 13:1; ²² Matt. 6:2,5; ²³ Amos 5:21,22; Rom. 9:16; Titus 3:5; ²⁴ Job 21:14,15; Matt. 25:41-43

Chapter 17: Of the Perseverance of the Saints

Paragraph 1. Those whom God has accepted in the beloved, effectually called and sanctified by his Spirit, and given the precious faith of his elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally

saved, seeing the gifts and callings of God are without repentance, from which source he still begets and nourishes in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality;¹ and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded and obscured from them,² yet he is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraved upon the palm of his hands, and their names having been written in the book of life from all eternity.³

1 John 10:28,29; Phil. 1:6; 2 Tim. 2:19; 1 John 2:19; 2 Ps. 89:31,32; 1 Cor. 11:32; 3 Mal. 3:6

Paragraph 2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election,⁴ flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ and union with him,⁵ the oath of God,⁶ the abiding of his Spirit, and the seed of God within them,⁷ and the nature of the covenant of grace;⁸ from all which ariseth also the certainty and infallibility thereof.

4 Rom. 8:30, 9:11,16; 5 Rom. 5:9, 10; John 14:19; 6 Heb. 6:17,18; 7 1 John 3:9; 8 Jer. 32:40

Paragraph 3. And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein,⁹ whereby they incur God's displeasure and grieve his Holy Spirit,¹⁰ come to have their graces and comforts impaired,¹¹ have their hearts hardened, and their consciences wounded,¹² hurt and scandalize others, and bring temporal

judgments upon themselves,¹³ yet shall they renew their repentance and be preserved through faith in Christ Jesus to the end.¹⁴

9 Matt. 26:70,72,74; 10 Isa. 64:5,9; Eph. 4:30; 11 Ps. 51:10,12; 12 Ps. 32:3,4; 13 2 Sam. 12:14; 14 Luke 22:32,61,62

Chapter 18: Of the Assurance of Grace and Salvation

Paragraph 1. Although temporary believers and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and in a state of salvation, which hope of theirs shall perish;¹ yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God,² which hope shall never make them ashamed.³

1 Job 8:13,14; Matt. 7:22,23; 2 1 John 2:3, 3:14,18,19,21,24, 5:13; 3 Rom. 5:2,5

Paragraph 2. This certainty is not a bare conjectural and probable persuasion grounded upon a fallible hope, but an infallible assurance of faith,⁴ founded on the blood and righteousness of Christ revealed in the Gospel;⁵ and also upon the inward evidence of those graces of the Spirit unto which promises are made,⁶ and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God;⁷ and, as a fruit thereof, keeping the heart both humble and holy.⁸

4 Heb. 6:11,19; 5 Heb. 6:17,18; 6 2 Pet. 1:4,5,10,11; 7 Rom. 8:15,16; 8 1 John 3:1-3

Paragraph 3. This infallible assurance does not so belong to the essence of faith, but that a true believer may wait long, and struggle with many difficulties before he be partaker of it;⁹ yet being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of means, attain thereunto:¹⁰

and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance;¹¹ -so far is it from inclining men to looseness.¹²

9 Isa. 50:10; Ps. 88; Ps. 77:1-12; 10 1 John 4:13; Heb. 6:11,12; 11 Rom. 5:1,2,5, 14:17; Ps. 119:32; 12 Rom. 6:1,2; Titus 2:11,12,14

Paragraph 4. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it,¹³ by falling into some special sin which wounds the conscience and grieves the Spirit;¹⁴ by some sudden or vehement temptation,¹⁵ by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light,¹⁶ yet are they never destitute of the seed of God¹⁷ and life of faith,¹⁸ that love of Christ and the brethren, that sincerity of heart and conscience of duty out of which, by the operation of the Spirit, this assurance may in due time be revived,¹⁹ and by the which, in the meantime, they are preserved from utter despair.²⁰

13 Cant. 5:2,3,6; 14 Ps. 51:8,12,14; 15 Ps. 116:11; 77:7,8, 31:22; 16 Ps. 30:7; 17 1 John 3:9; 18 Luke 22:32; 19 Ps. 42:5,11; 20 Lam. 3:26-31

Chapter 19: Of the Law of God

Paragraph 1. God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil;¹ by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience;² promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.³

1 Gen. 1:27; Eccles. 7:29; 2 Rom. 10:5; 3 Gal. 3:10,12

Paragraph 2. The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall,⁴ and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.⁵

⁴ Rom. 2:14,15; ⁵ Deut. 10:4

Paragraph 3. Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;⁶ and partly holding forth divers instructions of moral duties,⁷ all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.⁸

⁶ Heb. 10:1; Col. 2:17; ⁷ 1 Cor. 5:7; ⁸ Col. 2:14,16,17; Eph. 2:14,16

Paragraph 4. To them also he gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of modern use.⁹

⁹ 1 Cor. 9:8-10

Paragraph 5. The moral law does for ever bind all, as well justified persons as others, to the obedience thereof,¹⁰ and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it;¹¹ neither does Christ in the Gospel any way dissolve, but much strengthen this obligation.¹²

¹⁰ Rom. 13:8-10; James 2:8,10-12; ¹¹ James 2:10,11; ¹² Matt. 5:17-19; Rom. 3:31

Paragraph 6. Although true believers are not under the law as a covenant of works, to be thereby justified or condemned,¹³ yet it is of great use to

them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin;¹⁴ together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof. The promises of it likewise show them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourages to the one and deters from the other, is no evidence of his being under the law and not under grace.¹⁵

¹³ Rom. 6:14; Gal. 2:16; Rom. 8:1, 10:4; ¹⁴ Rom. 3:20, 7:7, etc.; ¹⁵ Rom. 6:12-14; 1 Pet. 3:8-13

Paragraph 7. Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it,¹⁶ the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requires to be done.¹⁷

¹⁶ Gal. 3:21; ¹⁷ Ezek. 36:27

Chapter 20: Of the Gospel and of the Extent of the Grace Thereof

Paragraph 1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance;¹ in this promise the gospel,

as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.²

¹ Gen. 3:15; ² Rev. 13:8

Paragraph 2. This promise of Christ, and salvation by him, is revealed only by the Word of God;³ neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by him, so much as in a general or obscure way;⁴ much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.⁵

³ Rom. 1:17; ⁴ Rom. 10:14,15,17; ⁵ Prov. 29:18; Isa. 25:7; 60:2,3;

Paragraph 3. The revelation of the gospel to sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God;⁶ not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever made, or can do so;⁷ and therefore in all ages, the preaching of the gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.

⁶ Ps. 147:20; Acts 16:7; ⁷ Rom. 1:18-32

Paragraph 4. Although the gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life;⁸ without which no other means will effect their conversion unto God.⁹

8 Ps. 110:3; 1 Cor. 2:14; Eph. 1:19,20; 9 John 6:44; 2 Cor. 4:4,6

Chapter 21: Of Christian Liberty and Liberty of Conscience

Paragraph 1. The liberty which Christ has purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the severity and curse of the law,¹ and in their being delivered from this present evil world,² bondage to Satan,³ and dominion of sin,⁴ from the evil of afflictions,⁵ the fear and sting of death, the victory of the grave,⁶ and everlasting damnation:⁷ as also in their free access to God, and their yielding obedience unto Him, not out of slavish fear,⁸ but a child-like love and willing mind.⁹ All which were common also to believers under the law for the substance of them;¹⁰ but under the New Testament the liberty of Christians is further enlarged, in their freedom from the yoke of a ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.¹¹

1 Gal. 3:13; 2 Gal. 1:4; 3 Acts 26:18; 4 Rom. 8:3; 5 Rom. 8:28; 6 1 Cor. 15:54-57; 7 2 Thess. 1:10; 8 Rom. 8:15; 9 Luke 1:73-75; 1 John 4:18; 10 Gal. 3:9,14; 11 John 7:38,39; Heb. 10:19-21

Paragraph 2. God alone is Lord of the conscience,¹² and has left it free from the doctrines and commandments of men which are in any thing contrary to his word, or not contained in it.¹³ So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience;¹⁴ and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.¹⁵

12 James 4:12; Rom. 14:4; 13 Acts 4:19,29; 1 Cor. 7:23; Matt. 15:9; 14 Col. 2:20,22,23; 15 1 Cor. 3:5; 2 Cor. 1:24

Paragraph 3. They who upon pretence of Christian liberty do practice any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction,¹⁶ so they wholly destroy the end of Christian liberty, which is, that being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before Him, all the days of our lives.¹⁷

¹⁶ Rom. 6:1,2; ¹⁷ Gal. 5:13; 2 Pet. 2:18,21

Chapter 22; Of Religious Worship and the Sabbath Day

Paragraph 1. The light of nature shows that there is a God, who has lordship and sovereignty over all; is just, good and does good to all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart and all the soul, and with all the might.¹ But the acceptable way of worshipping the true God, is instituted by himself,² and so limited by his own revealed will, that he may not be worshipped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.³

¹ Jer. 10:7; Mark 12:33; ² Deut. 12:32; ³ Exod. 20:4-6

Paragraph 2. Religious worship is to be given to God the Father, Son, and Holy Spirit, and to him alone;⁴ not to angels, saints, or any other creatures;⁵ and since the fall, not without a mediator,⁶ nor in the mediation of any other but Christ alone.⁷

⁴ Matt. 4:9,10; John 6:23; Matt. 28:19; ⁵ Rom. 1:25; Col. 2:18; Rev. 19:10; ⁶ John 14:6; ⁷ 1 Tim. 2:5

Paragraph 3. Prayer, with thanksgiving, being one part of natural worship, is by God required of all men.⁸ But that it may be accepted,

it is to be made in the name of the Son,⁹ by the help of the Spirit,¹⁰ according to his will;¹¹ with understanding, reverence, humility, fervency, faith, love, and perseverance; and when with others, in a known tongue.¹²

8 Ps. 95:1-7, 65:2; 9 John 14:13,14; 10 Rom. 8:26; 11 1 John 5:14; 12 1 Cor. 14:16,17

Paragraph 4. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter;¹³ but not for the dead,¹⁴ nor for those of whom it may be known that they have sinned the sin unto death.¹⁵

13 1 Tim. 2:1,2; 2 Sam. 7:29; 14 2 Sam. 12:21-23; 15 1 John 5:16

Paragraph 5. The reading of the Scriptures,¹⁶ preaching, and hearing the Word of God,¹⁷ teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord;¹⁸ as also the administration of baptism,¹⁹ and the Lord's supper,²⁰ are all parts of religious worship of God, to be performed in obedience to him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings,²¹ and thanksgivings, upon special occasions, ought to be used in an holy and religious manner.²²

16 1 Tim. 4:13; 17 2 Tim. 4:2; Luke 8:18; 18 Col. 3:16; Eph. 5:19; 19 Matt. 28:19,20; 20 1 Cor. 11:26; 21 Esther 4:16; Joel 2:12; 22 Exod. 15:1-19, Ps. 107

Paragraph 6. Neither prayer nor any other part of religious worship, is now under the gospel, tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed; but God is to be worshipped everywhere in spirit and in truth;²³ as in private families²⁴ daily,²⁵ and in secret each one by himself;²⁶ so more solemnly in the public assemblies, which are not carelessly nor wilfully to be neglected or forsaken, when God by his word or providence calls thereunto.²⁷

23 John 4:21; Mal. 1:11; 1 Tim. 2:8; 24 Acts 10:2; 25 Matt. 6:11; Ps. 55:17; 26 Matt. 6:6; 27 Heb. 10:25; Acts 2:42

Paragraph 7. As it is the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by his Word, in a positive moral, and perpetual commandment, binding all men, in all ages, he has particularly appointed one day in seven for a sabbath to be kept holy unto him,²⁸ which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day:²⁹ and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

28 Exod. 20:8; 29 1 Cor. 16:1,2; Acts 20:7; Rev. 1:10

Paragraph 8. The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs beforehand, do not only observe a holy rest all day, from their own works, words and thoughts, about their worldly employment and recreations,³⁰ but are also taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.³¹

30 Isa. 58:13; Neh. 13:15-22; 31 Matt. 12:1-13

Chapter 23: Of Lawful Oaths and Vows

Paragraph 1. A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgment, solemnly calls God to witness what he swears,¹ and to judge him according to the truth or falseness thereof.²

1 Exod. 20:7; Deut. 10:20; Jer. 4:2; 2 2 Chron. 6:22, 23

Paragraph 2. The name of God only is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence;

therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred;³ yet as in matter of weight and moment, for confirmation of truth, and ending all strife, an oath is warranted by the word of God;⁴ so a lawful oath being imposed by lawful authority in such matters, ought to be taken.⁵

3 Matt. 5:34,37; James 5:12; 4 Heb. 6:16; 2 Cor. 1:23; 5 Neh. 13:25

Paragraph 3. Whosoever takes an oath warranted by the word of God, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knows to be truth; for that by rash, false, and vain oaths, the Lord is provoked, and for them this land mourns.⁶

6 Lev. 19:12; Jer. 23:10

Paragraph 4. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.⁷

7 Ps. 24:4

Paragraph 5. A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness;⁸ but popish monastical vows of perpetual single life,⁹ professed poverty,¹⁰ and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.¹¹

8 Ps. 76:11; Gen. 28:20-22; 9 1 Cor. 7:2,9; 10 Eph. 4:28; 11 Matt. 19:1

Chapter 24: Of the Civil Magistrate

Paragraph 1. God, the supreme Lord and King of all the world, has ordained civil magistrates to be under him, over the people, for his own glory and the public good; and to this end has armed them with

the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.¹

¹ Rom. 13:1-4

Paragraph 2. It is lawful for Christians to accept and execute the office of a magistrate when called thereunto; in the management whereof, as they ought especially to maintain justice and peace,² according to the wholesome laws of each kingdom and commonwealth, so for that end they may lawfully now, under the New Testament, wage war upon just and necessary occasions.³

² 2 Sam. 23:3; Ps. 82:3,4; ³ Luke 3:14

Paragraph 3. Civil magistrates being set up by God for the ends aforesaid; subjection, in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath, but for conscience' sake;⁴ and we ought to make supplications and prayers for kings and all that are in authority, that under them we may live a quiet and peaceable life, in all godliness and honesty.⁵

⁴ Rom. 13:5-7; 1 Pet. 2:17; ⁵ 1 Tim. 2:1,2

Chapter 25: Of Marriage

Paragraph 1. Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.¹

¹ Gen. 2:24; Mal. 2:15; Matt. 19:5,6

Paragraph 2. Marriage was ordained for the mutual help of husband and wife,² for the increase of mankind with a legitimate issue,³ and the preventing of uncleanness.⁴

² Gen. 2:18; ³ Gen. 1:28; ⁴ 1 Cor. 7:2,9

Paragraph 3. It is lawful for all sorts of people to marry, who are able with judgment to give their consent;⁵ yet it is the duty of Christians to marry in the Lord;⁶ and therefore such as profess the true religion, should not marry with infidels, or idolaters; neither should such as are godly, be unequally yoked, by marrying with such as are wicked in their life, or maintain damnable heresy.⁷

5 Heb. 13:4; 1 Tim. 4:3; 6 1 Cor. 7:39; 7 Neh. 13:25-27

Paragraph 4. Marriage ought not to be within the degrees of consanguinity or affinity, forbidden in the Word;⁸ nor can such incestuous marriages ever be made lawful, by any law of man or consent of parties, so as those persons may live together as man and wife.⁹

8 Lev. 18; 9 Mark 6:18; 1 Cor. 5:1

Chapter 26: Of the Church

Paragraph 1. The catholic or universal church, which (with respect to the internal work of the Spirit and truth of grace) may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of him that fills all in all.¹

1 Heb. 12:23; Col. 1:18; Eph. 1:10,22,23, 5:23,27,32

Paragraph 2. All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints;² and of such ought all particular congregations to be constituted.³

2 1 Cor. 1:2; Acts 11:26; 3 Rom. 1:7; Eph. 1:20-22

Paragraph 3. The purest churches under heaven are subject to mixture and error;⁴ and some have so degenerated as to become no churches of Christ, but synagogues of Satan;⁵ nevertheless Christ always has had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.⁶

4 1 Cor. 5; Rev. 2,3; 5 Rev. 18:2; 2 Thess. 2:11,12; 6 Matt. 16:18; Ps. 72:17, 102:28; Rev. 12:17

Paragraph 4. The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner;⁷ neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalts himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.⁸

7 Col. 1:18; Matt. 28:18-20; Eph. 4:11,12; 8 2 Thess. 2:2-9

Paragraph 5. In the execution of this power wherewith he is so intrusted, the Lord Jesus calls out of the world unto himself, through the ministry of his word, by his Spirit, those that are given unto him by his Father,⁹ that they may walk before him in all the ways of obedience, which he prescribes to them in his word.¹⁰ Those thus called, he commands to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which he requires of them in the world.¹¹

9 John 10:16; John 12:32; 10 Matt. 28:20; 11 Matt. 18:15-20

Paragraph 6. The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ;¹² and do willingly

consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.¹³

¹² Rom. 1:7; 1 Cor. 1:2; 13 Acts 2:41,42, 5:13,14; 2 Cor. 9:13

Paragraph 7. To each of these churches therefore gathered, according to his mind declared in his word, he has given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which he has instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.¹⁴

¹⁴ Matt. 18:17, 18; 1 Cor. 5:4, 5, 5:13, 2 Cor. 2:6-8

Paragraph 8. A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered), for the peculiar administration of ordinances, and execution of power or duty, which he intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.¹⁵

¹⁵ Acts 20:17, 28; Phil. 1:1

Paragraph 9. The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself;¹⁶ and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein;¹⁷ and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.¹⁸

¹⁶ Acts 14:23; 17 1 Tim. 4:14; 18 Acts 6:3,5,6

Paragraph 10. The work of pastors being constantly to attend the service of Christ, in his churches, in the ministry of the word and prayer, with watching for their souls, as they that must give an account to Him;¹⁹ it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability,²⁰ so as they may have a comfortable supply, without being themselves entangled in secular affairs;²¹ and may also be capable of exercising hospitality towards others;²² and this is required by the law of nature, and by the express order of our Lord Jesus, who has ordained that they that preach the Gospel should live of the Gospel.²³

¹⁹ Acts 6:4; Heb. 13:17; ²⁰ 1 Tim. 5:17,18; Gal. 6:6,7; ²¹ 2 Tim. 2:4; ²² 1 Tim. 3:2; ²³ 1 Cor. 9:6-14

Paragraph 11. Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the word, by way of office, yet the work of preaching the word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.²⁴

²⁴ Acts 11:19-21; 1 Pet. 4:10,11

Paragraph 12. As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ.²⁵

²⁵ 1 Thess. 5:14; 2 Thess. 3:6,14,15

Paragraph 13. No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their

fellow members, but to wait upon Christ, in the further proceeding of the church.²⁶

²⁶ Matt. 18:15-17; Eph. 4:2,3

Paragraph 14. As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ,²⁷ in all places, and upon all occasions to further every one within the bounds of their places and callings, in the exercise of their gifts and graces, so the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold communion among themselves, for their peace, increase of love, and mutual edification.²⁸

²⁷ Eph. 6:18; Ps. 122:6; ²⁸ Rom. 16:1,2; 3 John 8-10

Paragraph 15. In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned;²⁹ howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.³⁰

²⁹ Acts 15:2,4,6,22,23,25; ³⁰ 2 Cor. 1:24; 1 John 4:1

Chapter 27: Of the Communion of the Saints

Paragraph 1. All saints that are united to Jesus Christ, their head, by his Spirit, and faith, although they are not made thereby one person with him, have fellowship in his graces, sufferings, death, resurrection, and

glory;¹ and, being united to one another in love, they have communion in each others gifts and graces,² and are obliged to the performance of such duties, public and private, in an orderly way, as do conduce to their mutual good, both in the inward and outward man.³

1 1 John 1:3; John 1:16; Phil. 3:10; Rom. 6:5,6; 2 Eph. 4:15,16; 1 Cor. 12:7; 3:21-23;
3 1 Thess. 5:11,14; Rom. 1:12; 1 John 3:17,18; Gal. 6:10

Paragraph 2. Saints by profession are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;⁴ as also in relieving each other in outward things according to their several abilities, and necessities;⁵ which communion, according to the rule of the gospel, though especially to be exercised by them, in the relation wherein they stand, whether in families,⁶ or churches,⁷ yet, as God offers opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, does not take away or infringe the title or propriety which each man has in his goods and possessions.⁸

4 Heb. 10:24,25, 3:12,13; 5 Acts 11:29,30; 6 Eph. 6:4; 7 1 Cor. 12:14-27; 8 Acts 5:4; Eph. 4:28

Chapter 28: Of Baptism and the Lord's Supper

Paragraph 1. Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only law-giver, to be continued in his church to the end of the world.¹

1 Matt. 28:19,20; 1 Cor. 11:26

Paragraph 2. These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ.²

2 Matt. 28:19; 1 Cor. 4:1

Chapter 29: Of Baptism

Paragraph 1. Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with him, in his death and resurrection; of his being engrafted into him;³ of remission of sins;⁴ and of giving up into God, through Jesus Christ, to live and walk in newness of life.⁵

3 Rom. 6:3-5; Col. 2:12; Gal. 3:27; 4 Mark 1:4; Acts 22:16; 5 Rom. 6:4

Paragraph 2. Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance.⁶

6 Mark 16:16; Acts 8:36,37, 2:41, 8:12, 18:8

Paragraph 3. The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.⁷

7 Matt. 28:19, 20; Acts 8:38

Paragraph 4. Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.⁸

8 Matt. 3:16; John 3:23

Chapter 30: Of the Lord's Supper

Paragraph 1. The supper of the Lord Jesus was instituted by him the same night wherein he was betrayed, to be observed in his churches, unto the end of the world, for the perpetual remembrance, and showing to all the world the sacrifice of himself in his death,¹ confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in him, their further engagement in, and to all

duties which they owe to him; and to be a bond and pledge of their communion with him, and with each other.²

¹ 1 Cor. 11:23-26; 2 1 Cor. 10:16,17,21

Paragraph 2. In this ordinance Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin of the quick or dead, but only a memorial of that one offering up of himself by himself upon the cross, once for all;³ and a spiritual oblation of all possible praise unto God for the same.⁴ So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own sacrifice the alone propitiation for all the sins of the elect.

³ Heb. 9:25,26,28; ⁴ 1 Cor. 11:24; Matt. 26:26,27

Paragraph 3. The Lord Jesus hath, in this ordinance, appointed his ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread; to take the cup, and, they communicating also themselves, to give both to the communicants.⁵

⁵ 1 Cor. 11:23-26, etc.

Paragraph 4. The denial of the cup to the people, worshipping the elements, the lifting them up, or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance, and to the institution of Christ.⁶

⁶ Matt. 26:26-28, 15:9, Exod. 20:4,5

Paragraph 5. The outward elements in this ordinance, duly set apart to the use ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are sometimes called by the names of the things they represent, in other words, the body

and blood of Christ,⁷ albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.⁸

⁷ 1 Cor. 11:27; ⁸ 1 Cor. 11:26-28

Paragraph 6. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to Scripture alone,⁹ but even to common sense and reason, overthrows the nature of the ordinance, and has been, and is, the cause of manifold superstitions, yea, of gross idolatries.¹⁰

⁹ Acts 3:21; Luke 14:6,39; ¹⁰ 1 Cor. 11:24,25

Paragraph 7. Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually receive, and feed upon Christ crucified, and all the benefits of his death; the body and blood of Christ being then not corporally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.¹¹

¹¹ 1 Cor. 10:16, 11:23-26

Paragraph 8. All ignorant and ungodly persons, as they are unfit to enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot, without great sin against him, while they remain such, partake of these holy mysteries, or be admitted thereunto;¹² yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.¹³

¹² 2 Cor. 6:14,15; ¹³ 1 Cor. 11:29; Matt. 7:6

Chapter 31: Of the State of Man after Death, and of the Resurrection of the Dead

Paragraph 1. The bodies of men after death return to dust, and see corruption;¹ but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them.² The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies;³ and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day;⁴ besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

¹ Gen. 3:19; Acts 13:36; ² Eccles. 12:7; ³ Luke 23:43; ² Cor. 5:1,6,8; Phil. 1:23; Heb. 12:23; ⁴ Jude 6, 7; ¹ Peter 3:19; Luke 16:23,24

Paragraph 2. At the last day, such of the saints as are found alive, shall not sleep, but be changed;⁵ and all the dead shall be raised up with the selfsame bodies, and none other;⁶ although with different qualities, which shall be united again to their souls forever.⁷

⁵ 1 Cor. 15:51,52; ¹ Thess. 4:17; ⁶ Job 19:26,27; ⁷ 1 Cor. 15:42,43

Paragraph 3. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit, unto honour, and be made conformable to his own glorious body.⁸

⁸ Acts 24:15; John 5:28,29; Phil. 3:21

Chapter 32: Of the Last Judgment

Paragraph 1. God has appointed a day wherein he will judge the world in righteousness, by Jesus Christ;¹ to whom all power and judgment is given of the Father; in which day, not only the apostate angels shall be judged,² but likewise all persons that have lived upon the earth

shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.³

¹ Acts 17:31; John 5:22,27; ² 1 Cor. 6:3; Jude 6; ³ 2 Cor. 5:10; Eccles. 12:14; Matt. 12:36; Rom. 14:10,12; Matt. 25:32-46

Paragraph 2. The end of God's appointing this day, is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; and of his justice, in the eternal damnation of the reprobate, who are wicked and disobedient;⁴ for then shall the righteous go into everlasting life, and receive that fulness of joy and glory with everlasting rewards, in the presence of the Lord; but the wicked, who do not know God, and do not obey the gospel of Jesus Christ, shall be cast aside into everlasting torments,⁵ and punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.⁶

⁴ Rom. 9:22,23; ⁵ Matt. 25:21,34; ² Tim. 4:8; ⁶ Matt. 25:46; Mark 9:48; ² Thess. 1:7-10

Paragraph 3. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin,⁷ and for the greater consolation of the godly in their adversity,⁸ so will he have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come,⁹ and may ever be prepared to say, Come Lord Jesus; come quickly.¹⁰ Amen.

