

STATEMENTS OF FAITH

The Presbyterian Church of Aotearoa New Zealand is part of the one, holy, catholic and apostolic Church, recognising Jesus Christ as its Lord and Head.

We are part of the Reformed stream of Christianity and are a member church of the World Council of Churches (WCC) and the World Communion of Reformed Churches (WCRC).

We believe that the supreme rule of our faith and life is the Word of God witnessed in the Christian scriptures of the Old and New Testaments.

We are a confessional tradition, which means that, from time to time, the Church will make or adopt confessional statements that help us to interpret the scriptures by drawing on the collective wisdom of our tradition. In this document, you will find a list of creeds and confessional statements that have been recognised as authoritative by our Church.

SECTION A | Subordinate Standards | The Kupu Whakapono and Commentary (2010) are subordinate standards of the Church, together with its historic Reformed standards, the Westminster Confession of Faith (as interpreted by the Declaratory Act) and the Larger and Shorter Catechisms.

SECTION B | Catholic Creeds | As part of the one, holy, catholic and apostolic Church, we continue to confess the Apostles' and Nicene Creeds.

SECTION C | Other confessional statements | The Church also recognises as authoritative statements of our Reformed heritage: The Scots Confession (1560), The Heidelberg Catechism (1563), The Second Helvetic Confession (1566). Other adopted confessions by our Church are The Faith We Affirm Together (1968), A Simple Contemporary Statement of Faith (1969), and An Affirmation of Faith (1993).

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Te Kupu Whakapono (Confession of Faith) (2010)

From this land of Aotearoa New Zealand
we confess that we believe in and belong
to the one true and living God,
who is Father, Son and Holy Spirit,
Love before all love.

We believe in God the Father,
sovereign and holy,
Creator and nurturer of all,
Father of Jesus Christ,
sender of the Holy Spirit,
and Judge of all the earth.

We believe in God the Son, Jesus Christ our Lord and Saviour,
truly human and truly divine,
who lived among us full of grace and truth.
For our sin he was crucified
and by the power of God was raised from death,
forgiving us, setting us free and bringing to birth God's new creation.
Now ascended, he calls us to repentance and faith
and restores us to God and to one another.

We believe in God the Holy Spirit,
the giver of life at work in all creation,
who inspired the Scriptures and makes Christ known,
who transforms hearts and minds
and gathers us into the community of Christ,
empowering the Church in worship and in mission.

We belong to this triune God,
women and men,
young and old,
from many nations,
in Christ *he iwi kotahi tatou*, [we are one people]
witnesses to God's love in word and action,
servants of reconciliation,
and stewards of creation.

As God's people,
we look forward in hope and joy
to the return of Christ,
to the new heaven and earth,
where evil and death will be no more,
justice and peace will flourish,
and we shall forever delight in the glory of God.

Te Kupu Whakapono – Reo Māori Translation

Mai tēnei whenua o Aotearoa Niu Tireni
E whakaatu ana mātou
Ki te Atua kotahi, te Atua ora
Te Matua, Tama, Wairua Tapu
Te aroha i mua i te aroha

From this land of Aotearoa New Zealand
We confess that we believe in & belong
to the one true and living God,
who is Father, Son and Holy Spirit,
Love before all love.

E Whakapono ana mātou ki te Atua Matua
Ki tōna mana me tōna tapu
Te Kaihanga, te Kaiāwhina o nga mea katoa
Te Matua o Ihu Karaiti
Te Kaituku o te Wairua Tapu
Te Kaiwhakawā o te ao katoa

We believe in God the Father,
sovereign and holy,
Creator and nurturer of all,
Father of Jesus Christ,
sender of the Holy Spirit,
and Judge of all the earth.

E Whakapono ana mātou ki te Atua Tama
Kia Ihu Karaiti te ariki, te kaiwhakaora
he tāngata he Atua
Ka noho ia kei waenganui i a mātou
i te atawhai me te pono.
Mo o mātou hara ka ripekatia ia
na te mana o te Atua
ka ara ake ai ia i te mate
I murua o matou hara, kia wātea mātou
ki te whanau hou ki te mea hou
e noho mai nei i te rangi
ka karanga ia kia mātou ki te ripeneta me te
whakapono, na, ka honoa mātou ki te Atua
me mātou kia mātou ano.

We believe in God the Son,
Jesus Christ our Lord and Saviour,
truly human and truly divine,
who lived among us full of
grace and truth.
For our sin he was crucified
and by the power of God
was raised from death
forgiving us, setting us free
and bringing to birth God's new creation.
Now ascended,
he calls us to repentance and faith
and restores us to God
and to one another.

E Whakapono ana mātou ki te Atua, te Wairua Tapu
te Kaihōmai o te ora
te Kaimahi i roto i te ao katoa
te Kaihāpai i nga karaipiture
ki te whakamārama te Karaiti kia mātou
kia tahuri o mātou ngākau me o mātou hinengaro
kia noho ai mātou
hei iwi mo te Karaiti
kia kaha ai te Haahi ki te whakatinana haere
i nga whakahau o te Karaiti

We believe in God the Holy Spirit,
the giver of life
at work in all creation,
who inspired the Scriptures
and makes Christ known,
who transforms hearts and minds
and gathers us into
the community of Christ,
empowering the Church in
worship and in mission.

No tātou tēnei Atua Tokotoru Tapu
Wāhine me nga tāne,
rangatahi me nga pakeke
o ngā iwi katoa
He iwi kotahi tātou i roto i te Karaiti,
I kite ai mātou i te aroha o te Atua
I roto i te kupu me te mahi
A tātou mahi he hohou i te rongo
me te manaaki, tiaki ranei
kia Rangī raua ko Papa-tū-ā-nuku

We belong to this triune God,
women and men,
young and old,
from many nations,
in Christ we are one people
witnesses to God's love
in word and action,
servants of reconciliation,
and stewards of creation.

He iwi whakapono mātou
ka titiro whakamua mātou ki te hari me te koa
ki te hokinga mai o te Karaiti
Ki te rangi me te whenua hou
kua mutu te kino me te mate
ka puāwai te tika me te rongō
ka noho mātou i roto i te
kororia o te Atua mo ake tonu atu

As God's people,
we look forward in hope and joy
to the return of Christ,
to the new heaven and earth,
where evil and death will be no more,
justice and peace will flourish,
and we shall forever delight
in the glory of God.

Commentary on the Kupu Whakapono

Introduction

1. This Confession of Faith and the accompanying Commentary seeks to bear witness to the apostolic faith of the Christian Church, and to express our confidence that the same God who is made known to us in Jesus Christ is present through Word and Spirit in our own place and time. This confession expresses some distinctives of our context, as the Presbyterian Church of Aotearoa New Zealand at the beginning of the twenty-first century. The confession will have value only as it binds us together in the one body of Christ, as it nourishes the Church in mission, and as it renews confidence in and commitment to the saving grace of God in the life, death and resurrection of Jesus Christ.
2. Confessing the faith is how the Church 'binds itself to the Gospel... in astonished, fearful and grateful acknowledgement that the Gospel is the one word by which to live and die'.¹ Creeds and confessions are, at heart, servants of the Gospel. They do not replace the Gospel but assist the Church to confess it. In different times and places, the Church can find new words to declare the Gospel it has received. Furthermore, creeds and confessions are not, in and of themselves, the fullness of the Church's act of confession. There is always an inadequacy about our human confession of the mystery of God. For this reason, the Church offers its witness to the Gospel and its confession of faith with deep humility. We acknowledge that the clarity and the truth of our confession depends not on our own wisdom but on the continuing guidance and testimony of God's Spirit.
3. The Church's relationship to any particular confession must therefore be conditional. Trusting in the grace of God to lead us forward into new understandings of the truth, the Church accepts that the confessions it produces from time to time will always be limited in scope and in clarity and that there is always a need to review such formulas and ask whether what was written by previous generations still remains adequate to confess the faith. Revisions of the Church's confessional formulae need not imply rejection of previous confessions but are a recognition that the new times and places require new expressions of the faith handed down to us. The question might be put this way: 'do these new words of *ours* enable us to *say the same thing*?'
4. Formulating the faith in our own words is important for the mission of the Church, because we are accepting responsibility for the declaration of the Gospel in our own context, using the speech of those around us – those to whom God has sent us. To express the Gospel in our own language is an act of mission. Acts 2 records how, on the day of Pentecost, the Church itself was born as the Gospel was declared by the power of the Holy Spirit in languages that all could understand.
5. Confessing the faith is a continuing responsibility of the Church, as it seeks faithfully to proclaim in changing times and contexts the unchanging Gospel once delivered to the saints. That Gospel sustains and nurtures the whole Church of Jesus Christ throughout the world. This Confession of Faith signals that we stand within and are nourished by that same tradition. The most important beliefs we confess are those that are shared with all Christians throughout history and across whatever differences there may be in culture and context. We gratefully acknowledge the confessional heritage in which we belong. That heritage begins with Scripture itself, the supreme standard of our faith and the pre-eminent witness to God's grace, and is continued through a range of creeds and confessional documents that have nurtured and sustained the Church down through the ages. Among these, we acknowledge especially the Apostles' Creed and the Nicene Creed. These ecumenical Creeds continue to be authoritative for us in the Presbyterian Church of

¹ John Webster, 'Confession and Confessions', in Christopher R. Seitz (ed), *Nicene Christianity: The Future for a New Ecumenism* (Grand Rapids: Brazos Press 2001): 119.

Aotearoa New Zealand and their place in our life helps bind us to the worldwide Church.

6. In addition to the early church creeds, important documents of our Reformed heritage have contributed to the renewal of the Church and to the clarity of its faith. These include the Scots Confession, the Heidelberg Catechism, the Second Helvetic Confession and, especially for the Presbyterian Church of Aotearoa New Zealand, the Westminster Confession of Faith, the Westminster Shorter Catechism and the Westminster Larger Catechism. The Presbyterian Church of Aotearoa New Zealand is a diverse church in which people from many parts of the world now stand together in faith and belong. We acknowledge too, therefore, the enrichment of our church by traditions of faith, worship and mission that have been developed in Asia and the Pacific.
7. As indicated above, the whole truth of God is greater than can ever be encapsulated in any creed or confession. It has been a mark of God's grace, nevertheless, that the Word of God has been entrusted to such earthen vessels. Through them, and by the sustaining and life-giving power of the Holy Spirit, God has seen fit to preserve the Gospel among God's people. As promised in Scripture, the Spirit continues to give new light and purpose to the Church's proclamation of Christ and makes eloquent the stumbling witness of faith. It is in this confidence that the present Confession of Faith is made.

8. From this land of Aotearoa New Zealand

9. We make this Confession of Faith from within the land of Aotearoa, New Zealand. In doing so we acknowledge both the distinctives and the limitations of our context, and affirm that the Good News of Jesus Christ extends the reach of God's grace and truth to all places and times. No human beings can fully comprehend or express the truth of God, but we are grateful for the diverse witness of the Church through the ages, and acknowledge that all genuinely Christian confessions contribute to our understanding of God.

10. we confess that we believe in and belong to the one true and living God,

11. The Scriptures assert that there is only one God who exists (Isa. 44:6), who is alone worthy of worship and obedience (Exod. 20:3). The one true and living God is revealed in Christ and the Scriptures. We acknowledge with respect the sincerity of many who believe in other gods and ideologies, and should relate to everyone with justice and mercy, but may confess no other God than the triune God revealed in Christ.
12. Faith in the living God is more than simply belief that God exists. It means fellowship with God, and therefore community with all others who belong to God through Christ. Our belonging to God began when we were created in the image of God, but is restored and fulfilled through the salvation that comes to us in Christ, who gathers us as his Church.

13. ...who is Father, Son and Holy Spirit,

14. The revelation of God in the Christian Scriptures is inescapably trinitarian. The only true God is one God, who is Father, Son and Spirit, who exists in an eternal communion of divine love. The triune being of God is one of the great revelations of the New Testament, which builds upon and fulfils God's self-disclosure in the Old Testament. No true confession of the Christian faith can fail to confess the Trinity and remain faithful to the revelation of God in Christ and the Scriptures.
15. The relationships within the Trinity are summed up in the biblical confession that 'God is love' (1 John 4:8). The way orthodox Christianity names the three 'persons' within the Trinity expresses the Trinity's deeply relational nature. The names 'Father' and 'Son' indicate the profound inter-relatedness within the Trinity. In everyday human language, 'Father' means a male parent. But in relation to the Trinity, the name 'Father' has nothing to do with human biology (God is spirit, John

4:24) and does not refer to the gendered characteristics of human fathers. Jesus taught that the Father's care for us greatly exceeds that of human fathers (Luke 11:11-13) thus indicating that the Fatherhood of God lies beyond the realms of human parenthood and gender. There are occasions in Scripture in which feminine analogies highlight particular aspects of the character of God (Isa. 49:15-16; Matt. 23:37; Isa. 42:14; Hos. 11:3-4). Scripture also contains references to God that are non-gendered and non-personal (Ps. 28:1; Ps. 46:1). While the naming of God in Scripture and creeds as Father, Son and Spirit, identifies the God of Jesus Christ, the diversity of the Scriptural witness is such that no single name or formula fully describes the mystery which is God.

16. ...Love before all love.

17. The primary characteristic of God is love (1 John 4:7-10). God's love precedes all other loves, is the source of love, and surpasses all other love. In the drama of creation and redemption, God graciously opened his life to embrace that which is other than God. God did so in love, not for his own sake but for ours. We were created for fellowship with God, to enjoy and benefit from creation, and to love and serve one another. God's love makes human love possible, both for God and for others. Through God's overflowing grace we can be forgiven and set free. In Christ we enter into the eternal communion of God's love, called to worship and enjoy God forever.

18. We believe in God the Father...

19. Jesus addressed the God of Israel as 'my Father'. The term 'Father', consistently used by Scripture, refers to the one from whom all things flow and in whom all things have their origin. The Father does not live in isolation, but lives in and through profound communion with the Spirit and the Son. From that communion of love, creation is brought into being and is given life through the Father's Word and Spirit. Desiring that the creature should have fullness of life, the Father sends the Son and pours out the Spirit on all flesh, to enliven, redeem and reconcile the creature who has strayed far from the Father's love. It is through the Son and Spirit that the creative and redemptive work of the Father is done. As all things have their origin from the Father, so will all things be returned to him in the final consummation of God's purposes (1 Cor. 15:20-28).

20. ...sovereign and holy,

21. God is sovereign, the everlasting King of the universe. God's rule is benevolent, merciful, and just (Ps. 145:8-19). God upholds and sustains the world, and there is nothing that can defeat God's purposes. Before the world was created, God had in his love chosen us in Christ (Eph. 1:4-5; Rom. 8:29-30), and called us to live for him. Nevertheless God allows his creatures to make choices. Ultimately, however, all God's purposes will be achieved in and through Christ.

22. To confess God as holy is to confess the incomparable otherness, splendour and majesty of God. No mortal can look on God's awesome presence and glory (1 Tim. 6:16; John 1:18). The holiness and glory of God is revealed supremely in the life, death and resurrection of Jesus (John 1:14, 18; Rom. 1:4).

23. God is entirely without evil in his nature or actions. God is opposed to all that is evil, as light is to darkness. God finds evil offensive, and it places a barrier between us and God (Ps. 66:18; Isa. 59:1-2), a barrier that is only overcome by God's grace (Ps. 103:8-10; Rom. 8:1).

24. God's holiness is expressed throughout the ages in the election of a people to live in communion with him, in their redemption from sin, and in the work of the Holy Spirit who sanctifies them into the likeness of Christ and equips them to be instruments of God's purposes. To this people, God utters the promise and the imperative: 'You shall be holy, for I the Lord your God am holy' (Lev. 19:2; cf. 1 Pet. 1:15).

25. ...Creator and nurturer of all,

26. The creation was brought forth from nothing; there is nothing that has its origin apart from God (Gen. 1:1; Isa. 42:5, 45:18; John 1:3; Col. 1:15-16), and nothing that can finally stand against the fulfilment of God's purposes. Just as we are formed by God in our mothers' wombs (Ps. 139:13) so was the whole creation brought forth in love. God's creation was deliberate, ordered, and it is very good (Gen.1). Humanity is the pinnacle of God's creation (Gen. 2; Ps. 8:5-6). All creation is subject to the Creator (Ps. 24:1), and brings glory not to itself but to God (Ps. 19:1-4). Creation is to be enjoyed and admired, with thanksgiving to God (James 1:17). Created things are not themselves divine and so to worship them is idolatry (Rom.1:19-22; Isa. 44:9-17).
27. In his great love and power, God cherishes, sustains and cares for his creation (Ps. 104; Ps. 145:14-16).

28. ...Father of Jesus Christ,

29. The New Testament reveals the intimate relationship of the divine Father and Son (John 10:30). After sending prophets and teachers to communicate his call and purpose to Israel, the Father sends his own beloved Son (Matt. 21:33-41). Ancient language of the Church testifies that the Son is 'begotten' of the Father, and 'of one being' with the Father, thereby indicating the church's faith that in Christ we are encountered by none other than the one, holy and eternal God, now made known to us as Father, Son and Spirit. The Father sent the Son to be the saviour and reconciler of the world (Gal. 4:4; John 3:16), and anointed him with the Holy Spirit for that purpose. The Son truly reveals the nature and being of the Father (John 1:18, 16:13-15; Col. 1:15).

30. ...sender of the Holy Spirit,

31. The Spirit of God was active in the creation of the world, and in God's dealings with his people, as recorded in the Old Testament. At the time of Jesus' baptism, the Father anointed Jesus with the Holy Spirit, commissioning and empowering him for his work on earth. At Pentecost, the Father and the Son poured out the Holy Spirit upon the Church, to empower and sustain its life and mission until Christ returns.

32. ...and Judge of all the earth.

33. The judgement of God has its place within the dynamic of God's love. Strictly speaking judgement is to be distinguished from punishment. God's judgement is the means by which the truth of things is laid bare: the offence of our sinfulness, the vindication of God's purposes, and the truth of God's grace. Jesus confesses the Father as the true judge (John 8:50). While Christ came to save rather than to judge (John 12:47-48), it is nevertheless through Christ that God's judgement will be conveyed (John 5:30, 8:15-16; Acts 10:42; Rom. 2:16). For those who choose to neglect the justice and mercy of God, the Scriptures warn of the punishment of exclusion from God's presence. In the light of this, Scripture urges us to place our trust in God's mercy and grace which are found in Christ Jesus.

34. We believe in God the Son, Jesus Christ our Lord...

35. Christian confession takes as its central theme the life, death and resurrection of Jesus Christ. He is the centre of our relationship with God, and the one without whom there would be neither confession nor faith (John 14:6; Eph. 2:1-10; 1 Cor. 1:18, 2:16; Phil. 2:5-11). In Christ we discover both our need for forgiveness and reconciliation, and God's grace. We uphold, therefore, the ancient creedal affirmations concerning Christ which express the very heart of the Christian gospel.

36. When we call Jesus Christ 'Lord', we align ourselves with one of the earliest Christian affirmations, that 'Jesus is Lord.' In our more egalitarian society, the concepts of 'lordship' and 'lord' can be uncomfortable for some. But as the divine Son of God, as confirmed by his resurrection (John 20:28; Rom. 1:4), Christ is fully worthy of being 'Lord'. Also, the way in which Christ exercised his lordship, was not through being domineering or self-serving, but through humility, servanthood, and self-sacrifice (Mark 10:45; Phil. 2:5-11). In his life, Christ humbly associated with those despised as thieves and prostitutes. In his death, Christ endured what he least deserved: rejection, suffering, and the agony of the Cross. In calling us to accept his Lordship, Christ calls us to acknowledge only that which is his right, and he challenges us to live with the same humility, compassion and self-giving which he has himself shown to us (Matt.16:24-25). In the light of all that Christ is, and all he has done, we willingly bow at the name of Jesus Christ our Lord.

37. ...and Saviour,

38. The confession of Jesus as Lord and Saviour is a fundamental affirmation of Christian faith. The biblical conception of salvation is very broad in scope but involves, especially, the overcoming of the alienation that exists between God and the world (2 Cor. 5:19; Col. 1:20), the healing of creation's disorder and decay (Rom. 8:19-21), and the reconciliation of those who were once estranged (Col. 1:21). The confession that Christ is the one who accomplishes this salvation entails that he is both one with God, the one through whom all the fullness of God was pleased to dwell (Col. 1:19), and one with humanity; he is like us in every respect, so that he might be a merciful and faithful high priest and atone for the sins of the people (Heb. 2:17). The identification of Christ with God establishes him as the one who, acting in union with the Father and with the Spirit, can forgive the wrong that humanity has done and restore the creation to its divinely ordained purpose. His identification with humankind, on the other hand, establishes him as the one who, acting in our place and on our behalf, makes atonement for sin and offers to the Father a life of perfect obedience and love. Christ becomes our Saviour as we receive the gift of forgiveness and are gathered in faith into his life of communion with God. The saving *work* of Christ is intimately bound up, therefore, with the *person* of Christ who is both:

39. ...truly human and truly divine,

40. Following Scripture and the Christian creeds, we affirm that Jesus Christ is both human (John 1:14, 4:6, 11:26; Mark 11:12) and divine (John 1:1, 20:28; Col. 1:19, 2:9; Heb. 1: 4-13). This affirmation lies at the heart of Christian faith. Christ's revelatory and saving impact on us depends on the fact that his life has its source in the Father and in eternity (Col 1:19), but is played out within the constraints of the human condition and in a particular historical situation. Uniquely in the person of Jesus Christ, divinity and humanity are shown in their true form. That dual identity is expressed in the creedal phrase 'He was born of the virgin Mary', which attests both his divine origin (and conception) and his human creatureliness. The Son of God became human for the sake of our salvation and to bring to completion the promised reconciliation between God and humankind.

41. ...who lived among us full of grace and truth,

42. The Son of God through whom all things were created truly 'lived among us', becoming one with our own material, social and historical existence. The one true Word is not an idea or a symbol but the same historic Jesus of flesh and blood whom we encounter through the four-fold witness of the Gospels. From the perspective of the resurrection, we look back at the life Jesus lived for over thirty years in first century Palestine, as a Jew living under Roman occupation, teaching, healing and challenging his people, and gathering a group of followers in anticipation of the final establishment of the Kingdom of God. The historical narrative is, for us, not merely a history lesson. Nor is it simply the story of an inspirational man. It is, rather, the story of the God-man who lived in human frailty a life without sin (Heb. 4:15), of complete faithfulness to God and obedience to the will of the Father. That life is described most fully as 'full of grace and truth'

(John 1:14). Grace and truth are inextricably linked in the person of Jesus. His is a life 'full of grace': full of the love and compassion of God, and also the means by which we also may receive the grace of God. His life is full of truth: he is himself the truth about God, and the way by which we too may receive God's truth (John 14:6). Christ brings truth about God, ourselves, and the world. He reveals that truth graciously – in that sense Christ's Truth is also Grace.