⁷ 2 Cor. 5:10,11; ⁸ 2 Thess. 1:5-7; ⁹ Mark 13:35-37; Luke 12:35-40; ¹⁰ Rev. 22:20

Ending Statement and Signatories

We the MINISTERS, and MESSENGERS of, and concerned for upwards of, one hundred BAPTIZED CHURCHES, in England and Wales (denying Arminianism), being met together in London, from

the third of the seventh month to the eleventh of the same, 1689, to consider of some things that might be for the glory of God, and the good of these congregations, have thought meet (for the satisfaction of all other Christians that differ from us in the point of Baptism) to recommend to their perusal the confession of our faith, which confession we own, as containing the doctrine of our faith and practice, and do desire that the members of our churches respectively do furnish themselves therewith.

Hansard Knollys, Pastor Broken Wharf, London
William Kiffin, Pastor Devonshire-square, London
John Harris, Pastor, Joiner's Hall, London
William Collins, Pastor, Petty France, London
Hurcules Collins, Pastor, Wapping, London
Robert Steed, Pastor, Broken Wharf, London
Leonard Harrison, Pastor, Limehouse, London
George Barret, Pastor, Mile End Green, London
Isaac Lamb, Pastor, Pennington-street, London
Richard Adams, Minister, Shad Thames, Southwark
Benjamin Keach, Pastor, Horse-lie-down, Southwark
Andrew Gifford, Pastor, Bristol, Fryars, Som. & Glouc.
Thomas Vaux, Pastor, Broadmead, Som. & Glouc.
Thomas Winnel, Pastor, Taunton, Som. & Glouc.
James Hitt, Preacher, Dalwood, Dorset
Richard Tidmarsh, Minister, Oxford City, Oxon
William Facey, Pastor, Reading, Berks
Samuel Buttall, Minister, Plymouth, Devon
Christopher Price, Minister, Abergayenny, Monmouth
Daniel Finch, Minister, Kingsworth, Herts
John Ball, Minister, Tiverton, Devon
Edmond White, Pastor, Evershall, Bedford
William Prichard, Pastor, Blaenau, Monmouth
Paul Fruin, Minister, Warwick, Warwick
Richard Ring, Pastor, Southhampton, Hants

John Tomkins, Minister, Abingdon, Berks

Toby Willes, Pastor, Bridgewater, Somerset

John Carter, Pastor, Steventon, Bedford

James Webb, Pastor, Devizes, Wilts

Richard Sutton, Pastor, Tring, Herts

Robert Knight, Pastor, Stukeley, Bucks

Edward Price, Pastor, Hereford City, Hereford

William Phipps, Pastor, Exon, Devon

William Hawkins, Pastor, Dimmock, Gloucester

Samuel Ewer, Pastor, Hemstead, Herts

Edward Man, Pastor, Houndsditch, London

Charles Archer, Pastor, Hock-Norton, Oxon

In the name of and on the behalf of the whole assembly.

Reformed Evangelical Confession



(1) A Westminster Creed (A modern selection from the 17th century Shorter Catechism)

I believe man's chief end is to glorify God, and to enjoy him forever;

I believe God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth;

I believe there is but one true and living God; that there are three persons in the Godhead: the Father, the Son, and the Holy Ghost; and that these three are one God, the same in substance, equal in power and glory;

I believe God has foreordained whatever comes to pass; that God made all things of nothing, by the word of His power, in the space of six days, and all very good; and that God preserves and governs all His creatures and all their actions.

I believe our first parents, though created in knowledge, righteousness, and holiness, sinned against God, by eating the forbidden fruit; and that their fall brought mankind into an estate of sin and misery;

I believe God determined, out of His mere good pleasure, to deliver His elect out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer;

I believe the only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continues to be, God and man in two distinct natures, and one person, forever;

I believe Christ, as our Redeemer, executes the office of a prophet, of a priest, and of a king.

I believe Christ as our Redeemer underwent the miseries of this life, the wrath of God, the cursed death of the cross, and burial; He rose again from the dead on the third day, ascended up into heaven, sits at the right hand of God, the Father, and is coming to judge the world at the last day.

I believe we are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit;

I believe God requires of us faith in Jesus Christ, and repentance unto life to escape the wrath and curse of God due to us for sin;

I believe by His free grace we are effectually called, justified, and sanctified, and gathered into the visible church, out of which there is no ordinary possibility of salvation;

I believe that we also are given in this life such accompanying benefits as assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end; that at death, we are made perfect in holiness, and immediately pass into glory; and our bodies, being still united in Christ, rest in their graves, till the resurrection; and at the resurrection, we shall be raised up in glory, we shall openly be acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

(2) An Evangelical Statement (Adapted from the National Association of Evangelicals)

We *believe* the Bible to be the only inerrant Word of God. It is our only ultimate and infallible authority for faith and practice.

We *believe* that there is one God, eternally existent in three Persons; Father, Son and Holy Spirit. He is omnipotent, that is, He

is all-powerful. He is omnipresent, that is, He is present throughout all Creation but not limited by it. He is omniscient, that is, nothing is hidden from His sight. In all things He is limited by nothing other than His own nature and character.

We believe the God we serve is holy, righteous, good, severe, loving and full of mercy. He created the heavens and earth, and everything in them, in the space of six ordinary days, and all very good. He is the Creator, Sustainer, and Governor of everything that has been made.

We believe in the true deity and full humanity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father and in His personal return in power and glory.

We believe in the full deity of the Holy Spirit, acknowledging Him together with the Father and the Son in the works of creation and redemption.

We believe that because of Adam's sin all mankind is in rebellion against God. For the salvation of such lost and sinful men, regeneration by the Holy Spirit is absolutely necessary.

We believe that salvation is by grace through faith alone, and that faith without works is dead.

We believe in the present ministry of the Holy Spirit, by whose indwelling the Christian is enabled to live a godly life.

We believe in the resurrection of both the saved and lost; those who are saved to the resurrection of life, and those who are lost to the resurrection of damnation. We believe in the spiritual unity of all believers in our Lord Jesus Christ.

Second Helvetic Confession



CHAPTER I: Of The Holy Scripture Being the True Word of God

CANONICAL SCRIPTURE.

We believe and confess the canonical Scriptures of the holy prophets and apostles of both Testaments to be the true Word of God, and to have sufficient authority of themselves, not of men. For God himself spoke to the fathers, prophets, apostles, and still speaks to us through the Holy Scriptures.

And in this Holy Scripture, the universal Church of Christ has the most complete exposition of all that pertains to a saving faith, and also to the framing of a life acceptable to God; and in this respect it is expressly commanded by God that nothing be either added to or taken from the same.

SCRIPTURE TEACHES FULLY ALL GODLINESS.

We judge, therefore, that from these Scriptures are to be derived true wisdom and godliness, the reformation and government of churches; as also instruction in all duties of piety; and, to be short, the confirmation of doctrines, and the rejection of all errors, moreover, all exhortations according to that word of the apostle, "All scripture is inspired

by God and profitable for teaching, for reproof," etc. (II Timothy 3:16-17). Again, "I am writing these instructions to you," says the apostle to Timothy, "So that you may know how one ought to behave in the household of God," etc. (I Timothy 3:14-15).

SCRIPTURE IS THE WORD OF GOD.

Again, the selfsame apostle to the Thessalonians: "When," says he, "You received the word of God which you heard from us, you accepted it, not as the word of men but as what it really is, the Word of God," etc. (I Thess. 2:13) For the Lord himself has said in the gospel, "It is not you who speak, but the Spirit of my Father speaking through you"; therefore "He who hears you hears me, and he who rejects me rejects him who sent me" (Matt. 10:20; Luke 10:16; John 13:20)

THE PREACHING OF THE WORD OF GOD IS THE WORD OF GOD.

Wherefore when this Word of God is now preached in the church by preachers lawfully called, we believe that the very Word of God is proclaimed, and received by the faithful; and that neither any other Word of God is to be invented nor is to be expected from heaven: and that now the Word itself which is preached is to be regarded, not the minister that preaches; for even if he be evil and a sinner, nevertheless the Word of God remains still true and good.

Neither do we think that therefore the outward preaching is to be thought as fruitless because the instruction in true religion depends on the inward illumination of the Spirit, or because it is written "And no longer shall each man teach his neighbor..., for they shall all know me" (Jer. 31:34), And "Neither he who plants nor he that waters is anything, but only God who gives the growth" (I Cor. 3:7). For although "No one can come to Christ unless he be drawn by the Father" (John 6:44), And unless the Holy Spirit inwardly illumines him, yet we know that it is surely the will of God that his Word should be preached outwardly also. God could indeed, by his Holy Spirit, or by the ministry of an angel,

without the ministry of St. Peter, have taught Cornelius in the Acts; but, nevertheless, he refers him to Peter, of whom the angel speaking says, “He shall tell you what you ought to do.”

INWARD ILLUMINATION DOES NOT ELIMINATE EXTERNAL PREACHING.

For he that illuminates inwardly by giving men the Holy Spirit, the same one, by way of commandment, said unto his disciples, “Go into all the world, and preach the gospel to the whole creation” (Mark 16:15). And so in Phillippi, Paul preached the word outwardly to Lydia, a seller of purple goods; but the Lord inwardly opened the woman’s heart (Acts 16:14). And the same Paul, after a beautiful development of his thought, in Romans 10:17 at length comes to the conclusion, “So faith comes from hearing and hearing from the Word of God by the preaching of Christ.”

At the same time we recognize that God can illuminate whom and when he will, Even without the external ministry, for that is in his power; but we speak of the usual way of instructing men, delivered unto us from God, both by commandment and examples.

HERESIES.

We therefore detest all the heresies of Artemon, the Manichaeans, the Valentinians, of Cerdon, and the Marcionites, who deny that the Scriptures proceeded from the Holy Spirit; or did not accept some parts of them, or interpolated and corrupted them.

APOCRYPHA.

And yet we do not conceal the fact that certain books of the Old Testament were by the ancient authors called apocryphal, and by the others ecclesiastical; in as much as some would have them read in the churches, but not advanced as an authority from which the faith is to be established. As Augustine also, in his *De Civitate Dei*, book 18, ch. 38, remarks that “In the books of the Kings, the names and books

of certain prophets are cited”; but he adds that “They are not in the canon”; and that “those books which we have suffice unto godliness.”

CHAPTER II: Of Interpreting The Holy Scripture; and of Fathers, Councils, and Traditions

THE TRUE INTERPRETATION OF SCRIPTURE.

The apostle peter has said that the Holy Scriptures are not of private interpretation (2 Pet. 1:20), and thus we do not allow all possible interpretations. Nor consequently do we acknowledge as the true or genuine interpretation of the Scriptures what is called the conception of the Roman Church, that is, what the defenders of the Roman Church plainly maintain should be thrust upon all for acceptance. But we hold that the interpretation of the Scripture to be orthodox and genuine which is gleaned from the Scriptures themselves (from the nature of the language in which they were written, likewise according to the circumstances in which they were set down, and expounded in the light of and unlike passages and of many and clearer passages) and which agree with the rule of faith and love, and contributes much to the glory of God and man’s salvation.

INTERPRETATIONS OF THE HOLY FATHERS.

Wherefore we do not despise the interpretations of the holy Greek and Latin fathers, nor reject their disputations and treatises concerning sacred matters as far as they agree with the Scriptures; but we modestly dissent from them when they are found to set down things differing from, or altogether contrary to, the Scriptures. Neither do we think that we do them any wrong in this matter; seeing that they all, with one consent, will not have their writings equated with the canonical Scriptures, but command us to prove how far they agree or disagree with them, and to accept what is in agreement and to reject what is in disagreement.

COUNCILS.

And in the same order also we place the decrees and canons of councils.

Wherefore we do not permit ourselves, in controversies about religion or matters of faith, to urge our case with only the opinions of the fathers or decrees of councils; much less by received customs, or by the large number of those who share the same opinion, or by the prescription of a long time. Who Is The Judge? Therefore, we do not admit any other judge than God himself, who proclaims by the Holy Scriptures what is true, what is false, what is to be followed, or what to be avoided. So we do assent to the judgments of spiritual men which are drawn from the Word of God. Certainly Jeremiah and other prophets vehemently condemned the assemblies of priests which were set up against the law of God; and diligently admonished us that we should not listen to the fathers, or tread in their path who, walking in their own inventions, swerved from the law of God.

TRADITIONS OF MEN.

Likewise we reject human traditions, even if they be adorned with high-sounding titles, as though they were divine and apostolical, delivered to the Church by the living voice of the apostles, and, as it were, through the hands of apostolical men to succeeding bishops which, when compared with the Scriptures, disagree with them; and by their disagreement show that they are not Apostolic at all. For as the apostles did not contradict themselves in doctrine, so the apostolic men did not set forth things contrary to the apostles. On the contrary, it would be wicked to assert that the apostles by a living voice delivered anything contrary to their writings. Paul affirms expressly that he taught the same things in all churches (I Cor. 4:17). And, again, "For we write you nothing but what you can read and understand." (II Cor. 1:13). Also, in another place, he testifies that he and his disciples - that is, apostolic men - walked in the same way, and jointly by the same Spirit did all things (II Cor. 12:18). Moreover, the

Jews in former times had the traditions of their elders; but these traditions were severely rejected by the Lord, indicating that the keeping of them hinders God's law, and that God is worshipped in vain by such traditions (Matt. 15:1 ff.; Mark 7:1 ff).

CHAPTER III: *Of God, His Unity and Trinity*

GOD IS ONE.

We believe and teach that God is one in essence or nature, subsisting in himself, all sufficient in himself, invisible, incorporeal, immense, eternal, Creator of all things both visible and invisible, the greatest good, living, quickening and preserving all things, omnipotent and supremely wise, kind and merciful, just and true. Truly we detest many gods because it is expressly written: "The Lord your God is one Lord" (Deut.6:4). "I am the Lord your God. You shall have no other gods before me" (Ex. 20:2-3). "I am the Lord, and there is no other god besides me. Am I not the Lord, and there is no other God beside me? A righteous God and a Savior; there is none besides me" ((Isa. 45:5, 21). "The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness" (Ex. 34:6).

GOD IS THREE.

Notwithstanding we believe and teach that the same immense, one and indivisible God is in person inseparably and without confusion distinguished as Father, Son and Holy Spirit so, as the Father has begotten the Son from eternity, the Son is begotten by an ineffable generation, and the holy Spirit truly proceeds from them both, and the same from eternity and is to be worshipped with both.

Thus there are not three gods, but three persons, consubstantial, coeternal, and coequal; distinct with respect to hypostases, and with respect to order, the one preceding the other yet without any inequality. For according to the nature or essence they are so joined together

that they are one God, and the divine nature is common to the Father, Son and Holy Spirit.

For Scripture has delivered to us a manifest distinction of persons, the angel saying, among other things, to the Blessed Virgin, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God” (Luke 1:35). And also in the baptism of Christ a voice is heard from heaven concerning Christ, saying, “This is my beloved Son” (Math. 3:17). The Holy Spirit also appeared in the form of a dove (John 1:32). And when the Lord himself commanded the apostles to baptize, he commanded them to baptize “in the name of the Father, and the Son, and the Holy Spirit” (Matt. 28:19). Elsewhere in the Gospel he said: “The Father will send the Holy Spirit in my name” (John 14:26), and again he said: “When the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me,” etc. (John 15:26). In short, we receive the Apostles’ Creed because it delivers to us the true faith.

HERESIES.

Therefore we condemn the Jews and Mohammedans, and all those who blaspheme that sacred and adorable Trinity. We also condemn all heresies and heretics who teach that the Son and Holy Spirit are God in name only, and also that there is something created and subservient, or subordinate to another in the Trinity, and that their is something unequal in it, a greater or a less, something corporeal or corporeally conceived, something different with respect to character or will, something mixed or solitary, as if the Son and Holy Spirit were the affections and properties of one God the Father, as the Monarchians, Novatians, Praxeas, Patripassians, Sabellius, Paul of Samosata, Aetius, Macedonius, Anthropomorphites, Arius, and such like, have thought.

CHAPTER IV: *Of Idols or Images of God, Christ and The Saints*

IMAGES OF GOD.

Since God as Spirit is in essence invisible and immense, he cannot really be expressed by any art or image. For this reason we have no fear pronouncing with Scripture that images of God are mere lies. Therefore we reject not only the idols of the Gentiles, but also the images of Christians.

IMAGES OF CHRIST.

Although Christ assumed human nature, yet he did not on that account assume it in order to provide a model for carvers and painters. He denied that he had come “to abolish the law and the prophets” (Matt. 5:17). But images are forbidden by the law and the prophets” (Deut. 4:15; Isa. 44:9). He denied that his bodily presence would be profitable for the Church, and promised that he would be near us by his Spirit forever (John 16:7). Who, therefore, would believe that a shadow or likeness of his body would contribute any benefit to the pious? (II Cor. 5:5). Since he abides in us by his Spirit, we are therefore the temple of God (I Cor. 3:16). But “what agreement has the temple of God with idols?” (II Cor. 6:16).

IMAGES OF SAINTS.

And since the blessed spirits and saints in heaven, while they lived here on earth, rejected all worship of themselves (Acts 3:12 f.; 14:11 ff.; Rev. 14:7; 22:9) and condemned images, shall anyone find it likely that the heavenly saints and angels are pleased with their own images before which men kneel, uncover their heads, and bestow other honors?

But in fact in order to instruct men in religion and to remind them of divine things and of their salvation, the Lord commanded the preaching of the Gospel (Mark 16:15) - not to paint and to teach the laity by means of pictures. Moreover, he instituted sacraments, but nowhere did he set up images.

THE SCRIPTURES OF THE LAITY.

Furthermore, wherever we turn our eyes, we see the living and true creatures of God which, if they be observed, as is proper, make a much more vivid impression on the beholders than all images or vain, motionless, feeble and dead pictures made by men, of which the prophet truly said: “They have eyes, but do not see” (Ps. 115:5).

LACTANTIUS.

Therefore we approved the judgment of Lactantius, an ancient writer, who says: “Undoubtedly no religion exists where there is an image.”

EPIPHANIUS AND JEROME.

We also assert that the blessed bishop Epiphanius did right when, finding on the doors of a church a veil on which was painted a picture supposedly of Christ or some saint, he ripped it down and took it away, because to see a picture of a man hanging in the Church of Christ was contrary to the authority of Scripture. Wherefore he charged that from henceforth no such veils, which were contrary to our religion, should be hung in the Church of Christ, and that rather such questionable things, unworthy of the Church of Christ and the faithful people, should be removed. Moreover, we approve of this opinion of St. Augustine concerning true religion: “Let not the worship of the works of men be a religion for us. For the artists themselves who make such things are better; yet we ought not to worship them” (De Vera Religione, cap. 55).

CHAPTER V: Of The Adoration, Worship and Invocation of God Through The Only Mediator Jesus Christ

GOD ALONE IS TO BE ADORED AND WORSHIPPED.

We teach that the true God alone is to be adored and worshipped. This honor we impart to none other, according to the commandment of the Lord, “You shall worship the Lord your God and him only shall

you serve” (Math. 4:10). Indeed, all the prophets severely inveighed against the people of Israel whenever they adored and worshipped strange gods, and not the only true God. But we teach that God is to be adored and worshipped as he himself has taught us to worship, namely, “in spirit and in truth” (John 4:23 f.), not with any superstition, but with sincerity, according to his Word; lest at anytime he should say to us: “Who has required these things from your hands?” (Isa. 1:12; Jer. 6:20). For Paul also says: “God is not served by human hands, as though he needed anything,” etc. (Acts 17:25).

GOD ALONE IS TO BE INVOKED THROUGH THE MEDIATION OF CHRIST ALONE.

In all crises and trials of our life we call upon him alone, and that by the mediation of our only mediator and intercessor, Jesus Christ. For we have been explicitly commanded: “Call upon me in the day of trouble; I will deliver you, and you shall glorify me” (Ps. 1:15). Moreover, we have a most generous promise from the Lord Who said: “If you ask anything of the Father, he will give it to you” (John 16:23), and: “Come to me, all who labor and are heavy laden and I will give you rest: (Matt 11:28). And since it is written: “How are men to call upon him in whom they have not believed?” (Rom. 10:14), and since we do believe in God alone, we assuredly call upon him alone, and we do so through Christ. For as the apostle says, “There is one God and there is one mediator between God and men, the man Christ Jesus? (I Tim. 2:5), and, “If any one does sin, we have an advocate with the Father, Jesus Christ the righteous,” etc. (I John 2:1).

THE SAINTS ARE NOT TO BE ADORED, WORSHIPPED OR INVOKED.

For this reason we do not adore, worship, or pray to the saints in heaven, or to other gods, and we do not acknowledge them as our intercessors or mediators before the Father in heaven. For God and Christ the Mediator are sufficient for us; neither do we give to others the honor

that is due to God alone and to his Son, because he has expressly said: “My glory I give to no other: (Isa. 42:8), and because Peter has said: “There is no other name under heaven given among men by which we must be saved,” except the name of Christ (Acts 4:12). In him, those who give their assent by faith do not seek anything outside Christ.

THE DUE HONOR TO BE RENDERED TO THE SAINTS.

At the same time we do not despise the saints or think basely of them. For we acknowledge them to be living members of Christ and friends of God who have gloriously overcome the flesh and the world. Hence we love them as brothers, and also honor them; yet not with any kind of worship but by an honorable opinion of them and just praises of them. We also imitate them. For with ardent longings and supplications we earnestly desire to be imitators of their faith and virtues, to share eternal salvation with them, to dwell eternally with them in the presence of God, and to rejoice with them in Christ. And in this respect we approve of the opinion of St. Augustine in *De Vera Religione*: “Let not our religion be the cult of men who have died. For if they have lived holy lives, they are not to be thought of as seeking such honors; on the contrary, they want us to worship him by whose illumination they rejoice that we are fellow-servants of his merits. They are therefore to be honored by the way of imitation, but not to be adored in a religious manner,” etc.

RELICS OF THE SAINTS.

Much less do we believe that the relics of the saints are to be adored and revered. Those ancient saints seemed to have sufficiently honored their dead when they decently committed their remains to the earth after the spirit had ascended on high. And they thought that the most noble relics of their ancestors were their virtues, their doctrine, and their faith. Moreover, as they commend these “relics” when praising the dead, so they strive to copy them during their life on earth.

SWEARING BY GOD'S NAME ALONE.

These ancient men did not swear except by the name of the only God, Yahweh, as prescribed by the divine law. Therefore, as it is forbidden to swear by the names of strange gods (Ex. 23:13; Deut. 10:20), so we do not perform oaths to the saints that are demanded of us. We therefore reject in all these matters a doctrine that ascribes much too much to the saints in heaven.

CHAPTER VI: Of the Providence of God

ALL THINGS ARE GOVERNED BY THE PROVIDENCE OF GOD.

We believe that all things in heaven and on earth, and in all creatures, are preserved and governed by the providence of this wise, eternal and almighty God. For David testifies and says: "The Lord is high above all nations, and his glory above the heavens! Who is like the Lord our God, who is seated on high, who looks far down upon the heavens and the earth?" (Ps. 113:4 ff.). Again: "Thou searchest out...all my ways. Even before a word is on my tongue, lo, O Lord, Thou knowest it altogether" (Ps. 139:3 f.). Paul also testifies and declares: "In him we live and move and have our being" (Acts 17:28), and "from him and through him and to him are all things" (Rom. 11:36). Therefore Augustine most truly and according to Scripture declared in his book *De Agone Christi*, cap. 8, "The Lord said, 'Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father's will'" (Matt. 10:29). By speaking thus he wanted to show that what men regard as of least value is governed by God's omnipotence. For he who is the truth says that the birds of the air are fed by him and lilies of the field are clothed by him; he also says that the hairs of our head are numbered (Matt. 6:26 ff.).

THE EPICUREANS.

We therefore condemn the Epicureans who deny the providence of God, and all those who blasphemously say that God is busy with the

heavens and neither sees nor cares about us and our affairs. David, the royal prophet, also condemned this when he said: "O Lord, how long shall the wicked exult? They say, "The Lord does not see; the God of Jacob does not perceive." Understand, O dullest of the people! Fools, when will you be wise? He who planted the ear, does he not hear? He who formed the eye, does he not see?" (Ps. 94:3, 7-9).

MEANS NOT TO BE DESPISED.

Nevertheless, we do not spurn as useless the means by which divine providence works, but we teach that we are to adapt ourselves to them in so far as they are recommended to us in the Word of God. Wherefore we disapprove of the rash statements of those who say that if all things are managed by the providence of God, then our efforts and endeavors are in vain. It will be sufficient if we leave everything to the governance of divine providence, and we will not have to worry about anything or do anything. For although Paul understood that he sailed under the providence of God who had said to him: "You must bear witness also at Rome" (Acts 23:11), and in addition had given him the promise, "There will be no loss of life among you...and not a hair is to perish from the head of any of you" (Acts 27:22,34), yet when the sailors were nevertheless thinking about abandoning ship the same Paul said to the centurion and the soldiers: "Unless these men stay in the ship, you cannot be saved" (Acts 27:31). For God, who has appointed to everything its end, has ordained the beginning and the means by which it reaches its goal. The heathen ascribe things to blind fortune and uncertain chance. But St. James does not want us to say: "Today or tomorrow we will go into such and such a town and trade," but adds: "Instead you ought to say, 'If the Lord wills, we shall live and we shall do this or that'" (James 4:13, 15). And Augustine says: "Everything which to vain men seems to happen in nature by accident, occurs only by his Word, because it happens only at his command" (Enarrationes in Psalmos 148). Thus it seemed to happen by mere chance when Saul, while seeking his father's asses, unexpectedly fell in with the prophet Samuel.

But previously the Lord had said to the prophet: "Tomorrow I will send to you a man from the land of Benjamin" (I Sam 9:15).

CHAPTER VII: Of The Creation of All Things: Of Angels, the Devil, and Man

GOD CREATED ALL THINGS.

This good and almighty God created all things, both visible and invisible, by his co-eternal Word, and preserves them by his co-eternal Spirit, as David testified when he said: "By the word of the Lord the heavens were made, and all their host by the breath of his mouth" (Ps. 33:6). And, as Scripture says, everything that God had made was very good, and was made for the profit and use of man. Now we assert that all those things proceed from one beginning. MANICHAEANS AND MARCIONITES. Therefore, we condemn the Manichaeans and Marcionites who impiously imagined two substances and natures, one good and the other evil; also two beginnings and two gods contrary to each other, a good and an evil one.

OF ANGELS AND THE DEVIL.

Among all creatures, angels and men are most excellent. Concerning angels, Holy Scripture declares: "who makest the winds thy messengers, fire and flame thy ministers" (Ps 104:4). Also it says: "Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?" (Heb. 1:14). Concerning the Devil, the Lord Jesus Himself testifies: "He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies" (John 8:44). Consequently we teach that some angels persisted in obedience and were appointed for faithful service to God and men, but others fell of their own free will and were cast into destruction, becoming enemies of all good and of the faithful, etc....

OF MAN.

Now concerning, Scripture says that in the beginning he was made good according to the image and likeness of God; that God placed him in paradise and made all thing subject to him (Gen. chp 2). This is what David magnificently sets forth in Psalm 8. Moreover, God gave him a wife and blessed them. We also affirm that man consists of two different substances in one person: an immortal soul which, when separate from the body, neither sleeps nor dies, and a mortal body which will nevertheless be raised up from the dead at the last judgement, in order that then the whole man, either in life or in death, abide forever.

THE SECTS.

We condemn all who ridicule or by subtle arguments cast doubt upon the immortality of the soul, or who say that the soul sleeps or is a part of God. In short, we condemn all opinions of all men, however many, that depart from what has been delivered unto us by the Holy Scriptures in the Apostolic Church of Christ concerning creation, angels, and demons, and man.

CHAPTER VIII: Of Man's Fall, Sin and the Cause of Sin

THE FALL OF MAN.

In the beginning, man was made according to the image of God, in righteousness and true holiness, good and upright. But when at the instigation of the serpent and by his own fault he abandoned goodness and righteousness, he became subject to sin, death and various calamities. And what he became by the fall, that is, subject to sin, death and various calamities, so are all those who have descended from him.

SIN.

By sin we understand that innate corruption of man which has been derived or propagated in us all from our first parents, by which we,

immersed in perverse desires and averse to all good, are inclined to all evil. Full of all wickedness, distrust, contempt and hatred of God, we are unable to do or even to think anything good of ourselves. Moreover, even as we grow older, so by wicked thoughts, words and deeds committed against God's law, we bring forth corrupt fruit worthy of an evil tree (Matt. 12:33 ff.). For this reason by our own deserts, being subject to the wrath of God, we are liable to just punishment, so that all of us would have been cast away by God if Christ, the Deliverer, had not brought us back.

DEATH.

By death we understand not only bodily death, which all of us must once suffer on account of sins, but also eternal punishment due to our sins and corruption. For the apostle says: "We were dead through trespasses and sins...and were by nature children of wrath, like the rest of mankind. But God, who is rich in mercy...even when we were dead through our trespasses, made us alive together with Christ" (Eph. 2:1 ff.) Also: "As sin came into the world through one man and death through sin, and so death spread to all men because all men sinned" (Rom. 5:12).

ORIGINAL SIN.

We therefore acknowledge that there is original sin in all men.

ACTUAL SINS.

We acknowledge that all other sins which arise from it are called and truly are sins, no matter by what name they may be called, whether mortal, venial or that which is said to be the sin against the Holy Spirit which is never forgiven (Mark 3:29; I John 5:16). We also confess that sins are not equal; although they arise from the same fountain of corruption and unbelief, some are more serious than others. As the Lord said, it will be more tolerable for Sodom than for the city that rejects the word of the Gospel (Matt. 10:14 f.; 11:20 ff.).

THE SECTS.

We therefore condemn all who have taught contrary to this, especially Pelagius and all Pelagians, together with the Jovinians who, with the Stoics, regard all sins as equal. In this whole matter we agree with St. Augustine who derived and defended his view from Holy Scriptures. Moreover, we condemn Florinus and Blastus, against whom Irenaeus wrote, and all who make God the author of sin.

GOD IS NOT THE AUTHOR OF SIN, AND HOW FAR HE IS SAID TO HARDEN.

It is expressly written: "Thou art not a God who delights in wickedness. Thou hatest all evildoers. Thou destroyest those who speak lies" (Ps. 5:4 ff.). And again: "When the devil lies, he speaks according to his own nature, for he is a liar and the father of lies" (John 8:44). Moreover, there is enough sinfulness and corruption in us that it is not necessary for God to infuse into us a new or still greater perversity. When, therefore, it is said in Scripture that God hardens, blinds and delivers up to a reprobate mind, it is to be understood that God does it by a just judgment as a just Judge and Avenger. Finally, as often as God in Scripture is said or seems to do something evil, it is not thereby said that man does not do evil, but that God permits it and does not prevent it, according to his just judgment, who could prevent it if he wished, or because he turns man's evil into good, as he did in the case of the sin of Joseph's brethren, or because he governs sins lest they break out and rage more than is appropriate. St. Augustine writes in his *Enchiridion*: "What happens contrary to his will occurs, in a wonderful and ineffable way, not apart from his will. For it would not happen if he did not allow it. And yet he does not allow it unwillingly but willingly. But he who is good would not permit evil to be done, unless, being omnipotent, he could bring good out of evil." Thus wrote Augustine.

CURIOUS QUESTIONS.

Other questions, such as whether God willed Adam to fall, or incited him to fall, or why he did not prevent the fall, and similar questions, we

reckon among curious questions (unless perchance the wickedness of heretics or of other churlish men compels us also to explain them out of the Word of God, as the godly teachers of the Church have frequently done), knowing that the Lord forbade man to eat of the forbidden fruit and punished his transgression. We also know that what things are done are not evil with respect to the providence, will, and the power of God, but in respect of Satan and our will opposing the will of God.

CHAPTER IX: Of Free Will, and Thus of Human Powers

In this matter, which has always produced many conflicts in the Church, we teach that a threefold condition or state of man is to be considered.

WHAT MAN WAS BEFORE THE FALL.

There is the state in which man was in the beginning before the fall, namely, upright and free, so that he could both continue in goodness and decline to evil. However, he declined to evil, and has involved himself and the whole human race in sin and death, as has been said already.

WHAT MAN WAS AFTER THE FALL.

Then we are to consider what man was after the fall. To be sure, his reason was not taken from him, nor was he deprived of will, and he was not entirely changed into a stone or a tree. But they were so altered and weakened that they no longer can do what they could before the fall. For the understanding is darkened, and the will which was free has become an enslaved will. Now it serves sin, not unwillingly but willingly. And indeed, it is called a will, not an unwill (ing). [Etenim voluntas, non noluntas dicitur.]

MAN DOES EVIL BY HIS OWN FREE WILL.

Therefore, in regard to evil or sin, man is not forced by God or by the devil but does evil by his own free will, and in this respect he has a

most free will. But when we frequently see that the worst crimes and designs of men are prevented by God from reaching their purpose, this does not take away man's freedom in doing evil, but God by his own power prevents what man freely planned otherwise. Thus Joseph's brothers freely determined to get rid of him, but they were unable to do it because something else seemed good to the counsel of God.

MAN IS NOT CAPABLE OF GOOD *PER SE*.

In regard to goodness and virtue man's reason does not judge rightly of itself concerning divine things. For the evangelical and apostolic Scripture requires regeneration of whoever among us wishes to be saved. Hence our first birth from Adam contributes nothing to our salvation. Paul says: "The unspiritual man does not receive the gifts of the Spirit of God," etc. (I Cor. 2:14). And in another place he denies that we of ourselves are capable of thinking anything good (II Cor. 3:5) Now it is known that the mind or intellect is the guide of the will, and when the guide is blind, it is obvious how far the will reaches. Wherefore, man not yet regenerate has no free will for good, no strength to perform what is good. The Lord says in the Gospel: "Truly, truly, I say to you, everyone who commits sin is a slave to sin" (John 8:34). And the apostle Paul says: "The mind that is set on the flesh is hostile to God; it does not submit to God's law, indeed it cannot" (Rom. 8:7). Yet in regard to earthly things, fallen man is not entirely lacking in understanding.

UNDERSTANDING OF THE ARTS.

For God in his mercy has permitted the powers of the intellect to remain, though differing greatly from what was in man before the fall. God commands us to cultivate our natural talents, and meanwhile adds both gifts and success. And it is obvious that we make no progress in all the arts without God's blessing. In any case, Scripture refers all the arts to God; and, indeed, the heathen trace the origin of the arts to the gods who invented them.

OF WHAT KIND ARE THE POWERS OF THE
REGENERATE, AND IN WHAT WAY THEIR WILLS
ARE FREE.

Finally, we must see whether the regenerate have free wills, and to what extent. In regeneration the understanding is illumined by the Holy Spirit in order that it may understand both the mysteries and the will of God. And the will itself is not only changed by the Spirit, but it is also equipped with faculties so that it wills and is able to do the good of its own accord (Rom. 8:1ff.). Unless we grant this, we will deny Christian liberty and introduce a legal bondage. But the prophet has God saying: "I will put my law within them, and I will write it upon their hearts" (Jer. 31:33; Ezek. 36:26f.). The Lord also says in the Gospel: "If the Son makes you free, you will be free indeed" (John 8:36). Paul also writes to the Philippians: "It has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake" (Phil. 1:29). Again: "I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ" (v. 6). Also: "God is at work in you, both to will and to work for his good pleasure" (ch. 2:13).

THE REGENERATE WORK NOT ONLY PASSIVELY
BUT ACTIVELY.

However, in this connection we teach that there are two things to be observed: First, that the regenerate, in choosing and doing good, work not only passively but actively. For they are moved by God that they may do themselves what they do. For Augustine rightly adduces the saying that "God is said to be our helper. But no one can be helped unless he does something." The Manichaeans robbed man of all activity and made him like a stone or a block of wood.

THE FREE WILL IS WEAK IN THE REGENERATE.

Secondly, in the regenerate a weakness remains. For since sin dwells in us, and in the regenerate the flesh struggles against the Spirit till the

end of our lives, they do not easily accomplish in all things what they had planned. These things are confirmed by the apostle in Rom., ch. 7, and Gal., ch. 5. Therefore that free will is weak in us on account of the remnants of the old Adam and of innate human corruption remaining in us until the end of our lives. Meanwhile, since the powers of the flesh and the remnants of the old man are not so efficacious that they wholly extinguish the work of the Spirit, for that reason the faithful are said to be free, yet so that they acknowledge their infirmity and do not glory at all in their free will. For believers ought always to keep in mind what St. Augustine so many times inculcated according to the apostle: “What have you that you did not receive? If then you received it, why do you boast as if it were not a gift?” To this he adds that what we have planned does not immediately come to pass. For the issue of things lies in the hand of God. This is the reason Paul prayed to the Lord to prosper his journey (Rom. 1:10). And this also is the reason the free will is weak.

IN EXTERNAL THINGS THERE IS LIBERTY.

Moreover, no one denies that in external things both the regenerate and the unregenerate enjoy free will. For man has in common with other living creatures (to which he is not inferior) this nature to will some things and not to will others. Thus he is able to speak or to keep silent, to go out of his house or to remain at home, etc. However, even here God’s power is always to be observed, for it was the cause that Balaam could not go as far as he wanted (Num., ch. 24), and Zacharias upon returning from the temple could not speak as he wanted (Luke, ch.1).

HERESIES.

In this matter we condemn the Manichaeans who deny that the beginning of evil was for man [created] good, from his free will. We also condemn the Pelagians who assert that an evil man has sufficient free will to do the good that is commanded. Both are refuted by Holy Scripture which says to the former, “God made man upright” and to the latter, “If the Son makes you free, you will be free indeed” (John 8:36).

CHAPTER X: Of the Predestination of God and the Election of the Saints

GOD HAS ELECTED US OUT OF GRACE.

From eternity God has freely, and of his mere grace, without any respect to men, predestinated or elected the saints whom he wills to save in Christ, according to the saying of the apostle, “God chose us in him before the foundation of the world” (Eph. 1:4). And again: “Who saved us and called an with a holy calling, not in virtue of our works but in virtue of his own purpose and the grace which he gave us in Christ Jesus ages ago, and now has manifested through the appearing of our Savior Christ Jesus” (II Tim. 1:9 f.).

WE ARE ELECTED OR PREDESTINATED IN CHRIST.

Therefore, although not on account of any merit of ours, God has elected us, not directly, but in Christ, and on account of Christ, in order that those who are now engrafted into Christ by faith might also be elected. But those who were outside Christ were rejected, according to the word of the apostle, “Examine yourselves, to see whether you are holding to your faith. Test yourselves. Do you not realize that Jesus Christ is in you?—unless indeed you fail to meet the test!” (II Cor. 13:5).

WE ARE ELECTED FOR A DEFINITE PURPOSE.

Finally, the saints are chosen in Christ by God for a definite purpose, which the apostle himself explains when he says, “He chose us in him for adoption that we should be holy and blameless before him in love. He destined us for adoption to be his sons through Jesus Christ that they should be to the praise of the glory of his grace” (Eph. 1:4 ff.).

WE ARE TO HAVE A GOOD HOPE FOR ALL.

And although God knows who are his, and here and there mention is made of the small number of elect, yet we must hope well of all, and not rashly judge any man to be a reprobate. For Paul says to the

Philippians, “I thank my God for you all” (now he speaks of the whole Church in Phillippi), “because of your fellowship in the Gospel, being persuaded that he who began a good work in you will bring it to completion at the day of Jesus Christ. It is also right that I have this opinion of you all” (Phil. 1:3 ff.).

WHETHER FEW ARE ELECT.

And when the Lord was asked whether there were few that should be saved, he does not answer and tell them that few or many should be saved or damned, but rather he exhorts every man to “strive to enter by the narrow door” (Luke 13:24): as if he should say, It is not for you curiously to inquire about these matters, but rather to endeavor that you may enter into heaven by the straight way.

WHAT IN THIS MATTER IS TO BE CONDEMNED.

Therefore we do not approve of the impious speeches of some who say, “Few are chosen, and since I do not know whether I am among the number of the few, I will enjoy myself.” Others say, “If I am predestinated and elected by God, nothing can hinder me from salvation, which is already certainly appointed for me, no matter what I do. But if I am in the number of the reprobate, no faith or repentance will help me, since the decree of God cannot be changed. Therefore all doctrines and admonitions are useless.” Now the saying of the apostle contradicts these men: “The Lord’s servant must be ready to teach, instructing those who oppose him, so that if God should grant that they repent to know the truth, they may recover from the snare of the devil, after being held captive by him to do his will” (II Tim. 2:23 ff.).

ADMONITIONS ARE NOT IN VAIN BECAUSE SALVATION PROCEEDS FROM ELECTION.

Augustine also shows that both the grace of free election and the predestination, and also salutary admonitions and doctrines, are to be preached (Lib. de Dono Perseverantiae, cap. 14 ff.).

WHETHER WE ARE ELECTED.

We therefore find fault with those who outside of Christ ask whether they are elected. [Ed. 1568 reads: "whether they are elected from eternity?"] And what has God decreed concerning them before all eternity? For the preaching of the Gospel is to be heard, and it is to be believed; and it is to be held as beyond doubt that if you believe and are in Christ, you are elected. For the Father has revealed unto us in Christ the eternal purpose of his predestination, as I have just now shown from the apostle in II Tim. 1:9-10. This is therefore above all to be taught and considered, what great love of the Father toward us is revealed to us in Christ. We must hear what the Lord himself daily preaches to us in the Gospel, how he calls and says: "Come to me all who labor and are heavy-laden, and I will give you rest" (Matt. 11:28). "God so loved the world, that he gave his only Son, that whoever believes in him should not perish, but have eternal life" (John 3:16). Also, "It is not the will of my Father that one of these little ones should perish" (Matt. 18:14).

Let Christ, therefore be the looking glass, in whom we may contemplate our predestination. We shall have a sufficiently clear and sure testimony that we are inscribed in the Book of Life if we have fellowship with Christ, and he is ours and we are his in true faith.

TEMPTATION IN REGARD TO PREDESTINATION.

In the temptation in regard to predestination, than which there is scarcely any other more dangerous, we are confronted by the fact that God's promises apply to all the faithful, for he says: "Ask, and everyone who seeks, shall receive" (Luke 11:9 f.) This finally we pray, with the whole Church of God, "Our Father who art in heaven" (Matt. 6:9), both because by baptism we are ingrafted into the body of Christ, and we are often fed in his Church with his flesh and blood unto life eternal. Thereby, being strengthened, we are commanded to work out our salvation with fear trembling, according to the precept of Paul.

CHAPTER XI: *Of Jesus Christ, True God and Man, the Only Savior of the World*

CHRIST IS TRUE GOD.

We further believe and teach that the Son of God, our Lord Jesus Christ, was predestinated or foreordained from eternity by the Father to be the Savior of the world. And we believe that he was born, not only when he assumed flesh of the Virgin Mary, and not only before the foundation of the world was laid, but by the Father before all eternity in an inexpressible manner. For Isaiah said: "Who can tell his generation?" (Ch. 53:8). And Micah says: "His origin is from of old, from ancient days" (Micah 5:2). And John said in the Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God," etc. (Ch. 1:1). Therefore, with respect to his divinity the Son is coequal and consubstantial with the Father; true God (Phil. 2:11), not only in name or by adoption or by any merit, but in substance and nature, as the apostle John has often said: "This is the true God and eternal life" (I John 5:20). Paul also says: "He appointed the Son the heir of all things, through whom also he created the world. He reflects the glory of God and bears the very stamp of his nature, upholding all things by his word of power" (Heb. 1:2 f.). For in the Gospel the Lord himself said: "Father, glorify Thou me in Thy own presence with the glory which I had with Thee before the world was made" (John 17:5). And in another place in the Gospel it is written: "The Jews sought all the more to kill him because he...called God his Father, making himself equal with God" (John 5:18).

THE SECTS.

We therefore abhor the impious doctrine of Arius and the Arians against the Son of God, and especially the blasphemies of the Spaniard, Michael Servetus, and all his followers, which Satan through them has, as it were, dragged up out of hell and has most audaciously and impiously spread abroad in the world.

CHRIST IS TRUE MAN, HAVING REAL FLESH.

We also believe and teach that the eternal Son of the eternal God was made the Son of man, from the seed of Abraham and David, not from the coitus of a man, as the Ebionites said, but was most chastely conceived by the Holy Spirit and born of the ever virgin Mary, as the evangelical history carefully explains to us (Matt., ch. 1). And Paul says: "he took not on him the nature of angels, but of the seed of Abraham." Also the apostle John says that whoever does not believe that Jesus Christ has come in the flesh, is not of God. Therefore, the flesh of Christ was neither imaginary nor brought from heaven, as Valentinus and Marcion wrongly imagined.

A RATIONAL SOUL IN CHRIST.

Moreover, our Lord Jesus Christ did not have a soul bereft of sense and reason, as Apollinaris thought, nor flesh without a soul, as Eunomius taught, but a soul with its reason, and flesh with its senses, by which in the time of his passion he sustained real bodily pain, as himself testified when he said: "My soul is very sorrowful, even to death" (Matt. 26:38). And, "Now is my soul troubled" (John 12:27).

TWO NATURES IN CHRIST.

We therefore acknowledge two natures or substances, the divine and the human, in one and the same Jesus Christ our Lord (Heb., ch. 2). And we say that these are bound and united with one another in such a way that they are not absorbed, or confused, or mixed, but are united or joined together in one person the properties of the natures being unimpaired and permanent.

NOT TWO BUT ONE CHRIST.

Thus we worship not two but one Christ the Lord. We repeat: one true God and man. With respect to his divine nature he is consubstantial with the Father, and with respect to the human nature he is consubstantial with us men, and like us in all things, sin excepted (Heb. 4:15).

THE SECTS.

And indeed we detest the dogma of the Nestorians who make two of one Christ and dissolve the unity of the Person. Likewise we thoroughly execrate the madness of Eutyches and of the Monothelites or Monophysites who destroy the property of the human nature.

THE DIVINE NATURE OF CHRIST IS NOT PASSIBLE,
AND THE HUMAN NATURE IS NOT EVERYWHERE.

Therefore, we do not in any way teach that the divine nature in Christ has suffered or that Christ according to his human nature is still in this world and thus is everywhere. For neither do we think or teach that the body of Christ ceased to be a true body after his glorification, or was deified, and deified in such a way that it laid aside its properties as regards body and soul, and changed entirely into a divine nature and began to be merely one substance.

THE SECTS.

Hence we by no means approve of or accept the strained, confused and obscure subtleties of Schwenkfeldt and of similar sophists with their self-contradictory arguments; neither are we Schwenkfeldians.

OUR LORD TRULY SUFFERED.

We believe, moreover, that our Lord Jesus Christ truly suffered and died for us in the flesh, as Peter says (I Peter 4:1). We abhor the most impious madness of the Jacobites and all the Turks who execrate the suffering of the Lord. At the same time we do not deny that the Lord of glory was crucified for us, according to Paul's words (I Cor. 2:8).

IMPARTATION OF PROPERTIES.

We piously and reverently accept and use the impartation of properties which is derived from Scripture and which has been used by all antiquity in explaining and reconciling apparently contradictory passages.

CHRIST IS TRULY RISEN FROM THE DEAD.

We believe and teach that the same Jesus Christ our Lord, in his true flesh in which he was crucified and died, rose again from the dead, and that not another flesh was raised other than the one buried, or that a spirit was taken up instead of the flesh, but that he retained his true body. Therefore, while his disciples thought they saw the spirit of the Lord, he showed them his hands and feet which were marked by the prints of the nails and wounds, and added: "See my hands and my feet, that it is I myself; handle me, and see, for a spirit has not flesh and bones as you see that I have" (Luke 24:39).

CHRIST IS TRULY ASCENDED INTO HEAVEN.

We believe that our Lord Jesus Christ, in his same flesh, ascended above all visible heavens into the highest heaven, that is, the dwelling-place of God and the blessed ones, at the right hand of God the Father. Although it signifies an equal participation in glory and majesty, it is also taken to be a certain place about which the Lord, speaking in the Gospel, says: "I go to prepare a place for you" (John 14:2). The apostle Peter also says: "Heaven must receive Christ until the time of restoring all things" (Acts 3:21).

And from heaven the same Christ will return in judgment, when wickedness will then be at its greatest in the world and when the Antichrist, having corrupted true religion, will fill up all things with superstition and impiety and will cruelly lay waste the Church with bloodshed and flames (Dan., ch. 11). But Christ will come again to claim his own, and by his coming to destroy the Antichrist, and to judge the living and the dead (Acts 17:31). For the dead will rise again (I Thess. 4:14 ff.), and those who on that day (which is unknown to all creatures [Mark 13:32]) will be alive will be changed "in the twinkling of an eye," and all the faithful will be caught up to meet Christ in the air, so that then they may enter with him into the blessed dwelling-places to live forever (I Cor. 15:51 f.). But the unbelievers and

ungodly will descend with the devils into hell to burn forever and never to be redeemed from torments (Matt. 25:46).

THE SECTS.

We therefore condemn all who deny a real resurrection of the flesh (II Tim. 2:18), or who with John of Jerusalem, against whom Jerome wrote, do not have a correct view of the glorification of bodies. We also condemn those who thought that the devil and all the ungodly would at some time be saved, and that there would be an end to punishments. For the Lord has plainly declared: "Their fire is not quenched, and their worm does not die" (Mark 9:44). We further condemn Jewish dreams that there will be a golden age on earth before the Day of Judgment, and that the pious, having subdued all their godless enemies, will possess all the kingdoms of the earth. For evangelical truth in Matt., chs. 24 and 25, and Luke, ch. 18, and apostolic teaching in II Thess., ch. 2, and II Tim., chs. 3 and 4, present something quite different.

THE FRUIT OF CHRIST'S DEATH AND RESURRECTION.

Further by his passion and death and everything which he did and endured for our sake by his coming in the flesh, our Lord reconciled all the faithful to the heavenly Father, made expiation for sins, disarmed death, overcame damnation and hell, and by his resurrection from the dead brought again and restored life and immortality. For he is our righteousness, life and resurrection, in a word, the fulness and perfection of all the faithful, salvation and all sufficiency. For the apostle says: "In him all the fulness of God was pleased to dwell," and, "You have come to fulness of life in him" (Col., chs. 1 and 2).

JESUS CHRIST IS THE ONLY SAVIOR OF THE WORLD, AND THE TRUE AWAITED MESSIAH.