43. For our sin he was crucified

44. All people on earth are bound by the all-pervasive human condition called 'original sin'. This condition, which links us to all other human beings 'in Adam' (Rom. 5:12), paradoxically unites us to others while at the same time setting us against them. The essence and root cause of our sinfulness is human rivalry with God (Gen. 3). That pride produces a vain attempt to live in independence of God, an anxious striving against God and a pervasive tendency to doubt and mistrust God. Our sinfulness is also expressed in such wayward behaviour as idolatry, covetousness, lying, stealing, adultery, and murder (Exod. 20). The consequence of our sinfulness is spiritual death (Rom. 6:23). Our human sinfulness has also plunged the whole created order into travail and groaning (Gen. 3:17-18; Rom. 8:22). The fact that our lives are governed by our alienation from God and by sin is not self-evident, nor obvious to us. The truth of our alienation from God and our sinfulness needs to be told to us (John 3:19, 9:35-41). The truth about our condition is revealed through the Scriptures, and especially through Jesus.
45. At the heart of the Gospel lies the proclamation that through the life, death and resurrection of Jesus, we are set free from sin.
46. Although Christ's self-giving life originated in the will of the triune God, the immediate cause of his death lies with humanity and the violence initiated by human sinfulness (Acts 2:22-23, 3:14-15, 5:30, 10:39). Through our sin Christ died, and all humanity is implicated (not in the particular act, but in the sinfulness that lay behind it). Jesus was the victim of human unbelief and injustice, and he died in a manner designed to make death as slow and painful as possible.
47. Christ died not of natural causes but gave himself up to the deadly consequence of human sinfulness and ignorance (1 Pet. 2:24; Phil. 2:8; Rom. 4:25). For our sin Christ was crucified (Rom. 5:6, 8, 15, 6:10; 1 Cor. 15:3). In Jesus, God shoulders the burden of the world's sin, graciously taking the place of the guilty in order that sin may be forgiven and we might be reconciled to God (Rom. 3:24; 2 Cor. 5:21; Rom. 5:8; 1 Pet. 3:18). No single biblical metaphor (e.g. ransom, exchange, substitution, atoning sacrifice) is sufficient to explain the wonder of what was achieved by the Cross, but all bear witness to the saving purposes and great grace of God.
48. The divine love poured out at Calvary, in which the Son offers himself in the Spirit in perfect obedience to the Father, was the saving act of the triune God. God the Father was deeply involved in the suffering of the Cross: 'God was in Christ, reconciling the world to himself' (2 Cor. 5:19). Although in his humanity Jesus greatly struggled in anticipation of his ordeal, he also fully embraced it (Matt. 26:36-44), and willingly laid down his life so we might live (1 John 3:16; John 15:13). 'Christ loved us, and gave himself up for us, a fragrant offering and sacrifice to God' (Eph. 5:2).
49. As a result of Christ's death for us, we are delivered from the control of sin. Our sinful defiance of God is overcome by the greater power of forgiveness and love. In the light of the Cross, therefore, we are no longer to live for ourselves, but to live for God (2 Cor. 5:15; 1 Cor. 6:11, 20; Rom. 12:1; Gal. 2:20).

50. and by the power of God was raised from death,

51. The resurrection accounts in the Gospels leave us in no doubt that Jesus was dead (e.g. John

19:30-40), and that it was by God's awe-inspiring power that Jesus was raised from death (Matt. 28:2; Acts 2:32; Rom.1:4; Eph. 1:19). Neither by human power, nor as an illusion of human imagination or hopefulness, is Jesus encountered as the Risen One. The risen Jesus leaves the tomb empty (John 20:5-7), encounters the apostles in the flesh (John 20:19), eats and drinks with them (Luke 24:42-3), and, by revealing to them the wounds in his hands and side, invites them to verify that he truly is the one who had been crucified and who is now alive before them (John 20:27).

52. For the first disciples, and for all who subsequently encounter the risen Lord, the resurrection appearances are an encounter with God (John 20:28). Rather than taking revenge on those who cast him out of their world, or those who deserted him or denied him, God comes back to them in the person of the Risen Son, offering forgiveness, reconciliation, and restoration (John 20:21-22, 21:15-17; Acts 2:22-41, 5:29-32).
53. Paul's teaching about a spiritual body (1 Cor. 15:35-49) remains crucial to our faith. It captures something of mystery of the resurrection, and highlights the fact that God's vindication of Jesus and forgiveness of humankind was not accomplished merely by resuscitating Jesus, i.e., by just bringing him *back* to life. Rather, the resurrection of Jesus Christ was entry into a new type of existence, in a body that was the same body but radically transformed. Jesus' resurrection was the beginning of a 'new creation' (2 Cor. 5:17), a new order of life beyond the current order - which is subject to decay (Rom. 8:21). The appearances to the apostles of the risen Christ are an intersection of God's new order with the old order which is passing away. Jesus' resurrection body is the prototype of the body of those who will be raised in union with Christ to eternal life (1 Cor. 15:20-21, 42-56).
54. The resurrection event, made real to us through our own encounter with the risen Christ, is a transforming address from beyond death in which the Spirit gives us the courage and freedom to repent, to look past death as Jesus did (1 Cor. 15:54-57; Rom 8:38-9; Heb. 12:1-2) and, indeed, to participate in his life.
55. While in the post-apostolic age Jesus is no longer physically present in the way experienced in the early church, as risen Lord he remains present through the Spirit, revealing truth, bringing forgiveness and new life, and empowering our service and witness.
56. In the resurrection of the crucified Jesus, God vindicates the man we had violently rejected. In raising Jesus, God declares his judgement on the sinfulness that demanded Jesus' death, and lays bare our foolishness in choosing death rather than God. But God graciously overcomes such death with new life (Col. 2:15; 1 John 4:9).
57. **...forgiving us, setting us free**
58. The life, death and resurrection of Jesus inaugurate our salvation and set us out upon a life made new. They do for us what we cannot do for ourselves. In these saving events we are confronted with the truth that we are sinners, but we are not destroyed. In an astonishing revelation of God's grace, our undeserved human verdict of death against the Son of God is answered by God's undeserved verdict towards us of forgiveness and new life. It is the universal witness of the Christian faith that this act of self-giving on God's part reconciles us to God and undoes the grip of original sin. Through faith in Christ we receive the grace of God, and are justified and declared righteous by God. This means not only that our sin has been forgiven but also that we share with Christ his righteous standing before God (Rom. 3:21-24; 2 Cor. 5:21). The New Testament offers a number of ways of talking about how our salvation is achieved— through victory, through sacrifice, through ransom — but that diverse witness testifies that a new humanity is created by these events and a new community is brought into being, constituted no longer by its solidarity with the first Adam but by a new identity in Christ.

59. Through the work of the Holy Spirit, of which baptism is the sign and the seal, we are born again to a new life in communion with God and with one another (John 1:12-13; 3:3-8; Rom. 6:4).
60. This new humanity is brought about through participation in Christ alone and in his life and death (Gal. 2:20, 4:19; Col. 3:3-4; John 15:4-6). We share in this life through faith. Whatever words we use to testify to the atonement accomplished for us in Christ they must spell out the necessity of our reconciliation to God, the overcoming of our alienation, and the new life made possible through Christ's life, death and resurrection. Christ sets us free by clearing the relational space between God and us of its sinful debris and by incorporating us through the Spirit in his life of loving obedience to the Father. These events in Christ's life initiate a forgiveness whose goal is not a mere amnesty but the bountiful restoration of fellowship and communion.

61. ...and bringing to birth God's new creation.

62. The resurrection of Jesus Christ brings into being God's new creation. It foreshadows that day when all things will be made new in the Kingdom of God (Rom. 8:21; Rev. 21:1-5; Eph. 1:10). This is an event of transformative power, not only for humanity but for the whole cosmos (Col. 1:20; Rom. 8:18-25). The resurrection is understood by Christians to be the first fruits of the longed for completion of God's work in which the dead shall live (Isa. 26:19) and the whole earth will at last live in peace (Isa. 11:1-9).

63. Now ascended,

64. The biblical witness testifies that the risen Christ is now present at the right hand of God (Heb. 8:1) from where he continues his kingly rule and priestly intercession on behalf of creation (Heb. 4:14, 7:26). The ascended Lord is, in heaven, the mediator of our worship who enables us to draw near to the throne of grace (Heb. 4:16, 10:19-22).

65. ...he calls us to repentance and faith

66. The good news of Christ calls forth a response of repentance and faith. Repentance means turning away from the life of sin and alienation from God and a grateful turning toward the righteousness that is granted to us in Christ. It is the transformation of one's mind and heart under the impact of God's grace, and flows into a new form of life dedicated to the service of God (Rom. 12:1-2; Eph. 2:10).
67. It is in and through Christ that we are called to faith (Rom. 1:16-17; Rom. 3:21-26; Gal. 2:15-21). Faith is not merely assent to doctrines, nor is it a general attitude of credulity. It is a life of trust in our saving God, a life lived by the Spirit's empowering that is conformed to the faithfulness and life of Christ. It is not a life that we can live in our own strength merely by choosing to do so. Our sinful identity, which has been shaped by disobedience 'in Adam' (Rom. 5:12-19), must be undone by the Spirit, who continues to present the living, forgiving Christ to us (Rom. 8:1-4). It must be remade by the Spirit in conformity with Christ. The faith we are called to is a new life 'in Christ' (2 Cor. 5:17), depends entirely on Christ (Heb. 12:2), and is thus sustained by grace alone (Eph. 2:4-10).

68. ...and restores us to God and to one another.

69. Our reconciliation with God is at the same time the undoing of our former existence, the violence and the ungodliness of which we were previously unaware. The result of this is that the right relationship with God which was enjoyed prior to the fall is restored (Rom. 5:18-19). We are reconciled, put right with God and with one another (Eph. 4:14-16). The life to which we are called

in Christ is a life in which divisions are overcome and enmity is brought to an end. Because of what God has done for us in Christ, we are called to reach out in love to others (2 Cor. 5:16-21).

70. We believe in God the Holy Spirit...

71. In the Old Testament, belief in the Spirit does not take Christian trinitarian form but the divine Spirit is recognised to be at work in creation (Gen. 1:2; Ps. 104:30), in certain acts disclosing God's will (Ezek. 11:1, 37:1), and in the actions of particular men and women (Exod. 31:3; Num. 24:2; Judges 6:34; 1 Sam. 11:6). In all these instances, the Spirit is the agent of God's sovereign will.
72. In the New Testament, God's Spirit is recognised again, but particularly in relation to the person of Jesus Christ, and it becomes clear that the Holy Spirit is to be identified with the Spirit of Christ (Rom. 8:9; Acts 16:6-7; Phil. 1:19). Furthermore, it is through the action of the Holy Spirit that Jesus is both conceived (Luke 1:35) and later raised from the dead (1 Peter 3:18). At his baptism, the Spirit of God descends on Christ (John 1:32, 3:34; Matt. 3:16), after which the ministry of Christ continually depends upon the guidance and sustaining power of the Spirit (Matt. 4:1; Luke 4:18). The Spirit is also at work in Jesus' miracles (Matt. 12:28; Luke 4:14; Acts 8:39; Rom. 15:19) and is closely related to the words of Jesus and to God's wisdom (John 6:63, 14:16-17, 15:26, 16:13; 1 Cor. 2:12-16; Eph. 1:17).

73. ...the giver of life

74. The Old Testament Scriptures associate the 'breath' of God's spirit with the power that gives life to the world and to God's creatures. Genesis 1:2 speaks of a breath or a wind from God sweeping over the face of the deep. The Hebrew word translated 'breath' or 'wind' here is the same word translated elsewhere as 'Spirit', thus suggesting that the Spirit is at work at the dawn of creation, bringing forth life and light through the utterance of God's word. As the biblical story progresses, it is confirmed that all of life depends upon God. The Psalmist, for example, says of all living things, 'when you take away your breath, they die and return to their dust... When you send forth your spirit, they are created' (Ps. 104:29-30; cf. Gen 6:3). Likewise Job 34:14-15 reads, 'If he should take back his spirit to himself and gather to himself his breath, all flesh would perish together, and all mortals return to dust' (cf. Ezek. 37: 6, 9-10). Recognising that the life-giving spirit of God is a gift which depends continually on God, the Psalmist prays, 'Create in me a clean heart, O God, and put a new and right spirit within me. Cast me not away from your presence and take not your holy spirit from me (Ps. 51:10-11).
75. The New Testament takes up this same theme and attributes to the pouring out of God's Spirit the new life of the church, and the enlivening of the disciples at Pentecost to preach the good news (Acts 2).
76. It is by the work of the Spirit that we are made open to the counsel of Christ and come to recognise and confess God (e.g. John 16:8-14). It is by the Spirit that we are born anew, receiving new life from God (John 3:5-8). Not only is life itself enabled and sustained by the Spirit of God, but the fullness of life in Christ that is promised by the Gospel is also the gift of the Spirit.

77. ...at work in all creation,

78. The Spirit who is present at the dawn of creation and who sustains all created life is also the one who perfects creation and guides it towards fulfillment. Sometimes the work of perfecting the creation involves judgment as in Isaiah 24:21-23 when the spirit of the Lord gathers the creatures for judgment, or when the wind or spirit of the Lord dries up the land (Hos. 13:15). The same Spirit can turn the desert into a paradise replenishing the earth and enabling it to become fruitful again (Isa. 32:15).

79. The church, in turn, looks forward in hope to the time when the whole creation 'will be set free

from its bondage to decay and obtain the glorious liberty of the children of God' (Rom 8:21). This fulfillment is attributed by Paul to the work of the Spirit, known in the meantime by its 'first fruits'. The Spirit is thus understood as the power of God active in history, carrying creation forward to the destiny disclosed and inaugurated in Jesus Christ.

80. ...who inspired the Scriptures

81. Because we confess that it is the Holy Spirit who engages and transforms human minds with the truth of Jesus Christ, we acknowledge also that it is the Holy Spirit who has inspired the witness of the Old and New Testaments (2 Tim. 3:16). At all points in the historical process of communicating the truth of God, the Holy Spirit is active, from the inspiration of the prophetic and apostolic witness through to the transformation and enlightenment of the minds of readers and hearers down the ages. The primary agency by which the Spirit does this work is the Scriptures of the Old and New Testaments and as such these are the 'Word of God'. Through the humanly formed but divinely inspired words of the Scriptures, God addresses the Church and so renews its faith and its life. Since we are dependent for our existence as Church on God speaking through these Scriptures, they are authoritative for our faith and life and are our supreme standard of belief and practice.

82. ...and makes Christ known,

83. The Scriptures indicate that a key role of the Holy Spirit is to witness to the teachings, truth and divine authority of Jesus (John 14:26, 15:26, 16:12-15).

84. The Spirit's role in Jesus' birth, self-understanding, calling, words and work is clearly attested in the Gospels. Where sin blinds us to the true nature of God, particularly the truth about God revealed in the person of Jesus (John 1:10-11, 9:35; Rom. 1:28), the Spirit communicates the truth about Christ to the Church in every age. It is the work of the Spirit which enables the Church to confess that truth of Christ in the midst of an unbelieving world (John 14:26, 15:26-27, 16:13-15; 1 Cor. 12:3). The Spirit also works to bring the world into conviction regarding its own sinfulness (John 16:8). Furthermore, the Spirit is the enabling power of the whole life and faithfulness of the believer (Rom. 8:13-17; 1 Cor. 2:13-14; Gal. 5:16-26).

85. ...who transforms hearts and minds

86. It is by the Holy Spirit that every person who becomes a believer is brought to faith and is given assurance of God's love for them (Rom 8:9, 11; Gal 4:6-7, 5:16-25). It is the work of the Spirit to convert and to transform human hearts (Rom. 2:29) and in doing so to sanctify or to 'make holy' the life of every believer. By the power of the Spirit, believers in Christ are born anew, receiving a new life of the Spirit within that reflects the mind and nature of Christ (John 3:3-8; Rom. 12:2; Eph. 4:22-24).

87. Despite receiving the grace and love of God, we nevertheless continue to fall short of the life that has been gifted to us. We are at once justified and yet still prone to sin. Therefore we must continually come to God in humility and repentance, trusting that through the continuing mercy of God, and by the power of the Spirit, God will continue to shape us according to his purpose and conform us more and more to Christ. Although the decisive event of our salvation has been accomplished once and for all, the journey of faith, undertaken by grace, is a journey toward that day when God's creative and redemptive work will be complete, in the world as also in us.

88. Where hearts and minds are conformed to the truth that is in Christ, there follows, by the power of the Spirit, a reshaping of our lives to conform more nearly to the pattern of Christ's life of faithful obedience to God and compassionate service for others (Eph. 4:22-24). The Holy Spirit brings to every believer the mind of Christ (1 Cor. 2:13-16; Rom. 8:6). As the mind of Christ grows

within the believer, he or she is transformed to live as a child of God (Rom. 8:6-16, 12:2; 2 Cor. 3:18; Gal. 5:16, 18, 25).

89. ...and gathers us into the community of Christ,

90. One of the first fruits of the Holy Spirit's work at Pentecost is *koinonia* or communion (Acts 2:42-44). The Spirit creates and sustains the unique community that is the Church. The Scriptures describe the Church as the Body of Christ, which is gathered by the Spirit into communion with Christ and has Christ as its head (Eph 1:22-23; Col 1:17-20).
91. The basis of the Church's unity is believers' union with Christ and the work of the Holy Spirit, and its community reflects the loving interdependence within the triune being of God. The Church's unity in Christ transcends all boundaries of time, place, customs, race and culture. Although most visible as local worshipping fellowships, and often organised in wider 'denominations' (families of churches), the Church is nevertheless a timeless and universal spiritual fellowship, celebrating one Lord, one Spirit, one faith, one baptism (Eph. 4:4-5).
92. The Church gathers for teaching and nurture, for fellowship and encouragement, for prayer, for worship and praise (1 Tim. 4:13; Heb. 10:24-25; Acts 2:42-47, 4:23-31, 13:2-3).
93. The Church is the instrument of Christ's continuing work in the world (John 14:12, 20:21-23; Eph. 4:11, 12). It is called to continue Christ's work of preaching and healing, of delivering good news to the poor and release to the captives; it is to work towards the liberation of those who are oppressed, and it is to proclaim the coming Kingdom of God (Luke 4:18-19; Acts 3:6-8; Col. 1:13-14). It is commissioned to preach the Gospel, and to make disciples of Christ in every nation (Matt. 28:19-20). In all these things the Church shares in God's creative and redemptive purpose for the world.

94. ...empowering the Church in worship and in mission.

95. The Spirit is the generative power behind the birth and life of the Church as well as the birth and life of every believer. The Church is born out of the Spirit's action through the followers of Jesus who gathered in Jerusalem on the day of Pentecost (Acts 2). Through the outpouring of the Spirit at Pentecost, a group of people gathered together to worship God, were marked out by this experience, and charged with engaging in the continuing mission of Jesus Christ. The Church is equipped for this service by the receiving of spiritual gifts for strengthening and edification (1 Cor. 12:7-11), and by the Spirit's work of making known God's Word through preaching and prophetic utterance (Acts 11:28; 1 Cor. 14:1).
96. Worship lies at the heart of the Church's life. Christian worship is the gift of participation in the loving communion of the triune God. The leader of our worship is Christ himself who, as our great High Priest (Heb. 4:14-16), gathers us into the communion he shares with the Father and with the Spirit. Through the twofold intercession of Christ (Heb. 7:28) and the Spirit (Rom. 8:26), and through the exercise of the Spirit's gifts, our stumbling words of worship are received by God as a worthy sacrifice of praise.
97. The preaching of the Word of God and the celebration of baptism and the Lord's Supper are central acts of Christian worship. The Word and Sacraments are sacred gifts of God through which the Gospel is proclaimed and enacted. Because of God's promise to be present wherever the Word is preached and the sacraments shared, the sacraments are known as converting ordinances, that is as central means by which hearts are renewed and minds transformed by the life-giving presence of God. Faithful preaching of the Word and the celebration of the Sacraments are signs, therefore, of the vitality of the Church in our time and place, and of Christ's continuing ministry among us. Such preaching and celebration are to be treasured and maintained as

expressions of our unity with the Church of all ages, and of our adherence to the faith once delivered to the saints.

98. Effective preaching of the Word is endowed with the power of the Spirit, and is focused on the Gospel of Christ (1 Cor. 2:1-5). The Reformed tradition rightly places emphasis on the reverent and careful exposition of Scripture, all of which is inspired by the Spirit and useful for building up the Church (2 Tim. 3:16).
99. Baptism and the Lord's Supper reinforce the truth of God's love and design for the world, call believers to faithfulness, and commission believers back into the world to present the Gospel to those who are 'far away'.
100. Baptism is a sign and seal of the covenant of grace. Baptism is a grateful acknowledgement of the fact that while we were yet sinners Christ died for us. It proclaims to us the forgiveness of God and accomplishes on our behalf what we cannot do for ourselves. In the New Testament, believers are baptised not only in water for the remission of sins but also 'in the Spirit' (John 3:7-8; Acts 8:14-17; Rom. 8:15-16; Gal. 3:1-3), so that the Spirit is active in both the birth of new believers and in their growth in faith and love (2 Cor. 3:17-18). Baptism signifies that those called to faith in Christ die and are raised to new life with him, are made members of his Body, the Church, and are commissioned for a life of faithful service with him. In the New Testament, and often in other missional contexts, baptism is administered to new believers, as a powerful sign of new life in Christ and incorporation into the Church. In the post-apostolic age, the Church has also commonly baptised the children of believers. In Reformed understanding, such baptism of children reflects the analogy of the Old Testament practice of circumcision during infancy followed by nurture in the faith as the child grew up (Col. 2: 11-14; Deut. 6: 6-7). The Church also gave the opportunity to individuals baptised as infants later to profess their faith publicly and thus 'confirm' their baptism. (The church may also allow opportunities for believers to confirm or renew their baptism). The common practice of infant 'dedication' likewise has Old Testament roots, in the law's requirement to dedicate to God the first-born (Exod. 13:2; Luke 2:22-23). The New Testament makes no requirements as to whether the sign of baptism is best administered by sprinkling, pouring or immersion.
101. The Lord's Supper is a sign and seal of the covenant of redemption. Through the elements of bread and wine, which are symbols of the body and blood of Christ, we are spiritually nourished and strengthened in our life with him. The Lord's Supper is at once a remembrance of Christ's sacrificial death through which the work of redemption is accomplished (1 Cor. 11:24-25), a celebration of his presence with us now (Matt 18:20), and a joyful anticipation of that day when Christ will drink again with his people in the kingdom of God (Matt. 26:29; Mark 14:25).
102. The Church is called to mission, God's mission, in all the world. The Church is called to proclaim Christ to all people - so that all may hear the saving Gospel of Christ (Rom. 10:13-15), to make disciples from every nation (Matt. 28:19-20), to bring the salt (flavour) and light (truth) of Christ into every corner of society, to do good, to act in compassion and mercy, to work for justice and peace.
103. It is the Holy Spirit who empowers the whole Church in mission, and in all the tasks of ministry (Acts 1:8; Eph. 4:7-13; 1 Pet. 2:9-10, 4:8-11; 1 Cor. 12).
104. Some are recognised by the Church as called to serve as ministers (pastors), preaching the Word and teaching the faith, building up and encouraging the people of God, overseeing the Church's worship and sacraments, extending pastoral care, and leading the Church in mission (Eph. 4:11-12). In the act of ordination they are set apart in prayer for the Spirit's empowering, and are called by the people to serve in particular settings. In addition to such 'teaching elders', the church also elects and ordains in prayer 'ruling elders', who, working in partnership with

ministers, are called to exercise prayerful oversight of the Church, to care for the people and to contribute to the ministry and mission of the Church.