For we teach and believe that this Jesus Christ our Lord is the unique and eternal Savior of the human race, and thus of the whole world,

in whom by faith are saved all who before the law, under the law, and under the Gospel were saved, and however many will be saved at the end of the world. For the Lord himself says in the Gospel: “He who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber....I am the door of the sheep” (John 10:1 and 7). And also in another place in the same Gospel he says: “Abraham saw my day and was glad” (ch. 7:56). The apostle Peter also says: “There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.” We therefore believe that we will be saved through the grace of our Lord Jesus Christ, as our fathers were (Acts 4:12; 10:43; 15:11). For Paul also says: “All our fathers ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock which followed them, and the Rock was Christ” (I Cor. 10:3 f.). And thus we read that John says: “Christ was the Lamb which was slain from the foundation of the world” (Rev. 14:8), and John the Baptist testified that Christ is that “Lamb of God, who takes away the sin of the world” (John 1:29). Wherefore, we quite openly profess and preach that Jesus Christ is the sole Redeemer and Savior of the world, the King and High Priest, the true and awaited Messiah, that holy and blessed one whom all the types of the law and predictions of the prophets prefigured and promised; and that God appointed him beforehand and sent him to us, so that we are not now to look for any other. Now there only remains for all of us to give all glory to Christ, believe in him, rest in him alone, despising and rejecting all other aids in life. For however many seek salvation in any other than in Christ alone, have fallen from the grace of God and have rendered Christ null and void for themselves (Gal. 5:4).

THE CREEDS OF FOUR COUNCILS RECEIVED.

And, to say many things with a few words, with a sincere heart we believe, and freely confess with open mouth, whatever things are

defined from the Holy Scriptures concerning the mystery of the incarnation of our Lord Jesus Christ, and are summed up in the Creeds and decrees of the first four most excellent synods convened at Nicaea, Constantinople, Ephesus and Chalcedon—together with the Creed of blessed Athanasius [The so-called Athanasian Creed was not written by Athanasius but dates from the ninth century. It is also called the “Quicumque” from the opening word of the Latin text.], and all similar symbols; and we condemn everything contrary to these.

THE SECTS.

And in this way we retain the Christian, orthodox and catholic faith whole and unimpaired; knowing that nothing is contained in the aforesaid symbols which is not agreeable to the Word of God, and does not altogether make for a sincere exposition of the faith.

CHAPTER XII: *Of the Law of God*

THE WILL OF GOD IS EXPLAINED FOR US IN THE LAW OF GOD.

We teach that the will of God is explained for us in the law of God, what he wills or does not will us to do, what is good and just, or what is evil and unjust. Therefore, we confess that the law is good and holy.

THE LAW OF NATURE.

And this law was at one time written in the hearts of men by the finger of God (Rom. 2:15), and is called the law of nature (the law of Moses is in two Tables), and at another it was inscribed by his finger on the two Tables of Moses, and eloquently expounded in the books of Moses (Ex. 20:1 ff.; Deut. 5:6 ff.). For the sake of clarity we distinguish the moral law which is contained in the Decalogue or two Tables and expounded in the books of Moses, the ceremonial law which determines the ceremonies and worship of God, and the judicial law which is concerned with political and domestic matters.

THE LAW IS COMPLETE AND PERFECT.

We believe that the whole will of God and all necessary precepts for every sphere of life are taught in this law. For otherwise the Lord would not have forbidden us to add or to take away anything from this law; neither would he have commanded us to walk in a straight path before this law, and not to turn aside from it by turning to the right or to the left (Deut. 4:2; 12:32).

WHY THE LAW WAS GIVEN.

We teach that this law was not given to men that they might be justified by keeping it, but that rather from what it teaches we may know (our) weakness, sin and condemnation, and, despairing of our strength, might be converted to Christ in faith. For the apostle openly declares: "The law brings wrath," and, "Through the law comes knowledge of sin" (Rom. 4:15; 3:20), and, "If a law had been given which could justify or make alive, then righteousness would indeed be by the law. But the Scripture (that is, the law) has concluded all under sin, that the promise which was of the faith of Jesus might be given to those who believe....Therefore, the law was our schoolmaster unto Christ, that we might be justified by faith" (Gal.3:21 ff.).

THE FLESH DOES NOT FULFIL THE LAW.

For no flesh could or can satisfy the law of God and fulfil it, because of the weakness in our flesh which adheres and remains in us until our last breath. For the apostle says again: "God has done what the law, weakened by the flesh, could not do: sending his own Son in the likeness of sinful flesh and for sin" (Rom. 8:3). Therefore, Christ is the perfecting of the law and our fulfilment of it (Rom. 10:4), who, in order to take away the curse of the law, was made a curse for us (Gal. 3:13). Thus he imparts to us through faith his fulfilment of the law, and his righteousness and obedience are imputed to us.

HOW FAR THE LAW IS ABROGATED.

The law of God is therefore abrogated to the extent that it no longer condemns us, nor works wrath in us. For we are under grace and not under the law. Moreover, Christ has fulfilled all the figures of the law. Hence, with the coming of the body, the shadows ceased, so that in Christ we now have the truth and all fulness. But yet we do not on that account contemptuously reject the law. For we remember the words of the Lord when he said: "I have not come to abolish the law and the prophets but to fulfil them" (Matt. 5:17). We know that in the law is delivered to us the patterns of virtues and vices. We know that the written law when explained by the Gospel is useful to the Church, and that therefore its reading is not to be banished from the Church. For although Moses' face was covered with a veil, yet the apostle says that the veil has been taken away and abolished by Christ.

THE SECTS.

We condemn everything that heretics old and new have taught against the law.

CHAPTER XIII: Of the Gospel of Jesus Christ, of the Promises, and of the Spirit and Letter

THE ANCIENTS HAD EVANGELICAL PROMISES.

The Gospel is, indeed, opposed to the law. For the law works wrath and announces a curse, whereas the Gospel preaches grace and blessing. John says: "For the law was given through Moses; grace and truth came through Jesus Christ" (John 1:17). Yet notwithstanding it is most certain that those who were before the law and under the law, were not altogether destitute of the Gospel. For they had extraordinary evangelical promises such as these are: "The seed of the woman shall bruise the serpent's head" (Gen. 3:15). "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18). "The scepter shall not depart from Judah...

until he comes" (Gen. 49:10). "The Lord will raise up a prophet from among his own brethren" (Deut. 18:15; Acts 3:22), etc.

THE PROMISES TWOFOLD.

And we acknowledge that two kinds of promises were revealed to the fathers, as also to us. For some were of present or earthly things, such as the promises of the Land of Canaan and of victories, and as the promise today still of daily bread. Others were then and are still now of heavenly and eternal things, namely, divine grace, remission of sins, and eternal life through faith in Jesus Christ.

THE FATHERS ALSO HAD NOT ONLY CARNAL BUT SPIRITUAL PROMISES.

Moreover, the ancients had not only external and earthly but also spiritual and heavenly promises in Christ. Peter says: "The prophets who prophesied of the grace that was to be yours searched and inquired about this salvation" (I Peter 1:10). Wherefore the apostle Paul also said: "The Gospel of God was promised beforehand through his prophets in the holy scriptures" (Rom. 1:2). Thereby it is clear that the ancients were not entirely destitute of the whole Gospel.

WHAT IS THE GOSPEL PROPERLY SPEAKING?

And although our fathers had the Gospel in this way in the writings of the prophets by which they attained salvation in Christ through faith, yet the Gospel is properly called glad and joyous news, in which, first by John the Baptist, then by Christ the Lord himself, and afterwards by the apostles and their successors, is preached to us in the world that God has now performed what he promised from the beginning of the world, and has sent, nay more, has given us his only Son and in him reconciliation with the Father, the remission of sins, all fulness and everlasting life. Therefore, the history delineated by the four Evangelists and explaining how these things were done or fulfilled by Christ, what things Christ taught and did, and that those who believe in him have

all fulness, is rightly called the Gospel. The preaching and writings of the apostles, in which the apostles explain for us how the Son was given to us by the Father, and in him everything that has to do with life and salvation, is also rightly called evangelical doctrine, so that not even today, if sincerely preached, does it lose its illustrious title.

OF THE SPIRIT AND THE LETTER.

That same preaching of the Gospel is also called by the apostle “the spirit” and “the ministry of the spirit” because by faith it becomes effectual and living in the ears, nay more, in the hearts of believers through the illumination of the Holy Spirit (II Cor. 3:6). For the letter, which is opposed to the Spirit, signifies everything external, but especially the doctrine of the law which, without the Spirit and faith, works wrath and provokes sin in the minds of those who do not have a living faith. For this reason the apostle calls it “the ministry of death.” In this connection the saying of the apostle is pertinent: “The letter kills, but the Spirit gives life.” And false apostles preached a corrupted Gospel, having combined it with the law, as if Christ could not save without the law.

THE SECTS.

Such were the Ebionites said to be, who were descended from Ebion the heretic, and the Nazarites who were formerly called Mineans. All these we condemn, while preaching the pure Gospel and teaching that believers are justified by the Spirit [The original manuscript has “Christ” instead of “Spirit”.] alone, and not by the law. A more detailed exposition of this matter will follow presently under the heading of justification.

THE TEACHING OF THE GOSPEL IS NOT NEW, BUT MOST ANCIENT DOCTRINE.

And although the teaching of the Gospel, compared with the teaching of the Pharisees concerning the law, seemed to be a new doctrine when first preached by Christ (which Jeremiah also prophesied concerning the New Teatment), yet actually it not only was and still is

an old doctrine (even if today it is called new by the Papists when compared with the teaching now received among them), but is the most ancient of all in the world. For God predestinated from eternity to save the world through Christ, and he has disclosed to the world through the Gospel this his predestination and eternal counsel (II Tim. 2:9 f.). Hence it is evident that the religion and teaching of the Gospel among all who ever were, are and will be, is the most ancient of all. Wherefore we assert that all who say that the religion and teaching of the Gospel is a faith which has recently arisen, being scarcely thirty years old, err disgracefully and speak shamefully of the eternal counsel of God. To them applies the saying of Isaiah the prophet: "Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!" (Isa. 5:20).

CHAPTER XIV: Of Repentance and the Conversion of Man

The doctrine of repentance is joined with the Gospel. For so has the Lord said in the Gospel: "Repentance and forgiveness of sins should be preached in my name to all nations" (Luke 24:47).

WHAT IS REPENTANCE?

By repentance we understand (1) the recovery of a right mind in sinful man awakened by the Word of the Gospel and the Holy Spirit, and received by true faith, by which the sinner immediately acknowledges his innate corruption and all his sins accused by the Word of God; and (2) grieves for them from his heart, and not only bewails and frankly confesses them before God with a feeling of shame, but also (3) with indignation abominates them; and (4) now zealously considers the amendment of his ways and constantly strives for innocence and virtue in which conscientiously to exercise himself all the rest of his life.

TRUE REPENTANCE IS CONVERSION TO GOD.

And this is true repentance, namely, a sincere turning to God and all good, and earnest turning away from the devil and all evil.

1. REPENTANCE IS A GIFT OF GOD. Now we expressly say that this repentance is a sheer gift of God and not a work of our strength. For the apostle commands a faithful minister diligently to instruct those who oppose the truth, if “God may perhaps grant that they will repent and come to know the truth” (II Tim. 2:25).

2. LAMENTS SINS COMMITTED. Now that sinful woman who washed the feet of the Lord with her tears, and Peter who wept bitterly and bewailed his denial of the Lord (Luke 7:38; 22:62) show clearly how the mind of a penitent man ought to be seriously lamenting the sins he has committed.

3. CONFESSES SINS TO GOD. Moreover, the prodigal son and the publican in the Gospel, when compared with the Pharisee, present us with the most suitable pattern of how our sins are to be confessed to God. The former said: “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants” (Luke 15:8 ff.). And the latter, not daring to raise his eyes to heaven, beat his breast, saying, “God be merciful to me a sinner” (ch. 18:13). And we do not doubt that they were accepted by God into grace. For the apostle John says: “If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us” (I John 1:9 f.).

SACERDOTAL CONFESSION AND ABSOLUTION.

But we believe that this sincere confession which is made to God alone, either privately between God and the sinner, or publicly in the Church where the general confession of sins is said, is sufficient, and that in order to obtain forgiveness of sins it is not necessary for anyone to confess his sins to a priest, mumuring them in his ears, that in turn he

might receive absolution from the priest with his laying on of hands, because there is neither a commandment nor an example of this in Holy Scriptures. David testifies and says: "I acknowledged my sin to thee, and did not hide my iniquity; I said, 'I will confess my transgressions to the Lord'; then thou didst forgive the guilt of my sin" (Ps. 32:5). And the Lord who taught us to pray and at the same time to confess our sins said: "Pray then like this: Our Father, who art in heaven,...forgive us our debts, as we also forgive our debtors" (Matt. 6:12). Therefore it is necessary that we confess our sins to God our Father, and be reconciled with our neighbor if we have offended him. Concerning this kind of confession, the Apostle James says: "Confess your sins to one another" (James 5:16). If, however, anyone is overwhelmed by the burden of his sins and by perplexing temptations, and will seek counsel, instruction and comfort privately, either from a minister of the Church, or from any other brother who is instructed in God's law, we do not disapprove; just as we also fully approve of that general and public confession of sins which is usually said in Church and in meetings for worship, as we noted above, inasmuch as it is agreeable to Scripture.

OF THE KEYS OF THE KINGDOM OF HEAVEN.

Concerning the keys of the Kingdom of Heaven which the Lord gave to the apostles, many babble many astonishing things, and out of them forge swords, spears, scepters and crowns, and complete power over the greatest kingdoms, indeed, over souls and bodies. Judging simply according to the Word of the Lord, we say that all properly called ministers possess and exercise the keys or the use of them when they proclaim the Gospel; that is, when they teach, exhort, comfort, rebuke, and keep in discipline the people committed to their trust.

OPENING AND SHUTTING (THE KINGDOM).

For in this way they open the Kingdom of Heaven to the obedient and shut it to the disobedient. The Lord promised these keys to the

apostles in Matt., ch. 16, and gave them in John, ch. 20, Mark, ch. 16, and Luke, ch. 24, when he sent out his disciples and commanded them to preach the Gospel in all the world, and to remit sins.

THE MINISTRY OF RECONCILIATION.

In the letter to the Corinthians the apostle says that the Lord gave the ministry of reconciliation to his ministers (II Cor. 5:18 ff.). And what this is he then explains, saying that it is the preaching or teaching of reconciliation. And explaining his words still more clearly he adds that Christ's ministers discharge the office of an ambassador in Christ's name, as if God himself through ministers exhorted the people to be reconciled to God, doubtless by faithful obedience. Therefore, they exercise the keys when they persuade [men] to believe and repent. Thus they reconcile men to God.

MINISTERS REMIT SINS.

Thus they remit sins. Thus they open the Kingdom of Heaven, and bring believers into it: very different from those of whom the Lord said in the Gospel, "Woe to you lawyers! For you have taken away the key of knowledge; you did not enter yourselves, and you hindered those who were entering."

HOW MINISTERS ABSOLVE.

Ministers, therefore, rightly and effectually absolve when they preach the Gospel of Christ and thereby the remission of sins, which is promised to each one who believes, just as each one is baptized, and when they testify that it pertains to each one peculiarly. Neither do we think that this absolution becomes more effectual by being murmured in the ear of someone or by being murmured singly over someone's head. We are nevertheless of the opinion that the remission of sins in the blood of Christ is to be diligently proclaimed, and that each one is to be admonished that the forgiveness of sins pertains to him.

DILIGENCE IN THE RENEWAL OF LIFE.

But the examples in the Gospel teach us how vigilant and diligent the penitent ought to be in striving for newness of life and in mortifying the old man and quickening the new. For the Lord said to the man he healed of palsy: "See, you are well! Sin no more, that nothing worse befall you" (John 5:14). Likewise to the adulteress whom he set free he said: "Go, and sin no more" (ch. 8:11). To be sure, by these words he did not mean that any man, as long as he lived in the flesh, could not sin; he simply recommends diligence and a careful devotion, so that we should strive by all means, and beseech God in prayers lest we fall back into sins from which, as it were, we have been resurrected, and lest we be overcome by the flesh, the world and the devil. Zacchaeus the publican, whom the Lord had received back into favor, exclaims in the Gospel: "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold" (Luke 19:8). Therefore, in the same way we preach that restitution and compassion, and even almsgiving, are necessary for those who truly repent, and we exhort all men everywhere in the words of the apostle: "Let not sin therefore reign in your mortal bodies, to make you obey their passions. Do not yield your members to sin as instruments of wickedness, but yield yourselves to God as men who have been brought from death to life, and your members to God as instruments of righteousness" (Rom. 6:12 f.).

ERRORS.

Wherefore we condemn all impious utterances of some who wrongly use the preaching of the Gospel and say that it is easy to return to God. Christ has atoned for all sins. Forgiveness of sins is easy. Therefore, what harm is there in sinning? Nor need we be greatly concerned about repentance, etc. Notwithstanding we always teach that an access to God is open to all sinners, and that he forgives all sinners of all sins except the one sin against the Holy Spirit (Mark 3:29).

THE SECTS.

Wherefore we condemn both old and new Novatians and Catharists.

PAPAL INDULGENCES.

We especially condemn the lucrative doctrine of the Pope concerning penance, and against his simony and his simoniacal indulgences we avail ourselves of Peter's judgment concerning Simon: "Your silver perish with you, because you thought you could obtain the gift of God with money! You have neither part nor lot in this matter, for your heart is not right before God" (Acts 8:20 f.).

SATISFACTIONS.

We also disapprove of those who think that by their own satisfactions they make amends for sins committed. For we teach that Christ alone by his death or passion is the satisfaction, propitiation or expiation of all sins (Isa., ch.53; I Cor. 1:30). Yet as we have already said, we do not cease to urge the mortification of the flesh. We add, however, that this mortification is not to be proudly obtruded upon God as a satisfaction for sins, but is to be performed humble, in keeping with the nature of the children of God, as a new obedience out of gratitude for the deliverance and full satisfaction obtained by the death and satisfaction of the Son of God.

CHAPTER XV: Of the True Justification of the Faithful

WHAT IS JUSTIFICATION?

According to the apostle in his treatment of justification, to justify means to remit sins, to absolve from guilt and punishment, to receive into favor, and to pronounce a man just. For in his epistle to the Romans the apostle says: "It is God who justifies; who is to condemn?" (Rom. 8:33). To justify and to condemn are opposed. And in The Acts of the Apostles the apostle states: "Through Christ forgiveness of sins is proclaimed to you, and by him everyone that believes is freed from everything from which

you could not be freed by the law of Moses" (Acts 13:38 f.). For in the Law and also in the Prophets we read: "If there is a dispute between men, and they come into court...the judges decide between them, acquitting the innocent and condemning the guilty" (Deut. 25:1). And in Isa., ch. 5: "Woe to those...who acquit the guilty for a bribe."

WE ARE JUSTIFIED ON ACCOUNT OF CHRIST.

Now it is most certain that all of us are by nature sinners and godless, and before God's judgment-seat are convicted of godlessness and are guilty of death, but that, solely by the grace of Christ and not from any merit of ours or consideration for us, we are justified, that is, absolved from sin and death by God the Judge. For what is clearer than what Paul said: "Since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus" (Rom. 3:23 f.).

IMPUTED RIGHTEOUSNESS.

For Christ took upon himself and bore the sins of the world, and satisfied divine justice. Therefore, solely on account of Christ's sufferings and resurrection God is propitious with respect to our sins and does not impute them to us, but imputes Christ's righteousness to us as our own (II Cor. 5:19 ff.; Rom. 4:25), so that now we are not only cleansed and purged from sins or are holy, but also, granted the righteousness of Christ, and so absolved from sin, death and condemnation, are at last righteous and heirs of eternal life. Properly speaking, therefore, God alone justifies us, and justifies only on account of Christ, not imputing sins to us but imputing his righteousness to us.

WE ARE JUSTIFIED BY FAITH ALONE.

But because we receive this justification, not through any works, but through faith in the mercy of God and in Christ, we therefore teach and believe with the apostle that sinful man is justified by faith alone in Christ, not by the law or any works. For the apostle says: "We hold that

a man is justified by faith apart from works of law” (Rom. 3:28). Also: “If Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? Abraham believed God, and it was reckoned to him as righteousness....And to one who does not work but believes in him who justifies the ungodly, his faith is reckoned as righteousness” (Rom. 4:2 ff.; Gen. 15:6). And again: “By grace you have been saved through faith; and this is not your own doing, it is the gift of God--not because of works, lest any man should boast,” etc. (Eph. 2:8 f.). Therefore, because faith receives Christ our righteousness and attributes everything to the grace of God in Christ, on that account justification is attributed to faith, chiefly because of Christ and not therefore because it is our work. For it is the gift of God.

WE RECEIVE CHRIST BY FAITH.

Moreover, the Lord abundantly shows that we receive Christ by faith, in John, ch. 6, where he puts eating for believing, and believing for eating. For as we receive food by eating, so we participate in Christ by believing.

JUSTIFICATION IS NOT ATTRIBUTED PARTLY TO CHRIST OR TO FAITH, PARTLY TO US.

Therefore, we do not share in the benefit of justification partly because of the grace of God or Christ, and partly because of ourselves, our love, works or merit, but we attribute it wholly to the grace of God in Christ through faith. For our love and our works could not please God in Christ through faith. For our love and our works could not please God if performed by unrighteous men. Therefore, it is necessary for us to be righteous before we may love and do good works. We are made truly righteous, as we have said, by faith in Christ purely by the grace of God, who does not impute to us our sins, but the righteousness of Christ, or rather, he imputes faith in Christ to us for righteousness. Moreover, the apostle very clearly derives love from faith when he says: “The aim of our command is love that issues from a pure heart, a good conscience, and a sincere faith” (I Tim. 1:5)

JAMES COMPARED WITH PAUL.

Wherefore, in this matter we are not speaking of a fictitious, empty, lazy and dead faith, but of a living, quickening faith. It is and is called a living faith because it apprehends Christ who is life and makes alive, and shows that it is alive by living works. And so James does not contradict anything in this doctrine of ours. For he speaks of an empty, dead faith of which some boasted but who did not have Christ living in them by faith (James 2:14 ff.). James said that works justify, yet without contradicting the apostle (otherwise he would have to be rejected) but showing that Abraham proved his living and justifying faith by works. This all the pious do, but they trust in Christ alone and not in their own works. For again the apostle said: "It is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, [The Latin reads: "by the faith of the Son of God."] who loved me and gave himself for me. I do not reject the grace of God; for if justification were through the law, then Christ died to no purpose," etc. (Gal. 2:20 f.).

CHAPTER XVI: Of Faith and Good Works, and of Their Reward, and of Man's Merit

WHAT IS FAITH?

Christian faith is not an opinion or human conviction, but a most firm trust and a clear and steadfast assent of the mind, and then a most certain apprehension of the truth of God presented in the Scriptures and in the Apostles' Creed, and thus also of God himself, the greatest good, and especially of God's promise and of Christ who is the fulfilment of all promises.

FAITH IS THE GIFT OF GOD.

But this faith is a pure gift of God which God alone of his grace gives to his elect according to this measure when, to whom and to the degree he wills. And he does this by the holy Spirit by means of the preaching of the Gospel and steadfast prayer.

THE INCREASE OF FAITH.

This faith also has its increase, and unless it were given by God, the apostles would not have said: "Lord, increase our faith" (Luke 17:5). And all these things which up to this point we have said concerning faith, the apostles have taught before us. For Paul said: "For faith is the sure subsistence, of things hoped for, and the clear and certain apprehension" (Heb. 11:1). And again he says that all the promises of God are Yes through Christ and through Christ are Amen (II Cor. 1:20). And to the Philippians he said that it has been given to them to believe in Christ (Phil. 1:29). Again, God assigned to each the measure of faith (Rom. 12:3). Again: "Not all have faith" and, "Not all obey the Gospel" (II Thess. 3:2; Rom. 10:16). But Luke also bears witness, saying: "As many as were ordained to life believed" (Acts 13:48). Wherefore Paul also calls faith "the faith of God's elect" (Titus 1:1), and again: "Faith comes from hearing, and hearing comes by the Word of God" (Rom. 10:17). Elsewhere he often commands men to pray for faith.

FAITH EFFICACIOUS AND ACTIVE.

The same apostle calls faith efficacious and active through love (Gal. 5:6). It also quiets the conscience and opens a free access to God, so that we may draw near to him with confidence and may obtain from him what is useful and necessary. The same [faith] keeps us in the service we owe to God and our neighbor, strengthens our patience in adversity, fashions and makes a true confession, and in a word brings forth good fruit of all kinds, and good works.

CONCERNING GOOD WORKS.

For we teach that truly good works grow out of a living faith by the Holy Spirit and are done by the faithful according to the will or rule of God's Word. Now the apostle Peter says: "Make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control," etc. (II Peter 1:5 ff.). But we have said above

that the law of God, which is his will, prescribes for us the pattern of good works. And the apostle says: "This is the will of God, your sanctification, that you abstain from immorality...that no man transgress, and wrong his brother in business" (I Thess. 4:3 ff.).

WORKS OF HUMAN CHOICE.

And indeed works and worship which we choose arbitrarily are not pleasing to God. These Paul calls "self-devised worship" Col. 2:23. Of such the Lord says in the Gospel: "In vain do they worship me, teaching as doctrines the precepts of men" (Matt. 15:9). Therefore, we disapprove of such works, and approve and urge those that are of God's will and commission.

THE END OF GOOD WORKS.

These same works ought not to be done in order that we may earn eternal life by them, for, as the apostle says, eternal life is the gift of God. Nor are they to be done for ostentation which the Lord rejects in Matt., ch. 6, nor for gain which he also rejects in Matt., ch. 23, but for the glory of God, to adorn our calling, to show gratitude to God, and for the profit of the neighbor. For our Lord says again in the Gospel: "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven" (Matt. 5:16). And the apostle Paul says: "Lead a life worthy of the calling to which you have been called" (Eph. 4:1). Also: "And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God and to the Father through him" (Col. 3:17), and, "Let each of you look not to his own interests, but to the interests of others" (Phil. 2:4), and, "Let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful" (Titus 3:14).

GOOD WORKS NOT REJECTED.

Therefore, although we teach with the apostle that a man is justified by grace through faith in Christ and not through any good works, yet we

do not think that good works are of little value and condemn them. We know that man was not created or regenerated through faith in order to be idle, but rather that without ceasing he should do those things which are good and useful. For in the Gospel the Lord says that a good tree brings forth good fruit (Matt. 12:33), and that he who abides in me bears much fruit (John 15:5). The apostle says: "For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Eph. 2:10), and again: "Who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds" (Titus 2:14). We therefore condemn all who despise good works and who babble that they are useless and that we do not need to pay attention to them.

WE ARE NOT SAVED BY GOOD WORKS.

Nevertheless, as was said above, we do not think that we are saved by good works, and that they are so necessary for salvation that no one was ever saved without them. For we are saved by grace and the favor of Christ alone. Works necessarily proceed from faith. And salvation is improperly attributed to them, but is most properly ascribed to grace. The apostle's sentence is well known: "If it is by grace, then it is no longer of works; otherwise grace would no longer be grace. But if it is of works, then it is no longer grace, because otherwise work is no longer work" (Rom. 11:6).

GOOD WORKS PLEASE GOD.

Now the works which we do by faith are pleasing to God and are approved by him. Because of faith in Christ, those who do good works which, moreover, are done from God's grace through the Holy Spirit, are pleasing to god. For St. Peter said: "In every nation anyone who fears God and does what is right is acceptable to him" (Acts 10:35). And Paul said: "We have not ceased to pray for you...that you may walk worthily of the Lord, fully pleasing to him, bearing fruit in every good work" (Col. 1:9 f.).

WE TEACH TRUE, NOT FALSE AND
PHILOSOPHICAL VIRTUES.

And so we diligently teach true, not false and philosophical virtues, truly good works, and the genuine service of a Christian. And as much as we can we diligently and zealously press them upon all men, while censuring the sloth and Hypocrisy of all those who praise and profess the Gospel with their lips and dishonor it by their disgraceful lives. In this matter we place before them God's terrible threats and then his rich promises and generous rewards—exhorting, consoling and rebuking.

GOD GIVES A REWARD FOR GOOD WORKS.

For we teach that God gives a rich reward to those who do good works, according to that saying of the prophet: “keep your voice from weeping,...for your work shall be rewarded” (Jer. 31:16; Isa., ch. 4). The Lord also said in the Gospel: “Rejoice and be glad, for your reward is great in heaven” (Matt. 5:12), and, “Whoever gives to one of these my little ones a cup of cold water, truly, I say to you, he shall not lose his reward” (ch. 10:42). However, we do not ascribe this reward, which the Lord gives, to the merit of the man who receives it, but to the goodness, generosity and truthfulness of God who promises and gives it, and who, although he owes nothing to anyone, nevertheless promises that he will give a reward to his faithful worshippers; meanwhile he also gives them that they may honor him. Moreover, in the works even of the saints there is much that is unworthy of God and very much that is imperfect. But because God receives into favor and embraces those who do works for Christ's sake, he grants to them the promised reward. For in other respects our righteousnesses are compared to a filthy wrap (Isa. 64:6). And the Lord says in the Gospel: “When you have done all that is commanded you, say, “We are unworthy servants; we have only done what was our duty” (Like 17:10).

THERE ARE NO MERITS OF MEN.

Therefore, although we teach that God rewards our good deeds, yet at the same time we teach, with Augustine, that God does not crown in us our merits but his gifts. Accordingly we say that whatever reward we receive is also grace, and is more grace than reward, because the good we do, we do more through God than through ourselves, and because Paul says: “What have you that you did not receive? If then you received it, why do you boast as if you had not received it?” (I Cor. 4:7). And this is what the blessed martyr Cyprian concluded from this verse: We are not to glory in anything in us, since nothing is our own. We therefore condemn those who defend the merits of men in such a way that they invalidate the grace of God.

CHAPTER XVII: Of The Catholic and Holy Church of God, and of The One Only Head of The Church

THE CHURCH HAS ALWAYS EXISTED AND IT WILL ALWAYS EXIST.

But because God from the beginning would have men to be saved, and to come to the knowledge of the truth (I Tim. 2:4), it is altogether necessary that there always should have been, and should be now, and to the end of the world, a Church.

WHAT IS THE CHURCH?

The Church is an assembly of the faithful called or gathered out of the world; a communion, I say, of all saints, namely, of those who truly know and rightly worship and serve the true God in Christ the Savior, by the Word and holy Spirit, and who by faith are partakers of all benefits which are freely offered through Christ.

CITIZENS OF ONE COMMONWEALTH.

They are all citizens of the one city, living under the same Lord, under the same laws and in the same fellowship of all good things. For the

apostle calls them “fellow citizens with the saints and members of the household of God” (Eph. 2:19), calling the faithful on earth saints (I Cor. 4:1), who are sanctified by the blood of the Son of God. The article of the Creed, “I believe in the holy catholic Church, the communion of saints,” is to be understood wholly as concerning these saints.

ONLY ONE CHURCH FOR ALL TIMES.

And since there is always but one God, and there is one mediator between God and men, Jesus the Messiah, and one Shepherd of the whole flock, one Head of this body, and, to conclude, one Spirit, one salvation, one faith, one Testament or covenant, it necessarily follows that there is only one Church.

THE CATHOLIC CHURCH.

We, therefore, call this Church catholic because it is universal, scattered through all parts of the world, and extended unto all times, and is not limited to any times or places. Therefore, we condemn the Donatists who confined the Church to I know not what corners of Africa. Nor do we approve of the Roman clergy who have recently passed off only the Roman Church as catholic.

PARTS OR FORMS OF THE CHURCH.

The Church is divided into different parts or forms; not because it is divided or rent asunder in itself, but rather because it is distinguished by the diversity of the numbers that are in it.

MILITANT AND TRIUMPHANT.

For the one is called the Church Militant, the other the Church Triumphant. The former still wages war on earth, and fights against the flesh, the world, and the prince of this world, the devil; against sin and death. But the latter, having been now discharged, triumphs in heaven immediately after having overcome all those things and rejoices before the Lord. Notwithstanding both have fellowship and union one with another.

THE PARTICULAR CHURCH.

Moreover, the Church Militant upon the earth has always had many particular churches. yet all these are to be referred to the unity of the catholic Church. This [Militant] Church was set up differently before the Law among the patriarchs; otherwise under Moses by the Law; and differently by Christ through the Gospel.

THE TWO PEOPLES.

Generally two peoples are usually counted, namely, the Israelites and Gentiles, or those who have been gathered from among Jews and Gentiles into the Church. There are also two Testaments, the Old and the New.

THE SAME CHURCH FOR THE OLD AND THE NEW PEOPLE.

Yet from all these people there was and is one fellowship, one salvation in the one Messiah; in whom, as members of one body under one Head, all united together in the same faith, partaking also of the same spiritual food and drink. Yet here we acknowledge a diversity of times, and a diversity in the signs of the promised and delivered Christ; and that now the ceremonies being abolished, the light shines unto us more clearly, and blessings are given to us more abundantly, and a fuller liberty.

THE CHURCH THE TEMPLE OF THE LIVING GOD.

This holy Church of God is called the temple of the living God, built of living and spiritual stones and founded upon a firm rock, upon a foundation which no other can lay, and therefore it is called “the pillar and bulwark of the truth” (I Tim. 3:15).

THE CHURCH DOES NOT ERR.

It does not err as long as it rests upon the rock Christ, and upon the foundation of the prophets and apostles. And it is no wonder if it errs, as often as it deserts him who alone is the truth.

THE CHURCH AS BRIDE AND VIRGIN.

This Church is also called a virgin and the Bride of Christ, and even the only Beloved. For the apostle says: "I betrothed you to Christ to present you as a pure bride to Christ" (II Cor. 11:2).

THE CHURCH AS A FLOCK OF SHEEP.

The Church is called a flock of sheep under the one shepherd, Christ, according to Ezek., ch. 34, and John, ch. 10.

THE CHURCH AS THE BODY.

It is also called the body of Christ because the faithful are living members of Christ under Christ the Head.

CHRIST THE SOLE HEAD OF THE CHURCH.

It is the head which has the preeminence in the body, and from it the whole body receives life; by its spirit the body is governed in all things; from it, also, the body receives increase, that it may grow up. Also, there is one head of the body, and it is suited to the body. Therefore the Church cannot have any other head besides Christ. For as the Church is a spiritual body, so it must also have a spiritual head in harmony with itself. Neither can it be governed by any other spirit than by the Spirit of Christ. Wherefore Paul says: "He is the head of the body, the church; he is the beginning, the firstborn from the dead, that in everything he might be preeminent" (Col. 1:18). And in another place: "Christ is the head of the church, his body, and is himself its Savior" (Eph. 5:23). And again: he is "the head over all things for the church, which is his body, the fulness of him who fills all in all" (Eph. 1:22 f.). Also: "We are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together, makes bodily growth" (Eph. 4:15 f.). And therefore we do not approve of the doctrine of the Roman clergy, who make their Pope at Rome the universal shepherd and supreme head of the Church Militant here on earth, and so the

very vicar of Jesus Christ, who has (as they say) all fulness of power and sovereign authority in the Church.

CHRIST THE ONLY PASTOR OF THE CHURCH.

For we teach that Christ the Lord is, and remains the only universal pastor, and highest Pontiff before God the Father; and that in the Church he himself performs all the duties of a bishop or pastor, even to the world's end; [Vicar] and therefore does not need a substitute for one who is absent. For Christ is present with his Church, and is its life-giving Head.

NO PRIMACY IN THE CHURCH.

He has strictly forbidden his apostles and their successors to have any primacy and dominion in the Church. Who does not see, therefore, that whoever contradicts and opposes this plain truth is rather to be counted among the number of those of whom Christ's apostles prophesied: Peter in II Peter, ch. 2, and Paul in Acts 20:2; II Cor. 11:2; II Thess., ch.2, and also in other places?

NO DISORDER IN THE CHURCH.

However, by doing away with a Roman head we do not bring any confusion or disorder into the Church, since we teach that the government of the Church which the apostles handed down is sufficient to keep the Church in proper order, the Church was not disordered or in confusion. The Roman head does indeed preserve his tyranny and the corruption that has been brought into the Church, and meanwhile he hinders, resists, and with all the strength he can muster cuts off the proper reformation of the Church.

DISSENSIONS AND STRIFE IN THE CHURCH.

We are reproached because there have been manifold dissensions and strife in our churches since they separated themselves from the Church of Rome, and therefore cannot be true churches. As though there were never in the Church of Rome any sects, nor contentions and quarrels

concerning religion, and indeed, carried on not so much in the schools as from pulpits in the midst of the people. We know, to be sure, that the apostle said: "God is not a God of confusion but of peace" (I Cor. 14:33), and, "While there is jealousy and strife among you, are you not of the flesh?" Yet we cannot deny that God was in the apostolic Church and that it was a true Church, even though there were wranglings and dissensions in it. The apostle Paul reprehended Peter, an apostle (Gal. 2:11 ff.), and Barnabas dissented from Paul. Great contention arose in the Church of Antioch between them that preached the one Christ, as Luke records in *The Acts of the Apostles*, ch. 15. And there have at all times been great contentions in the Church, and the most excellent teachers of the Church have differed among themselves about important matters without meanwhile the Church ceasing to be the Church because of these contentions. For thus it pleases God to use the dissensions that arise in the Church to the glory of his name, to illustrate the truth, and in order that those who are in the right might be manifest (I Cor. 11:19).

OF THE NOTES OR SIGNS OF THE TRUE CHURCH.

Moreover, as we acknowledge no other head of the Church than Christ, so we do not acknowledge every church to be the true Church which vaunts herself to be such; but we teach that the true Church is that in which the signs or marks of the true Church are to be found, especially the lawful and sincere preaching of the Word of God as it was delivered to us in the books of the prophets and the apostles, which all lead us unto Christ, who said in the Gospel: "My sheep hear me voice, and I know them, and they follow me; and I give unto them eternal life. A stranger they do not follow, but they flee from him, for they do not know the voice of strangers" (John 10:5, 27, 28).

And those who are such in the Church have one faith and one spirit; and therefore they worship but one God, and him alone they worship in spirit and in truth, loving him alone with all their hearts and with all their strength, praying unto him alone through Jesus Christ, the only

Mediator and Intercessor; and they do not seek righteousness and life outside Christ and faith in him. Because they acknowledge Christ the only head and foundation of the Church, and, resting on him, daily renew themselves by repentance, and patiently bear the cross laid upon them. Moreover, joined together with all the members of Christ by an unfeigned love, they show that they are Christ's disciples by persevering in the bond of peace and holy unity. At the same time they participate in the sacraments instituted by Christ, and delivered unto us by his apostles, using them in no other way than as they received them from the Lord. That saying of the apostle Paul is well known to all: "I received from the Lord what I also delivered to you" (I Cor. 11:23 ff.). Accordingly, we condemn all such churches as strangers from the true Church of Christ, which are not such as we have heard they ought to be, no matter how much they brag of a succession of bishops, of unity, and of antiquity. Moreover, we have a charge from the apostles of Christ "to shun the worship of idols" (I Cor. 10:14; I John 5:21), and "to come out of Babylon," and to have no fellowship with her, unless we want to be partakers with her of all God's plagues (Rev. 18:4; II Cor. 6:17).

OUTSIDE THE CHURCH OF GOD THERE IS NO SALVATION.

But we esteem fellowship with the true Church of Christ so highly that we deny that those can live before God who do not stand in fellowship with the true Church of God, but separate themselves from it. For as there was no salvation outside Noah's ark when the world perished in flood; so we believe that there is no certain salvation outside Christ, who offers himself to be enjoyed by the elect in the Church; and hence we teach that those who wish to live ought not to be separated from the true Church of Christ.

THE CHURCH IS NOT BOUND TO ITS SIGNS.

Nevertheless, by the signs [of the true Church] mentioned above, we do not so narrowly restrict the Church as to teach that all those are outside

the Church who either do not participate in the sacraments, at least not willingly and through contempt, but rather, being forced by necessity, unwillingly abstain from them or are deprived of them; or in whom faith sometimes fails, though it is not entirely extinguished and does not wholly cease; or in whom imperfections and errors due to weakness are found. For we know that God had some friends in the world outside the commonwealth of Israel. We know what befell the people of God in the captivity of Babylon, where they were deprived of their sacrifices for seventy years. We know what happened to St. Peter, who denied his Master, and what is wont to happen daily to God's elect and faithful people who go astray and are weak. We know, moreover, what kind of churches the churches in Galatia and Corinth were in the apostles' time, in which the apostle found fault with many serious offenses; yet he calls them holy churches of Christ (I Cor. 1:2; Gal. 1:2).

THE CHURCH APPEARS AT TIMES TO BE EXTINCT.

Yes, and it sometimes happens that God in his just judgment allows the truth of his Word, and the catholic faith, and the proper worship of God to be so obscured and overthrown that the Church seems almost extinct, and no more to exist, as we see to have happened in the days of Elijah (I Kings 19:10, 14), and at other times. Meanwhile God has in this world and in this darkness his true worshippers, and those not a few, but even seven thousand and more (I Kings 19:18; Rev. 7:3 ff.). For the apostle exclaims: "God's firm foundation stands, bearing this seal, 'The Lord knows those who are his,' " etc. (II Tim. 2:19). Whence the Church of God may be termed invisible; not because the men from whom the Church is gathered are invisible, but because, being hidden from our eyes and known only to God, it often secretly escapes human judgment.

NOT ALL WHO ARE IN THE CHURCH ARE OF THE CHURCH.

Again, not all that are reckoned in the number of the Church are saints, and living and true members of the Church. For there are many

hypocrites, who outwardly hear the Word of God, and publicly receive the sacraments, and seem to pray to God through Christ alone, to confess Christ to be their only righteousness, and to worship God, and to exercise the duties of charity, and for a time to endure with patience in misfortune. And yet they are inwardly destitute of true illumination of the Spirit, of faith and sincerity of heart, and of perseverance to the end. But eventually the character of these men, for the most part, will be disclosed. For the apostle John says: "They went out from us, but they were not of us; for if they had been of us, they would indeed have continued with us" (I John 2:19). And although while they simulate piety they are not of the Church, yet they are considered to be in the Church, just as traitors in a state are numbered among its citizens before they are discovered; and as the tares or darnel and chaff are found among the wheat, and as swellings and tumors are found in a sound body, And therefore the Church of God is rightly compared to a net which catches fish of all kinds, and to a field, in which both wheat and tares are found (Matt. 13:24 ff., 47 ff.).

WE MUST NOT JUDGE RASHLY OR PREMATURELY.

Hence we must be very careful not to judge before the time, nor undertake to exclude, reject or cut off those whom the Lord does not want to have excluded or rejected, and those whom we cannot eliminate without loss to the Church. On the other hand, we must be vigilant lest while the pious snore the wicked gain ground and do harm to the Church.

THE UNITY OF THE CHURCH IS NOT IN EXTERNAL RITES.

Furthermore, we diligently teach that care is to be taken wherein the truth and unity of the Church chiefly lies, lest we rashly provoke and foster schisms in the Church. Unity consists not in outward rites and ceremonies, but rather in the truth and unity of the catholic faith. The catholic faith is not given to us by human laws, but by Holy Scriptures,

of which the Apostles' Creed is a compendium. And, therefore, we read in the ancient writers that there was a manifold diversity of rites, but that they were free, and no one ever thought that the unity of the Church was thereby dissolved. So we teach that the true harmony of the Church consists in doctrines and in the true and harmonious preaching of the Gospel of Christ, and in rites that have been expressly delivered by the Lord. And here we especially urge that saying of the apostle: "Let those of us who are perfect have this mind; and if in any thing you are otherwise minded, God will reveal that also to you. Nevertheless let us walk by the same rule according to what we have attained, and let us be of the same mind" (Phil. 3:15 f.).

CHAPTER XVIII: Of The Ministers of The Church, Their Institution and Duties

GOD USES MINISTERS IN THE BUILDING OF THE CHURCH.

God has always used ministers for the gathering or establishing of a Church for himself, and for the governing and preservation of the same; and still he does, and always will, use them so long as the Church remains on earth. Therefore, the first beginning, institution, and office of ministers is a most ancient arrangement of God himself, and not a new one of men.

INSTITUTION AND ORIGIN OF MINISTERS.

It is true that God can, by his power, without any means join to himself a Church from among men; but he preferred to deal with men by the ministry of men. Therefore ministers are to be regarded, not as ministers by themselves alone, but as the ministers of God, inasmuch as God effects the salvation of men through them.

THE MINISTRY IS NOT TO BE DESPISED.

Hence we warn men to beware lest we attribute what has to do with our conversion and instruction to the secret power of the Holy Spirit in such

a way that we make void the ecclesiastical ministry. For it is fitting that we always have in mind the words of the apostle: “How are they to believe in him of whom they have not heard? And how are they to hear without a preacher? So faith comes from hearing, and hearing comes by the word of God” (Rom. 10: 14, 17). And also what the Lord said in the Gospel: “Truly, truly, I say to you, he who receives any one whom I send receives me; and he who receives me receives him who sent me” (John 13:20). Likewise a man of Macedonia, who appeared to Paul in a vision while he was in Asia, secretly admonished him, saying: “Come over to Macedonia and help us” (Acts 16:9). And in another place the same apostle said: “We are fellow workmen for God; you are God’s tillage, God’s building” (I Cor. 3:9).

Yet, on the other hand, we must beware that we do not attribute too much to ministers and the ministry; remembering here also the words of the Lord in the Gospel: “No one can come to me unless my Father draws him” (John 6:44), and the words of the apostle: “What then is Paul? What is Apollos? Servants through whom you believed, as the Lord assigned to each. I planted, Apollos watered, but only God gives the growth” (I Cor. 3:5 ff.).

GOD MOVES THE HEARTS OF MEN.

Therefore, let us believe that God teaches us by his word, outwardly through his ministers, and inwardly moves the hearts of his elect to faith by the Holy Spirit; and that therefore we ought to render all glory unto God for this whole favor. But this matter has been dealt with in the first chapter of this Exposition.

WHO THE MINISTERS ARE AND OF WHAT SORT GOD HAS GIVEN TO THE WORLD.

And even from the beginning of the world God has used the most excellent men in the whole world (even if many of them were simple in worldly wisdom or philosophy, but were outstanding in true theology), namely, the patriarchs, with whom he frequently spoke by angels. For

the patriarchs were the prophets or teachers of their age whom God for this reason wanted to live for several centuries, in order that they might be, as it were, fathers and lights of the world. They were followed by Moses and the prophets renowned throughout all the world.

CHRIST THE TEACHER.

After these the heavenly Father even sent his only-begotten Son, the most perfect teacher of the world; in whom is hidden the wisdom of God, and which has come to us through the most holy, simple, and most perfect doctrine of all. For he chose disciples for himself whom he made apostles. These went out into the whole world, and everywhere gathered together churches by the preaching of the Gospel, and then throughout all the churches in the world they appointed pastors or teachers according to Christ's command; through their successors he has taught and governed the Church unto this day. Therefore, as God gave unto his ancient people the patriarchs, together with Moses and the prophets, so also to his people of the New Testament he sent his only-begotten Son, and, with him, the apostles and teachers of the Church.

MINISTERS OF THE NEW TESTAMENT.

Furthermore, the ministers of the new people are called by various names. For they are called apostles, prophets, evangelists, bishops, elders, pastors, and teachers (I Cor. 12:28; Eph. 4:11).

THE APOSTLES.

The apostles did not stay in any particular place, but throughout the world gathered together different churches. When they were once established, there ceased to be apostles, and pastors took their place, each in his church.

PROPHETS.

In former times the prophets were seers, knowing the future; but they also interpreted the Scriptures. Such men are also found still today.

EVANGELISTS.

The writers of the history of the Gospel were called Evangelists; but they also were heralds of the Gospel of Christ; as Paul also commended Timothy: "Do the work of an evangelist" (II Tim. 4:5).

BISHOPS.

Bishops are the overseers and watchmen of the Church, who administer the food and needs of the life of the Church.

PRESBYTERS.

The presbyters are the elders and, as it were, senators and fathers of the Church, governing it with wholesome counsel.

PASTORS

The pastors both keep the Lord's sheepfold, and also provide for its needs.

TEACHERS.

The teachers instruct and teach the true faith and godliness. Therefore, the ministers of the churches may now be called bishops, elders, pastors, and teachers.

PAPAL ORDERS.

Then in subsequent times many more names of ministers in the Church were introduced into the Church of God. For some were appointed patriarchs, others archbishops, others suffragans; also, metropolitans, archdeacons, deacons, subdeacons, acolytes, exorcists, cantors, porters, and I know not what others, as cardinals, provosts, and priors; greater and lesser fathers, greater and lesser orders. But we are not troubled about all these about how they once were and are now. For us the apostolic doctrine concerning ministers is sufficient.

CONCERNING MONKS.

Since we assuredly know that monks, and the orders or sects of monks, are instituted neither by Christ nor by the apostles, we teach that they are of no use to the Church of God, nay rather, are pernicious. For, although in former times they were tolerable (when they were hermits, earning their living with their own hands, and were not a burden to anyone, but like the laity were everywhere obedient to the pastors of the churches), yet now the whole world sees and knows what they are like. They formulate I know not what vows; but they lead a life quite contrary to their vows, so that the best of them deserves to be numbered among those of whom the apostle said: "We hear that some of you are living an irregular life, mere busybodies, not doing any work" etc. (II Thess. 3:11). Therefore, we neither have such in our churches, nor do we teach that they should be in the churches of Christ.

MINISTERS ARE TO BE CALLED AND ELECTED.

Furthermore, no man ought to usurp the honor of the ecclesiastical ministry; that is, to seize it for himself by bribery or any deceits, or by his own free choice. But let the ministers of the Church be called and chosen by lawful and ecclesiastical election; that is to say, let them be carefully chosen by the Church or by those delegated from the Church for that purpose in a proper order without any uproar, dissension and rivalry. Not any one may be elected, but capable men distinguished by sufficient consecrated learning, pious eloquence, simple wisdom, lastly, by moderation and an honorable reputation, according to that apostolic rule which is compiled by the apostle in I Tim., ch. 3, and Titus, ch. 1.

ORDINATION.

And those who are elected are to be ordained by the elders with public prayer and laying on of hands. Here we condemn all those who go off of their own accord, being nether chosen, sent, nor ordained (Jer., ch. 23). We condemn unfit ministers and those not furnished with the necessary gifts of a pastor.

In the meantime we acknowledge that the harmless simplicity of some pastors in the primitive Church sometimes profited the Church more than the many-sided, refined and fastidious, but a little too esoteric learning of others. For this reason we do not reject even today the honest, yet by no means ignorant, simplicity of some.

PRIESTHOOD OF ALL BELIEVERS.

To be sure, Christ's apostles call all who believe in Christ "priests," but not on account of an office, but because, all the faithful having been made kings and priests, we are able to offer up a spiritual sacrifices to God through Christ (Ex. 19:6; I Peter 2:9; Rev. 1:6). Therefore, the priesthood and the ministry are very different from one another. For the priesthood, as we have just said, is common to all Christians; not so is the ministry. Nor have we abolished the ministry of the Church because we have repudiated the papal priesthood from the Church of Christ.

PRIESTS AND PRIESTHOOD.