105. **We belong to this triune God...**

106. We belong to God through creation and through redemption. Along with all creatures we are God's creation and, in common with the whole created order, we are sustained by God's life-giving love. Human beings, however, are set apart for a special relationship with God. They are called to live in loving communion with God according to the pattern of Jesus Christ. Humans do violence to the integrity of this relationship, however, when they disobey God's law and fall away from God. The redemptive work of Christ at Calvary and subsequent prompting of the Spirit gathers us again into right relationship with God and thus continues and completes God's creative work. Fallen creatures are reconciled with God (John 3:16; Eph. 2:4-10) and become, again, God's children who are heirs with Christ of God's blessing and promise (Rom. 8:17; Eph. 3:6). We creatures, therefore, have been made by God and are redeemed by God (Gal. 1:4). Creation and redemption are not discontinuous but the one coherent expression of God's creative love which is directed towards the gathering of all things together in Christ (Eph. 1:10). We who confess our faith together thereby participate in the new life established for us in Christ and so acknowledge that we belong to God.

107. **...women and men,
young and old,
from many nations,
in Christ *he iwi kotahi tatou*, [we are one people]**

108. Our unity in Christ does not imply a homogenous church. Belonging to the triune God means we reflect the diversity inherent in God's own being and in the profusion of God's creation. The new creation that is God's new humanity in Christ is richly diverse: it is both Jew and Gentile, female and male, young and old, poor and rich. It represents a vast array of races, languages and cultures (Acts 2:5-11; Rev. 5:9). It includes people of a great variety of natural capacities and spiritual gifts (1 Cor. 1:26; Rom 12:3-8; 1 Cor. 12-14).

109. In Christ, the dividing walls of hostility are broken down (Eph. 2:14), and, in Christ, believers are made one (Gal. 3:28). In Christ, diverse groups of people are brought together in a community of faith and love. The body of Christ thus reflects God's purpose to bring all things together in Christ (Eph. 1:10), and is built up as a sign and anticipation of God's kingdom. It is only the power of the risen Christ and the work of the Holy Spirit which bring such reconciliation.

110. Some distinctions are named explicitly here to affirm our commitment to the full and equal participation of all peoples within the life of the Presbyterian Church of Aotearoa New Zealand.

111. Throughout history, there has often been tension between male and female, not only domestically but also within society and church. Such tensions between men and women are in part a result of humanity's fall into sin (Gen. 3). Paul declares in Galatians 3:28, however, that, in Christ, male and female are made one and become equal partners in the ministry of Christ. The subordination of women is not supported by the actions of Jesus or by the teachings of Paul.

112. The contrasting cultures of youth and age also contribute to the richness of the Church's life, each having crucial gifts to share for the building up of the Body. The young Timothy was encouraged not to let himself be looked down upon by older Christians but to have faith in his calling (1 Tim. 4:12). Young people must not be seen as 'the church of tomorrow', but as an indispensable part of the Church of today. Older people too must be valued for their own experience, wisdom and dedication.

113. The words 'from many nations' acknowledges that the body of Christ is truly universal, multi-ethnic, multi-cultural, comprised of people of 'every tribe and tongue', from every corner of the globe. In Christ, the confusion and divisions of Babel (Gen.11:7-9) are reversed and redeemed, and the oneness that is Christ brings great richness of fellowship and mutual learning. Here, in this land, the Presbyterian Church is increasingly enriched by people who have come from many other places and cultures, including those of the Pacific and Asia.

114. The words '*he iwi kotahi tatou*' (meaning 'we are one people') are those used by Governor Hobson after the first signing of the Treaty of Waitangi, on 6 February 1840. The Treaty with the British Crown was intended to protect the original people of this land, the Maori, from exploitation and injustice, and to honour both Maori and settlers as of equal status and rights. The Treaty was promoted by Christian missionaries, and was seen by some Maori as a sacred agreement similar to various biblical covenants. The subsequent history of this land has not always reflected that, and there have been tensions, misunderstandings and conflicts between the *tangata whenua* (the 'people of the land', the Maori) and those who have arrived later (the *tauīwi* — the 'settled tribes', people from Europe and elsewhere). The Treaty implies that all who are *tauīwi* are welcomed by and are free to establish their own bicultural relationship with Maori. As believers in Christ, we acknowledge that the unity among races announced by Hobson will only fully be realised in the oneness that is established in Christ.

115. Pronunciation Guide: He iwi kotahi tatou

'He': as in 'hen'.

'Iwi': 'i' as in the double 'ee' in 'deep' (i.e., 'eewee' but said quickly).

'Kotahi': 'ko' as in 'core'; 'ta' as in 'far'; 'hi' - 'hee' as in 'deep'.

'Tātou': 'ta', again as in 'far' but lengthen the sound; 'tou' as in 'tow'.

116. ...witnesses to God's love in word and in action,

117. We are called to give an account of Christ to the world in all that we say and do. Just as Jesus gave his life as a testimony to the love of God so our life is to be a living witness to him through whom that same love of God is poured out for us. This act of witness becomes possible only through the further work of God's Spirit who unites us to Christ (John 17:23), gives us words to speak, and bestows gifts enabling us to participate in the mission of God. Our witness to Christ is to all nations (Acts 1:8; Matt. 28:19-20).

118. ...servants of reconciliation,

119. Christ's mission of reconciliation is effective at several levels. First, we are reconciled with God and with others. The mission of Christ is directed to a lost and alienated people and seeks them out rather than waiting for them to come to him (John 20:21; Acts 26:17-18; Luke 15:4-7). Those gathered into community with Christ and made his disciples are called to participate in his mission of reconciliation towards those not yet reconciled to God (2 Cor. 5:19-20). The Spirit equips those who are disciples of Christ with gifts suitable for the mission to which they are called, and creates and sustains the Church as an instrument through which the work of Christ is continued in the world.

120. ...and stewards of creation.

121. Where faith in Christ brings reconciliation with God and peace between people, it will

also bring a new relationship with the world in which we live. Humanity is appointed to tend and care for the earth (Gen. 2:15), so that it is passed on, still as a blessing, to future generations. The 'dominion' over nature given by God to humanity does not mean domination or exploitation, but is rather to reflect God's own delight in the goodness of creation (Gen. 1:12, 18, 21, 25, 31). The true nature of dominion is to be discerned in the compassionate service exercised by our Lord himself. God's love for the natural order is also revealed in his intention to restore the whole creation to its original purpose, freedom and glory (Rom. 8:19-22).

122. The responsibility God gives us to care for the earth (Gen. 2:15) has implications for all our lives, including matters of ecological and economic sustainability.

123. As God's people,

124. Christians are the people of the new covenant. Although the creative and redemptive love of God is directed to the whole of the cosmos, God called and appointed a particular people to be his covenant partner, to be an instrument of and witness to the blessing promised to all nations (Gen. 12:3; Isa. 43:10). Beginning with Abraham and Sarah and continuing through successive generations of their descendants, God established Israel as a covenant people (Gen. 17:1-22; Exod. 6:5-6), blessed and guided them through anointed leaders and prophets, and announced through them the promise of the coming Messiah (Isa. 40:1-11). That messianic promise is fulfilled in Jesus (Mark 8:29), and through him a new covenant was established that now includes Gentiles among the people of God: through Christ, Gentile believers are grafted into God's people, 'Israel' (Rom. 11:17-19). All believers in Christ are thus named as God's people, and are appointed to proclaim the news of God's blessing and love (1 Pet. 2:10).

125. ...we look forward in hope and joy

126. Brought together in Christ, we look forward in hope and joy to the completion of God's purposes for the world, which were revealed in Christ and have been inaugurated with the coming of the Spirit and the birth and growth of the Church (Eph. 1:9-10, 3:3-10; Col. 1:19). Christian hope for the future is not wishful thinking, but a confident expectation grounded in trust in God. It is given shape by the promises of God attested for us in Scripture, is strengthened by the saving acts of God thus far (supremely in the life, death and resurrection of Jesus), and is nurtured by the Spirit. The content of Christian hope is described in the Scriptures in a variety of ways, and includes anticipation of the coming Kingdom of God (Mark 1:14; Luke 11:2), the renewal of creation (Rom. 8:21; Rev. 21:1-5), the coming again of Jesus Christ (Heb. 9:28), and that day when every knee shall bow and every tongue confess that Jesus is Lord (Phil. 2:10-11). The Christian hope is centred on the full completion of God's purposes in creation and redemption and the final realisation of God's promise to dwell with humankind and be their God (Rev. 21:3). At the completion of Christ's work, when death will be no more and the earth's travail is at an end, then will the kingdom be handed over to the Father (1 Cor. 15:24), and God will be all in all.

127. ...to the return of Christ,

128. Exactly how these matters will unfold is beyond our human understanding, but it is the witness of the New Testament, as expressed (Rev. 22:20) in almost its final words, that at the end of this age Christ will return. He will come to gather God's people (1 Thess. 4:16-17), to judge the living and the dead (1 Peter 4:5), and to establish fully the Kingdom of God. He will come in power and glory (Mark 13:26; Luke 21:27; Dan. 7:13-14; 2 Thess. 1:7-10). All humanity will see him, and acknowledge his divine authority (Rev. 1:7; Phil. 2:10-11). While believers may look for signs of the end of this age, it is futile to try to predict the timing of Christ's return, as his return will come unexpectedly (Matt. 24:36-39, 44; 1 Thess. 5:1-2; Luke 12:40).

129. ...to the new heaven and earth,

130. The scope of God's saving purposes of God embrace not only individuals, nor only the church, but the whole of God's creation. This is portrayed in Scripture as the coming of a new heaven and earth (Rev. 21:1-5), in which God and humanity will again live in close harmony, and suffering and death will be no more. The promise of a new heaven and earth can be understood to involve the destruction (2 Pet. 3:7-13) and replacement of the universe as it currently exists, or the divine transformation of the existing universe, its release from all futility, decay and pain, and the restoration to earth of the unrestrained blessing and glory of God (Rom. 8:18-25). Our finite human understanding of such future events is always elusive and inadequate (1 Cor. 13:12). But it is clear that the purpose of God is to redeem and unite all things in Christ, and to establish fully his Kingdom (Eph. 1:9-10; Luke 11:2-3).

131. ...where evil and death will be no more,

132. The Bible makes clear that the establishment of God's justice and peace is not brought about without divine judgement upon all that is set against God. The new creation will be brought forth as God lays bare and overcomes the fruitlessness of all human attempts to establish and sustain life on our own terms, in independence from God. The sinful propensity of human beings is destined to end in death, and can have no share in the life of the kingdom of God. There will be no place for evil when the reign of God has been fully established. God's purpose for the end involves the final defeat of all that stands against God, including the crushing of Satan (Rom. 16:20; Rev. 20:10) and all principalities and powers (1 Cor. 15:25).

133. Likewise, there will be no place for death: this last enemy will itself be destroyed (1 Cor. 15:26), and those in Christ shall live for ever in the presence of God (Rev. 21:4-5; John 3:16). All that has cursed humanity down through the ages will be at an end, and God's reign will be complete.

134. ...justice and peace will flourish,

135. Two of the distinctive marks of the fullness of life that is promised under the reign of God are justice and peace (Isa. 9:7). Justice also means righteousness in the biblical languages. Justice and righteousness both refer to the right ordering of things according to God's purpose. When that right ordering of things occurs, there will be peace (Ps. 85). In Isaiah's vision of the peaceful kingdom, for example, it is proclaimed that 'the wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together and a little child shall lead them' (Isa. 11:6). Isaiah further explains that it is on account of the coming Messiah that the earth will be renewed and peace will be established (Isa. 11:1-2; 42:3-4). In anticipation of the reign of God, the Church is called to share in the mission of God and to strive for justice and for peace in every context.

136. ...and we shall forever delight in the glory of God.

137. The glory of God is the end towards which all creation moves. God's glory is declared in the heavens (Ps. 19:1) and, in the midst of creation, human beings are called to give glory to God and to enjoy him forever. To enjoy God means to rejoice in all that God has done, and to glorify God means to be with God in joy and to express that joy in thanksgiving and praise. The offering of praise to the glory of God is our first and enduring response to the great things of the gospel (Eph. 1:12).

138. The glorification of the Son rests in his accomplishing what the Father sent him to do, namely the reconciliation of the world to God. Through the work of the Son and the Spirit we are adopted into God's own family of love. The fellowship between Father, Son and Spirit is so wide open that the whole community of Christ's people can find a place within it. Thus Jesus goes on to

pray, 'As you, Father are in me and I am in you, may they also be in us' (John 17:21). The glory of God thereby expresses itself, not in self-glorifying majesty, but in the abundant communication of God's own fullness of life. It is as grateful recipients of this love that we are caught up in creation's offering of praise to God's glory, thus to fulfil the calling to glorify God and enjoy God forever.

139. The glory of God, supremely revealed in the life, death and resurrection of Jesus (2 Cor. 4:6; John 1:18), will be fully apparent to all who are gathered in the everlasting presence of God. The Triune God will be with his people (Rev. 7:9-17, 21:3). They shall forever delight in God's presence (Ps. 16:11), serve God, and together sing praise to God's eternal glory.

*Oh, the depth of the riches of the wisdom and knowledge of God!
How unsearchable his judgments, and his paths beyond tracing out!
'Who has known the mind of the Lord?
Or who has been his counsellor?'
'Who has ever 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)

The Westminster Confession of Faith (1646)

NOTE: In 2018 the General Assembly made the following decision in relation to the Westminster Confession:

The historic Westminster Confession of Faith (1646) is one of the subordinate standards of the Presbyterian Church of Aotearoa New Zealand, along with the contemporary Kupu Whakapono (2010).

The 2018 General Assembly declared that, in this era, where there is much better respect and stronger relationships between the Presbyterian Church of Aotearoa New Zealand and the Catholic Church,

- a) those statements in the Westminster Confession of Faith which assert that all monastic vows are 'superstitious and sinful snares', that the pope is antichrist, that Protestants many never marry Catholics, and that the Catholic mass is 'abominably injurious' should be understood as reflecting the very sharp divisions, antagonisms, and dangers of the Reformation era and its aftermath, and should not be interpreted as applicable in today's context.*
- b) Those statements are not of the essence of the Reformed Faith and therefore they do not bind office-bearers.*

Chapter I: 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;^[a] yet are they not sufficient to give that knowledge of God and of His will, which is necessary unto salvation.^[b] Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal Himself, and to declare that His will unto His Church;^[c] 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:^[d] which maketh the Holy Scripture to be most necessary;^[e] those former ways of God's revealing His will unto His people being now ceased.^[f]

[a] Rom. 2:14, 15; Rom. 1:19, 20; Ps. 19:1, 2, 3; Rom. 1:32, with chap. 2:1

[b] I Cor. 1:21; I Cor. 2:13, 14

[c] Heb. 1:1

[d] Prov. 22:19, 20, 21; Luke 1:3, 4; Rom. 15:4; Matt. 4:4, 7, 10; Isa. 8:19, 20

[e] II Tim. 3:15; II Pet. 1:19

[f] Heb. 1:1, 2

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.[a]

[a] Luke 16:29, 31; Eph. 2:20; Rev. 22:18, 19; II Tim. 3:16

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.[a]

[a] Luke 24:27, 44; Rom. 3:2; II Pet. 1:21

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth 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.[a]

[a] II Pet. 1:19, 21; II Tim. 3:16; I John 5:9; I Thess. 2:13

V. We may be moved and induced by the testimony of the Church to a high and reverent esteem of the Holy Scripture.[a] 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 doth 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.[b]

[a] I Tim. 3:15

[b] I John 2:20, 27; John 16:13, 14; I Cor. 2:10, 11, 12; Isa. 59:21

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.[a] 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:[b] 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.[c]

[a] II Tim. 3:15, 16, 17; Gal. 1:8, 9; II Thess. 2:2.

[b] John 6:45, I Cor. 2:9 to 12.

[c] I Cor. 11:13, 14; I Cor. 14:26, 40.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all:[a] 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.[b]

[a] II Pet. 3:16.

[b] Psalm 119:105, 130.

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;[a] so as, in all controversies of religion, the Church is finally to appeal unto them.[b] 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,[c] therefore they are to be translated into the vulgar language of every nation unto which they come,[d] that the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner;[e] and, through patience and comfort of the Scriptures, may have hope.[f]

[a] Matt. 5:18.

[b] Isa. 8:20; Acts 15:15; John 5:39, 46.

[c] John 5:39.

[d] I Cor. 14:6, 9, 11, 12, 24, 27, 28.

[e] Col. 3:16.

[f] Rom. 15:4.

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.[a]

[a] II Pet. 1:20, 21; Acts 15:15, 16.

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.[a]

[a] Matt. 22:29, 31; Eph. 2:20 with Acts 28:25.

Chapter II: God, and of the Holy Trinity

I. There is but one only,[a] living, and true God:[b] who is infinite in being and perfection,[c] a most pure spirit,[d] invisible,[e] without body, parts,[f] or passions,[g] immutable,[h] immense,[i] eternal,[k] incomprehensible,[l] almighty,[m] most wise,[n] most holy,[o] most free,[p] most absolute,[q] working all things according to the counsel of His own immutable and most righteous will,[r] for His own glory:[s] most loving,[t] gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin:[u] the rewarder of them that diligently seek Him:[w] and withal, most just and terrible in His judgments,[x] hating all sin,[y] and who will by no means clear the guilty.[z]

[a] Deut. 6:4; I Cor. 8:4, 6

[b] I Thess. 1:9; Jer. 10:10

[c] Job 11:7, 8, 9; Job 26:14

[d] John 4:24

[e] I Tim. 1:17

[f] Deut. 4:15, 16; John 4:24, with Luke 24:39

[g] Acts 14:11, 15

[h] James 1:17; Mal. 3:6

[i] I Kings 8:27; Jer. 23:23, 24

[k] Ps. 90:2; I Tim. 1:17

[l] Ps. 145:3

[m] Gen. 17:1; Rev. 4:8

[n] Rom. 16:27

[o] Isa. 6:3; Rev. 4:8

[p] Ps. 115:3

[q] Exod. 3:14

[r] Eph. 1:11

[s] Prov. 16:4; Rom. 11:36

[t] I John 4:8, 16

[u] Exod. 34:6, 7

[w] Heb. 11:6

[x] Neh. 9:32, 33

[y] Ps. 5:5, 6

[z] Nah. 1:2, 3; Exod. 34:7

II. God hath all life,[a] glory,[b] goodness,[c] blessedness,[d] in and of Himself; and is alone in and unto Himself all-sufficient, not standing in need of any creatures which He hath made,[e] nor deriving any glory from them,[f] 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:[g] and hath most sovereign dominion over them, to do by them, for them, or upon them whatsoever Himself pleaseth.[h] In His sight all things are open and manifest:[i] His knowledge is infinite, infallible, and independent upon the creature,[k] so as nothing is to Him contingent, or uncertain.[l] He is most holy in all His counsels, in all His works, and in all His commands.[m] To Him is due from angels and men, and every other creature, whatsoever worship, service, or obedience He is pleased to require of them.[n]

[a] John 5:26
[b] Acts 7:2
[c] Ps. 119:68
[d] I Tim. 6:15; Rom. 9:5
[e] Acts 17:24, 25
[f] Job 22:2, 3
[g] Rom 11:36
[h] Rev. 4:11; I Tim. 6:15; Dan. 4:25, 35
[i] Heb. 4:13
[k] Rom. 11:33, 34; Ps. 147:5
[l] Acts 15:18; Ezek. 11:5
[m] Ps. 145:17; Rom. 7:12
[n] Rev. 5:12, 13, 14

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.[a] The Father is of none, neither begotten, nor proceeding: the Son is eternally begotten of the Father:[b] the Holy Ghost eternally proceeding from the Father and the Son.[c]

[a] I John 5:7; Matt. 3:16, 17; Matt. 28:19; II Cor. 13:14.
[b] John 1:14, 18.
[c] John 15:26; Gal. 4:6.

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:[a] yet so, as thereby neither is God the author of sin,[b] nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.[c]

[a] Eph. 1:11; Rom. 11:33; Heb. 6:17; Rom. 9:15, 18.
[b] Jam. 1:13, 17; I John 1:5.
[c] Acts 2:23; Matt. 17:12; Acts 4:27, 28; John 19:11; Prov. 16:33

II. Although God knows whatsoever may or can come to pass upon all supposed conditions,[a] yet hath He not decreed anything because He foresaw it as future, or as that which would come to pass upon such conditions.[b]

[a] Acts 15:18; I Sam. 23:11, 12; Matt. 11:21, 23
[b] Rom. 9:11, 13, 16, 18

III. By the decree of God, for the manifestation of His glory, some men and angels[a] are predestinated unto everlasting life, and others fore-ordained to everlasting death.[b]

[a] I Tim. 5:21; Matt. 25:41
[b] Rom. 9:22, 23; Eph. 1:5, 6; Prov. 16:4

IV. These angels and men, thus predestinated, and fore-ordained, are particularly and unchangeably designed, and their number so certain and definite, that it cannot be either increased or diminished.[a]

[a] II Tim. 2:19; John 13:18

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, hath chosen, in Christ, unto everlasting glory,[a] 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:[b] and all to the praise of His glorious grace.[c]

[a] Eph. 1:4, 9, 11; Rom. 8:30; II Tim. 1:9; I Thess. 5:9.

[b] Rom. 9:11, 13, 16; Eph. 1:4, 9.

[c] Eph. 1:6, 12

VI. As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, fore-ordained all the means thereunto.[a] Wherefore they who are elected, being fallen in Adam, are redeemed by Christ,[b] are effectually called unto faith in Christ by His Spirit working in due season, are justified, adopted, sanctified,[c] and kept by His power through faith, unto salvation.[d] Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.[e]

[a] I Pet. 1:2; Eph. 1:4, 5; Eph. 2:10; II Thess. 2:13.

[b] I Thess. 5:9, 10; Titus 2:14.

[c] Rom. 8:30; Eph. 1:5; II Thess. 2:13.

[d] I Pet. 1:5.

[e] John 17:9; Rom. 8:28 to the end; John 6:64, 65; John 10:26; John 8:47; I John 2:19

VII. The rest of mankind God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy, as He pleaseth, for the glory of His sovereign power over His creatures, to pass by; and to ordain them to dishonour and wrath, for their sin, to the praise of His glorious justice.[a]

[a] Matt. 11:25, 26; Rom. 9:17, 18, 21, 22; II Tim. 2:19, 20; Jude ver. 4; I Pet. 2:8

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care,[a] 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.[b] So shall this doctrine afford matter of praise, reverence, and admiration of God,[c] and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel.[d]

[a] Rom. 9:20; Rom. 11:33; Deut. 29:29

[b] II Pet. 1:10

[c] Eph. 1:6; Rom. 11:33

[d] Rom. 11:5, 6, 20; II Pet. 1:10; Rom. 8:33; Luke 10:20

Chapter IV: Of Creation

I. It pleased God the Father, Son, and Holy Ghost,[a] for the manifestation of the glory of His eternal power, wisdom, and goodness,[b] 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.[c]

[a] Heb. 1:2; John 1:2, 3; Gen. 1:2; Job. 26:13; Job. 33:4

[b] Rom. 1:20; Jer. 10:12; Ps. 104:24; Ps. 33:5, 6

[c] Gen. 1 chap.; Heb. 11:3; Col. 1:16; Acts 17:24

II. After God had made all other creatures, He created man, male and female,[a] with reasonable and immortal souls,[b] endued with knowledge, righteousness, and true holiness, after His own image;[c] having the law of God written in their hearts,[d] and power to fulfil it:[e] and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.[f] Beside this law written in their hearts, they received a command, not to eat of the tree of the knowledge of good and evil, which while they kept, they were happy in their communion with God,[g] and had dominion over the creatures.[h]

[a] Gen. 1:27

[b] Gen. 2:7 with Eccles. 12:7 & Luke 23:43 and Matt. 10:28

[c] Gen. 1:26; Col. 3:10; Eph. 4:24

[d] Rom. 2:14, 15

[e] Eccles. 7:29

[f] Gen. 3:6; Eccles. 7:29

[g] Gen. 2:17; Gen. 3:8, 9, 10, 11, 23

[h] Gen. 1:26, 28

Chapter V: Of Providence

I. God the great Creator of all things doth uphold,[a] direct, dispose, and govern all creatures, actions, and things,[b] from the greatest even to the least,[c] by His most wise and holy providence,[d] according to His infallible fore-knowledge,[e] and the free and immutable counsel of His own will,[f] to the praise of the glory of His wisdom, power, justice, goodness, and mercy.[g]

[a] Heb. 1:3.

[b] Dan. 4:34, 35; Ps. 135:6; Acts 17:25, 26, 28; Job 38 to 41 chapters.

[c] Matt. 10:29, 30, 31.

[d] Prov. 15:3; Ps. 104:24; Ps. 145:17.

[e] Acts 15:18; Ps. 94:8, 9, 10, 11.

[f] Eph. 1:11; Ps. 33:10, 11.

[g] Isa. 63:14; Eph. 3:10; Rom. 9:17; Gen. 45:7; Ps. 145:7

II. Although, in relation to the fore-knowledge and decree of God, the first Cause, all things come to pass immutably, and infallibly:[a] yet, by the same providence, He ordereth them to fall out, according to the nature of second causes, either necessarily, freely, or contingently.[b]

[a] Acts 2:23

[b] Gen. 8:22; Jer. 31:35; Exod. 21:13 with Deut. 19:5; I Kings 22:28, 34; Isa. 10:6, 7

III. God in His ordinary providence maketh use of means,[a] yet is free to work without,[b] above,[c] and against them at His pleasure.[d]

[a] Acts 27:31, 44; Isa. 55:10, 11; Hos. 2:21, 22

[b] Hos. 1:7; Matt. 4:4; Job 34:20

[c] Rom. 4:19, 20, 21

[d] II Kings 6:6; Dan. 3:27

IV. The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in His providence, that it extendeth itself even to the first fall, and all other sins of angels and men;[a] and that not by a bare permission,[b] but such as hath joined with it a most wise and powerful bounding,[c] and otherwise ordering and governing of them, in a manifold dispensation, to His own holy ends;[d] yet so, as the sinfulness thereof proceedeth 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.[e]

[a] Rom. 11:32, 33, 34; II Sam. 24:1 with I Chron. 21:1; I Kings 22:22, 23; I Chron. 10:4, 13, 14; II Sam. 16:10; Acts 2:23; Acts 4:27, 28

[b] Acts 14:16

[c] Ps. 76:10; II Kings 19:28

[d] Gen. 50:20; Isa. 10:6, 7, 12

[e] James 1:13, 14, 17; I John 2:16; Ps. 50:21

V. The most wise, righteous, and gracious God doth 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;[a] 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.[b]

[a] II Chron. 32:25, 26, 31; II Sam. 24:1

[b] II Cor. 12:7, 8, 9; Ps. 73 throughout; Ps. 77:1 to 12; Mark 14:66 to the end, with John 21:15, 16, 17

VI. As for those wicked and ungodly men whom God, as a righteous Judge, for former sins, doth blind and harden,[a] from them He not only withholdeth His grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts;[b] but sometimes also withdraweth the gifts which they had,[c] and exposeth them to such objects as their corruption makes occasions of sin;[d] and, withal, gives them over to their own lusts, the temptations of the world, and the power of Satan:[e] whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.[f]

[a] Rom. 1:24, 26, 28; Rom. 11:7, 8.

[b] Deut. 29:4.

[c] Matt. 13:12; Matt. 25:29.

[d] Deut. 2:30; II Kings 8:12, 13.

[e] Ps. 81:11, 12; II Thess. 2:10, 11, 12.

[f] Exod. 7:3 with Exod. 8:15, 32; II Cor. 2:15, 16; Isa. 8:14; I Pet. 2:7, 8; Isa. 6:9, 10 with Acts 28:26, 27

VII. As the providence of God doth in general reach to all creatures, so after a most special manner, it taketh care of His Church, and disposeth all things to the good thereof.[a]

[a] I Tim. 4:10; Amos 9:8, 9; Rom. 8:28; Isa. 43:3, 4, 5, 14

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

I. Our first parents, being seduced by the subtilty and temptation of Satan, sinned, in eating the forbidden fruit.[a] This their sin God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory.[b]

[a] Gen. 3:13; II Cor. 11:3.

[b] Rom. 11:32

II. By this sin they fell from their original righteousness and communion, with God,[a] and so became dead in sin,[b] and wholly defiled in all the parts and faculties of soul and body.[c]

[a] Gen. 3:6, 7, 8; Eccles. 7:29; Rom. 3:23.

[b] Gen. 2:17; Eph. 2:1.

[c] Tit. 1:15; Gen. 6:5; Jer. 17:9; Rom. 3:10 to 19

III. They being the root of all mankind, the guilt of this sin was imputed,[a] and the same death in sin and corrupted nature conveyed, to all their posterity descending from them by ordinary generation.[b]

[a] Gen. 1:27, 28 & Gen. 2:16, 17 and Acts 17:26 with Rom. 5:12, 15, 16, 17, 18, 19 and I Cor. 15:21, 22, 49.

[b] Ps. 51:5; Gen. 5:3; Job 14:4, Job 15:14

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,[a] and wholly inclined to all evil,[b] do proceed all actual transgressions.[c]

[a] Rom. 5:6; Rom. 8:7, Rom. 7:18; Col. 1:21

[b] Gen. 6:5; Gen. 8:21; Rom. 3:10, 11, 12

[c] James 1:14, 15; Eph. 2:2, 3; Matt. 15:19

V. This corruption of nature, during this life, doth remain in those that are regenerated;[a] and although it be, through Christ, pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin.[b]

[a] I John 1:8, 10; Rom. 7:14, 17, 18, 23; James 3:2; Prov. 20:9; Eccles. 7:20

[b] Rom. 7:5, 7, 8, 25; Gal. 5:17

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,[a] doth, in its own nature, bring guilt upon the sinner;[b] whereby he is bound over to the wrath of God,[c] and curse of the law,[d] and so made subject to death,[e] with all miseries spiritual,[f] temporal,[g] and eternal.[h]

[a] I John 3:4

[b] Rom. 2:15; Rom. 3:9, 19

[c] Ephes. 2:3

[d] Gal. 3:10

[e] Rom. 6:23

[f] Ephes. 4:18

[g] Rom. 8:20; Lam. 3:39

[h] Matt. 25:41, II Thess. 1:9

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 hath been pleased to express by way of covenant.[a]

[a] Isa. 40:13, 14, 15, 16, 17; Job. 9:32, 33; I Sam. 2:25; Ps. 113:5, 6; Ps. 100:2, 3; Job. 22:2, 3; Job 35:7, 8; Luke 17:10; Acts 17:24, 25

II. The first covenant made with man was a covenant of works,[a] wherein life was promised to Adam, and in him to his posterity,[b] upon condition of perfect and personal obedience.[c]

[a] Gal. 3:12.

[b] Rom. 10:5, Rom. 5:12 to 20.

[c] Gen. 2:17; Gal. 3:10

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

[a] Gal. 3:21; Rom. 8:3; Rom. 3:20, 21; Gen. 3:15; Isa. 42:6.

[b] Mark 16:15, 16; John 3:16; Rom. 10:6, 9; Gal. 3:11.

[c] Ezek. 36:26, 27; John 6:44, 45

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.[a]

[a] Heb. 9:15, 16, 17; Heb. 7:22; Luke 22:20; I Cor. 11:25

V. This covenant was differently administered in the time of the law, and in the time of the gospel:[a] 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 fore-signifying Christ to come:[b] 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,[c] by whom they had full remission of sins, and eternal salvation; and is called, the Old Testament.[d]

[a] II Cor. 3:6, 7, 8, 9

[b] Heb. 8, 9, 10 chapters; Rom. 4:11; Col. 2:11, 12; I Cor. 5:7

[c] I Cor. 10:1, 2, 3, 4; Heb. 11:13; John 8:56

[d] Gal. 3:7, 8, 9, 14

VI. Under the gospel, when Christ, the substance,[a] 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:[b] which, though fewer in number, and administered with more simplicity, and less outward glory; yet, in them, it is held forth in more fulness, evidence, and spiritual efficacy,[c] to all nations, both Jews and Gentiles;[d] and is called the New Testament.[e] There are not therefore two covenants of grace, differing in substance, but one and the same, under various dispensations.[f]

[a] Col. 2:17

[b] Matt. 28:19, 20; I Cor. 11:23, 24, 25

[c] Heb. 12:22 to 28; Jer. 31:33, 34

[d] Matt. 28:19; Eph. 2:15, 16, 17, 18, 19

[e] Luke 22:20

[f] Gal. 3:14, 16; Rom 3:21, 22, 23, 30; Ps. 32:1 with Rom. 4:3, 6, 16, 17, 23, 24; Heb. 13:8; Acts 15:11

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;[a] the Prophet,[b] Priest,[c] and King,[d] the Head and Saviour of His Church,[e] the Heir of all things,[f] and Judge of the world:[g] unto whom He did from all eternity give a people, to be His seed,[h] and to be by Him in time redeemed, called, justified, sanctified, and glorified.[i]

[a] Isa. 42:1; I Pet. 19, 20; John 3:16; I Tim. 2:5

[b] Acts 3:22

[c] Heb. 5:5, 6

[d] Ps. 2:6; Luke 1:33

[e] Eph. 5:23

[f] Heb. 1:2

[g] Acts 17:31

[h] John 17:6; Ps. 22:30, Isa. 53:10

[i] I Tim. 2:6; Isa. 55:4, 5; I Cor. 1:30

II. The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon Him man's nature,[a] with all the essential properties and common infirmities thereof, yet without sin:[b] being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance.[c] 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.[d] Which person is very God, and very man, yet one Christ, the only Mediator between God and man.[e]

[a] John 1:1, 14; I John 5:20; Phil. 2:6; Gal. 4:4

[b] Heb. 2:14, 16, 17; Heb. 4:15

[c] Luke 1:27, 31, 35; Gal. 4:4

[d] Luke 1:35; Col. 2:9; Rom. 9:5; I Pet. 3:18; I Tim. 3:16

[e] Rom. 1:3, 4; I Tim. 2:5

III. The Lord Jesus, in His human nature thus united to the divine, was sanctified and anointed with the Holy Spirit, above measure,[a] having in Him all the treasures of wisdom and knowledge;[b] in whom it pleased the Father that all fulness should dwell;[c] to the end that, being holy, harmless, undefiled, and full of grace and truth,[d] He might be thoroughly furnished to execute the office of a mediator and surety.[e] Which office He took not unto Himself, but was thereunto called by His Father,[f] who put all power and judgment into His hand, and gave Him commandment to execute the same.[g]

[a] Ps. 45:7; John 3:34

[b] Col. 2:3

[c] Col. 1:19

[d] Heb. 7:26; John 1:14

[e] Acts 10:38; Heb. 12:24; Heb. 7:22

[f] Heb. 5:4, 5

[g] John 5:22, 27; Matt. 28:18; Acts 2:36

IV. This office the Lord Jesus did most willingly undertake;[a] which that He might discharge, He was made under the law,[b] and did perfectly fulfil it,[c] endured most grievous torments immediately in His soul,[d] and most painful sufferings in His body;[e] was crucified, and died;[f] was buried, and remained under the power of death; yet saw no corruption.[g] On the third day He arose from the dead,[h] with the same body in which He suffered,[i] with which also he ascended into heaven, and there sitteth at the right hand of His Father,[j] making intercession,[k] and shall return to judge men and angels at the end of the world.[l]

[a] Ps. 40:7, 8 with Heb. 10:5 to 10; John 10:18; Phil. 2:8

[b] Gal. 4:4

[c] Matt. 3:15; Matt. 5:17

[d] Matt. 26:37, 38; Luke 22:44; Matt. 27:46

[e] Matt. 26, 27 chapters

[f] Phil. 2:8

[g] Acts. 2:23, 24, 27; Acts 13:37; Rom. 6:9

[h] I Cor. 15:3, 4

[i] John 20:25, 27

[j] Mark 16:19

[k] Rom. 8:34; Heb. 9:24; Heb. 7:25

[l] Rom. 14:9, 10; Acts 1:11; Acts 10:42; Matt. 13:40, 41, 42; Jude ver. 6; II Pet. 2:4

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

[a] Rom. 5:19; Heb. 9:14, 16; Heb. 10:14; Eph. 5:2; Rom. 3:25, 26

[b] Dan. 9:24, 26; Col. 1:19, 20; Eph. 1:11, 14; John 17:2; Heb. 9:12, 15

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 to-day the same, and forever.[a]

[a] Gal. 4:4, 5; Gen. 3:15; Rev. 13:8; Heb. 13:8

VII. Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself:[a] 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.[b]

[a] Heb. 9:14; I Pet. 3:18

[b] Acts 20:28; John 3:13; I John 3:16

VIII. To all those for whom Christ hath purchased redemption, He doth certainly and effectually apply and communicate the same,[a] making intercession for them,[b] and revealing unto them, in and by the Word, the mysteries of salvation,[c] effectually persuading them by His Spirit to believe and obey, and governing their hearts by His Word and Spirit:[d] 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.[e]

[a] John 6:37, 39; John 10:15, 16

[b] I John 2:1, 2; Rom. 8:34

[c] John 15:13, 15; Eph. 1:7, 8, 9; John 17:6

[d] John 14:26; Heb. 12:2; II Cor. 4:13; Rom. 8:9, 14; Rom. 15:18, 19; John 17:17

[e] Ps. 110:1; I Cor. 15:25, 26; Mal. 4:2, 3; Col. 2:15

Chapter IX: Of Free Will

I. God hath endued the will of man with that natural liberty, that is neither forced, nor by any absolute necessity of nature determined to good or evil.[a]

[a] Matt. 17:12; James 1:14; Deut. 30:19

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;[a] but yet, mutably, so that he might fall from it.[b]

[a] Eccles. 7:29; Gen. 1:26

[b] Gen. 2:16, 17; Gen. 3:6

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation:[a] so as, a natural man, being altogether averse from that good,[b] and dead in sin,[c] is not able, by his own strength, to convert himself, or to prepare himself thereunto.[d]

[a] Rom. 5:6; Rom 8:7; John 15:5
[b] Rom. 3:10, 12
[c] Eph. 2:1, 5; Col. 2:13
[d] John 6:44, 65; Eph. 2:2, 3, 4, 5; I Cor. 2:14; Titus 3:3, 4, 5

IV. When God converts a sinner, and translates him into the state of grace, He freeth him from his natural bondage under sin;[a] and, by His grace alone, enables him freely to will and to do that which is spiritually good;[b] yet so, as that by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil.[c]

[a] Col. 1:13; John 8:34, 36
[b] Phil. 2:13; Rom. 6:18, 22
[c] Gal. 5:17; Rom. 7:15, 18, 19, 21, 23

V. The will of man is made perfectly and immutably free to do good alone, in the state of glory only.[a]

[a] Eph. 4:13; Heb. 12:23; I John 3:2; Jude ver. 24

Chapter X: Of Effectual Calling

I. All those whom God hath predestinated unto life, and those only, He is pleased in His appointed and accepted time effectually to call,[a] by His Word and Spirit,[b] out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ;[c] enlightening their minds spiritually and savingly to understand the things of God,[d] taking away their heart of stone, and giving unto them a heart of flesh;[e] renewing their wills, and, by His almighty power determining them to that which is good,[f] and effectually drawing them to Jesus Christ:[g] yet so, as they come most freely, being made willing by His grace.[h]

[a] Rom. 8:30; Rom. 11:7; Eph. 1:10, 11
[b] II Thess. 2:13, 14; II Cor. 3:3, 6
[c] Rom. 8:2; Eph. 2:1, 2, 3, 4, 5; II Tim. 1:9, 10
[d] Acts 26:18; I Cor. 2:10, 12; Eph. 1:17, 18
[e] Ezek. 36:26
[f] Ezek. 11:19; Phil. 2:13; Deut. 30:6; Ezek. 36:27
[g] Eph. 1:19; John 6:44, 45
[h] Cant. 1:4; Ps. 110:3; John 6:37; Rom. 6:16, 17, 18

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

[a] II Tim. 1:9; Tit. 3:4, 5; Eph. 2:4, 5, 8, 9; Rom. 9:11
[b] I Cor. 2:14; Rom. 8:7; Eph. 2:5
[c] John 6:37; Ezek. 36:27; John 5:25

III. Elect infants, dying in infancy, are regenerated, and saved by Christ through the Spirit,[a] who worketh when, and where, and how He pleaseth:[b] so also, are all other elect persons who are incapable of being outwardly called by the ministry of the Word.[c]

[a] Luke 18:15, 16, and Acts 2:38, 39 and John 3:3, 5 and I John 5:12 & Rom. 8:9 compared

[b] John 3:8

[c] I John 5:12; Acts 4:12

IV. Others, not elected, although they may be called by the ministry of the Word,[a] and may have some common operations of the Spirit,[b] yet they never truly come unto Christ, and therefore cannot be saved:[c] 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 law of that religion they do profess.[d] And to assert and maintain that they may, is very pernicious, and to be detested.[e]

[a] Matt. 22:14

[b] Matt. 7:22; Matt. 13:20, 21; Heb. 6:4, 5

[c] John 6:64, 65, 66; John 8:24

[d] Acts 4:12; John 14:6; Eph. 2:12; John 4:22; John 17:3

[e] II John ver. 9, 10, 11; I Cor. 16:22; Gal. 1:6, 7, 8

Chapter XI: Of Justification

I. Those whom God effectually calleth, He also freely justifieth:[a] not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous, not for anything 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,[b] they receiving and resting on Him and His righteousness by faith; which faith they have not of themselves, it is the gift of God.[c]

[a] Rom. 8:30; Rom. 3:24

[b] Rom. 4:5, 6, 7, 8; II Cor. 5:19, 21; Rom. 3:22, 24, 25, 27, 28; Tit. 3:5, 7; Eph. 1:7; Jer. 23:6; I Cor. 1:30, 31; Rom. 5:17, 18, 19

[c] Acts 10:43; Gal. 2:16; Phil. 3:19; Acts 13:38, 39; Eph. 2:7, 8

II. Faith, thus receiving and resting on Christ and His righteousness, is the alone instrument of justification:[a] yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.[b]

[a] John 1:12; Rom. 3:28; Rom. 5:1

[b] Jam. 2:17, 22, 26; Gal. 5:6

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.[a] Yet, inasmuch as He was given by the Father for them;[b] and His obedience and satisfaction accepted in their stead;[c] and both freely, not for anything in them; their justification is only of free grace;[d] that both the exact justice, and rich grace of God, might be glorified in the justification of sinners.[e]

[a] Rom. 5:8, 9, 10, 19; I Tim. 2:5, 6; Heb. 10:10, 14; Dan. 9:24, 26; Isa. 53:4, 5, 6, 10, 11, 12

[b] Rom. 8:32

[c] II Cor. 5:21; Matt. 3:17; Eph. 5:2

[d] Rom. 3:24; Eph. 1:7

[e] Rom. 3:26; Eph. 2:7

IV. God did, from all eternity, decree to justify all the elect,[a] and Christ did, in the fulness of time, die for their sins, and rise again for their justification:[b] nevertheless, they are not justified, until the Holy Spirit doth, in due time, actually apply Christ unto them.[c]

[a] Gal. 3:8; I Pet. 1:2, 19, 20; Rom. 8:30

[b] Gal. 4:4; I Tim. 2:6; Rom. 4:25

[c] Col. 1:21, 22; Gal. 2:16; Tit. 3:3, 4, 5, 6, 7

V. God doth continue to forgive the sins of those that are justified:[a] and although they can never fall from the state of justification:[b] 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.[c]

[a] Matt. 6:12; I John 1:7, 9; I John 2:1, 2

[b] Luke 22:32; John 10:28; Heb. 10:14

[c] Ps. 89:31, 32, 33; Ps. 51:7, 8, 9, 10, 11, 12; Ps. 32:5; Matt. 26:75; I Cor. 11:30, 32; Luke 1:20

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.[a]

[a] Gal. 3:9, 13, 14; Rom. 4:22, 23, 24; Heb. 13:8

Chapter XII: Of Adoption

All those that are justified, God vouchsafeth, in and for His only Son Jesus Christ, to make partakers of the grace of adoption:[a] by which they are taken into the number, and enjoy the liberties and privileges of the children of God,[b] have His name put upon them,[c] receive the spirit of adoption,[d] have access to the throne of grace with boldness,[e] are enabled to cry, Abba, Father,[f] are pitied,[g] protected,[h] provided for,[i] and chastened by Him as by a Father;[k] yet never cast off,[l] but sealed to the day of redemption,[m] and inherit the promises,[n] as heirs of everlasting salvation.[o]

[a] Eph. 1:5

[b] Gal. 4:4, 5; Rom. 8:17; John 1:12

[c] Jer. 14:9; II Cor. 6:18; Rev. 3:12

[d] Rom. 8:15

[e] Eph. 3:12; Rom. 5:2

[f] Gal. 4:6

[g] Ps. 103:13

[h] Prov. 14:26

[i] Matt. 6:30, 32; I Pet. 5:7

[k] Heb. 12:6
[l] Lam. 3:31
[m] Eph. 4:30
[n] Heb. 6:12
[o] I Pet. 1:3, 4; Heb. 1:14

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,[a] by His Word and Spirit dwelling in them:[b] the dominion of the whole body of sin is destroyed,[c] and the several lusts thereof are more and more weakened and mortified;[d] and they more and more quickened and strengthened in all saving graces,[e] to the practice of true holiness, without which no man shall see the Lord.[f]

[a] I Cor. 6:11; Acts 20:32; Phil. 3:10; Rom. 6:5, 6
[b] John 17:17; Eph. 5:26; II Thess. 2:13
[c] Rom. 6:6, 14
[d] Gal. 5:24; Rom. 8:13
[e] Col. 1:11; Eph. 3:16, 17, 18, 19
[f] II Cor. 7:1; Heb. 12:14

II. This sanctification is throughout, in the whole man;[a] yet imperfect in this life, there abiding still some remnants of corruption in every part:[b] whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.[c]

[a] I Thess. 5:23
[b] I John 1:10; Rom. 7:18, 23; Phil. 3:12
[c] Gal. 5:17; I Pet. 2:11

III. In which war, although the remaining corruption, for a time, may much prevail;[a] yet through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;[b] and so, the saints grow in grace,[c] perfecting holiness in the fear of God.[d]

[a] Rom. 7:23
[b] Rom. 6:14; I John 5:4; Eph. 4:15, 16
[c] II Pet. 3:18; II Cor. 3:18
[d] II Cor. 7:1

Chapter XIV: Of Saving Faith

I. The grace of faith, whereby the elect are enabled to believe to the saving of their souls,[a] is the work of the Spirit of Christ in their hearts;[b] and is ordinarily wrought by the ministry of the Word:[c]

by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.[d]

[a] Heb. 10:39

[b] II Cor. 4:13; Eph. 1:17, 18, 19; Eph. 2:8

[c] Rom. 10:14, 17

[d] I Pet. 2:2; Acts 20:32; Rom. 4:11; Luke 17:5; Rom. 1:16, 17

II. By this faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God Himself speaking therein;[a] and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,[b] trembling at the threatenings,[c] and embracing the promises of God for this life, and that which is to come.[d] 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.[e]