Surely in the new covenant of Christ there is no longer any such priesthood as was under the ancient people; which had an external anointing, holy garments, and very many ceremonies which were types of Christ, who abolished them all by this coming and fulfilling them. But he himself remains the only priest forever, and lest we derogate anything from him, we do not impart the name of priest to any minister. For the Lord himself did not appoint any priests in the Church of the New Testament who, having received authority from the suffragan, may daily offer up the sacrifice that is, the very flesh and blood of the Lord, for the living and the dead, but ministers who may teach and administer the sacraments.

THE NATURE OF THE MINISTERS OF THE NEW TESTAMENT.

Paul explains simply and briefly what we are to think of the ministers of the New Testament or of the Christian Church, and what we are to attribute to them. "This is how one should regard us, as servants of

Christ and stewards of the mysteries of God" II Cor. 4:1). Therefore, the apostle wants us to think of ministers as ministers. Now the apostle calls them rowers, who have their eyes fixed on the coxswain, and so men who do not live for themselves or according to their own will, but for others--namely, their masters, upon whose command they altogether depend. For in all his duties every minister of the Church is commanded to carry out only what he has received in commandment from his Lord, and not to indulge his own free choice. And in this case it is expressly declared who is the Lord, namely, Christ; to whom the ministers are subject in all the affairs of the ministry.

MINISTERS AS STEWARDS OF THE MYSTERIES OF GOD.

Moreover, to the end that he might expound the ministry more fully, the apostle adds that ministers of the Church are administrators and stewards of the mysteries of God. Now in many passages, especially in Eph., ch. 3, Paul called the mysteries of God the Gospel of Christ. And the sacraments of Christ are also called mysteries by the ancient writers. Therefore for this purpose are the ministers of the Church called--namely, to preach the Gospel of Christ to the faithful, and to administer the sacraments. We read, also, in another place in the Gospel, of "the faithful and wise steward," whom "his master will set over his household, to give them their portion of food at the proper time" (Luke 12:42). Again, elsewhere in the Gospel a man takes a journey in a foreign country and, leaving his house, gives his substance and authority over it to his servants, and to each his work.

THE POWER OF MINISTERS OF THE CHURCH.

Now, therefore, it is fitting that we also say something about the power and duty of the ministers of the Church. Concerning this power some have argued industriously, and to it have subjected everything on earth, even the greatest things, and they have done so contrary to the commandment of the Lord who has prohibited dominion for this

disciples and has highly commended humility (Luke 22:24 ff.; Matt. 18:3 f.; 20:25 ff.). There is, indeed, another power that is pure and absolute, which is called the power of right. According to this power all things in the whole world are subject to Christ, who is Lord of all, as he himself has testified when he said: "All authority in heaven and on earth has been given to me" (Matt. 28:18), and again, "I am the first and the last, and behold I am alive for evermore, and I have the keys of Hades and Death" (Rev. 1:18); also, "He has the key of David, which opens and no one shall shut, who shuts and no one opens" (Rev. 3:7).

THE LORD RESERVES TRUE POWER FOR HIMSELF.

This power the Lord reserves to himself, and does not transfer it to any other, so that he might stand idly by as a spectator while his ministers work. For Isaiah says, "I will place on his shoulder the key of the house of David" (Isa. 22:22), and again, "The government will be upon his shoulders, but still keeps and uses his own power, governing all things.

THE POWER OF THE OFFICE AND OF THE MINISTER.

Then there is another power of an office or of ministry limited by him who has full and absolute power. And this is more like a service than a dominion.

THE KEYS.

For a lord gives up his power to the steward in his house, and for that cause gives him the keys, that he may admit into or exclude from the house those whom his lord will have admitted or excluded. In virtue of this power the minister, because of his office, does that which the Lord has commanded him to do; and the Lord confirms what he does, and wills that what his servant has done will be so regarded and acknowledged, as if he himself had done it. Undoubtedly, it is to this that these evangelical sentences refer: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven" (Matt. 16:19).

Again, “If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained” (John 20:23). But if the minister does not carry out everything as the Lord has commanded him, but transgresses the bounds of faith, then the Lord certainly makes void what he has done. Wherefore the ecclesiastical power of the ministers of the Church is that function whereby they indeed govern the Church of God, but yet se do all things in the Church as the Lord has prescribed in his Word. When those things are done, the faithful esteem them as done by the Lord himself. But mention has already been made of the keys above.

THE POWER OF MINISTERS IS ONE AND THE SAME, AND EQUAL.

Now the one and an equal power or function is given to all ministers in the Church. Certainly, in the beginning, the bishops or presbyters governed the Church in common; no man lifted up himself above another, none usurped greater power or authority over his fellow-bishops. For remembering the words of the Lord: “Let the leader among you become as one who serves” (Luke 22:26), they kept themselves in humility, and by mutual services they helped one another in the governing and preserving of the Church.

ORDER TO BE PRESERVED.

Nevertheless, for the sake of preserving order some one of the ministers called the assembly together, proposed matters to be laid before it, gathered the opinions of the others, in short, to the best of man’s ability took precaution lest any confusion should arise. Thus did St. Peter, as we read in The Acts of the Apostles, who nevertheless was not on that account preferred to the others, nor endowed with greater authority than the rest. Rightly then does Cyprian the Martyr say, in his *De Simplicitate Clericorum*: “The other apostles were assuredly what Peter was, endowed with a like fellowship of honor and power; but [his] primacy proceeds from unity in order that the Church may be shown to be one.”

WHEN AND HOW ONE WAS PLACED BEFORE THE OTHERS.

St. Jerome also in his commentary upon The Epistle of Paul to Titus, says something not unlike this: "Before attachment to persons in religion was begun at the instigation of the devil, the churches were governed by the common consultation of the elders; but after every one thought that those whom he had baptized were his own, and not Christ's, it was decreed that one of the elders should be chosen, and set over the rest, upon whom should fall the care of the whole Church, and all schismatic seeds should be removed." Yet St. Jerome does not recommend this decree as divine; for he immediately adds: "As the elders knew from the custom of the Church that they were subject to him who was set over them, so the bishops knew that they were subject to him who was set over them, so the bishops knew that they were above the elders, more from custom than from the truth of an arrangement by the Lord, and that they ought to rule the Church in common with them." Thus far St. Jerome. Hence no one can rightly forbid a return to the ancient constitution of the Church of God, and to have recourse to it before human custom.

THE DUTIES OF MINISTERS.

The duties of ministers are various; yet for the most part they are restricted to two, in which all the rest are comprehended: to the teaching of the Gospel of Christ, and to the proper administration of the sacraments. For it is the duty of the ministers to gather together an assembly for worship in which to expound God's Word and to apply the whole doctrine to the care and use of the Church, so that what is taught may benefit the hearers and edify the faithful. It falls to ministers, I say, to teach the ignorant, and to exhort; and to urge the idlers and lingerers to make progress in the way of the Lord. Moreover, they are to comfort and to strengthen the fainthearted, and to arm them against the manifold temptations of Satan; to rebuke offenders; to recall the erring into the way; to raise the fallen; to convince the

gainsayers to drive the wolf away from the sheepfold of the Lord; to rebuke wickedness and wicked men wisely and severely; no to wink at nor to pass over great wickedness. And, besides, they are to administer the sacraments, and to commend the right use of them, and to prepare all men by wholesome doctrine to receive them; to preserve the faithful in a holy unity; and to check schisms; to catechize the unlearned, to commend the needs of the poor to the Church, to visit, instruct, and keep in the way of life the sick and those afflicted with various temptations. In addition, they are to attend to public prayers of supplications in times of need, together with common fasting, that is, a holy abstinence; and as diligently as possible to see to everything that pertains to the tranquility, peace and welfare of the churches.

But in order that the minister may perform all these things better and more easily, it is especially required of him that he fear God, be constant in prayer, attend to spiritual reading, and in all things and at all times be watchful, and by a purity of life to let his light to shine before all men.

DISCIPLINE.

And since discipline is an absolute necessity in the Church and excommunication was once used in the time of the early fathers, and there were ecclesiastical judgments among the people of God, wherein this discipline was exercised by wise and godly men, it also falls to ministers to regulate this discipline for edification, according to the circumstances of the time, public state, and necessity. At all times and in all places the rule is to be observed that everything is to be done for edification, decently and honorably, without oppression and strife. For the apostle testifies that authority in the Church was given to him by the Lord for building up and not for destroying (II Cor. 10:8). And the Lord himself forbade the weeds to be plucked up in the Lord's field, because there would be danger lest the wheat also be plucked up with it (Matt. 13:29 f.).

EVEN EVIL MINISTERS ARE TO BE HEARD.

Moreover, we strongly detest the error of the Donatists who esteem the doctrine and administration of the sacraments to be either effectual or not effectual, according to the good or evil life of the ministers. For we know that the voice of Christ is to be heard, though it be out of the mouths of evil ministers; because the Lord himself said: "Practice and observe whatever they tell you, but not what they do" (Matt. 23:3). We know that the sacraments are sanctified by the institution and the word of Christ, and that they are effectual to the godly, although they be administered by unworthy ministers. Concerning this matter, Augustine, the blessed servant of God, many times argued from the Scriptures against the Donatists.

SYNODS.

Nevertheless, there ought to be proper discipline among ministers. In synods the doctrine and life of ministers is to be carefully examined. Offenders who can be cured are to be rebuked by the elders and restored to the right way, and if they are incurable, they are to be deposed, and like wolves driven away from the flock of the Lord by the true shepherds. For, if they be false teachers, they are not to be tolerated at all. Neither do we disapprove of ecumenical councils, if they are convened according to the example of the apostles, for the welfare of the Church and not for its destruction.

THE WORKER IS WORTHY OF HIS REWARD.

All faithful ministers, as good workmen, are also worthy of their reward, and do not sin when they receive a stipend, and all things that be necessary for themselves and their family. For the apostle shows in I Cor., ch. 9, and in I Tim., ch. 5, and elsewhere that these things may rightly be given by the Church and received by ministers. The Anabaptists, who condemn and defame ministers who live from their ministry are also refuted by the apostolic teaching.

CHAPTER XIX: Of the Sacraments of the Church of Christ

THE SACRAMENTS [ARE] ADDED TO THE WORD AND WHAT THEY ARE.

From the beginning, God added to the preaching of his Word in his Church sacraments or sacramental signs. For thus does all Holy Scripture clearly testify. Sacraments are mystical symbols, or holy rites, or sacred actions, instituted by God himself, consisting of his Word, of signs and of things signified, whereby in the Church he keeps in mind and from time to time recalls the great benefits he has shown to men; whereby also he seals his promises, and outwardly represents, and, as it were, offers unto our sight those things which inwardly he performs for us, and so strengthens and increases our faith through the working of God's Spirit in our hearts. Lastly, he thereby distinguishes us from all other people and religions, and consecrates and binds us wholly to himself, and signifies what he requires of us.

SOME ARE SACRAMENTS OF THE OLD, OTHERS OF THE NEW, TESTAMENTS.

Some sacraments are of the old, others of the new, people. The sacraments of the ancient people were circumcision, and the Paschal Lamb, which was offered up; for that reason it is referred to the sacrifices which were practiced from the beginning of the world.

THE NUMBER OF SACRAMENTS OF THE NEW PEOPLE.

The sacraments of the new people are Baptism and the Lord's Supper. There are some who count seven sacraments of the new people. Of these we acknowledge that repentance, the ordination of ministers (not indeed the papal but apostolic ordination), and matrimony are profitable ordinances of God, but not sacraments. Confirmation and extreme unction are human inventions which the Church can dispense with without any

loss, and indeed, we do not have them in our churches. For they contain some things of which we can by no means approve. Above all we detest all the trafficking in which the Papists engage in dispensing the sacraments.

THE AUTHOR OF THE SACRAMENTS.

The author of all sacraments is not any man, but God alone. Men cannot institute sacraments. For they pertain to the worship of God, and it is not for man to appoint and prescribe a worship of God, but to accept and preserve the one he has received from God. Besides, the symbols have God's promises annexed to them, which require faith. Now faith rests only upon the Word of God; and the Word of God is like papers or letters, and the sacraments are like seals which only God appends to the letters.

CHRIST STILL WORKS IN SACRAMENTS.

And as God is the author of the sacraments, so he continually works in the Church in which they are rightly carried out; so that the faithful, when they receive them from the ministers, know that God works in his own ordinance, and therefore they receive them as from the hand of God; and the minister's faults (even if they be very great) cannot affect them, since they acknowledge the integrity of the sacraments to depend upon the institution of the Lord.

THE SUBSTANCE OR CHIEF THING IN THE SACRAMENTS.

But the principal thing which God promises in all sacraments and to which all the godly in all ages direct their attention (some call it the substance and matter of sacraments) is Christ the Savior—that only sacrifice, and that Lamb of God slain from the foundation of the world; that rock, also, from which all our fathers drank, by whom all the elect are circumcised without hands through the Holy Spirit, and are washed from all their sins, and are nourished with the very body and blood of Christ unto eternal life.

THE SIMILARITY AND DIFFERENCE IN THE
SACRAMENTS OF OLD AND NEW PEOPLES.

Now, in respect of that which is the principal thing and the matter itself in the sacraments, the sacraments of both peoples are equal. For Christ, the only Mediator and Savior of the faithful, is the chief thing and very substance of the sacraments in both; for the one God is the author of them both. They were given to both peoples as signs and seals of the grace and promises of God, which should call to mind and renew the memory of God's great benefits, and should distinguish the faithful from all the religions in the world; lastly, which should be received spiritually by faith, and should bind the receivers to the Church, and admonish them of their duty. In these and similar respects, I say, the sacraments of both peoples are not dissimilar, although in the outward signs they are different. And, indeed, with respect to the signs we make a great difference. For ours are more firm and lasting, inasmuch as they will never be changed to the end of the world. Moreover, ours testify that both the substance and the promise have been fulfilled or perfected in Christ; the former signified what was to be fulfilled. Ours are also more simple and less laborious, less sumptuous and involved with ceremonies. Moreover, they belong to a more numerous people, one that is dispersed throughout the whole earth. And since they are more excellent, and by the Holy Spirit kindle greater faith, a greater abundance of the Spirit also ensues.

OUR SACRAMENTS SUCCEED THE OLD WHICH
ARE ABROGATED.

But now since Christ the true Messiah is exhibited unto us, and the abundance of grace is poured forth upon the people of The New Testament, the sacraments of the old people are surely abrogated and have ceased; and in their stead the symbols of the New Testament are placed—Baptism in the place of circumcision, the Lord's Supper in place of the Paschal Lamb and sacrifices.

IN WHAT THE SACRAMENTS CONSIST.

And as formerly the sacraments consisted of the word, the sign, and the thing signified; so even now they are composed, as it were, of the same parts. For the Word of God makes them sacraments, which before they were not.

THE CONSECRATION OF THE SACRAMENTS.

For they are consecrated by the Word, and shown to be sanctified by him who instituted them. To sanctify or consecrate anything to God is to dedicate it to holy uses; that is, to take it from the common and ordinary use, and to appoint it to a holy use. For the signs in the sacraments are drawn from common use, things external and visible. For in baptism the sign is the element of water, and that visible washing which is done by the minister; but the thing signified is regeneration and the cleansing from sins. Likewise, in the Lord's Supper, the outward sign is bread and wine, taken from things commonly used for meat and drink; but the thing signified is the body of Christ which was given, and his blood which was shed for us, or the communion of the body and blood of the Lord. Wherefore, the water, bread, and wine, according to their nature and apart from the divine institution and sacred use, are only that which they are called and we experience. But when the Word of God is added to them, together with invocation of the divine name, and the renewing of their first institution and sanctification, then these signs are consecrated, and shown to be sanctified by Christ. For Christ's first institution and consecration of the sacraments remains always effectual in the Church of God, so that these who do not celebrate the sacraments in any other way than the Lord himself instituted from the beginning still today enjoy that first and all-surpassing consecration. And hence in the celebration of the sacraments the very words of Christ are repeated.

SIGNS TAKE NAME OF THINGS SIGNIFIED.

And as we learn out of the Word of God that these signs were instituted for another purpose than the usual use, therefore we teach that they

now, in their holy use, take upon them the names of things signified, and are no longer called mere water, bread or wine, but also regeneration or the washing of water, and the body and blood of the Lord or symbols and sacraments of the Lord's body and blood. Not that the symbols are changed into the things signified, or cease to be what they are in their own nature. For otherwise they would not be sacraments. If they were only the thing signified, they would not be signs.

THE SACRAMENTAL UNION.

Therefore the signs acquire the names of things because they are mystical signs of sacred things, and because the signs and the things signified are sacramentally joined together; joined together, I say, or united by a mystical signification, and by the purpose or will of him who instituted the sacraments. For the water, bread, and wine are not common, but holy signs. And he that instituted water in baptism did not institute it with the will and intention that the faithful should only be sprinkled by the water of baptism; and he who commanded the bread to be eaten and the wine to be drunk in the supper did not want the faithful to receive only bread and wine without any mystery as they eat bread in their homes; but that they should spiritually partake of the things signified, and by faith be truly cleansed from their sins, and partake of Christ.

THE SECTS.

And, therefore, we do not at all approve of those who attribute the sanctification of the sacraments to I know not what properties and formula or to the power of words pronounced by one who is consecrated and who has the intention of consecrating, and to other accidental things which neither Christ or the apostles delivered to us by word or example. Neither do we approve of the doctrine of those who speak of the sacraments just as common signs, not sanctified and effectual. Nor do we approve of those who despise the visible aspect of the sacraments because of the invisible, and so believe the signs

to be superfluous because they think they already enjoy the things themselves, as the Messalians are said to have held.

THE THING SIGNIFIED IS NEITHER INCLUDED IN
OR BOUND TO THE SACRAMENTS.

We do not approve of the doctrine of those who teach that grace and the things signified are so bound to and included in the signs that whoever participate outwardly in the signs, no matter what sort of persons they be, also inwardly participate in the grace and things signified.

However, as we do not estimate the value of the sacraments by the worthiness or unworthiness of the ministers, so we do not estimate it by the condition of those who receive them. For we know that the value of the sacraments depends upon faith and upon the truthfulness and pure goodness of God. For as the Word of God remains the true Word of God, in which, when it is preached, not only bare words are repeated, but at the same time the things signified or announced in words are offered by God, even if the ungodly and unbelievers hear and understand the words yet do not enjoy the things signified, because they do not receive them by true faith; so the sacraments, which by the Word consist of signs and the things signified, remain true and inviolate sacraments, signifying not only sacred things, but, by God offering, the things signified, even if unbelievers do not receive the things offered. This is not the fault of God who gives and offers them, but the fault of men who receive them without faith and illegitimately; but whose unbelief does not invalidate the faithfulness of God (Rom. 3:3 f.).

THE PURPOSE FOR WHICH SACRAMENTS WERE
INSTITUTED.

Since the purpose for which sacraments were instituted was also explained in passing when right at the beginning of our exposition it was shown what sacraments are, there is no need to be tedious by repeating what once has been said. Logically, therefore, we now speak severally of the sacraments of the new people.

CHAPTER XX: *Of Holy Baptism*

THE INSTITUTION OF BAPTISM.

Baptism was instituted and consecrated by God. First John baptized, who dipped Christ in the water in Jordan. From him it came to the apostles, who also baptized with water. The Lord expressly commanded them to preach the Gospel and to baptize “in the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19). And in The Acts, Peter said to the Jews who inquired what they ought to do: “Be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit” (Acts 2:37 f.). Hence by some baptism is called a sign of initiation for God’s people, since by it the elect of God are consecrated to God.

ONE BAPTISM.

There is but one baptism in the Church of God; and it is sufficient to be once baptized or consecrated unto God. For baptism once received continues for all of life, and is a perpetual sealing of our adoption.

WHAT IT MEANS TO BE BAPTIZED.

Now to be baptized in the name of Christ is to be enrolled, entered, and received into the covenant and family, and so into the inheritance of the sons of God; yes, and in this life to be called after the name of God; that is to say, to be called a son of God; to be cleansed also from the filthiness of sins, and to be granted the manifold grace of God, in order to lead a new and innocent life. Baptism, therefore, calls to mind and renews the great favor God has shown to the race of mortal men. For we are all born in the pollution of sin and are the children of wrath. But God, who is rich in mercy, freely cleanses us from our sins by the blood of his Son, and in him adopts us to be his sons, and by a holy covenant joins us to himself, and enriches us with various gifts, that we might live a new life. All these things are assured by

baptism. For inwardly we are regenerated, purified, and renewed by God through the Holy Spirit and outwardly we receive the assurance of the greatest gifts in the water, by which also those great benefits are represented, and, as it were, set before our eyes to be beheld.

WE ARE BAPTIZED WITH WATER.

And therefore we are baptized, that is, washed or sprinkled with visible water. For the water washes dirt away, and cools and refreshes hot and tired bodies. And the grace of God performs these things for souls, and does so invisibly or spiritually.

THE OBLIGATION OF BAPTISM.

Moreover, God also separates us from all strange religions and peoples by the symbol of baptism, and consecrates us to himself as his property. We, therefore, confess our faith when we are baptized, and obligate ourselves to God for obedience, mortification of the flesh, and newness of life. Hence, we are enlisted in the holy military service of Christ that all our life long we should fight against the world, Satan, and our own flesh. Moreover, we are baptized into one body of the Church, that with all members of the Church we might beautifully concur in the one religion and in mutual services.

THE FORM OF BAPTISM.

We believe that the most perfect form of baptism is that by which Christ was baptized, and by which the apostles baptized. Those things, therefore, which by man's device were added afterwards and used in the Church we do not consider necessary to the perfection of baptism. Of this kind is exorcism, the use of burning lights, oil, salt, spittle, and such other things as that baptism is to be celebrated twice every year with a multitude of ceremonies. For we believe that one baptism of the Church has been sanctified in God's first institution, and that it is consecrated by the Word and is also effectual today in virtue of God's first blessing.

THE MINISTER OF BAPTISM.

We teach that baptism should not be administered in the Church by women or midwives. For Paul deprived women of ecclesiastical duties, and baptism has to do with these.

ANABAPTISTS.

We condemn the Anabaptists, who deny that newborn infants of the faithful are to be baptized. For according to evangelical teaching, of such is the Kingdom of God, and they are in the covenant of God. Why, then, should the sign of God's covenant not be given to them? Why should those who belong to God and are in his Church not be initiated by holy baptism? We condemn also the Anabaptists in the rest of their peculiar doctrines which they hold contrary to the Word of God. We therefore are not Anabaptists and have nothing in common with them.

CHAPTER XXI: Of the Holy Supper of the Lord

THE SUPPER OF THE LORD.

The Supper of the Lord (which is called the Lord's Table, and the Eucharist, that is, a Thanksgiving), is, therefore, usually called a supper, because it was instituted by Christ at this last supper, and still represents it, and because in it the faithful are spiritually fed and given drink.

THE AUTHOR AND CONSECRATOR OF THE SUPPER.

For the author of the Supper of the Lord is not an angel or any man, but the Son of God himself, our Lord Jesus Christ, who first consecrated it to his Church. And the same consecration or blessing still remains among all those who celebrate no other but that very Supper which the Lord instituted, and at which they repeat the words of the Lord's Supper, and in all things look to the one Christ by a true faith, from whose hands they receive, as it were, what they receive through the ministry of the ministers of the Church.

A MEMORIAL OF GOD'S BENEFITS.

By this sacred rite the Lord wishes to keep in fresh remembrance that greatest benefit which he showed to mortal men, namely, that by having given his body and shed his blood he has pardoned all our sins, and redeemed us from eternal death and the power of the devil, and now feeds us with his flesh, and gives us his blood to drink, which, being received spiritually by true faith, nourish us to eternal life. And this so great a benefit is renewed as often as the Lord's Supper is celebrated. For the Lord said: "Do this in remembrance of me." This holy Supper also seals to us that the very body of Christ was truly given for us, and his blood shed for the remission of our sins, lest our faith should in any way waver.

THE SIGN AND THING SIGNIFIED.

And this is visibly represented by this sacrament outwardly through the ministers, and, as it were, presented to our eyes to be seen, which is invisibly wrought by the Holy Spirit inwardly in the soul. Bread is outwardly offered by the minister, and the words of the Lord are heard: "Take, eat; this is my body"; and, "Take and divide among you. Drink of it, all of you; this is my blood." Therefore the faithful receive what is given by the ministers of the Lord, and they eat the bread of the Lord and drink of the Lord's cup. At the same time by the work of Christ through the Holy Spirit they also inwardly receive the flesh and blood of the Lord, and are thereby nourished unto life eternal. For the flesh and blood of Christ is the true food and drink unto life eternal; and Christ himself, since he was given for us and is our Savior, is the principal thing in the Supper, and we do not permit anything else to be substituted in his place.

But in order to understand better and more clearly how the flesh and blood of Christ are the food and drink of the faithful, and are received by the faithful unto eternal life, we would add these few things. There is more than one kind of eating. There is corporeal eating whereby

food is taken into the mouth, is chewed with the teeth, and swallowed into the stomach. In times past the Capernaïtes thought that the flesh of the Lord should be eaten in this way, but they are refuted by him in John, ch. 6. For as the flesh of Christ cannot be eaten corporeally without infamy and savagery, so it is not food for the stomach. All men are forced to admit this. We therefore disapprove of that canon in the Pope's decrees, Ego Berengarius (*De Consecrat.*, Dist. 2). For neither did godly antiquity believe, nor do we believe, that the body of Christ is to be eaten corporeally and essentially with a bodily mouth.

SPIRITUAL EATING OF THE LORD.

There is also a spiritual eating of Christ's body; not such that we think that thereby the food itself is to be changed into spirit, but whereby the body and blood of the Lord, while remaining in their own essence and property, are spiritually communicated to us, certainly not in a corporeal but in a spiritual way, by the Holy Spirit, who applies and bestows upon us these things which have been prepared for us by the sacrifice of the Lord's body and blood for us, namely, the remission of sins, deliverance, and eternal life; so that Christ lives in us and we live in him, and he causes us to receive him by true faith to this end that he may become for us such spiritual food and drink, that is, our life.