[a] John 4:42; I Thess. 2:13; I John 5:10; Acts 24:14

[b] Rom. 16:26

[c] Isa. 66:2

[d] Heb. 11:13; I Tim. 4:8

[e] John 1:12; Acts 16:31; Gal. 2:20; Acts 15:11

III. This faith is different in degrees, weak or strong;[a] may be often and many ways assailed, and weakened, but gets the victory;[b] growing up in many to the attainment of a full assurance through Christ,[c] who is both the author and finisher of our faith.[d]

[a] Heb. 5:13, 14; Rom. 4:19, 20; Matt. 6:30; Matt. 8:10

[b] Luke 22:31, 32; Eph. 6:16; I John 5:4, 5

[c] Heb. 6:11, 12; Heb. 10:22; Col. 2:2

[d] Heb. 12:2

Chapter XV: Of Repentance unto Life

I. Repentance unto life is an evangelical grace,[a] the doctrine whereof is to be preached by every minister of the Gospel, as well as that of faith in Christ.[b]

[a] Zech. 12:10; Acts 11:18

[b] Luke 24:47; Mark 1:15; Acts 20:21

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,[a] purposing and endeavouring to walk with Him in all the ways of His commandments.[b]

[a] Ezek. 18:30, 31; Ezek. 36:31; Isa. 30:22; Ps. 51:4; Jer. 31:18, 19; Joel 2:12, 13; Amos 5:15; Ps. 119:128; II Cor. 7:11

[b] Ps. 119:6, 59, 106; Luke 1:6; II Kings 23:25

III. Although repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof,[a] which is the act of God's free grace in Christ;[b] yet is it of such necessity to all sinners, that none may expect pardon without it.[c]

[a] Ezek. 36:31, 32; Ezek. 16:61, 62, 63

[b] Hosea 14:2, 4; Rom. 3:24; Eph. 1:7

[c] Luke 13:3, 5; Acts 17:30, 31

IV. As there is no sin so small, but it deserves damnation,[a] so there is no sin so great, that it can bring damnation upon those who truly repent.[b]

[a] Rom. 6:23; Rom. 5:12; Matt. 12:36

[b] Isa. 55:7; Rom. 8:1; Isa. 1:16, 18

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavour to repent of his particular sins, particularly.[a]

[a] Ps. 19:13; Luke 19:8; I Tim. 1:13, 15

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof;[a] upon which, and the forsaking of them, he shall find mercy:[b] 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,[c] who are thereupon to be reconciled to him, and in love to receive him.[d]

[a] Ps. 51:4, 5, 7, 9, 14; Ps. 32:5, 6

[b] Prov. 28:13; I John 1:9

[c] James 5:16; Luke 17:3, 4; Joshua 7:19; Ps. 51 throughout

[d] II Cor. 2:8

Chapter XVI: Of Good Works

I. Good works are only such as God hath commanded in His holy Word,[a] and not such as, without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intention.[b]

[a] Micah 6:8; Rom. 12:2; Heb. 13:21

[b] Matt. 15:9; Isa. 29:13; I Pet. 1:18; Rom. 10:2; John 16:2; I Sam. 15:21, 22, 23

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith:[a] and by them believers manifest their thankfulness,[b] strengthen their assurance,[c] edify their brethren,[d] adorn the profession of the Gospel,[e] stop the mouths of the adversaries,[f] and glorify God,[g] whose workmanship they are, created in Christ Jesus thereunto;[h] that, having their fruit unto holiness, they may have the end, eternal life.[i]

[a] James 2:18, 22

[b] Ps. 116:12, 13; I Pet. 2:9

[c] I John 2:3, 5; II Pet. 1:5, 6, 7, 8, 9, 10

[d] II Cor. 9:2; Matt. 5:16

[e] Tit. 2:5, 9, 10, 11, 12; I Tim. 6:1

[f] I Pet. 2:15

[g] I Pet. 2:12; Phil. 1:11; John 15:8

[h] Eph. 2:10

[i] Rom. 6:22

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ.[a] And that they may be enabled thereunto, besides 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:[b] 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.[c]

[a] John 15:4, 5; Ezek. 36:26, 27

[b] Phil. 2:13; Phil. 4:13; II Cor. 3:5

[c] Phil. 2:12; Heb. 6:11, 12; II Pet. 1:3, 5, 10, 11; Isa. 64:7; II Tim. 1:6; Acts 26:6, 7; Jude ver. 20, 21

IV. 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.[a]

[a] Luke 17:10; Neh. 13:22; Job 9:2, 3; Gal. 5:17

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,[a] but when we have done all we can, we have done but our duty, and are unprofitable servants:[b] and because, as they are good, they proceed from His Spirit:[c] 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.[d]

[a] Rom. 3:20; Rom. 4:2, 4, 6; Eph. 2:8, 9; Tit. 3:5, 6, 7; Rom. 8:18; Ps. 16:2; Job 22:2, 3; Job 35:7, 8

[b] Luke 17:10.

[c] Gal. 5:22, 23

[d] Isa. 64:6; Gal. 5:17; Rom. 7:15, 18; Ps. 143:2; Ps. 130:3

VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in Him,[a] not as though they were in this life wholly unblamable and unreproveable in God's sight:[b] 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.[c]

[a] Eph. 1:6; I Pet. 2:5; Exod. 28:38; Gen. 4:4 with Heb. 11:4

[b] Job. 9:20; Ps. 143:2

[c] Heb. 13:20, 21; II Cor. 8:12; Heb. 6:10; Matt. 25:21, 23

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:[a] yet, because they proceed not from a heart purified by faith:[b] nor are done in a right manner according to the Word:[c] nor to a right end, the glory of God:[d] they are therefore sinful, and cannot please God, or make a man meet

to receive grace from God.[e] And yet, their neglect of them is more sinful, and displeasing unto God.[f]

[a] II Kings 10:30, 31; I Kings 21:27, 29; Phil. 1:15, 16, 18

[b] Gen. 4:5 with Heb. 11:4; Heb. 11:6

[c] I Cor. 13:3; Isa. 1:12

[d] Matt. 6:2, 5, 16

[e] Hag. 2:14; Tit. 1:15; Amos 5:22, 23; Hosea 1:4; Rom. 9:16; Titus 3:5

[f] Ps. 14:4; Ps. 36:3; Job 21:14, 15; Matt. 25:41, 42, 43, 45; Matt. 23:23

Chapter XVII: Of the Perseverance of the Saints

I. They, whom God hath 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.[a]

[a] Phil. 1:6; II Pet. 1:10; John 10:28, 29; I John 3:9; I Pet. 1:5, 9

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;[a] upon the efficacy of the merit and intercession of Jesus Christ;[b] the abiding of the Spirit, and of the seed of God within them;[c] and the nature of the covenant of grace:[d] from all which ariseth also the certainty and infallibility thereof.[e]

[a] II Tim. 2:18, 19; Jer. 31:3

[b] Heb. 10:10, 14; Heb. 13:20, 21; Heb. 9:12, 13, 14, 15; Rom. 8:33 to the end; John 17:11, 24; Luke 22:32; Heb. 7:25

[c] John 14:16, 17; I John 2:27; I John 3:9

[d] Jer. 32:40

[e] John 10:28; II Thess. 3:3; I John 2:19

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;[a] and, for a time, continue therein:[b] whereby they incur God's displeasure,[c] and grieve His Holy Spirit,[d] come to be deprived of some measure of their graces and comforts,[e] have their hearts hardened,[f] and their consciences wounded,[g] hurt and scandalize others,[h] and bring temporal judgments upon themselves.[i]

[a] Matt. 26:70, 72, 74

[b] Ps. 51 title and ver. 14

[c] Isa. 64:5, 7, 9; II Sam. 11:27

[d] Eph. 4:30

[e] Ps. 51:8, 10, 12; Rev. 2:4; Cant. 5:2, 3, 4, 6

[f] Isa. 63:17; Mark 6:52; Mark 16:14

[g] Ps. 32:3, 4; Ps. 51:8

[h] II Sam. 12:14

[i] Ps. 89:31, 32; I Cor. 11:32

Chapter XVIII: Of the 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 favour of God, and estate of salvation;[a] which hope of theirs shall perish:[b] 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,[c] and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.[d]

[a] Job 8:13, 14; Mic. 3:11; Deut. 29:19; John 8:41

[b] Matt. 7:22, 23

[c] I John 2:3; I John 3:14, 18, 19, 21, 24; I John 5:13

[d] Rom. 5:2, 5

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

[a] Heb. 6:11, 19

[b] Heb. 6:17, 18

[c] II Pet. 1:4, 5, 10, 11; I John 2:3; I John 3:14; II Cor. 1:12

[d] Rom. 8:15, 16

[e] Eph. 1:13, 14; Eph. 4:30; II Cor. 1:21, 22

III. This infallible assurance doth 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:[a] 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.[b] And therefore it is the duty of everyone to give all diligence to make his calling and election sure;[c] 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, the proper fruits of this assurance:[d] so far is it from inclining men to looseness.[e]

[a] I John 5:13; Isa. 50:10; Mark 9:24; Ps. 88 throughout; Ps. 77 to ver. 12

[b] I Cor. 2:12; I John 4:13; Heb. 6:11, 12; Eph. 3:17, 18, 19

[c] II Pet. 1:10

[d] Rom. 5:1, 2, 5; Rom. 14:17; Rom. 15:13; Eph. 1:3, 4; Ps. 4:6, 7; Ps. 119:32

[e] I John 2:1, 2; Rom. 6:1, 2; Tit. 2:11, 12, 14; II Cor. 7:1; Rom. 8:1, 12; I John 3:2, 3; Ps. 130:4; I John 1:6, 7

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 woundeth the conscience and grieveth 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:[a] 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;[b] and by the which, in the mean time, they are supported from utter despair.[c]

[a] Cant. 5:2, 3, 6; Ps. 51:8, 12, 14; Eph. 4:30, 31; Ps. 77:1 to 10; Matt. 26:69, 70, 71, 72; Ps. 31:22; Ps. 88 throughout; Isa. 50:10

[b] I John 3:9; Luke 22:32; Job 13:15; Ps. 73:15; Ps. 51:8, 12; Isa. 50:10

[c] Mic. 7:7, 8, 9; Jer. 32:40; Isa. 54:7, 8, 9, 10; Ps. 22:1; Ps. 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.[a]

[a] Gen. 1:26, 27 with Gen. 2:17; Rom. 2:14, 15; Rom. 10:5; Rom. 5:12, 19; Gal. 3:10, 12; Eccles. 7:29; Job 28:28

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:[b] the four first commandments containing our duty towards God; and the other six our duty to man.[c]

[a] James 1:25; James 2:8, 10, 11, 12; Rom. 13:8, 9; Deut. 5:32; Deut. 10:4; Ex. 34:1

[b] Matt. 22:37, 38, 39, 40

III. Beside 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;[a] and partly holding forth divers instructions of moral duties.[b] All which ceremonial laws are now abrogated, under the new testament.[c]

[a] Heb. 9 chap.; Heb. 10:1; Gal. 4:1, 2, 3; Col. 2:17

[b] I Cor. 5:7; II Cor. 6:17; Jude ver. 23

[c] Col. 2:14, 16, 17; Dan. 9:27; Eph. 2:15, 16

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

[a] Ex. 21 chap.; Ex. 22:1 to 29; Gen. 49:10 with I Pet. 2:13, 14; Matt. 5:17, with ver. 38, 39; I Cor. 9:8, 9, 10

V. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof;[a] 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:[b] neither doth Christ, in the Gospel, any way dissolve, but much strengthen this obligation.[c]

[a] Rom. 13:8, 9, 10; Eph. 6:2; I John 2:3, 4, 7, 8.

[b] James 2:10, 11.

[c] Matt. 5:17, 18, 19; James 2:8; Rom. 3:31

VI. Although true believers be not under the law, as a covenant of works, to be thereby justified, or condemned;[a] 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;[b] discovering also the sinful pollutions of their nature, hearts, and lives;[c] so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin;[d] together with a clearer sight of the need they have of Christ, and the perfection of His obedience.[e] It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin:[f] 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.[g] The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof;[h] although not as due to them by the law, as a covenant of works.[i] So as, a man's doing good, and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law; and not under grace.[j]

[a] Rom. 6:14; Gal. 2:16; Gal. 3:13; Gal. 4:4, 5; Acts 13:39; Rom. 8:1

[b] Rom. 7:12, 22, 25; Ps. 119:4, 5, 6; I Cor. 7:19; Gal. 5:14, 16, 18, 19, 20, 21, 22, 23

[c] Rom. 7:7; Rom. 3:20

[d] James 1:23, 24, 25; Rom. 7:9, 14, 24

[e] Gal. 3:24; Rom. 7:24, 25; Rom. 8:3, 4

[f] Jam. 2:11; Ps. 119:101, 104, 128

[g] Ezra 9:13, 14; Ps. 89:30, 31, 32, 33, 34

[h] Lev. 26:1 to 14 with II Cor. 6:16; Eph. 6:2, 3; Ps. 37:11 with Matt. 5:5; Ps. 19:11

[i] Gal. 2:16; Luke 17:10

[j] Rom. 6:12, 14; I Pet. 3:8, 9, 10, 11, 12, with Ps. 34:12, 13, 14, 15, 16; Heb. 12:28, 29

VII. Neither are the forementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it;[a] 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, requireth to be done.[b]

[a] Gal. 3:21.

[b] Ezek. 36:27; Heb. 8:10 with Jer. 31:33

Chapter XX: Of Christian Liberty, and Liberty of Conscience

I. The liberty which Christ hath 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;[a] and, in their being delivered from this present evil world, bondage to Satan, and dominion of sin;[b] from the evil of afflictions, the sting of death, the victory of the grace, and everlasting damnation;[c] as also, in their free access to God,[d] and their yielding obedience unto Him, not out of slavish fear, but a child-like love and willing mind.[e] All which were common also to believers under the law.[f] 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;[g] and in greater boldness of access to the

throne of grace,[h] and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.[i]

[a] Tit. 2:14; I Thess. 1:10; Gal. 3:13

[b] Gal. 1:4; Col. 1:13; Acts 26:18; Rom. 6:14

[c] Rom. 8:28; Ps. 119:71; I Cor. 15:54, 55, 56, 57; Rom. 8:1

[d] Rom. 5:1, 2

[e] Rom. 8:14, 15; I John 4:18

[f] Gal. 3:9, 14

[g] Gal. 4:1, 2, 3, 6, 7; Gal. 5:1; Acts 15:10, 11

[h] Heb. 4:14, 16; Heb. 10:19, 20, 21, 22

[i] John 7:38, 39; II Cor. 3:13, 17, 18

II. God alone is Lord of the conscience,[a] and hath 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.[b] So that, to believe such doctrines, or to obey such commands, out of conscience,[c] is to betray true liberty of conscience: and the requiring of an implicit faith, and an absolute and blind obedience is to destroy liberty of conscience, and reason also.[d]

[a] Jam. 4:12; Rom. 14:4

[b] Acts 4:19; Acts 5:29; I Cor. 7:23; Matt. 23:8, 9, 10; II Cor. 1:24; Matt. 15:9

[c] Col. 2:20, 22, 23; Gal. 1:10; Gal. 2:4, 5; Gal. 5:1

[d] Rom. 10:17; Rom. 14:23; Isa. 8:20; Acts 17:11; John 4:22; Hos. 5:11; Rev. 13:12, 16, 17; Jer. 8:9

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.[a]

[a] Gal. 5:13; I Pet. 2:16; II Pet. 2:19; John 8:34; Luke 1:74, 75

IV. 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 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.[a] 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,[b] and by the power of the civil magistrate.[c]

[a] Matt. 12:25; I Pet. 2:13, 14, 16; Rom. 13:1 to 8; Heb. 13:17.

[b] Rom. 1:32 with I Cor. 5:1, 5, 11, 13; II John ver. 10, 11, and II Thess. 3:14, and I Tim. 6:3, 4, 5, and Tit. 1:10, 11, 13, and Tit. 3:10 with Matt. 18:15, 16, 17; I Tim. 1:19, 20; Rev. 2:2, 14, 15, 20; Rev. 3:9.

[c] Deut. 13:6 to 12; Rom. 13:3, 4 with II John ver. 10, 11; Ezra 7:23, 25, 26, 27, 28; Rev. 17:12, 16, 17; Neh. 13:15, 17, 21, 22, 25, 30; II Kings 23:5, 6, 9, 20, 21; II Chron. 34:33; II Chron. 15:12, 13, 16; Dan. 3:29; I Tim. 2:2; Isa. 49:23; Zech. 13:2, 3

Chapter XXI: Of Religious Worship and the Sabbath-day

I. The light of nature showeth that there is a God, who hath lordship and sovereignty over all, is good, and doth 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.[a] 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.[b]

[a] Rom. 1:20; Acts 17:24; Ps. 119:68; Jer. 10:7; Ps. 31:23; Ps. 18:3; Rom. 10:12; Ps. 62:8; Josh. 24:14; Mark 12:33

[b] Deut. 12:32; Matt. 15:9; Acts 17:25; Matt. 4:9, 10; Deut. 4:15 to 20; Exod. 20:4, 5, 6; Col. 2:23

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

[a] Matt. 4:10 with John 5:23 and II Cor. 13:14

[b] Col. 2:18, Rev. 19:10; Rom. 1:25

[c] John 14:6; I Tim. 2:5; Eph. 2:18; Col. 3:17

III. Prayer, with thanksgiving, being one special part of religious worship,[a] is by God required of all men:[b] and that it may be accepted, it is to be made in the name of the Son,[c] by the help of His Spirit,[d] according to His will,[e] with understanding, reverence, humility, fervency, faith, love, and perseverance;[f] and, if vocal, in a known tongue.[g]

[a] Phil. 4:6

[b] Ps. 65:2

[c] John 14:13, 14; I Pet. 2:5

[d] Rom. 8:26

[e] I John 5:14

[f] Ps. 47:7; Eccles. 5:1, 2; Heb. 12:28; Gen. 18:27; James 5:16; James 1:6, 7; Mark 11:24; Matt. 6:12, 14, 15; Col. 4:2; Eph. 6:18

[g] I Cor. 14:14

IV. Prayer is to be made for things lawful;[a] and for all sorts of men living, or that shall live hereafter:[b] but not for the dead,[c] nor for those of whom it may be known that they have sinned the sin unto death.[d]

[a] I John 5:14

[b] I Tim. 2:1, 2; John 17:20; II Sam. 7:29; Ruth 4:12

[c] II Sam. 12:21, 22, 23 with Luke 16:25, 26; Rev. 14:13

[d] I John 5:16

V. The reading of the Scriptures with godly fear,[a] the sound preaching[b] and conscionable hearing of the Word, in obedience unto God, with understanding, faith and reverence;[c] singing of psalms with grace in the heart;[d] as also, the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God:[e] beside religious oaths,[f]

vows,[g] solemn fastings,[h] and thanksgivings, upon special occasions,[i] which are, in their several times and seasons, to be used in a holy and religious manner.[j]

[a] Acts 15:21; Rev. 1:3

[b] II Tim. 4:2

[c] James 1:22; Acts 10:33; Matt. 13:19; Heb. 4:2; Isa. 66:2

[d] Col. 3:16; Eph. 5:19; James 5:13

[e] Matt. 28:19; I Cor. 11:23 to 29; Acts 2:42

[f] Deut. 6:13 with Neh. 10:29

[g] Isa. 19:21 with Eccles. 5:4, 5

[h] Joel 2:12; Esther 4:16; Matt. 9:15; I Cor. 7:5

[i] Ps. 107 throughout; Esther 9:22

[j] Heb. 12:28

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:[a] but God is to be worshipped everywhere,[b] in spirit and truth;[c] as in private families[d] daily,[e] and in secret each one by himself;[f] 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.[g]

[a] John 4:21

[b] Mal. 1:11; I Tim. 2:8

[c] John 4:23, 24

[d] Jer. 10:25; Deut. 6:6, 7; Job 1:5; II Sam. 6:18, 20; I Pet. 3:7; Acts 10:2

[e] Matt. 6:11

[f] Matt. 6:6; Eph. 6:18

[g] Isa. 56:6, 7; Heb. 10:25; Prov. 1:20, 21, 24; Prov. 8:34; Acts 13:42; Luke 4:16; Acts 2:42

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 hath particularly appointed one day in seven, for a Sabbath, to be kept holy unto Him:[a] 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,[b] which, in Scripture, is called the Lord's Day,[c] and is to be continued to the end of the world, as the Christian Sabbath.[d]

[a] Exod. 20:8, 10, 11; Isa. 56:2, 4, 6, 7

[b] Gen. 2:2, 3; I Cor. 16:1, 2; Acts 20:7

[c] Rev. 1:10

[d] Exod. 20:8, 10, with Matt. 5:17, 18

VIII. This Sabbath is then 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,[a] 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.[b]

[a] Exod. 20:8; Exod. 16:23, 25, 26, 29, 30; Exod. 31:15, 16, 17; Isa. 58:13; Neh. 13:15, 16, 17, 18, 19, 21, 22

[b] Isa. 58:13; Matt. 12:1 to 13

Chapter XXII: Of Lawful Oaths and Vows

I. A lawful oath is a part of religious worship,[a] wherein, upon just occasion, the person swearing solemnly calleth God to witness what he asserteth, or promiseth, and to judge him according to the truth or falsehood of what he sweareth.[b]

[a] Deut. 10:20

[b] Exod. 20:7; Lev. 19:12; II Cor. 1:23, II Chron. 6:22, 23

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.[a] 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.[b] 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;[c] so a lawful oath, being imposed by lawful authority, in such matters ought to be taken.[d]

[a] Deut. 6:13

[b] Exod. 20:7; Jer. 5:7; Matt. 5:34, 37; James 5:12

[c] Heb. 6:16; II Cor. 1:23; Isa. 65:16

[d] I Kings 8:31; Neh. 13:25; Ezra 10:5

III. 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.[a] 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.[b] Yet is it a sin to refuse an oath touching anything that is good and just, being imposed by lawful authority.[c]

[a] Exod. 20:7; Jer. 4:2

[b] Gen. 24:2, 3, 5, 6, 8, 9

[c] Num. 5:19, 21; Neh. 5:12; Exod. 22:7, 8, 9, 10, 11

IV. An oath is to be taken in the plain and common sense of the words, without equivocation, or mental reservation.[a] It cannot oblige to sin: but in anything not sinful, being taken, it binds to performance, although to a man's own hurt.[b] Not is it to be violated, although made to heretics, or infidels.[c]

[a] Jer. 4:2; Ps. 24:4

[b] I Sam. 25:22, 32, 33, 34; Ps. 15:4

[c] Ezek. 17:16, 18, 19; Josh. 9:18, 19 with II Sam. 21:1

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.[a]

[a] Isa. 19:21; Eccles. 5:4, 5, 6; Ps. 61:8; Ps. 66:13, 14

VI. It is not to be made to any creature, but to God alone:[a] 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.[b]

[a] Ps. 76:11; Jer. 44:25, 26

[b] Deut. 23:21, 22, 23; Ps. 50:14; Gen. 28:20, 21, 22; I Sam. 1:11; Ps. 66:13, 14; Ps. 132:2, 3, 4, 5

VII. No man may vow to do anything 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 hath no promise of ability from God.[a] 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.[b]

[a] Acts 23:12, 14; Mark 6:26; Numb. 30:5, 8, 12, 13

[b] Matt. 19:11, 12; I Cor. 7:2, 9; Eph. 4:28; I Peter 4:2; I Cor. 7:23

Chapter XXIII: Of the Civil Magistrate

I. God, the supreme Lord and King of all the world, hath ordained civil magistrates, to be, under Him, over the people, for His own glory, and the public good: and, to this end, hath 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.[a]

[a] Rom. 13:1, 2, 3, 4; I Pet. 2:13, 14

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

[a] Prov. 8:15, 16; Rom. 13:1, 2, 4.

[b] Ps. 2:10, 11, 12; I Tim. 2:2; Ps. 82:3, 4; II Sam. 23:3; I Pet. 2:13.

[c] Luke 3:14; Rom. 13:4; Matt. 8:9, 10; Acts 10:1, 2; Rev. 17:14, 16

III. The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven:[a] yet he hath 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.[b] For the better effecting whereof, he hath 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.[c]

[a] II Chron. 26:18 with Matt. 18:17 and Matt. 16:19; I Cor. 12:28, 29; Eph. 4:11, 12; I Cor. 4:1, 2; Rom. 10:15; Heb. 5:4

[b] Isa. 49:23; Ps. 122:9; Ezra 7:23, 25, 26, 27, 28; Lev. 24:16; Deut. 13:5, 6, 12; I Kings 18:4; I Chron. 13:1 to 9; II Kings 23:1 to 26; II Chron. 34:33; II Chron. 15:12, 13

[c] II Chron. 19:8, 9, 10, 11; II Chron. 29 and 30; Matt. 2:4, 5

IV. It is the duty of people to pray for magistrates,[a] to honour their persons,[b] to pay them tribute or other dues,[c] to obey their lawful commands, and to be subject to their authority, for conscience' sake.[d] Infidelity, or difference in religion, doth not make void the magistrates' just and legal

authority, nor free the people from their due obedience to them:[e] from which ecclesiastical persons are not exempted,[f] much less hath 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.[g]

[a] I Tim. 2:1, 2

[b] I Pet. 2:17

[c] Rom. 13:6, 7

[d] Rom. 13:5; Tit. 3:1

[e] I Pet. 2:13, 14, 16

[f] Rom. 13:1; I Kings 2:35; Acts 25:9, 10, 11; II Pet. 2:1, 10, 11; Jude ver. 8, 9, 10, 11

[g] II Thess. 2:4; Rev. 13:15, 16, 17

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.[a]

[a] Gen. 2:24; Matt. 19:5, 6; Prov. 2:17

II. Marriage was ordained for the mutual help of husband and wife,[a] for the increase of mankind with a legitimate issue, and of the Church with an holy seed;[b] and for preventing of uncleanness.[c]

[a] Gen. 2:18

[b] Mal. 2:15

[c] I Cor. 7:2, 9

III. It is lawful for all sorts of people to marry, who are able with judgment to give their consent.[a] Yet is it the duty of Christians to marry only in the Lord:[b] 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.[c]

[a] Heb. 13:4; I Tim. 4:3; I Cor. 7:36, 37, 38; Gen. 24:57, 58

[b] I Cor. 7:39

[c] Gen. 34:14; Exod. 34:16; Deut. 7:3, 4; I Kings 11:4; Neh. 13:25, 26, 27; Mal. 2:11, 12; II Cor. 6:14

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden by the Word;[a] 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.[b] The man may not marry any of his wife's kindred nearer in blood than he may of his own; nor the woman of her husband's kindred nearer in blood than of her own.[c]

[a] Lev. 18 ch.; I Cor. 5:1; Amos 2:7

[b] Mark 6:18; Lev. 18:24, 25, 26, 27, 28

[c] Lev. 20:19, 20, 21

V. Adultery or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract.[a] In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce:[b] and, after the divorce, to marry another, as if the offending party were dead.[c]

[a] Matt. 1:18, 19, 20.

[b] Matt. 5:31, 32.

[c] Matt. 19:9; Rom. 7:2, 3

VI. Although the corruption of man be such as is apt to study arguments unduly to put asunder those whom God hath 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:[a] 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.[b]

[a] Matt. 19:8, 9; I Cor. 7:15; Matt. 19:6

[b] Deut. 24:1, 2, 3, 4

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 filleth all in all.[a]

[a] Eph. 1:10, 22, 23; Eph. 5:23, 27, 32; Col. 1:18

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;[a] and of their children:[b] and is the kingdom of the Lord Jesus Christ,[c] the house and family of God,[d] out of which there is no ordinary possibility of salvation.[e]

[a] I Cor. 1:2; I Cor. 12:12, 13; Ps. 2:8; Rev. 7:9; Rom. 15:9, 10, 11, 12

[b] I Cor. 7:14; Acts 2:39; Ezek. 16:20, 21; Rom. 11:16; Gen. 3:15; Gen. 17:7

[c] Matt. 13:47; Isa. 9:7

[d] Eph. 2:19; Eph. 3:15

[e] Acts 2:47

III. Unto this catholic visible Church Christ hath 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 doth by His own presence and Spirit, according to His promise, make them effectual thereunto.[a]

[a] I Cor. 12:28; Eph. 4:11, 12, 13; Matt. 28:19, 20; Isa. 59:21

IV. This catholic Church hath been sometimes more, sometimes less visible.[a] 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.[b]

[a] Rom. 11:3, 4; Rev. 12:6, 14

[b] Rev. 2 and 3; I Cor. 5:6, 7

V. The purest Churches under heaven are subject both to mixture and error:[a] and some have so degenerated, as to become no Churches of Christ, but synagogues of Satan.[b] Nevertheless, there shall be always a Church on earth, to worship God according to His will.[c]

[a] I Cor. 13:12; Rev. 2 and 3; Matt. 13:24, 25, 26, 27, 28, 29, 30, 47

[b] Rev. 18:2; Rom. 11:18, 19, 20, 21, 22

[c] Matt. 16:18; Ps. 72:17; Ps. 102:28; Matt. 28:19, 20

VI. There is no other head of the Church, but the Lord Jesus Christ:[a] 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 exalteth himself, in the Church, against Christ and all that is called God.[b]

[a] Col. 1:18; Eph. 1:22

[b] Matt. 23:8, 9, 10; II Thess. 2:3, 4, 8, 9; Rev. 13:6

Chapter XXVI:Of the Communion of the 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:[a] and, being united to one another in love, they have communion in each other's gifts and graces,[b] 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.[c]

[a] John 1:3; Eph. 3:16, 17, 18, 19; John 1:16; Eph. 2:5, 6; Phil. 3:10; Rom. 6:5, 6; II Tim. 2:12

[b] Eph. 4:15, 16; I Cor. 12:7; I Cor. 3:21, 22, 23; Col. 2:19

[c] I Thess. 5:11, 14; Rom. 1:11, 12, 14; I John 3:16, 17, 18; Gal. 6:10

II. 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:[a] as also in relieving each other in outward things, according to their several abilities, and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.[b]

[a] Heb. 10:24, 25; Acts 2:42, 46; Isa. 2:3; I Cor. 11:20

[b] Acts 2:44, 45; I John 3:17; II Cor. 8 and 9 chapters; Acts 11:29, 30

III. This communion which the saints have with Christ, doth 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.[a] Nor doth their communion one with another, as saints, take away, or infringe the title or propriety which each man hath in his goods and possessions.[b]

[a] Col. 1:18, 19; I Cor. 8:6; Isa. 42:8; I Tim. 6:15, 16; Ps. 45:7, with Heb. 1:8, 9
[b] Exod. 20:15; Eph. 4:28; Acts 5:4

Chapter XXVII: Of the Sacraments

I. Sacraments are holy signs and seals of the covenant of grace,[a] immediately instituted by God,[b] to represent Christ and His benefits; and to confirm our interest in Him;[c] as also, to put a visible difference between those that belong unto the Church, and the rest of the world;[d] and solemnly to engage them to the service of God in Christ, according to His Word.[e]

[a] Rom. 4:11; Gen. 17:7, 10
[b] Matt. 28:19; I Cor. 11:23
[c] I Cor. 10:16; I Cor. 11:25, 26; Gal. 3:17
[d] Rom. 15:8; Exod. 12:48; Gen. 34:14
[e] Rom. 6:3, 4; I Cor. 10:16, 21

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.[a]

[a] Gen. 17:10; Matt. 26:27, 28; Tit. 3:5

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

[a] Rom. 2:28, 29; I Pet. 3:21
[b] Matt. 3:11; I Cor. 12:13
[c] Matt. 26:27, 28; Matt. 28:19, 20

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.[a]

[a] Matt. 28:19; I Cor. 11:20, 23, I Cor. 4:1; Heb. 5:4

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.[a]

[a] I Cor. 10:1, 2, 3, 4

Chapter XXVIII: Of Baptism

I. Baptism is a sacrament of the New Testament, ordained by Jesus Christ,[a] not only for the solemn admission of the party baptized into the visible Church;[b] but also, to be unto him a sign and seal of the covenant of grace,[c] of his ingrafting into Christ,[d] of regeneration,[e] of remission of sins,[f] and of his giving up unto God through Jesus Christ, to walk in the newness of life.[g] Which sacrament is, by Christ's own appointment, to be continued in His Church until the end of the world.[h]

[a] Matt. 28:19

[b] I Cor. 12:13

[c] Rom. 4:11 with Col. 2:11, 12

[d] Gal. 3:27; Rom. 6:5

[e] Tit. 3:5

[f] Mark 1:4

[g] Rom. 6:3, 4

[h] Matt. 28:19, 20

II. The outward element to be used in this sacrament is water, wherewith 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.[a]

[a] Matt. 3:11; John 1:33; Matt. 28:19, 20

III. Dipping of the person into the water is not necessary; but Baptism is rightly administered by pouring or sprinkling water upon the person.[a]

[a] Heb. 9:10, 19, 20, 21, 22; Acts 2:41; Acts 16:33; Mark 7:4

IV. Not only those that do actually profess faith in and obedience unto Christ,[a] but also the infants of one or both believing parents, are to be baptized.[b]

[a] Mark 16:15, 16; Acts 8:37, 38

[b] Gen. 17:7, 9, 10 with Gal. 3:9, 14 and Col. 2:11, 12 & Acts 2:38, 39 & Rom. 4:11, 12; I Cor. 7:14; Matt. 28:19; Mark 10:13, 14, 15, 16; Luke 18:15

V. Although it be a great sin to contemn or neglect this ordinance,[a] yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it;[b] or, that all that are baptized are undoubtedly regenerated.[c]

[a] Luke 7:30 with Exod. 4:24, 25, 26

[b] Rom. 4:11; Acts 10:2, 4, 22, 31, 45, 47

[c] Acts 8:13, 23

VI. The efficacy of Baptism is not tied to that moment of time wherein it is administered;[a] 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 belongeth unto, according to the counsel of God's own will, in His appointed time.[b]

[a] John 3:5, 8

[b] Gal. 3:27; Titus 3:5; Eph. 5:25, 26; Acts 2:38, 41

VII. The sacrament of Baptism is but once to be administered unto any person.[a]

[a] Titus 3:5

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.[a]

[a] I Cor. 11:23, 24, 25, 26; I Cor. 10:16, 17, 21; I Cor. 12:13

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;[a] 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:[b] 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.[c]

[a] Heb. 9:22, 25, 26, 28

[b] I Cor. 11:24, 25, 26; Matt. 26:26, 27

[c] Heb. 7:23, 24, 27; Heb. 10:11, 12, 14, 18

III. The Lord Jesus hath, 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 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;[a] but to none who are not then present in the congregation.[b]

[a] Matt. 26:26, 27, 28 & Mark 14:22, 23, 24 and Luke 22:19, 20 with I Cor. 11:23, 24, 25, 26

[b] Acts. 20:7; I Cor. 11:20

IV. Private masses, or receiving this sacrament by a priest or any other alone;[a] as likewise, the denial of the cup to the people,[b] 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.[c]

[a] I Cor. 10:16

[b] Mark 14:23; I Cor. 11:25, 26, 27, 28, 29

[c] Matt. 15:9

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;[a] albeit in substance and nature they still remain truly and only bread and wine, as they were before.[b]

[a] Matt. 26:26, 27, 28

[b] I Cor. 11:26, 27, 28; Matt. 26:29

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; overthroweth the nature of the sacrament, and hath been, and is the cause of manifold superstitions; yea, of gross idolatries.[a]

[a] Acts 3:21 with I Cor. 11:24, 25, 26; Luke 24:6, 39

VII. Worthy receivers outwardly partaking of the visible elements in this sacrament,[a] 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.[b]

[a] I Cor. 11:28

[b] I Cor. 10:16

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,[a] or be admitted thereunto.[b]

[a] I Cor. 11:27, 28, 29; II Cor. 6:14, 15, 16

[b] I Cor. 5:6, 7, 13; II Thess. 3:6, 14, 15; Matt. 7:6

Chapter XXX: Of Church Censures

I. The Lord Jesus, as King and Head of His Church, hath therein appointed a government, in the hand of Church officers, distinct from the civil magistrate.[a]

[a] Isa. 9:6, 7; I Tim. 5:17; I Thess. 5:12; Acts 20:17, 28; Heb. 13:7, 17, 24; I Cor. 12:28; Matt. 28:18, 19, 20

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.[a]

[a] Matt. 16:19; Matt. 18:17, 18; John 20:21, 22, 23; II Cor. 2:6, 7, 8

III. Church censures are necessary, for the reclaiming and gaining of offending brethren, for deterring of others from the like offences, for purging out of that leaven which might infect the whole lump, for vindicating the honour 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.[a]

[a] I Cor. 5 chap.; I Tim. 5:20; Matt. 7:6; I Tim. 1:20; I Cor. 11:27 to the end, with Jude ver. 23

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.[a]

[a] I Thess. 5:12; II Thess. 3:6, 14, 15; I Cor. 5:4, 5, 13; Matt. 18:17; Tit. 3:10

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.[a]

[a] Acts 15:2, 4, 6

II. As magistrates may lawfully call a synod of ministers, and other fit persons, to consult and advise with, about matters of religion;[a] 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.[b]

[a] Isa. 49:23; I Tim. 2:1, 2; II Chron. 19:8, 9, 10, 11; II Chron. 29, 30 chaps.; Matt. 2:4, 5; Prov. 11:14

[b] Acts 15:2, 4, 22, 23, 25

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 maladministration, 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.[a]

[a] Acts 15:15, 19, 24, 27, 28, 29, 30, 31; Acts 16:4; Matt. 18:17, 18, 19, 20

III. 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.[a]

[a] Eph. 2:20; Acts 17:11; I Cor. 2:5; II Cor. 1:24

IV. 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.[a]

[a] Luke 12:13, 14; John 18:36

Chapter XXXII: Of the State of Man After Death, and of the Resurrection of the Dead

I. The bodies of men, after death, return to dust and see corruption:[a] but their souls (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them:[b] 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.[c] 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.[d] Beside these two places, for souls separated from their bodies, the Scripture acknowledgeth none.

[a] Gen. 3:19; Acts 13:36

[b] Luke 23:43; Eccles. 12:7

[c] Heb. 12:23; II Cor. 5:1, 6, 8; Phil. 1:23, with Acts 3:21 & Eph. 4:10

[d] Luke 16:23, 24; Acts 1:25; Jude ver. 6, 7; I Pet. 3:19

II. At the last day, such as are found alive shall not die, but be changed:[a] 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 for ever.[b]

[a] I Thess. 4:17; I Cor. 15:51, 52

[b] Job 19:26, 27; I Cor. 15:42, 43, 44

III. 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.[a]

[a] Acts 24:15; John 5:28, 29; I Cor. 15:43; Phil. 3:21

Chapter XXXIII: Of the Last Judgment

I. God hath appointed a day, wherein He will judge the world in righteousness, by Jesus Christ,[a] to whom all power and judgment is given of the Father.[b] In which day, not only the apostate angels shall be judged,[c] 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.[d]

[a] Acts 17:31

[b] John 5:22, 27

[c] I Cor. 6:3; Jude ver. 6; II Pet. 2:4

[d] II Cor. 5:10; Eccles. 12:14; Rom. 2:16; Rom. 14:10, 12; Matt. 12:36, 37

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.[a]

[a] Matt. 25:31 to the end; Rom. 2:5, 6; Rom. 9:22, 23; Matt. 25:21; Acts 3:19; II Thess. 1:7, 8, 9, 10

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;[a] 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.[b]

[a] II Pet. 3:11, 14; II Cor. 5:10, 11; II Thess. 1:5, 6, 7; Luke 21:27, 28; Rom. 8:23, 24, 25

[b] Matt. 24:36, 42, 43, 44; Mark 13:35, 36, 37; Luke 12:35, 36; Rev. 22:20

The Shorter Catechism (1647)

with Scripture Proofs

Q. 1. What is the chief end of man?

A. Man's chief end is to glorify God, [a] and to enjoy him for ever. [b]

[a] Ps. 86:9; Isa. 60:21; Rom. 11:36; I Cor. 6:20; 10:31; Rev. 4:11

[b] Ps. 16:5-11; 144:15; Isa. 12:2; Luke 2:10; Phil. 4:4; Rev. 21:3-4

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The Word of God, which is contained in the Scriptures of the Old and New Testaments, [a] is the only rule to direct us how we may glorify and enjoy him. [b]

[a] Matt. 19:4-5 with Gen. 2:24; Luke 24:27, 44; I Cor. 2:13; 14:37; II Pet. 1:20-21; 3:2, 15-16

[b] Deut. 4:2; Ps. 19:7-11; Isa. 18:20; John 15:11; 20:30-31; Acts 17:11; II Tim. 3:15-17; I John 1:4

Q. 3. What do the Scriptures principally teach?

A. The Scriptures principally teach what man is to believe concerning God, [a] and what duty God requires of man [b].

[a] Gen. 1:1; John 5:39; 20:31; Rom. 10:17; II Tim. 3:15

[b] Deut. 10:12-13; Josh. 1:8; Ps. 119:105; Mic. 6:8; II Tim. 3:16-17

Q. 4. What is God?

A. God is a Spirit [a], infinite [b], eternal [c], and unchangeable [d] in his being [e], wisdom [f], power [g], holiness [h], justice [i], goodness [j], and truth [k].

[a] Deut. 4:15-19; Luke 24:39; John 1:18; 4:24; Acts 17:29

[b] I Kings 8:27; Ps. 139:7-10; 145:3; 147:5; Jer. 23:24; Rom. 11:33-36

[c] Deut. 33:27; Ps. 90:2; 102:12, 24-27; Rev. 1:4,8

[d] Ps. 33:11; Mal. 3:6; Heb. 1:12; 6:17-18; 13:8; Jas. 1:17

[e] Ex. 3:14; Ps. 115:2-3; I Tim. 1:17; 6:15-16

[f] Ps. 104:24; Rom. 11:33-34; Heb. 4:13; I John 3:20

[g] Gen. 17:1; Ps. 62:11; Jer. 32:17; Mat. 19:26; Rev. 1:8

[h] Heb. 1:13; I Pet. 1:15-16; I John 3:3, 5; Rev. 15:4

[i] Gen. 18:25; Ex. 34:6-7; Deut. 32:4; Ps. 96:13; Rom. 3:5, 26

[j] Ps. 103:5; 107:8; Matt. 19:17; Rom. 2:4

[k] Ex. 34:6; Deut. 32:4; Ps. 86:15; 117:2; Heb. 6:18

Q. 5. Are there more Gods than one?

A. There is but one only [a], the living and true God [b].

[a] Deut. 6:4; Isa. 44:6; 45:21-22; I Cor. 8:4-6

[b] Jer. 10:10; John 17:3; I Thess. 1:9; I John 5:20

Q. 6. How many persons are there in the Godhead?

A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost [a]; and these three are one God, the same in substance, equal in power and glory. [b]

[a] Matt. 3:16-17; 28:19; II Cor. 13:14; I Pet. 1:2

[b] Ps. 45:6; John 1:1; 17:5; Acts 5:3-4; Rom. 9:5; Col. 2:9; Jude 24-25

Q. 7. What are the decrees of God?

A. The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass [a].

[a] Ps. 33:11; Isa. 14:24; Acts 2:23; Eph. 1:11-12

Q. 8. How doth God execute his decrees?

A. God executeth his decrees in the works of creation and providence [a].

[a] Ps. 148:8; Isa. 40:26; Dan. 4:35; Acts 4:24-28; Rev. 4:11

Q. 9. What is the work of creation?

A. The work of creation is, God's making all things of nothing, by the word of his power [a], in the space of six days, and all very good. [b]

[a] Gen. 1:1; Ps. 33:6, 9; Heb. 11:3

[b] Gen. 1:31

Q. 10. How did God create man?

A. God created man male and female, after his own image [a], in knowledge [b], righteousness, and holiness [c], with dominion over the creatures [d].

[a] Gen. 1:27

[b] Col. 3:10

[c] Eph. 4:24

[d] Gen. 1:28; see Ps. 8

Q. 11. What are God's works of providence?

A. God's works of providence are, his most holy [a], wise [b], and powerful [c] preserving [d] and governing [e] all his creatures, and all their actions [f].

[a] Ps. 145:17

[b] Ps. 104:24

[c] Heb. 1:3

[d] Neh. 9:6

[e] Eph. 1:19-22

[f] Ps. 36:6; Prov. 16:33; Matt. 10:30

Q. 12. What special act of providence did God exercise toward man in the estate wherein he was created?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.
[a]

[a] Gen. 2:16-17; Jas. 2:10

Q. 13. Did our first parents continue in the estate wherein they were created?

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God [a].

[a] Gen. 3:6-8, 13; II Cor. 11:3

Q. 14. What is sin?

A. Sin is any want of conformity unto, or transgression of, the law of God [a].

[a] Lev. 5:17; Jas. 4:17; I John 3:4

Q. 15. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit [a].

[a] Gen. 3:6

Q. 16. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam [a], not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression [b].

[a] Gen. 2:16-17; Jas. 2:10

[b] Rom. 5:12-21; I Cor. 15:22

Q. 17. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery [a].

[a] Gen. 3:16-19, 23; Rom. 3:16; 5:12; Eph. 2:1

Q. 18. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin [a], the want of original righteousness [b], and the corruption of his whole nature [c], which is commonly called original sin; together with all actual transgressions which proceed from it [d].

[a] Rom. 5:12, 19

[b] Rom. 3:10; Col. 3:10; Eph. 4:24

[c] Ps. 51:5; John 3:6; Rom. 3:18; 8:7-8; Eph. 2:3

[d] Gen. 6:5; Ps. 53:1-3; Matt. 15:19; Rom. 3:10-18, 23; Gal. 5:19-21; Jas. 1:14-15

Q. 19. What is the misery of that estate whereinto man fell?

A. All mankind by their fall lost communion with God [a], are under his wrath [b] and curse [c], and so made liable to all miseries in this life [d], to death [e] itself, and to the pains of hell for ever [f].

[a] Gen. 3:8, 24; John 8:34, 42, 44; Eph. 2:12; 4:18

[b] John 3:36; Rom. 1:18; Eph. 2:3; 5:6

[c] Gal. 3:10; Rev. 22:3

[d] Gen. 3:16-19; Job 5:7; Ecc. 2:22-23; Rom. 8:18-23

[e] Ezek. 18:4; Rom. 5:12; 6:23

[f] Matt. 25:41, 46; II Thess. 1:9; Rev. 14:9-11

Q. 20. Did God leave all mankind to perish in the estate of sin and misery?

A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life [a], did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer [b].