CHRIST AS OUR FOOD SUSTAINS US IN LIFE.

For even as bodily food and drink not only refresh and strengthen our bodies, but also keeps them alive, so the flesh of Christ delivered for us, and his blood shed for us, not only refresh and strengthen our souls, but also preserve them alive, not in so far as they are corporeally eaten and drunken, but in so far as they are communicated unto us spiritually by the Spirit of God, as the Lord said: "The bread which I shall give for the life of the world is my flesh (John 6:51), and "the flesh" (namely what is eaten bodily) "is of no avail; it is the spirit that gives life" (v. 63). And: "The words that I have spoken to you are spirit and life."

CHRIST RECEIVED BY FAITH.

And as we must by eating receive food into our bodies in order that it may work in us, and prove its efficacy in us—since it profits us nothing when it remains outside us—so it is necessary that we receive Christ by faith, that he may become ours, and he may live in us and we in him. For he says: “I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst” (John 6:35); and also, “He who eats me will live because of me...he abides in me, I in him” (vs. 57, 56).

SPIRITUAL FOOD.

From all this it is clear that by spiritual food we do not mean some imaginary food I know not what but the very body of the Lord given to us, which nevertheless is received by the faithful not corporeally, but spiritually by faith. In this matter we follow the teaching of the Savior himself, Christ the Lord, according to John, ch. 6.

EATING NECESSARY FOR SALVATION.

And this eating of the flesh and drinking of the blood of the Lord is so necessary for salvation that without it no man can be saved. But this spiritual eating and drinking also occurs apart from the Supper of the Lord, and as often and wherever a man believes in Christ. To which that sentence of St. Augustine’s perhaps applies: “Why do you provide for your teeth and your stomach? Believe, and you have eaten.”

SACRAMENTAL EATING OF THE LORD.

Besides the higher spiritual eating there is also a sacramental eating of the body of the Lord by which not only spiritually and internally the believer truly participates in the true body and blood of the Lord, but also, by coming to the Table of the Lord, outwardly receives the visible sacrament of the body and blood of the Lord. To be sure, when the believer believed, he first received the life-giving food, and still enjoys it. But therefore, when he now received the sacrament, he does not received nothing. For he progresses in continuing to communicate in the body and blood of the

Lord, and so his faith is kindle and grows more and more, and is refreshed by spiritual food. For while we live, faith is continually increased. And he who outwardly receives the sacrament by true faith, not only receives the sign, but also, as we said, enjoys the thing itself. Moreover, he obeys the Lord's institution and commandment, and with a joyful mind gives thanks for his redemption and that of all mankind, and makes a faithful memorial to the Lord's death, and gives a witness before the Church, of whose body he is a member. Assurance is also given to those who receive the sacrament that the body of the Lord was given and his blood shed, not only for men in general, but particularly for every faithful communicant, to whom it is food and drink unto eternal life.

UNBELIEVERS TAKE THE SACRAMENT TO THEIR JUDGMENT.

But he who comes to this sacred Table of the Lord without faith, communicates only in the sacrament and does not receive the substance of the sacrament whence comes life and salvation; and such men unworthily eat of the Lord's Table. Whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord, and eats and drinks judgment upon himself (I Cor. 11:26-29). For when they do not approach with true faith, they dishonor the death of Christ, and therefore eat and drink condemnation to themselves.

THE PRESENCE OF CHRIST IN THE SUPPER.

We do not, therefore, so join the body of the Lord and his blood with the bread and wine as to say that the bread itself is the body of Christ except in a sacramental way; or that the body of Christ is hidden corporeally under the bread, so that it ought to be worshipped under the form of bread; or yet that whoever receives the sign, receives also the thing itself. The body of Christ is in heaven at the right hand of the Father; and therefore our hearts are to be lifted up on high, and not to be fixed on the bread, neither is the Lord to be worshipped in the bread. Yet the Lord is not absent from his Church when she celebrates

the Supper. The sun, which is absent from us in the heavens, is notwithstanding effectually present among us. How much more is the Sun of Righteousness, Christ, although in his body he is absent from us in heaven, present with us, not corporeally, but spiritually, by his vivifying operation, and as he himself explained at his Last Supper that he would be present with us (John, chs. 14; 15; and 16). Whence it follows that we do not have the Supper without Christ, and yet at the same time have an unbloody and mystical Supper, as it was universally called by antiquity.

OTHER PURPOSES OF THE LORD'S SUPPERS.

Moreover, we are admonished in the celebration of the Supper of the Lord to be mindful of whose body we have become members, and that, therefore, we may be of one mind with all the brethren, live a holy life, and not pollute ourselves with wickedness and strange religions; but, persevering in the true faith to the end of our life, strive to excel in holiness of life.

PREPARATION FOR THE SUPPER.

It is therefore fitting that when we would come to the Supper, we first examine ourselves according to the commandment of the apostle, especially as to the kind of faith we have, whether we believe that Christ has come to save sinners and to call them to repentance, and whether each man believes that he is in the number of those who have been delivered by Christ and saved; and whether he is determined to change his wicked life, to lead a holy life, and with the Lord's help to persevere in the true religion and in harmony with the brethren, and to give due thanks to God for his deliverance.

THE OBSERVANCE OF THE SUPPER WITH BOTH BREAD AND WINE.

We think that rite, manner, or form of the Supper to be the most simple and excellent which comes nearest to the first institution of

the Lord and to the apostles' doctrine. It consists in proclaiming the Word of God, in godly prayers, in the action of the Lord himself, and its repetition, in the eating of the Lord's body and drinking of this blood; in a fitting remembrance of the Lord's death, and a faithful thanksgiving; and in a holy fellowship in the union of the body of the Church.

We therefore disapprove of those who have taken from the faithful one species of the sacrament, namely, the Lord's cup. For these seriously offend against the institution of the Lord who says: "Drink ye all of this"; which he did not so expressly say of the bread.

We are not now discussing we what kind of mass once existed among the fathers, whether it is to be tolerated or not. But this we say freely that the mass which is now used throughout the Roman Church has been abolished in our churches for many and very good reasons which, for brevity's sake, we do not now enumerate in detail. We certainly could not approve of making a wholesome action into a vain spectacle and a means of giving merit, and of celebrating it for a price. Nor could we approve of saying that in it the priest is said to effect the very body of the Lord, and really to offer it for the remission of the sins of the living and the dead, and in addition, for the honor, veneration and remembrance of the saints in heaven, etc.

CHAPTER XXII: Of Religious and Ecclesiastical Meetings

WHAT OUGHT TO BE DONE IN MEETINGS FOR WORSHIP.

Although it is permitted all men to read the Holy Scriptures privately at home, and by instruction to edify one another in the true religion, yet in order that the Word of God may be properly preached to the people, and prayers and supplication publicly made, also that the sacraments may be rightly administered, and that collections may be

made for the poor and to pay the cost of all the Church's expenses, and in order to maintain social intercourse, it is most necessary that religious or Church gatherings be held. For it is certain that in the apostolic and primitive Church, there were such assemblies frequented by all the godly.

MEETINGS FOR WORSHIP NOT TO BE
NEGLECTED.

As many as spun such meetings and stay away from them, despise true religion, and are to be urged by the pastors and godly magistrates to abstain from stubbornly absenting themselves from sacred assemblies.

MEETINGS ARE PUBLIC.

But Church meetings are not to be secret and hidden, but public and well attended, unless persecution by the enemies of Christ and the Church does not permit them to be public. For we know how under the tyranny of the Roman emperors the meetings of the primitive Church were held in secret places.

DECENT MEETING PLACES.

Moreover, the places where the faithful meet are to be decent, and in all respects fit for God's Church. Therefore, spacious buildings or temples are to be chosen, but they are to be purged of everything that is not fitting for a church. And everything is to be arranged for decorum, necessity, and godly decency, lest anything be lacking that is required for worship and the necessary works of the Church.

MODESTY AND HUMILITY TO BE OBSERVED IN
MEETINGS.

And as we believe that God does not dwell in temples made with hands, so we know that on account of God's Word and sacred use places dedicated to God and his worship are not profane, but holy, and that those who are present in them are to conduct themselves

reverently and modestly, seeing that they are in a sacred place, in the presence of God and his holy angels.

THE TRUE ORNAMENTATION OF SANCTUARIES.

Therefore, all luxurious attire, all pride, and everything unbecoming to Christian humility, discipline and modesty, are to be banished from the sanctuaries and places of prayer of Christians. For the true ornamentation of churches does not consist in ivory, gold, and precious stones, but in the frugality, piety, and virtues of those who are in the Church. Let all things be done decently and in order in the church, and finally, let all things be done for edification.

WORSHIP IN THE COMMON LANGUAGE.

Therefore, let all strange tongues keep silence in gatherings for worship, and let all things be set forth in a common language which is understood by the people gathered in that place.

CHAPTER XXIII: Of the Prayers of the Church, of Singing, and of Canonical Hours

COMMON LANGUAGE.

It is true that a man is permitted to pray privately in any language that he understands, but public prayers in meetings for worship are to be made in the common language known to all.

PRAYER.

Let all the prayers of the faithful be poured forth to God alone, through the mediation of Christ only, out of faith and love. The priesthood of Christ the Lord and true religion forbid the invocation of saints in heaven or to use them as intercessors. Prayer is to be made for magistracy, for kings, and all that are placed in authority, for ministers of the Church, and for all needs of churches. In calamities, especially of the Church, unceasing prayer is to be made both privately and publicly.

FREE PRAYER.

Moreover, prayer is to be made voluntarily, without constraint or for any reward. Nor is it proper for prayer to be superstitiously restricted to one place, as if it were not permitted to pray anywhere except in a sanctuary. Neither is it necessary for public prayers to be the same in all churches with respect to form and time. Each Church is to exercise its own freedom. Socrates, in his history, says, "In all regions of the world you will not find two churches which wholly agree in prayer" (Hist. ecclesiast. V.22, 57). The authors of this difference, I think, were those who were in charge of the Churches at particular times. Yet if they agree, it is to be highly commended and imitated by others.

THE METHOD TO BE EMPLOYED IN PUBLIC PRAYERS.

As in everything, so also in public prayers there is to be a standard lest they be excessively long and irksome. The greater part of meetings for worship is therefore to be given to evangelical teaching, and care is to be taken lest the congregation is wearied by too lengthy prayers and when they are to hear the preaching of the Gospel they either leave the meeting or, having been exhausted, want to do away with it altogether. To such people the sermon seems to be overlong, which otherwise is brief enough. And therefore it is appropriate for preachers to keep to a standard.

SINGING.

Likewise moderation is to be exercised where singing is used in a meeting for worship. That song which they call the Gregorian Chant has many foolish things in it; hence it is rightly rejected by many of our churches. If there are churches which have a true and proper sermon but no singing, they ought not to be condemned. For all churches do not have the advantage of singing. And it is well known from testimonies of antiquity that the custom of singing is very old in the Eastern Churches whereas it was late when it was at length accepted in the West.

CANONICAL HOURS.

Antiquity knew nothing of canonical hours, that is, prayers arranged for certain hours of the day, and sung or recited by the Papists, as can be proved from their breviaries and by many arguments. But they also have not a few absurdities, of which I say nothing else; accordingly they are rightly omitted by churches which substitute in their place things that are beneficial for the whole Church of God.

CHAPTER XXIV: Of Holy Days, Fasts and the Choice of Foods

THE TIME NECESSARY FOR WORSHIP.

Although religion is not bound to time, yet it cannot be cultivated and exercised without a proper distribution and arrangement of time. Every Church, therefore, chooses for itself a certain time for public prayers, and for the preaching of the Gospel, and for the celebration of the sacraments; and no one is permitted to overthrow this appointment of the Church at his own pleasure. For unless some due time and leisure is given for the outward exercise of religion, without doubt men would be drawn away from it by their own affairs.

THE LORD'S DAY.

Hence we see that in the ancient churches there were not only certain set hours in the week appointed for meetings, but that also the Lord's Day itself, ever since the apostles' time, was set aside for them and for a holy rest, a practice now rightly preserved by our Churches for the sake of worship and love.

SUPERSTITION.

In this connection we do not yield to the Jewish observance and to superstitions. For we do not believe that one day is any holier than another, or think that rest in itself is acceptable to God. Moreover, we celebrate the Lord's Day and not the Sabbath as a free observance.

THE FESTIVALS OF CHRIST AND THE SAINTS.

Moreover, if in Christian liberty the churches religiously celebrate the memory of the Lord's nativity, circumcision, passion, resurrection, and of his ascension into heaven, and the sending of the Holy Spirit upon his disciples, we approve of it highly. but we do not approve of feasts instituted for men and for saints. Holy days have to do with the first Table of the Law and belong to God alone. Finally, holy days which have been instituted for the saints and which we have abolished, have much that is absurd and useless, and are not to be tolerated. In the meantime, we confess that the remembrance of saints, at a suitable time and place, is to be profitably commended to the people in sermons, and the holy examples of the saints set forth to be imitated by all.

FASTING.

Now, the more seriously the Church of Christ condemns surfeiting, drunkenness, and all kinds of lust and intemperance, so much the more strongly does it commend to us Christian fasting. For fasting is nothing else than the abstinence and moderation of the godly, and a discipline, care and chastisement of our flesh undertaken as a necessity for the time being, whereby we are humbled before God, and we deprive the flesh of its fuel so that it may the more willingly and easily obey the Spirit. Therefore, those who pay no attention to such things do not fast, but imagine that they fast if they stuff their stomachs once day, and at a certain or prescribed time abstain from certain foods, thinking that by having done this work they please God and do something good. Fasting is an aid to the prayers of the saints and for all virtues. But as is seen in the books of the prophets, the fast of the Jews who fasted from food but not from wickedness did not please God.

PUBLIC AND PRIVATE FASTING.

Now there is a public and a private fasting. In olden times they celebrated public fasts in calamitous times and in the affliction of the

Church. They abstained altogether from food till the evening, and spent all that time in holy prayers, the worship Of God, and repentance These differed little from mourning, and there is frequent mention of them in the Prophets and especially by Joel in Ch. 2. Such a fast should be kept at this day, when the Church is in distress. private fasts are undertaken by each one of us, as he feels himself withdrawn from the Spirit. For in this manner he withdraws the flesh from its fuel.

CHARACTERISTICS OF FASTING.

All fasts ought to proceed from a free and willing spirit, and from genuine humility, and not feigned to gain the applause or favor of men, much less that a man should wish to merit righteousness by them. But let every one fast to this end, that he may deprive the flesh of its fuel in order that he may the more zealously serve God.

LENT.

The fast of Lent is attested by antiquity but not at all in the writings of the apostles. Therefore it ought not, and cannot, be imposed on the faithful. It is certain that formerly there were various forms and customs of fasting. Hence, Irenaeus, a most ancient writer, says: "Some think that a fast should be observed one day only, others two days, but others more, and some forty days. This diversity in keeping this fast did not first begin in our times, but long before us by those, as I suppose, who did not simply keep to what had been delivered to them from the beginning, but afterwards fell into another custom either through negligence or ignorance" (Fragm. 3, ed. Stieren, I. 824 f.). Moreover, Socrates, the historian, says: "Because no ancient text is found concerning this matter, I think the apostles left this to every man's own judgment, that every one might do what is good without fear or constraint" (Hist. ecclesiast. V.22, 40).

CHOICE OF FOOD.

Now concerning the choice of foods, we think that in fasting all things should be denied to the flesh whereby the flesh is made more insolent,

and by which it is greatly pleased, and by which it is inflamed with desire whether by fish or meat or spices or delicacies and excellent wines. Moreover, we know that all the creatures of God were made for the use and service of men. All things which God made are good, and without distinction are to be used in the fear of God and with proper moderation (Gen. 2:15 f.). For the apostle says: "To the pure all things are pure" (Titus 1:15), and also: "Eat whatever is sold in the meat market without raising any question on the ground of conscience" (I Cor. 10:25). The same apostle calls the doctrine of those who teach to abstain from meats "the doctrine of demons"; for "God created foods to be received with thanksgiving by those who believe and know this truth that everything created by God is good, and nothing is to be rejected if it is received with thanksgiving" (I Tim. 4:1 ff.) The same apostle, in the epistle to the Colossians, reproves those who want to acquire a reputation for holiness by excessive abstinence (Col. 2:18 ff.).

SECTS.

Therefore we entirely disapprove of the Tatians and the Encratites, and all the disciples of Eustathius, against whom the Gangrain Synod was called.

CHAPTER XXV: Of Catechizing and of Comforting and Visiting the Sick

YOUTH TO BE INSTRUCTED IN GODLINESS.

The Lord enjoined his ancient people to exercise the greatest care that young people, even from infancy, be properly instructed. Moreover, he expressly commanded in his law that they should teach them, and that the mysteries of the sacraments should be explained. Now since it is well known from the writings of the Evangelists and apostles that God has no less concern for the youth of his new people, when he openly testifies and says: "Let the children come to me; for to such belongs the kingdom of heaven" (Mark 10:14), the pastors of the churches act

most wisely when they early and carefully caetchize the youth, laying the first grounds of faith, and faithfully teaching the rudiments of our religion by expounding the Ten Commandments, the Apostles' Creed, the Lord's Prayer, and the doctrine of the sacraments, with other such principles and chief heads of our religion. Here let the Church show her faith and diligence in bringing the children to be catechized, desirous and glad to have her children well instructed.

THE VISITATION OF THE SICK.

Since men are never exposed to more grievous temptations than when they are harassed by infirmities, are sick and are weakened by diseases of both soul and body, surely it is never more fitting for pastors of churches to watch more carefully for the welfare of their flocks than in such diseases and infirmities. Therefore let them visit the sick soon, and let them be called in good time by the sick, if the circumstance itself would have required it. Let them comfort and confirm them in the true faith, and then arm them against the dangerous suggestions of Satan. They should also hold prayer for the sick in the home and, if need be, prayers should also be made for the sick in the public meeting; and they should see that they happily depart this life. We said above that we do not approve of the popish visitation of the sick with extreme unction because it is absurd and is not approved by canonical Scriptures.

CHAPTER XXVI: Of the Burial of the Faithful, and of the Care to Be Shown for the Dead; of Purgatory, and the Appearing of Spirits

THE BURIAL OF BODIES.

As the bodies of the faithful are the temples of the Holy Spirit which we truly believe will rise again at the Last Day, Scriptures command that they be honorably and without superstition committed to the earth, and also that honorable mention be made of those saints who

have fallen asleep in the Lord, and that all duties of familial piety be shown to those left behind, their widows and orphans. We do not teach that any other care be taken for the dead. Therefore, we greatly disapprove of the Cynics, who neglected the bodies of the dead or most carelessly and disdainfully cast them into the earth, never saying a good word about the deceased, or caring a bit about those whom they left behind them.

THE CARE FOR THE DEAD.

On the other hand, we do not approve of those who are overly and absurdly attentive to the deceased; who, like the heathen, bewail their dead (although we do not blame that moderate mourning which the apostle permits in I Thess. 4:13, judging it to be inhuman not to grieve at all); and who sacrifice for the dead, and mumble certain prayers for pay, in order by such ceremonies to deliver their loved ones from the torments in which they are immersed by death, and then think they are able to liberate them by such incantations.

THE STATE OF THE SOUL DEPARTED FROM THE BODY.

For we believe that the faithful, after bodily death, go directly to Christ, and, therefore, do not need the eulogies and prayers of the living for the dead and their services. Likewise we believe that unbelievers are immediately cast into hell from which no exit is opened for the wicked by any services of the living.

PURGATORY.

But what some teach concerning the fire of purgatory is opposed to the Christian faith, namely, "I believe in the forgiveness of sins, and the life everlasting," and to the perfect purgation through Christ, and to these words of Christ our Lord: "Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he shall not come into judgment, but has passed from death to life" (John

5:24). Again: “He who has bathed does not need to wash, except for his feet, but he is clean all over, and you are clean” (John 13:10).

APPARITION OF SPIRITS.

Now what is related of the spirits or souls of the dead sometimes appearing to those who are alive, and begging certain duties of them whereby they may be set free, we count those apparitions among the laughingstocks, crafts, and deceptions of the devil, who, as he can transform himself into an angel of light, so he strives either to overthrow the true faith or to call it into doubt. In the Old Testament the Lord forbade the seeking of the truth from the dead, and any sort of commerce with spirits (Deut. 18:11). Indeed, as evangelical truth declares, the glutton, being in torment, is denied a return to his brethren, as the divine oracle declared in the words: “They have Moses and the prophets; let them hear them. If they hear not Moses and the prophets, neither will they be convinced if some one should rise from the dead” (Luke 16:29 ff.).

CHAPTER XXVII: Of Rites, Ceremonies and Things Indifferent

CEREMONIES AND RITES.

Unto the ancient people were given at one time certain ceremonies, as a kind of instruction for those who were kept under the law, as under a schoolmaster or tutor. But when Christ, the Deliverer, came and the law was abolished, we who believe are no more under the law (Rom. 6:14), and the ceremonies have disappeared; hence the apostles did not want to retain or to restore them in Christ’s Church to such a degree that they openly testified that they did not wish to impose any burden upon the Church. Therefore, we would seem to be bringing in and restoring Judaism if we were to increase ceremonies and rites in Christ’s Church according to the custom in the ancient Church. Hence, we by no means

approve of the opinion of those who think that the Church of Christ must be held in check by many different rites, as if by some kind of training. For if the apostles did not want to impose upon Christian people ceremonies or rites which were appointed by God, who, I pray, in his right mind would obtrude upon them the inventions devised by man? The more the mass of rites is increased in the Church, the more is detracted not only from Christian liberty, but also from Christ, and from faith in him, as long as the people seek those things in ceremonies which they should seek in the only Son of God, Jesus Christ, through faith. Wherefore a few moderate and simple rites, that are not contrary to the Word of God, are sufficient for the godly.

DIVERSITY OF RITES.

If different rites are found in churches, no one should think that for this reason the churches disagree. Socrates says: "It would be impossible to put together in writing all the rites of churches throughout cities and countries. No religion observes the same rites, even though it embraces the same doctrine concerning them. For those who are of the same faith disagree among themselves about rites" (Hist. ecclesiast. V.22, 30, 62). This much says Socrates. And we, today, having in our churches different rites in the celebration of the Lord's Supper and in some other things, nevertheless do not disagree in doctrine and faith; nor is the unity and fellowship of our churches thereby rent asunder. For the churches have always used their liberty in such rites, as being things indifferent. We also do the same thing today.

THINGS INDIFFERENT.

But at the same time we admonish me to be on guard lest they reckon among things indifferent what are in fact not indifferent, as some are wont to regard the mass and the use of images in places of worship as things indifferent. "Indifferent," wrote Jerome to Augustine, "is that which is neither good nor bad, so that, whether you do it or not, you are neither just nor unjust." Therefore, when things indifferent are

wrested to the confession of faith, they cease to be free; as Paul shows that it is lawful for a man to eat flesh if someone does not remind him that it was offered to idols; for then it is unlawful, because he who eats it seems to approve idolatry by eating it (I Cor. 8:9 ff.; 10:25 ff.).

CHAPTER XXVIII: *Of the Possessions of the Church*

THE POSSESSIONS OF THE CHURCH AND THEIR PROPER USE.

The Church of Christ possesses riches through the munificence of princes and the liberality of the faithful who have given their means to the Church. For the Church has need of such resources and from ancient time has had resources for the maintenance of things necessary for the Church. Now the true use of the Church's wealth was, and is now, to maintain teaching in schools and in religious meetings, along with all the worship, rites, and buildings of the Church; finally, to maintain teachers, scholars, and ministers, with other necessary things, and especially for the succor and relief of the poor.

MANAGEMENT.

Moreover, God-fearing and wise men, noted for the management of domestic affairs, should be chosen to administer properly the Church's possessions.

THE MISUSE OF THE CHURCH'S POSSESSIONS.

But if through misfortune or through the audacity, ignorance or avarice of some persons the Church's wealth is abused, it is to be restored to a sacred use by godly and wise men. For neither is an abuse, which is the greatest sacrilege, to be winked at. Therefore, we teach that schools and institutions which have been corrupted in doctrine, worship and morals must be reformed, and that the relief of the poor must be arranged dutifully, wisely, and in good faith.

CHAPTER XXIX: *Of Celibacy, Marriage and the Management of Domestic Affairs*

SINGLE PEOPLE.

Those who have the gift of celibacy from heaven, so that from the heart or with their whole soul are pure and continent and are not aflame with passion, let them serve the Lord in that calling, as long as they feel endued with that divine gift; and let them not lift up themselves above others, but let them serve the Lord continuously in simplicity and humility (I Cor. 7:7 ff.). For such are more apt to attend to divine things than those who are distracted with the private affairs of a family. But if, again, the gift be taken away, and they feel a continual burning, let them call to mind the words of the apostle: “It is better to marry than to be aflame” (I Cor. 7:9).

MARRIAGE.

For marriage (which is the medicine of incontinency, and continency itself) was instituted by the Lord God himself, who blessed it most bountifully, and willed man and woman to cleave one to the other inseparable, and to live together in complete love and concord (Matt. 19:4 ff.). Whereupon we know that the apostle said: “Let marriage be held in honor among all, and let the marriage bed be undefiled” (Heb. 13:4). And again: “If a girl marries, she does not sin” (I Cor. 7:28).

THE SECTS.

We therefore condemn polygamy, and those who condemn second marriages.

HOW MARRIAGES ARE TO BE CONTRACTED.