[a] Acts 13:48; Eph. 1:4-5; II Thess. 2:13-14

[b] Gen. 3:15; 17:7; Ex. 19:5-6; Jer. 31:31-34; Matt. 20:28; I Cor. 11:25; Heb. 9:15

Q. 21. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect is the Lord Jesus Christ [a], who, being the eternal Son of God [b], became man [c] and so was, and continueth to be, God and man in two distinct natures, and one person, forever [d].

[a] John 14:6; Acts 4:12; I Tim. 2:5-6

[b] Ps. 2:7; Matt. 3:17; 17:5; John 1:18

[c] Isa. 9:6; Matt. 1:23; John 1:14; Gal. 4:4

[d] Acts 1:11; Heb. 7:24-25

Q. 22. How did Christ, being the Son of God, become man?

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul [a], being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, and born of her [b] yet without sin [c].

[a] Phil. 2:7; Heb. 2:14, 17

[b] Luke 1:27, 31, 35

[c] II Cor. 5:21; Heb. 4:15; 7:26; I John 3:5

Q. 23. What offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the offices of a prophet [a], of a priest [b], and of a king [c], both in his estate of humiliation and exaltation.

[a] Deut. 18:18; Acts 2:33; 3:22-23; Heb. 1:1-2

[b] Heb. 4:14-15; 5:5-6

[c] Isa. 9:6-7; Luke 1:32-33; John 18:37; I Cor. 15:25

Q. 24. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet, in revealing to us, by his Word [a] and Spirit [b,] the will of God for our salvation [c].

[a] Luke 4:18-19, 21; Acts 1:1-2; Heb. 2:3

[b] John 15:26-27; Acts 1:8; IPet. 1:11

[c] John 4:41-42; 20:30-31

Q. 25. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice [a], and reconcile us to God [b]; and in making continual intercession for us [c].

[a] Isa. 53; Acts 8:32-35; Heb. 9:26-28; 10:12

[b] Rom. 5:10-11; II Cor. 5:18; Col. 1:21-22

[c] Rom. 8:34; Heb. 7:25; 9:24

Q. 26. How doth Christ execute the office of a king?

A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us [a], and in restraining and conquering all his and our enemies [b].

[a] Ps. 110:3; Matt. 28:18-20; John 17:2; Col. 1:13

[b] Ps. 2:6-9; 110:1-2; Matt. 12:28; ICor. 15:24-26; Col. 2:15

Q. 27. Wherein did Christ's humiliation consist?

A. Christ's humiliation consisted in his being born, and that in a low condition [a], made under the law [b], undergoing the miseries of this life [c], the wrath of God [d], and the cursed death of the cross [e]; in being buried, and continuing under the power of death for a time. [f]

[a] Luke 2:7; II Cor. 8:9; Gal. 4:4

[b] Gal. 4:4

[c] Isa. 53:3; Luke 9:58; John 4:6; 11:35; Heb. 2:18

[d] Ps. 22:1 (Matt. 27:46); Isa. 53:10; I John 2:2

[e] Gal. 3:13; Phil. 2:8

[f] Matt. 12:40; I Cor. 15:3-4

Q. 28. Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead on the third day [a], in ascending up into heaven [b], in sitting at the right hand [c] of God the Father, and in coming to judge the world at the last day [d].

[a] I Cor. 15:4

[b] Ps. 68:18; Acts 1:11; Eph. 4:8

[c] Ps. 110:1; Acts 2:33-34; Heb. 1:3

[d] Matt. 16:27; Acts 17:31

Q. 29. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit [a].

[a] Titus 3:4-7

Q. 30. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us [a], and thereby uniting us to Christ in our effectual calling [b].

[a] Rom. 10:17; ICor. 2:12-16; Eph. 2:8; Phil. 1:29

[b] John 15:5; ICor. 1:9; Eph. 3:17

Q. 31. What is effectual calling?

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ [a], and renewing our wills [b], he doth persuade and enable us to embrace Jesus Christ [c], freely offered to us in the gospel [d].

[a] Acts 26:18; ICor. 2:10, 12; II Cor. 4:6; Eph. 1:17-18

[b] Deut. 30:6; Ezk. 36:26-27; John 3:5; Titus 3:5

[c] John 6:44-45; Acts 16:14

[d] Isa. 45:22; Matt. 11:28-30; Rev. 22:17

Q. 32. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which in this life do either accompany or flow from them [a].

[a] Rom. 8:30; ICor. 1:30; 6:11; Eph. 1:5

Q. 33. What is justification?

A. Justification is an act of God's free grace [a], wherein he pardoneth all our sins [b], and accepteth us as righteous in his sight [c], only for the righteousness of Christ imputed to us [d], and received by faith alone [e].

[a] Rom. 3:24

[b] Rom. 4:6-8; IICor. 5:19

[c] II Cor. 5:21
[d] Rom. 4:6, 11; 5:19
[e] Gal. 2:16; Phil. 3:9

Q. 34. What is adoption?

A. Adoption is an act of God's free grace [a], whereby we are received into the number, and have a right to all the privileges, of the sons of God [b].

[a] I John 3:1
[b] John 1:12; Rom. 8:17

Q. 35. What is sanctification?

A. Sanctification is the work of God's free grace [a], whereby we are renewed in the whole man after the image of God [b], and are enabled more and more to die unto sin, and live unto righteousness [c].

[a] Ezk. 36:27; Phil. 2:13; II Thess. 2:13
[b] II Cor. 5:17; Eph. 4:23-24; I Thess. 5:23
[c] Ezek. 36:25-27; Rom. 6:4, 6, 12-14; II Cor. 7:1; IPet. 2:24

Q. 36. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love [a], peace of conscience [b], joy in the Holy Ghost [c], increase of grace [d], and perseverance therein to the end [e].

[a] Rom. 5:5
[b] Rom. 5:1
[c] Rom. 14:17
[d] II Pet. 3:18
[e] Phil. 1:6; I Pet. 1:5

Q. 37. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness [a], and do immediately pass into glory [b]; and their bodies, being still united to Christ [c], do rest in their graves till the resurrection [d].

[a] Heb. 12:23
[b] Luke 23:43; II Cor. 5:6, 8; Phil. 1:23
[c] I Thess. 4:14
[d] Dan. 12:2; John 5:28-29; Acts 24:15

Q. 38. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers being raised up in glory [a], shall be openly acknowledged and acquitted in the day of judgment [b], and made perfectly blessed in the full enjoying of God [c] to all eternity [d].

[a] I Cor. 15:42-43

[b] Matt. 25:33-34, 46

[c] Rom. 8:29; I John 3:2

[d] Ps. 16:11; I Thess. 4:17

Q. 39. What is the duty which God requireth of man?

A. The duty which God requireth of man, is obedience to his revealed will [a].

[a] Deut. 29:29; Mic. 6:8; I John 5:2-3

Q. 40. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the moral law [a].

[a] Rom. 2:14-15; 10:5

Q. 41. Wherein is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments [a].

[a] Deut. 4:13; Matt. 19:17-19

Q. 42. What is the sum of the ten commandments?

A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves [a].

[a] Matt. 22:37-40

Q. 43. What is the preface to the ten commandments?

A. The preface to the ten commandments is in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. [a]

[a] Ex. 20:2; Deut. 5:6

Q. 44. What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments [a].

[a] Luke 1:74-75; I Pet. 1:14-19

Q. 45. Which is the first commandment?

A. The first commandment is, Thou shalt have no other gods before me. [a]

[a] Ex. 20:3; Deut. 5:7

Q. 46. What is required in the first commandment?

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly [a].

[a] I Chron. 28:9; Isa. 45:20-25; Matt. 4:10

Q. 47. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying [a], or not worshipping and glorifying the true God as God [b], and our God [c]; and the giving of that worship and glory to any other, which is due to him alone [d].

[a] Ps. 14:1

[b] Rom. 1:20-21

[c] Ps. 81:10-11

[d] Ezek. 8:16-18; Rom. 1:25

Q. 48. What are we specially taught by these words, "before me," in the first commandment?

A. These words, before me, in the first commandment teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God [a].

[a] Deut. 30:17-18; Ps. 44:20-21; Ezek. 8:12

Q. 49. Which is the second commandment?

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of anything 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 thy self 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 showing mercy unto thousands of them that love me, and keep my commandments. [a]

[a] Ex. 20:4-6; Deut. 5:8-10

Q. 50. What is required in the second commandment?

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his Word [a].

[a] Deut. 12:32; Matt. 28:20

Q. 51. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshipping of God by images [a], or any other way not appointed in his Word [b].

[a] Deut. 4:15-19; Rom. 1:22-23

[b] Lev. 10:1-2; Jer. 19:4-5; Col. 2:18-23

Q. 52. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment are, God's sovereignty over us [a], his propriety in us [b], and the zeal he hath to his own worship [c].

[a] Ps. 95:2-3, 6-7; 96:9-10

[b] Ex. 19:5; Ps. 45:11; Isa. 54:5

[c] Ex. 34:14; ICor. 10:22

Q. 53. Which is the third commandment?

A. The third commandment is, 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. [a]

[a] Ex. 20:7; Deut. 5:11

Q. 54. What is required in the third commandment?

A. The third commandment requireth the holy and reverend use of God's names, titles [a], attributes [b], ordinances [c], Word [d], and works [e].

[a] Deut. 10:20; Ps. 29:2; Matt. 6:9

[b] I Chron. 29:10-13; Rev. 15:3-4

[c] Acts 2:42; I Cor. 11:27-28

[d] Ps. 138:2; Rev. 22:18-19

[e] Ps. 107:21-22; Rev. 4:11

Q. 55. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning or abusing of anything whereby God maketh himself known [a].

[a] Lev. 19:12; Matt. 5:33-37; Jas. 5:12

Q. 56. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment [a].

[a] Deut. 28:58-59; ISam. 3:13; 4:11

Q. 57. Which is the fourth commandment?

A. The fourth commandment is, Remember the sabbath day, to keep it holy. Six days shalt thou labor, 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. [a]

[a] Ex. 20:8-11; Deut. 5:12-15

Q. 58. What is required in the fourth commandment?

A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his Word; expressly one whole day in seven, to be a holy sabbath to himself [a].

[a] Ex. 31:13, 16-17

Q. 59. Which day of the seven hath God appointed to be the weekly sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath [a]; and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath [b].

[a] Gen. 2:2-3; Ex. 20:11

[b] Mark 2:27-28; Acts 20:7; ICor. 16:2; Rev. 1:10

Q. 60. How is the sabbath to be sanctified?

A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days [a]; and spending the whole time in the public and private exercises of God's worship [b], except so much as is to be taken up in the works of necessity and mercy [c].

[a] Ex. 20:10; Neh. 13:15-22; Isa. 58:13-14

[b] Ex. 20:8; Lev. 23:3; Luke 4:16; Acts 20:7

[c] Matt. 12:1-13

Q. 61. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations [a].

[a] Neh. 13:15-22; Isa. 58:13-14; Amos 8:4-6

Q. 62. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments [a], his challenging a special propriety in the seventh, his own example, and his blessing the sabbath day [b].

[a] Ex. 20:9; 31:15; Lev. 23:3

[b] Gen. 2:2-3; Ex. 20:11; 31:17

Q. 63. Which is the fifth commandment?

A. The fifth commandment is, Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. [a]

[a] Ex. 20:12; Deut. 5:16

Q. 64. What is required in the fifth commandment?

A. The fifth commandment requireth the preserving the honor, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, or equals [a].

[a] Rom. 13:1, 7; Eph. 5:21-22, 24; 6:1, 4-5, 9; I Pet. 2:17

Q. 65. What is forbidden in the fifth commandment?

A. The fifth commandment forbiddeth the neglecting of, or doing anything against, the honor and duty which belongeth to everyone in their several places and relations [a].

[a] Matt. 15:4-6; Rom. 13:8

Q. 66. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment [a].

[a] Ex. 20:12; Deut. 5:16; Eph. 6:2-3

Q. 67. Which is the sixth commandment?

A. The sixth commandment is, Thou shalt not kill. [a]

[a] Ex. 20:13; Deut. 5:17

Q. 68. What is required in the sixth commandment?

A. The sixth commandment requireth all lawful endeavors to preserve our own life, and the life of others [a].

[a] Eph. 5:28-29

Q. 69. What is forbidden in the sixth commandment?

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour, unjustly, or whatsoever tendeth thereunto [a].

[a] Gen. 9:6; Matt. 5:22; I John 3:15

Q. 70. Which is the seventh commandment?

A. The seventh commandment is, Thou shalt not commit adultery. [a]

[a] Ex. 20:14; Deut. 5:18

Q. 71. What is required in the seventh commandment?

A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behavior [a].

[a] I Cor. 7:2-3, 5; I Thess. 4:3-5

Q. 72. What is forbidden in the seventh commandment?

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions [a].

[a] Matt. 5:28; Eph. 5:3-4

Q. 73. Which is the eighth commandment?

A. The eighth commandment is, Thou shalt not steal. [a]

[a] Ex. 20:15; Deut. 5:19

Q. 74. What is required in the eighth commandment?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others [a].

[a] Lev. 25:35; Eph. 4:28b; Phil. 2:4

Q. 75. What is forbidden in the eighth commandment?

A. The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our neighbour's, wealth or outward estate [a].

[a] Prov. 28:19ff; Eph. 4:28a; II Thess. 3:10; I Tim. 5:8

Q. 76. Which is the ninth commandment?

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour. [a]

[a] Ex. 20:16; Deut. 5:20

Q. 77. What is required in the ninth commandment?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name [a], especially in witness bearing [b].

[a] Zech. 8:16; Acts 25:10; III John 12

[b] Prov. 14:5, 25

Q. 78. What is forbidden in the ninth commandment?

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbour's, good name [a].

[a] Lev. 19:16; Ps. 15:3; Prov. 6:16-19; Luke 3:14

Q. 79. Which is the tenth commandment?

A. The tenth commandment is, 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 anything that is thy neighbour's. [a]

[a] Ex. 20:17; Deut. 5:21

Q. 80. What is required in the tenth commandment?

A. The tenth commandment requireth full contentment with our own condition [a], with a right and charitable frame of spirit toward our neighbour, and all that is his [b].

[a] Ps. 34:1; Phil. 4:11; I Tim. 6:6; Heb. 13:5

[b] Luke 15:6, 9, 11-32; Rom. 12:15; Phil. 2:4

Q. 81. What is forbidden in the tenth commandment?

A. The tenth commandment forbiddeth all discontentment with our own estate [a], envying or grieving at the good of our neighbour, and all inordinate motions and affections to anything that is his [b].

[a] I Cor. 10:10; Jas. 3:14-16

[b] Gal. 5:26; Col. 3:5

Q. 82. Is any man able perfectly to keep the commandments of God?

A. No mere man, since the fall, is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed [a].

[a] Gen. 8:21; Rom. 3:9ff, 23

Q. 83. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others [a].

[a] Ezek. 8:6, 13, 15; Matt. 11:20-24; John 19:11

Q. 84. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come [a].

[a] Matt. 25:41; Gal. 3:10; Eph. 5:6; Jas. 2:10

Q. 85. What doth God require of us, that we may escape his wrath and curse, due to us for sin?

A. To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life [a, with the diligent use of all the outward means whereby Christ communi]cateth to us the benefits of redemption [b].

[a] Mark 1:15; Acts 20:21

[b]: Acts 2:38; I Cor. 11:24-25; Col. 3:16

Q. 86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace [a], whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel [b].

[a] Eph. 2:8-9; cf. Rom. 4:16

[b] John 20:30-31; Gal. 2:15-16; Phil. 3:3-11

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace [a], whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ [b], doth, with grief and hatred of his sin, turn from it unto God [c], with full purpose of, and endeavour after, new obedience [d].

[a] Acts 11:18; II Tim. 2:25

[b] Ps. 51:1-4; Joel 2:13; Luke 15:7, 10; Acts 2:37

[c] Jer. 31:18-19; Luke 1:16-17; I Thess. 1:9

[d] II Chron. 7:14; Ps. 119:57-64; Matt. 3:8; II Cor. 7:10

Q. 88. What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are, his ordinances, especially the Word, sacraments, and prayer; all which are made effectual to the elect for salvation [a].

[a] Matt. 28:18-20; Acts 21:41, 42

Q. 89. How is the Word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation [a].

[a] Neh. 8:8-9; Acts 20:32; Rom. 10:14-17; II Tim. 3:15-17

Q. 90. How is the Word to be read and heard, that it may become effectual to salvation?

A. That the Word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer [a]; receive it with faith and love, lay it up in our hearts, and practice it in our lives [b].

[a] Deut. 6:6ff; Ps. 119:18; I Pet. 2:1-2

[b] Ps. 119:11; II Thess. 2:10; Heb. 4:2; Jas. 1:22-25

Q. 91. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them [a].

[a] I Cor. 3:7; cf. I Cor. 1:12-17

Q. 92. What is a sacrament?

A. A sacrament is an holy ordinance instituted by Christ [a]; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers [b].

[a] Matt. 28:19; 26:26-28; Mark 14:22-25; Luke 22:19-20; I Cor. 1:22-26

[b] Gal. 3:27; I Cor. 10:16-17

Q. 93. Which are the sacraments of the New Testament?

A. The sacraments of the New Testament are, Baptism [a], and the Lord's Supper [b].

[a] Matt. 28:19

[b] ICor 11:23-26

Q. 94. What is Baptism?

A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost [a], doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's [b].

[a] Matt. 28:19

[b] Acts 2:38-42; 22:16; Rom. 6:3-4; Gal. 3:26-27; I Pet. 3:21

Q. 95. To whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him [a]; but the infants of such as are members of the visible church are to be baptized [b].

[a] Acts. 2:41; 8:12, 36, 38; 18:8

[b] Gen. 17:7, 9-11; Acts 2:38-39; 16:32-33; Col. 2:11-12

Q. 96. What is the Lord's Supper?

A. The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth [a]; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace [b].

[a] Luke 22:19-20; I Cor. 11:23-26

[b] I Cor. 10:16-17

Q. 97. What is required for the worthy receiving of the Lord's Supper?

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves [a].

[a] I Cor. 11:27-32

Q. 98. What is prayer?

A. Prayer is an offering up of our desires unto God [a], for things agreeable to his will [b], in the name of Christ [c], with confession of our sins [d], and thankful acknowledgement of his mercies. [e]

[a] Ps. 10:17; 62:8; Matt. 7:7-8

[b] I John 5:14

[c] John 16:23-24

[d] Ps. 32:5-6; Dan. 9:4-19; I John 1:9

[e] Ps. 103:1-5; 136; Phil. 4:6

Q. 99. What rule hath God given for our direction in prayer?

A. The whole Word of God is of use to direct us in prayer [a]; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called The Lord's Prayer. [b]

[a] I John 5:14

[b] Matt. 6:9-13

Q. 100. What doth the preface of the Lord's Prayer teach us?

A. The preface of the Lord's Prayer, which is, Our Father which art in heaven, teacheth us to draw near to God with all holy reverence [a] and confidence [b], as children to a father [c], able and ready to help us [d]; and that we should pray with and for others [e].

[a] Ps. 95:6

[b] Eph. 3:12

[c] Matt. 7:9-11, cf. Luke 11:11-13; Rom. 8:15

[d] Eph. 3:20

[e] Eph. 6:18; I Tim. 2:1-2

Q. 101. What do we pray for in the first petition?

A. In the first petition, which is, Hallowed be thy name, we pray, that God would enable us, and others, to glorify him in all that whereby he maketh himself known [a]; and that he would dispose all things to his own glory [b].

[a] Ps. 67:1-3; 99:3; 100:3-4
[b] Rom. 11:33-36; Rev. 4:11

Q. 102. What do we pray for in the second petition?

A. In the second petition, which is, Thy kingdom come, we pray, that Satan's kingdom may be destroyed [a]; and that the kingdom of grace may be advanced [b], ourselves and others brought into it, and kept in it [c]; and that the kingdom of glory may be hastened [d].

[a] Matt. 12:25-28; Rom. 16:20; I John 3:8
[b] Ps. 72:8-11; Matt. 24:14; I Cor. 15:24-25
[c] Ps. 119:5; Luke 22:32; II Thess. 3:1-5
[d] Rev. 22:20

Q. 103. What do we pray for in the third petition?

A. In the third petition, which is, Thy will be done in earth, as it is in heaven, we pray, that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things [a], as the angels do in heaven [b].

[a] Ps. 19:14; 119; I Thess. 5:23; Heb. 13:20-21
[b] Ps. 103:20-21; Heb. 1:14

Q. 104. What do we pray for in the fourth petition?

A. In the fourth petition, which is, Give us this day our daily bread, we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them [a].

[a] Prov. 30:8-9; Matt. 6:31-34; Phil. 4:11, 19; I Tim. 6:6-8

Q. 105. What do we pray for in the fifth petition?

A. In the fifth petition, which is, And forgive us our debts, as we forgive our debtors, we pray that God, for Christ's sake, would freely pardon all our sins [a]; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others [b].

[a] Ps. 51:1-2, 7, 9; Dan. 9:17-19; I John 1:7
[b] Matt. 18:21-35; Eph. 4:32; Col. 3:13

Q. 106. What do we pray for in the sixth petition?

A. In the sixth petition, which is, And lead us not into temptation, but deliver us from evil, we pray, that God would either keep us from being tempted to sin [a], or support and deliver us when we are tempted [b].