We teach that marriages are to be lawfully contracted in the fear of the Lord, and not against the laws which forbid certain degrees of consanguinity, lest the marriages should be incestuous. Let marriages be made with consent of the parents, or of those who take the place of parents, and above all for that purpose for which the Lord instituted

marriages. Moreover, let them be kept holy with the utmost faithfulness, piety, love and purity of those joined together. Therefore let them guard against quarrels, dissensions, lust and adultery.

MATRIMONIAL FORUM.

Let lawful courts be established in the Church, and holy judges who may care for marriages, and may repress all unchastity and shameful-ness, and before whom matrimonial disputes may be settled.

THE REARING OF CHILDREN.

Children are to be brought up by the parents in the fear of the Lord; and parents are to provide for their children, remembering the saying of the apostle: "If anyone does not provide for his relatives, he has disowned the faith and is worse than an unbeliever" (I Tim. 5:8). But especially they should teach their children honest trades or professions by which they may support themselves. They should keep them from idleness and in all these things instill in them true faith in God, lest through a lack of confidence or too much security or filthy greed they become dissolute and achieve no success.

And it is most certain that those works which are done by parents in true faith by way of domestic duties and the management of their households are in God's sight holy and truly good works. They are no less pleasing to God than prayers, fasting and almsgiving. For thus the apostle has taught in his epistles, especially in those to Timothy and Titus. And with the same apostle we account the doctrine of those who forbid marriage or openly castigate or indirectly discredit it, as if it were not holy and pure, among the doctrine of demons.

We also detest an impure single life, the secret and open lusts and fornications of hypocrites pretending to be continent when they are the most incontinent of all. All these God will judge. We do not disapprove of riches or rich men, if they be godly and use their riches well. But we reject the sect of the Apostolicals (The Apostolicals were followers of a

religious fanatic, Gherardo Segarelli, of Parma, who in the thirteenth century wanted to restore the poverty of the apostolic life.)

CHAPTER XXX: *Of the Magistracy*

THE MAGISTRACY IS FROM GOD.

Magistracy of every kind is instituted by God himself for the peace and tranquillity of the human race, and thus it should have the chief place in the world. If the magistrate is opposed to the Church, he can hinder and disturb it very much; but if he is a friend and even a member of the Church, he is a most useful and excellent member of it, who is able to benefit it greatly, and to assist it best of all.

THE DUTY OF THE MAGISTRATE.

The chief duty of the magistrate is to secured and preserve peace and public tranquillity. Doubtless he will never do this more successfully than when he is truly God-fearing and religious; that is to say, when, according to the example of the most holy kings and princes of the people of the Lord, he promotes the preaching of the truth and sincere faith, roots out lies and all superstition, together with all impiety and idolatry, and defends the Church of God. We certainly teach that the care of religion belongs especially to the holy magistrate.

Let him, therefore, hold the Word of God in his hands, and take care lest anything contrary to it is taught. Likewise let him govern the people entrusted to him by God with good laws made according to the Word of God, and let him keep them in discipline, duty and obedience. Let him exercise judgment by judging uprightly. Let him not respect any man's person or accept bribes. Let him protect widows, orphans and the afflicted. Let him punish and even banish criminals, impostors and barbarians. For he does not bear the sword in vain (Rom. 13:4).

Therefore, let him draw this sword of God against all malefactors, seditious persons, thieves, murderers, oppressors, blasphemers, perjured persons, and all those whom God has commanded him to punish

and even to execute. Let him suppress stubborn heretics (who are truly heretics), who do not cease to blaspheme the majesty of God and to trouble, and even to destroy the Church of God.

WAR.

And if it is necessary to preserve the safety of the people by war, let him wage war in the name of God; provided he has first sought peace by all means possible, and cannot save his people in any other way except by war. And when the magistrate does these things in faith, he serves God by those very works which are truly good, and receives a blessing from the Lord.

We condemn the Anabaptists, who when they deny that a Christian may hold the office of a magistrate, deny also that a man may be justly put to death by the magistrate, or that the magistrate may wage war, or that oaths are to be rendered to a magistrate, and such like things.

THE DUTY OF SUBJECTS.

For as God wants to effect the safety of his people by the magistrate, whom he has given to the world to be, as it were, a father, so all subjects are commanded to acknowledge this favor of God in the magistrate. Therefore let them honor and reverence the magistrate as the minister of God; let them love him, favor him, and pray for him as their father; and let them obey all his just and fair commands. Finally, let them pay all customs and taxes, and all other such dues faithfully and willingly. And if the public safety of the country and justice require it, and the magistrate of necessity wages war, let them even lay down their life and pour out their blood for the public safety and that of the magistrate. And let them do this in the name of God willingly, bravely and cheerfully. For he who opposes the magistrate provokes the severe wrath of God against himself.

SECTS AND SEDITIONS.

We, therefore, condemn all who are contemptuous of the magistrate—rebels, enemies of the state, seditious villains, finally, all who openly or craftily refuse to perform whatever duties they owe.

We beseech God, our most merciful Father in heaven, that he will bless the rulers of the people, and us, and his whole people, through Jesus Christ, our only Lord and Savior; to whom be praise and glory and thanksgiving, for all ages. Amen.

Thirty-Nine Articles (1572)



I. Of fayth in the holy Trinitie.

There is but one lyuyng and true God, euerlastyng, without body, partes, or passions, of infinite power, wysdome, and goodnesse, the maker and preseruer of al things both visible and inuisible. And in vnitie of this Godhead there be three persons, of one substaunce, power, and eternitie, the father, the sonne, and the holy ghost.

II. Of the worde or sonne of God which was made very man.

The Sonne, which is the worde of the Father, begotten from euerlastyng of the Father, the very and etemall GOD, of one substaunce with the father, toke mans nature in the wombe of the blessed Virgin, of her substaunce: so that two whole and perfect natures, that is to say the Godhead and manhood, were ioyned together in one person, neuer to be diuided, whereof is one Christe, very GOD and very man, who truely suffered, was crucified, dead, and buried, to reconcile his father to vs, and to be a sacrifice, not only for originall gylt, but also for all actuall sinnes of men.

III. Of the goyng downe of Christe into hell.

As Christe dyed for vs, and was buryed: so also it is to be beleued that he went downe into hell.

IV. Of the Resurrection of Christe.

Christe dyd truely aryse agayne from death, and toke agayne his body, with flesh, bones, and all thinges apparteyning to the perfection of mans nature, wherewith he ascended into heauen, and there sitteth, vntyll he returne to iudge all men at the last day.

V. Of the holy ghost.

The holy ghost, procedyng from the father and the sonne, is of one substance, maiestie, and glorie, with the father and the sonne, very and eternall God.

VI. Of the sufficiencie of the holy Scriptures for saluation.

Holye Scripture conteyneth all thinges necessarie to saluation: so that whatsoeuer is not read therein, nor may be proued therby, is not to be required of anye man, that it shoulde be beleued as an article of the fayth, or be thought requisite as necessarie to saluation

In the name of holy Scripture, we do vnderstande those Canonickall bookes of the olde and newe Testament, of whose auctoritie was neuer any doubt in the Church.

Of the names and number of the Canonickall Bookes.

And the other bookes, (as Hierome sayth) the Church doth reade for example of lyfe and instruction of maners: but yet doth it not applie them to establishe any doctnne. Such are these followyng.

The third booke of Esdras. The fourth booke of Esdras. The booke of Tobias. The booke of Iudith. The rest of the booke of Hester. The booke of Wisdome. Iesus the sonne of Sirach. Baruch, the prophet. Song of the .3. Children. The stone of Susanna. Of Bel and the Dragon. The prayer of Manasses. The .1. booke of Machab. The .2. booke of Macha.

All the bookes of the newe Testament, as they are commonly receaued, we do receaue and accompt them for Canonickall.

VII. Of the Olde Testament.

The olde Testament is not contrary to the newe, for both in the olde and newe Testament euerlastyng lyfe is offered to mankynde by Christe, who is the onlye mediatour betweene God and man, being both God and man. Wherefore they are riot to be hearde whiche faigne that the olde fathers dyd looke onlye for transitorie promises. Although the lawe geuen from God by Moyses, as touchyng ceremonies and rites, do not bynde Christian men, nor the ciuile preceptes therof, ought of necessitie to be receaued in any common wealthe: yet notwithstanding, no Christian man whatsoeuer, is free from the obedience of the commaundementes, whiche are called morall.

VIII. Of the three Credes.

The three Credes, Nicene Crede, Athanasius Crede, and that whiche is commonlye called the Apostles' Crede, ought throughlye to be receaued and beleued: for they may be proued by moste certayne warrauntes of holye scripture.

IX. Of originall or birth sinne.

Originall sinne standeth not in the folowing of Adam (as the Pelagians do vaynely talke) but it is the fault and corruption of the nature of euery man, that naturally is engendred of the ofspring of Adam, whereby man is very farre gone from originall ryghteousnes, and is of his owne nature enclined to euyll, so that the fleshe lusteth alwayes contrary to the spirite, and therefore in euery person borne into this worlde, it deserueth Gods wrath and damnation. And this infection of nature doth remayne, yea in them that are regenerated, whereby the luste of the fleshe called in Greke *fronema sarkos* (whiche some do expoune, the wisdom, some sensualitie, some the desyre of the fleshe) is not subject to the lawe of God. And although there is no condemnation for them that beleue and are baptized: yet the Apostle doth confesse that concupiscence and luste hath of it selfe the nature of synne.

X. Of free Wyll.

The condition of man after the fall of Adam is suche, that he can not turne and prepare hym selfe by his owne naturall strength and good workes, to fayth and calling vpon God:

Wherefore we haue no power to do good workes pleasaunt and acceptable to God, without the grace of God by Christe preuenting us, that we may haue a good wyll, and working with vs, when we haue that good wyll.

XI. Of the iustification of man.

We are accompted righteous before God, only for the merite of our Lord and sauour Jesus Christe, by faith, and not for our owne workes or deseruynges. Wherefore, that we are justified by fayth onely, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homilie of iustification.

XII. Of good workes.

Albeit that good workes, which are the fruites of fayth, and folowe after iustification, can not put away our sinnes, and endure the seueritie of Gods iudgement: yet are they pleasing and acceptable to God in Christe, and do spring out necessarily of a true and huely fayth, in so muche that by them, a lyuely fayth may be as euidently knowen, as a tree discerned by the fruit.

XIII. Of workes before justification.

Workes done before the grace of Christe, and the inspiration of his spirite, are not pleasaunt to God, forasmuche as they spring not of fayth in Jesu Christ, neither do they make men meete to receaue grace, or (as the schole auctours saye) deserue grace of congruitie: yea rather for that they are not done as GOD hath wyllled and commaunded them to be done, we doubt not but they haue the nature of synne.

XIV. Of workes of supererogation.

Voluntarie workes besydes, ouer and aboue Gods commaundementes, which they call workes of supererogation, can not be taught without arrogancie and impietie. For by them men do declare that they do not onely render vnto God as muche as they are bounde to do, but that they do more for his sake then of bounden duetie is required: Wheras Christe sayth playnly, When ye haue done al that are commaunded to you, say, We be vnprofitable seruantes.

XV. Of Christe alone without sinne.

Christe in the trueth of our nature, was made lyke vnto vs in al thinges (sinne only except) from which he was clearley voyde, both in his fleshe, and in his spirite. He came to be the lambe without spot, who by the sacrifice of hym self once made, shoulde take away the sinnes of the worlde: and sinne, (as S. John sayeth) was not in hym. But al we the rest, (although baptized, and borne agayne in Christe) yet offende in many thinges, and if we say we haue no sinne, we deceaue our selues, and the trueth is not is vs.

XVI. Of sinne after Baptisme.

Not euery deadly sinne willingly committed after baptisme, is sinne agaynst the holy ghost, and vnardonable. Wherefore, the graunt of repentaunce is not to be denyed to such as fal into sinne after baptisme. After we haue receaued the holy ghost, we may depart from grace geuen, and fall into sinne, and by the grace of God (we may) aryse agayne and amend our lyues. And therefore, they are to be condemned, whiche say they can no more sinne as long as they lyue here, or denie the place of forgeuenesse to such as truely repent.

XVII. Of predestination and election.

Predestination to lyfe, is the euer-lastyng purpose of God, whereby {before the foundations of the world were layd) he hath constantly

decreed by his counsell secrete to vs, to dehuer from curse and damnation, those whom he hath chosen in Christe out of mankynde, and to bryng them by Christe to euerlastyng saluation, as vessels made to honour. Wherefore they which be indued with so excellent a benefite of God, be called accordyng to Gods purpose by his spirite workyng in due season: they through grace obey the callyng: they be iustified freely: they be made sonnes of God by adoption: they be made lyke the image of his onely begotten sonne Jesus Christe: they walke religiously in good workes, and at length by gods mercy, they attaine to euerlastyng felicitie.

As the Godlie consideration of As the godly consyderation of predestination, and our election in Christe, is full of sweete, pleasant, and vnspeakeable comfort to godly persons, and such as feele in them selues the working of 'the spirite of Christe, mortifying the workes of the fleshe, and their earthlye members, and drawing Vp their mynde to hygh and heauenly thinges, aswell because it doth greatly establyshe and confirme their fayth of eternal saluation to be enioyed through Christ, as because it doth feruently kindle their bue towardes God: So, for curious and carnal persons, lacking the spirite of Christe, to haue continually before their eyes the sentence of Gods predestination, is a most dangerous downfall, whereby the deuyll doth thrust them either into desperation, or into recheles-nesse of most vncleane huing, no lesse perilous then desperation.

Furthermore, we must receaue Gods promises in such wyse, as they be generally set foorth to vs in holy scripture: and in our doynge, that wyl of God is to be folowed, which we haue expreslye declared vnto vs in the worde of God.

XVIII. Of obtaynyng eternall saluation, only by the name of Christe.

They also are to be had accursed, that presume to say, that euery man shal be saued by the lawe or sect which he professeth, so that he be diligent to frame his lyfe accordyng to that lawe, and the light of nature.

For holy scripture doth set out vnto vs onely the name of Jesus Christe, whereby men must be saued.

XIX. Of the Church.

The visible Church of Christe, is a congregation of faythfull men, in the which the pure worde of God is preached, and the Sacramentes be duely ministred, accordyng to Christes ordinaunce in all those thynges that of necessitie are requisite to the same.

As the Church of Hierusalem, Alexandria, and Antioche haue erred: so also the Church of Rome hath erred, not only in their huing and maner of ceremonies, but also in matters of fayth

XX. Of the auctoritie of the Church.

The Church hath power to decree Rites or Ceremonies, and auctoritie in controuersies of fayth: And yet it is not lawfull for the Church to ordayne any thyng that is contrarie to Gods worde written, neyther may it so expounde one place of scripture, that it be repugnaunt to another. Wherefore, although the Churche be a witnesse and a keper of holy writ: yet, as it ought not to decree any thing agaynst the same, so besides the same, ought it not to enforce any thing to be beleued for necessitie of saluation.

XXI. Of the auctoritie of generall Counsell.

Generall Counsels may not be gathered together without the commaundement and wyll of princes. And when they be gathered together (forasmuche as they be an assemblie of men, wherof all be not gouerned with the spirite and word of God) they may erre, and sometyme haue erred, euen in thinges parteynyng vnto God. Wherefore, thin ges ordayned by them as necessary to saluation, haue neyther strength nor auctoritie, vnlesse it may be declared that they be taken out of holy Scripture.

XXII. Of Purgatorie.

The Romishe doctrine concernyng purgatorie, pardons, worshipping and adoration as well of images, as of reliques, and also inuocation of Saintes, is a fonde thing, vainly inuented, and grounded vpon no warrantie of Scripture, but rather repugnaunt to the worde of God.

XXIII. Of ministering in the congregation.

It is not lawful for any man to take vpon hym the office of publique preaching, or ministring the Sacramentes in the congregation, before he be lawfully called and sent to execute the same. And those we ought to iudge lawfully called and sent, whiche be chosen and called to this worke by men who haue publique auctoritie geuen vnto them in the congregation, to call and sende ministers into the Lordes vineyarde.

XXIV. Of speakyng in the congregation, in such a tongue as the people vnder-standeth.

It is a thing playnely repugnaunt to the worde of God, and the custome of the primitiue Church, to haue publique prayer in the Church, or to minister the Sacramentes in a tongue not vnderstanded of the people.

XXV. Of the Sacramentes.

Sacramentes ordayned of Christe, be not onely badges or tokens of Christian mens profession: but rather they be certaine sure witnesses and effectuell signes of grace and Gods good wyll towardes vs, by the which he doth worke inuisible in vs, and doth not only quicken, but also strengthen and confirme our fayth in hym.

There are two Sacramentes ordayned of Christe our Lorde in the Gospell, that is to say, Baptisme, and the Supper of the Lorde.

Those fyue, commonly called Sacramentes, that is to say, Confirmation, Penance, Orders, Matrimonie, and extreme Vnction, are not to be compted for Sacramentes of the gospel, being such as

haue growen partly of the corrupt folowing of the Apostles, partly are states of life alowed in the scriptures: but yet haue not lyke nature of Sacramentes with Baptisme and the Lordes Supper, for that they haue not any visible signe or ceremonie ordayned of God.

The Sacramentes were not ordayned of Christ to be gased vpon, or to be caryed about: but that we should duely use them. And in such only, as worthyly receaue the same, they haue a wholesome effect or operation: But they that receaue them vnworthyly, purchase to them selues damnation, as S. Paul sayth.

XXVI. Of the unworthynesse of the mini-sters, which hinder not the effect of the Sacramentes.

Although in the visible Church the euyl be euer myngled with the good, and sometime the euyl haue cheefe aucthon.tie in the ministration of the worde and Sacramentes: yet foras- much as they do not the same in their owne name but in Christes, and do minister by his commission and authoritie, we may vse their ministrie, both in hearing the word of God, and in the receauing of the Sacramentes. Neither is ye effecte of Christes ordinaunce taken away by their wickednesse, nor the grace of Gods gyftes diminished from such as by fayth and ryghtly do receaue the Sacramentes ministered vnto them, which be effectuall, because of Christes insitution and promise, although they be ministred by euyl men.

Neuerthelesse, it apparteyneth to the discipline of the Church, that enquirie be made of euyl ministers, and that they be accused by those that haue knowledge of their offences: and finally beyng founde gyltie by iust iudgement, be deposed.

XXVII. Of Baptisme.

Baptisme is not only a signe of profession, and marke of difference, whereby Christian men are discerned from other that be not christened: but is also a signe of regeneration or newe byrth, whereby as by an

instrument, they that receaue baptisme rightly, are grafted into the Church: the promises of the forgeuenesse of sinne, and of our adoption to be the sonnes of God, by the holy ghost, are visibly signed and sealed: fayth is confyrm'd: and grace increased by vertue of prayer vnto God. The baptisme of young children, is in any wyse to be retayned in the Church, as most agreable with the institution of Christe.

XXVIII. Of the Lordes Supper.

The Supper of the Lord, is not only a signe of the bue that Christians ought to haue among them selues one to another: but rather it is a Sacrament of our redemption by Christes death. Insomuch that to suche as ryghtlie, worthyly, and with fayth receaue the same the bread whiche we breake is a parttakyng of the body of Christe, and likewise the cuppe of blessing, is a parttakyng of the blood of Christe.

Transubstantiation (or the chaunge of the substaunce of bread and wine) in the Supper of the Lorde, can not be proued by holye writ, but is repug-naunt to the playne wordes of scripture, ouerthroweth the nature of a Sacrament, and hath geuen occasion to many superstitions.

The body of Christe is geuen, taken, and eaten in the Supper only after an heauenly and spirituall maner: And the meane whereby the body of Christe is receaued and eaten in the Supper, is fayth.

The Sacrament of the Lordes Supper was not by Christes ordinance reserued, caryed about, lyfted up, or worshipped.

XXIX. Of the wicked which do not eate the body of Christe in the use of the Lordes Supper.

The wicked, and suche as be voyde of a liuelye fayth, although they do carnally and visibly presse with their teeth (as Saint Augustine sayth) the Sacrament of the body and blood of Christ: yet in no wyse are the partakers of Christe, but rather to their condemnation do eate and drinke the signe or Sacrament of so great a thing.

XXX. Of both kindes.

The cuppe of the Lorde is not to be denyed to the laye people. For both the partes of the Lordes Sacrament, by Christes ordinance and commaundement, ought to be ministred to all Christian men alike.

XXXI. Of the one oblation of Christe finished uppon the Crosse.

The offering of Christ once made, is the perfect redemption, propiciation, satisfaction for sinne, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the Priestes did offer Christe for the quicke and the dead; to haue remission of payne or gylt, were blasphemous fables, and daungerous deceites.

XXXII. Of the manage of Priestes.

Byshops, Priestes, and Deacons, are not commaunded by Godslawe eyther to vowe the estate of single lyfe, or to abstayne from manage. Therefore it is lawfull also for them, as for all other Christian men, to mary at their owne discretion, as they shall iudge the same to serue better to godlynesse.

XXXIII. Of excommunicate persons, howe they are to be auoyded.

That person whiche by open denuntiation of the Churche, is ryghtly cut of from the vnitie of the Churche, and excommunicated, ought to be taken of the whole multitude of the faythfull as an Heathen and Publicane, vntill he be openly reconciled by penance, and receaued into the Churche by a iudge that hath authoritie thereto.

XXXIV. Of the traditions of the Churche.

It is not necessarie that traditions and ceremonies be in al places one, or vtterly like, for at all times they haue ben diuerse, and may be

chaunged accordyng to the diuersitie of Countreys, times, and mens maners, so that nothing be ordeyned against

Gods worde. Whosoever through his priuate iudgement, wyllyn- gly and purposely doth openly breake the traditions and ceremonies of the Church, which be not repugnaunt to the worde of God, and be ordayned and approued by common auctor- itie, ought to be rebuked openly, (that other may feare to do the lyke) as he that offendeth agaynst the Common order of the Church, and hurteth the auctoritie of the Magistrate, and woundeth the consciences of the weake brethren.

Euery particuler or nationall Church, hath auctoritie to ordaine, change, and abolishe ceremonies or rites of the Church ordyened only by mans auctoritie, so that all thinges be done to edifyng.

XXXV. *Of Homilies.*

The seconde booke of Homilies, the seuerall titles wherof we haue ioyned vnder this article, doth conteyne a godly and wholesome doctrine, and necessarie for these tymes, as doth the former booke of Homilies, whiche were set forth in the time of Edwarde the sixt: and therefore we iudge them to be read in Churches by the Ministers diligently, and distinctly, that they may be vnder-standed of the people.

Of the names of the Homilies.

- 1 Of the right vse of the Church.
- 2 Agaynst perill of Idolatrie.
- 3 Of repayring and keping deane of Churches.
- 4 Of good workes, first of fastyng.
- 5 Agaynst gluttony and drunken-nesse.
- 6 Against excesse of apparell.
- 7 Of prayer.
- 8 Of the place and time of prayer.
- 9 That common prayers and Sacra-mentes ought to be ministred in a knowen tongue.
- 10 of the reuerente estimation of Gods worde,
- 11 of almes doing.
- 12 of the Natiuitie of Christe.
- 13 of the passion of Christe.

- 14 of the resurrection of Christe.
- 15 of the worthie receauing of the Sacrament of the body and blood of christe.
- 16 of the gyftes of the holy ghost.
- 17 For the Rogation dayes.
- 18 of the state of Matrimonie.
- 19 of repentaunce.
- 20 Agaynst Idlenesse.
- 21 Agaynst rebellion.

XXXVI. Of consecration of Bishops and ministers.

The booke of Consecration of Archbishops, and Bishops, and orderung of Priestes and Deacons, lately set forth in the time of Edwarde the sixt, and confyrm'd at the same tyme by authoritie of Parliament, doth conteyne all thinges necessarie to suche consecration and orderung: neyther hath it any thing, that of it selfe is superstitious or vngodly. And therefore, whosoever are consecrate or ordered accordyng to the rites of that booke, sence the seconde yere of the aforesaid king Edwarde, vnto this time, or hereafter shalbe consecrated or ordered accordyng to the same rites, we decree all such to be ryghtly, orderly, and lawfully consecrated and ordered.

XXXVII. Of the Ciuill Magistrates.

The Queenes Maiestie hath the cheefe power in this Realme of Englande, and other her dominions, vnto whom the cheefe gouernment of all estates of this Realme, whether they be Ecclesiasticall or Ciuile, in all causes doth apparteine, and is not, nor ought to be subiect to any forraigne iurisdiction.

Where we attribute to the Queenes Maiestie the cheefe gouernment, by whiche titles we vnderstande the mindes of some slaundersous folkes to be offended: we geue not to our princes the ministring either of God's word, or of Sacraments, the which thing the Iniunctions also lately set forth by Elizabeth our Queene, doth most plainlie testifie:

But that only prerogatiue whiche we see to haue ben geuen alwayes to all godly Princes in holy Scriptures by God him selfe, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiasticall or Temporall, and restraine with the ciuill sworde the stubberne and euyll doers.

The bishop of Rome hath no jurisdiction in this Realme of Englande.

The lawes of the Realme may punishe Christian men with death, for heynous and greuous offences.

It is lawfull for Christian men, at the commaundement of the Magistrate, to weare weapons, and serue in the warres.

XXXVIII. Of Christian mens goodes, which are not common.

The ryches and goodes of Christians are not common, as touching the ryght, title, and possession of the same, as certayne Anabaptistes do falsely boast. Notwithstandyng euery man ought of suche thinges as he possesseth, liberally to geue almes to the poore, accordyng to his habilitie.

XXXIX. Of a Christian mans othe.

As we confesse that vayne and rashe swearing is forbidden Christian men by our lord Jesus Christe, and James his Apostle: So we iudge that Christian religion doth not prohibite, but that a man may sweare when the Magistrate requireth, in a cause of faith and charitie, so it be done accordyng to the prophetes teaching, in iustice, iudgement, and truth.