[a] Ps. 19:13; Matt. 26:41; John 17:15
[b] Luke 22:31-32; I Cor. 10:13; II Cor. 12:7-9; Heb. 2:18

Q. 107. What doth the conclusion of the Lord's Prayer teach us?

A. The conclusion of the Lord's Prayer, which is, For thine is the kingdom, and the power, and the glory, for ever, Amen. teacheth us to take our encouragement in prayer from God only [a], and in our prayers to praise him, ascribing kingdom, power, and glory to him [b]; and, in testimony of our desire, and assurance to be heard, we say, Amen. [c]

[a] Dan. 9:4, 7-9, 16-19; Luke 18:1, 7-8

[b] I Chron. 29:10-13; I Tim. 1:17; Rev. 5:11-13

[c] I Cor. 14:16; Rev. 22:20

The Larger Catechism (1648)

Q. 1. What is the chief and highest end of man?

A. Man's chief and highest end is to glorify God,[a] and fully to enjoy Him for ever.[b]

[a] Rom 11:36; 1 Cor 10:31

[b] Ps 73:24-28; Jn 17:21-23

Q. 2. How doth it appear that there is a God?

A. The very light of nature in man, and the works of God, declare plainly that there is a God;[a] but His Word and Spirit only do sufficiently and effectually reveal Him unto men for their salvation.[b]

[a] Rom 1:19-20; Ps 19:1-3; Acts 17:28

[b] 1 Cor 2:9-10; 2 Tim 3:15-17; Isa 59:21

Q. 3. What is the Word of God?

A. The Holy Scriptures of the Old and New Testament are the Word of God,[a] the only rule of faith and obedience.[b]

[a] 2 Tim 3:16; 2 Pet 1:19-21

[b] Eph 2:20; Rev 22:18-19; Isa 8:20; Lk 16:29, 31; Gal 1:8-9; 2 Tim 3:15-16

Q. 4. How doth it appear that the Scriptures are the Word of God?

A. The Scriptures manifest themselves to be the Word of God, by their majesty[a] and purity;[b] by the consent of all the parts,[c] and the scope of the whole, which is to give all glory to God;[d] by their light and power to convince and convert sinners, to comfort and build up believers unto salvation:[e] but the Spirit of God bearing witness by and with the Scriptures in the heart of man, is alone able fully to persuade it that they are the very Word of God.[f]

[a] Hos 8:12; 1 Cor 2:6-7, 13; Ps 119:18, 129

[b] Ps 12:6; 119:140

[c] Acts 10:43; 26:22

[d] Rom 3:19, 27

[e] Acts 18:28; Heb 4:12; Jas 1:18; Ps 19:7-9; Rom 15:4; Acts 20:32

[f] Jn 16:13-14; 1 Jn 2:20, 27; Jn 20:31

Q. 5. What do the Scriptures principally teach?

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.[a]

[a] 2 Tim 1:1

What Man Ought to Believe Concerning God

Q. 6. What do the Scriptures make known of God?

A. The Scriptures make known what God is,[a] the persons in the Godhead,[b] His decrees,[c] and the execution of His decrees.[d]

[a] Heb 11:6; [b] 1 Jn 5:17; [c] Acts 15:14-15, 18; [d] Acts 4:27-28

Q. 7. What is God?

A. God is a Spirit,[a] in and of Himself infinite in being,[b] glory,[c] blessedness,[d] and perfection;[e] all-sufficient,[f] eternal,[g] unchangeable,[h] incomprehensible,[i] everywhere present,[j] almighty,[k] knowing all things,[l] most wise,[m] most holy,[n] most just,[o] most merciful and gracious, long-suffering, and abundant in goodness and truth.[p]

[a] Jn 4:24

[b] Ex 3:14; Job 11:7-9

[c] Acts 7:2

[d] 1 Tim 6:15

[e] Mt 5:48

[f] Gen 17:1

[g] Ps 90:2

[h] Mal 3:6; Jas 1:17

[i] 1 Kgs 8:27

[j] Ps 139:1-13

[k] Rev 4:8

[l] Heb 4:13; Ps 147:5

[m] Rom 16:27

[n] Isa 6:3; Rev 15:4

[o] Deut 32:4

[p] Ex 34:6

Q. 8. Are there more Gods than one?

A. There is but one only, the living and true God.[a]

[a] Deut 6:4; 1 Cor 8:4, 6; Jer 10:10

Q. 9. How many persons are there in the Godhead?

A. There be three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one true, eternal God, the same in substance, equal in power and glory; although distinguished by their personal properties.[a]

[a] 1 Jn 5:7; Mt 3:16-17; 28:19; 2 Cor 13:14; Jn 10:30

Q. 10. What are the personal properties of the three persons in the Godhead?

A. It is proper to the Father to beget the Son,[a] and to the Son to be begotten of the Father,[b] and to the Holy Ghost to proceed from the Father and the Son from all eternity.[c]

[a] Heb 1:5-6, 8; [b] Jn 1:14, 18; [c] Jn 15:26; Gal 4:6

Q. 11. How doth it appear that the Son and the Holy Ghost are God equal with the Father?

A. The Scriptures manifest that the Son and the Holy Ghost are God equal with the Father, ascribing unto them such names,[a] attributes,[b] works,[c] and worship,[d] as are proper to God only.

[a] Isa 6:3, 5, 8; cf. Jn 12:41; Acts 28:25; 1 Jn 5:20; Acts 5:3-4

[b] Jn 1:1; Isa 9:6; Jn 2:24-25; 1 Cor 2:10-11

[c] Col 1:16; Gen 1:2

[d] Mt 28:19; 2 Cor 13:14

Q. 12. What are the decrees of God?

A. God's decrees are the wise, free, and holy acts of the counsel of His will,[a] whereby, from all eternity, He hath, for His own glory, unchangeably foreordained whatsoever comes to pass in time,[b] especially concerning angels and men.

[a] Eph 1:11; Rom 11:33; 9:14-15, 18

[b] Eph 1:4, 11; Rom 9:22-23; Ps 33:11

Q. 13. What hath God especially decreed concerning angels and men?

A. God, by an eternal and immutable decree, out of His mere love, for the praise of His glorious grace, to be manifested in due time, hath elected some angels to glory;[a] and in Christ, hath chosen some men to eternal life, and the means thereof:[b] and also, according to His sovereign power, and the unsearchable counsel of His own will, (whereby He extendeth or withholdeth favour as He pleaseth,) hath passed by and foreordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of His justice.[c]

[a] 1 Tim 5:21

[b] Eph 1:4-6; 2 Thes 2:13-14

[c] Rom 9:17-18, 21-22; Mt 11:25-26; 2 Tim 2:20; Jude 4; 1 Pet 2:8

Q. 14. How doth God execute His decrees?

A. God executeth His decrees in the works of creation and providence, according to His infallible foreknowledge, and the free and immutable counsel of His own will.[a]

[a] Eph 1:11

Q. 15. What is the work of creation?

A. The work of creation is that wherein God did in the beginning, by the word of His power, make of nothing the world, and all things therein, for Himself, within the space of six days, and all very good.[a]

[a] Gen 1; Heb 11:3; Prov 16:4

Q. 16. How did God create angels?

A. God created all the angels[a] spirits,[b] immortal,[c] holy,[d] excelling in knowledge,[e] mighty in power,[f] to execute His commandments, and to praise His name,[g] yet subject to change.[h]

[a] Col 1:16

[b] Ps 104:4

[c] Mt 22:30

[d] Mt 25:31

[e] 2 Sam 14:17; Mt 24:36

[f] 2 Thes 1:7

[g] Ps 103:20-21

[h] 2 Pet 2:4

Q. 17. How did God create man?

A. After God had made all other creatures, He created man male and female;[a] formed the body of the man of the dust of the ground,[b] and the woman of the rib of the man,[c] endued them with living, reasonable, and immortal souls;[d] made them after His own image,[e] in knowledge,[f] righteousness, and holiness;[g] having the law of God written in their hearts,[h] and power to fulfil it,[i] and dominion over the creatures;[j] yet subject to fall.[k]

[a] Gen 1:27

[b] Gen 2:7

[c] Gen 2:22

[d] Gen 2:7; cf. Job 35:11; Eccl 12:7; Mt 10:28; Lk 23:43

[e] Gen 1:27

[f] Col 3:10

[g] Eph 4:24

[h] Rom 2:14-15

[i] Eccl 7:29

[j] Gen 1:28

[k] Gen 3:6; Eccl 7:29

Q. 18. What are God's works of providence?

A. God's works of providence are His most holy,[a] wise,[b] and powerful preserving[c] and governing[d] all His creatures; ordering them, and all their actions,[e] to His own glory.[f]

[a] Ps 145:17

[b] Ps 104:24; Isa 28:29

[c] Heb 1:3

[d] Ps 103:19

[e] Mt 10:29-31; Gen 45:7

[f] Rom 11:36; Isa 63:14

Q. 19. What is God's providence towards the angels?

A. God by His providence permitted some of the angels, wilfully and irrecoverably, to fall into sin and damnation,[a] limiting and ordering that, and all their sins, to His own glory;[b] and established the rest in holiness and happiness;[c] employing them all,[d] at His pleasure, in the administrations of His power, mercy, and justice.[e]

[a] Jude 6; 2 Pet 2:4; Heb 2:16; Jn 8:44

[b] Job 1:12; Mt 8:31

[c] 1 Tim 5:21; Mk 8:38; Heb 12:22

[d] Ps 104:4

[e] 2 Kgs 19:35; Heb 1:14

Q. 20. What was the providence of God toward man in the estate in which he was created?

A. The providence of God toward man in the estate in which he was created, was the placing him in paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth;[a] putting the creatures under his dominion,[b] and ordaining marriage for his help;[c] affording him communion with Himself;[d] instituting the Sabbath;[e] entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience,[f] of which the tree of life was a pledge;[g] and forbidding to eat of the tree of the knowledge of good and evil, upon the pain of death.[h]

[a] Gen 2:8, 15-16

[b] Gen 1:28

[c] Gen 2:18

[d] Gen 1:26-29; Gen 3:8

[e] Gen 2:3

[f] Gal 3:12; Rom 10:5

[g] Gen 2:9

[h] Gen 2:17

Q. 21. Did man continue in that estate wherein God at first created him?

A. Our first parents being left to the freedom of their own will, through the temptation of Satan, transgressed the commandment of God in eating the forbidden fruit; and thereby fell from the estate of innocency wherein they were created.[a]

[a] Gen 3:6-8, 13; Eccl 7:29; 2 Cor 11:3

Q. 22. Did all mankind fall in that first transgression?

A. The covenant being made with Adam as a public person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation,[a] sinned in him, and fell with him in that first transgression.[b]

[a] Acts 17:26; [b] Gen 2:16-17; Rom 5:12-20; 1 Cor 15:21-22

Q. 23. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.[a]

[a] Rom 5:12; 3:23

Q. 24. What is sin?

A. Sin is any want of conformity unto, or transgression of, any law of God, given as a rule to the reasonable creature.[a]

[a] 1 Jn 3:4; Gal 3:10, 12

Q. 25. Wherein consisteth the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin,[a] the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually;[b] which is commonly called Original Sin, and from which do proceed all actual transgressions.[c]

[a] Rom 5:12, 19

[b] Rom 3:10-19; Eph 2:1-3; Rom 5:6; 8:7-8; Gen 6:5

[c] Jas 1:14-15; Mt 15:19

Q. 26. How is original sin conveyed from our first parents unto their posterity?

A. Original sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that way are conceived and born in sin.[a]

[a] Ps 51:5; Job 14:4; 15:14; Jn 3:6

Q. 27. What misery did the fall bring upon mankind?

A. The fall brought upon mankind the loss of communion with God,[a] His displeasure and curse; so as we are by nature children of wrath,[b] bond slaves to Satan,[c] and justly liable to all punishments in this world, and that which is to come.[d]

[a] Gen 3:8, 10, 24

[b] Eph 2:2-3

[c] 2 Tim 2:26

[d] Gen 2:17; Lam 3:39; Rom 6:23; Mt 25:41, 46; Jude 7

Q. 28. What are the punishments of sin in this world?

A. The punishments of sin in this world are either inward, as blindness of mind,[a] a reprobate sense,[b] strong delusions,[c] hardness of heart,[d] horror of conscience,[e] and vile affections;[f] or outward, as the curse of God upon the creatures for our sakes,[g] and all other evils that befall us in our bodies, names, estates, relations, and employments;[h] together with death itself.[i]

[a] Eph 4:18

[b] Rom 1:28

[c] 2 Thes 2:11

[d] Rom 2:5

[e] Isa 33:14; Gen 4:13; Mt 27:4

[f] Rom 1:26

[g] Gen 3:17

[h] Deut 28:15-68

[i] Rom 6:21, 23

Q. 29. What are the punishments of sin in the world to come?

A. The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell-fire for ever.[a]

[a] 2 Thes 1:9; Mk 9:43-44, 46, 48; Lk 16:24

Q. 30. Doth God leave all mankind to perish in the estate of sin and misery?

A. God doth not leave all men to perish in the estate of sin and misery,[a] into which they fell by the breach of the first covenant, commonly called the Covenant of Works;[b] but of His mere love and mercy delivereth His elect out of it, and bringeth them into an estate of salvation by the second covenant, commonly called the Covenant of Grace.[c]

[a] 1 Thes. 5:9

[b] Gal 3:10, 12

[c] Tit 3:4-7; Gal 3:21; Rom 3:20-22

Q. 31. With whom was the Covenant of Grace made?

A. The covenant of Grace was made with Christ as the second Adam, and in Him with all the elect as His seed.[a]

[a] Gal 3:16; Rom 5:15-21; Isa 53:10-11

Q. 32. How is the grace of God manifested in the second covenant?

A. The grace of God is manifested in the second covenant, in that He freely provideth and offereth to sinners a Mediator,[a] and life and salvation by Him;[b] and requiring faith as the condition to interest them in Him,[c] promiseth and giveth His Holy Spirit[d] to all His elect, to work in them that faith,[e] with all other saving graces;[f] and to enable them unto all holy obedience,[g] as the evidence of the truth of their faith[h] and thankfulness to God,[i] and as the way which He hath appointed them to salvation.[j]

[a] Gen 3:15; Isa 42:6; Jn 6:27

[b] 1 Jn 5:11-12

[c] Jn 3:16; 1:12

[d] Prov 1:23

[e] 2 Cor 4:13

[f] Gal 5:22-23

[g] Ezk 36:27

[h] Jas 2:18, 22

[i] 2 Cor 5:14-15

[j] Eph 2:18

Q. 33. Was the Covenant of Grace always administered after one and the same manner?

A. The Covenant of Grace was not always administered after the same manner, but the administrations of it under the Old Testament were different from those under the New.[a]

[a] 2 Cor 3:6-9

Q. 34. How was the Covenant of Grace administered under the Old Testament?

A. The Covenant of Grace was administered under the Old Testament, by promises,[a] prophecies,[b] sacrifices,[c] circumcision,[d] the passover,[e] and other types and ordinances, which did all fore-signify Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah,[f] by whom they then had full remission of sin, and eternal salvation.[g]

[a] Rom 15:8

[b] Acts 3:20, 24

[c] Heb 10:1

[d] Rom 4:11

[e] 1 Cor 5:7

[f] Heb 8, 9, 10; 11:13

[g] Gal 3:7-9, 14

Q. 35. How is the Covenant of Grace administered under the New Testament?

A. Under the New Testament, when Christ the substance was exhibited, the same Covenant of Grace was and still is to be administered in the preaching of the Word,[a] and the administration of the sacraments of baptism[b] and the Lord's supper,[c] in which grace and salvation are held forth in more fullness, evidence, and efficacy, to all nations.[d]

[a] Mk 16:15

[b] Mt 28:19-20

[c] 1 Cor 11:23-25

[d] 2 Cor 3:6-18; Heb 8:6, 10-11; Mt 28:19

Q. 36. Who is the Mediator of the Covenant of Grace?

A. The only Mediator of the Covenant of Grace is the Lord Jesus Christ,[a] who, being the eternal Son of God, of one substance and equal with the Father,[b] in the fullness of time became man,[c] and so was and continues to be God and man, in two entire distinct natures, and one person, for ever.[d]

[a] 1 Tim 2:5

[b] Jn 1:1, 14; 10:30; Phil 2:6

[c] Gal 4:4

[d] Lk 1:35; Rom 9:5; Col 2:9; Heb 7:24-25

Q. 37. How did Christ, being the Son of God, become man?

A. Christ the Son of God became man, by taking to Himself a true body, and a reasonable soul,[a] being conceived by the power of the Holy Ghost in the womb of the virgin Mary, of her substance, and born of her,[b] yet without sin.[c]

[a] Jn 1:14; Mt 26:38

[b] Lk 1:27, 31, 35, 42; Gal 4:4

[c] Heb 4:15; 7:26

Q. 38. Why was it requisite that the Mediator should be God?

A. It was requisite that the Mediator should be God, that He might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death;[a] give worth and efficacy to His sufferings, obedience, and intercession;[b] and to satisfy God's justice,[c] procure His favour,[d] purchase a peculiar people,[e] give His Spirit to them,[f] conquer all their enemies,[g] and bring them to everlasting salvation.[h]

[a] Acts 2:24-25; Rom 1:4; cf. Rom 4:25; Heb 9:14

[b] Acts 20:28; Heb 9:14; 7:25-28

[c] Rom 3:24-26

[d] Eph 1:6; Mt 3:17

[e] Tit 2:13-14

[f] Gal 4:6

[g] Lk 1:68-69, 71, 74

[h] Heb 5:8-9; 9:11-15

Q. 39. Why was it requisite that the Mediator should be man?

A. It was requisite that the Mediator should be man, that He might advance our nature,[a] perform obedience to the law,[b] suffer and make intercession for us in our nature,[c] have a fellow-feeling of our infirmities;[d] that we might receive the adoption of sons,[e] and have comfort and access with boldness unto the throne of grace.[f]

[a] Heb 2:16

[b] Gal 4:4

[c] Heb 2:14; 7:24-25

[d] Heb 4:15

[e] Gal 4:5

[f] Heb 4:16

Q. 40. Why was it requisite that the Mediator should be God and man in one person?

A. It was requisite that the Mediator, who was to reconcile God and man, should Himself be both God and man, and this in one person, that the proper works of each nature might be accepted of God for us,[a] and relied on by us, as the works of the whole person.[b]

[a] Mt 1:21, 23; 3:17; Heb 9:14

[b] 1 Pet 2:6

Q. 41. Why was our Mediator called Jesus?

A. Our Mediator was called Jesus, because He saveth His people from their sins.[a]

[a] Mt 1:21

Q. 42. Why was our Mediator called Christ?

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure;[a] and so set apart, and fully furnished with all authority and ability,[b] to execute the offices of prophet,[c] priest,[d] and king of His Church,[e] in the estate both of His humiliation and exaltation.

- [a] Jn 3:34; Ps 45:7
- [b] Jn 6:27; Mt 28:18-20
- [c] Acts 3:21-22; Lk 4:18, 21
- [d] Heb 5:5-7; 4:14-15
- [e] Ps 2:6; Mt 21:5; Isa 9:6-7; Phil 2:8-11

Q. 43. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet, in His revealing to the Church,[a] in all ages, by His Spirit and Word,[b] in divers ways of administration,[c] the whole will of God,[d] in all things concerning their edification and salvation.[e]

- [a] Jn 1:18
- [b] 1 Pet 1:10-12
- [c] Heb 1:1-2
- [d] Jn 15:15
- [e] Acts 20:32; Eph 4:11-13; Jn 20:31

Q. 44. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest, in His once offering Himself a sacrifice without spot to God,[a] to be a reconciliation for the sins of His people;[b] and in making continual intercession for them.[c]

- [a] Heb 9:14, 28
- [b] Heb 2:17
- [c] Heb 7:25

Q. 45. How doth Christ execute the office of a king?

A. Christ executeth the office of a king, in calling out of the world a people to Himself,[a] and giving them officers,[b] laws,[c] and censures, by which He visibly governs them;[d] in bestowing saving grace upon His elect,[e] rewarding their obedience,[f] and correcting them for their sins,[g] preserving and supporting them under all their temptations and sufferings,[h] restraining and overcoming all their enemies,[i] and powerfully ordering all things for His own glory,[j] and their good;[k] and also in taking vengeance on the rest, who know not God, and obey not the gospel.[l]

- [a] Acts 15:14-16; Isa 55:4-5; Gen 49:10; Ps 110:3
- [b] Eph 4:11-12; 1 Cor 12:28
- [c] Isa 33:22
- [d] Mt 18:17-18; 1 Cor 5:4-5
- [e] Acts 5:31
- [f] Rev 22:12; 2:10
- [g] Rev 3:19
- [h] Isa 63:9
- [i] 1 Cor 15:25; Ps 110:1-2
- [j] Rom 14:10-11
- [k] Rom 8:28
- [l] 2 Thes 1:8-9; Ps 2:8-9

Q. 46. What was the estate of Christ's humiliation?

A. The estate of Christ's humiliation was that low condition, wherein He for our sakes, emptying Himself of His glory, took upon Him the form of a servant, in His conception and birth, life, death, and after His death, until His resurrection.[a]

[a] Phil 2:6-8; Lk 1:31; 2 Cor 8:9; Acts 2:24

Q. 47. How did Christ humble Himself in His conception and birth?

A. Christ humbled Himself in His conception and birth, in that, being from all eternity the Son of God, in the bosom of the Father, He was pleased in the fullness of time to become the son of man, made of a woman of low estate, and to be born of her; with divers circumstances of more than ordinary abasement.[a]

[a] Jn 1:14, 18; Gal 4:4; Lk 2:7

Q. 48. How did Christ humble Himself in His life?

A. Christ humbled Himself in His life, by subjecting Himself to the law,[a] which He perfectly fulfilled;[b] and by conflicting with the indignities of the world,[c] temptations of Satan,[d] and infirmities in His flesh, whether common to the nature of man, or particularly accompanying that His low condition.[e]

[a] Gal 4:4

[b] Mt 5:17; Rom 5:19

[c] Ps 22:6; Heb 12:2-3

[d] Mt 4:1-12; Lk 4:13

[e] Heb 2:17-18; 4:15; Isa 52:13-14

Q. 49. How did Christ humble Himself in His death?

A. Christ humbled Himself in His death, in that having been betrayed by Judas,[a] forsaken by His disciples,[b] scorned and rejected by the world,[c] condemned by Pilate, and tormented by His persecutors;[d] having also conflicted with the terrors of death, and the powers of darkness, felt and borne the weight of God's wrath,[e] He laid down His life an offering for sin,[f] enduring the painful, shameful, and cursed death of the cross.[g]

[a] Mt 27:4

[b] Mt 26:56

[c] Isa 53:2-3

[d] Mt 27:26-50; Jn 19:34

[e] Lk 22:44; Mt 27:46

[f] Isa 53:10

[g] Phil 2:8; Heb 12:2; Gal 3:13

Q. 50. Wherein consisted Christ's humiliation after His death?

A. Christ's humiliation after His death consisted in His being buried,[a] and continuing in the state of the dead, and under the power of death till the third day;[b] which hath been otherwise expressed in these words, He descended into hell.

[a] 1 Cor 15:3-4; [b] Ps 16:10; cf. Acts 2:24-27, 31; Rom 6:9; Mt 12:40

Q. 51. What was the estate of Christ's exaltation?

A. The estate of Christ's exaltation comprehendeth His resurrection,[a] ascension,[b] sitting at the right hand of the Father,[c] and His coming again to judge the world.[d]

- [a] 1 Cor 15:4
- [b] Mk 16:19
- [c] Eph 1:20
- [d] Acts 1:11; 17:31

Q. 52. How was Christ exalted in His resurrection?

A. Christ was exalted in His resurrection, in that, not having seen corruption in death (of which it was not possible for Him to be held[a]), and having the very same body in which He suffered, with the essential properties thereof[b] (but without mortality, and other infirmities belonging to this life), really united to His soul,[c] He rose again from the dead the third day by His own power;[d] whereby He declared Himself to be the Son of God,[e] to have satisfied divine justice,[f] to have vanquished death, and him that had the power of it,[g] and to be Lord of quick and dead:[h] all which He did as a public person,[i] the head of His Church,[j] for their justification,[k] quickening in grace,[l] support against enemies,[m] and to assure them of their resurrection from the dead at the last day.[n]

- [a] Acts 2:24, 27
- [b] Lk 24:39
- [c] Rom 6:9; Rev 1:18
- [d] Jn 10:18
- [e] Rom 1:4
- [f] Rom 8:34
- [g] Heb 2:14
- [h] Rom 14:9
- [i] 1 Cor 15:21-22
- [j] Eph 1:20, 22-23; Col 1:18
- [k] Rom 4:25
- [l] Eph 2:1, 5-6; Col 2:12
- [m] 1 Cor 15:25-27
- [n] 1 Cor 15:20

Q. 53. How was Christ exalted in His ascension?

A. Christ was exalted in His ascension, in that having after His resurrection often appeared unto and conversed with His apostles, speaking to them of the things pertaining to the kingdom of God,[a] and giving them commission to preach the gospel to all nations,[b] forty days after His resurrection, He, in our nature, and as our head,[c] triumphing over enemies,[d] visibly went up into the highest heavens, there to receive gifts for men,[e] to raise up our affections thither,[f] and to prepare a place for us,[g] where Himself is, and shall continue till His second coming at the end of the world.[h]

- [a] Acts 1:2-3
- [b] Mt 28:19-20
- [c] Heb 6:20
- [d] Eph 4:8
- [e] Acts 1:9-11; Eph 4:10; Ps 68:18
- [f] Col 3:1-2

[g] Jn 14:3
[h] Acts 3:21

Q. 54. How is Christ exalted in His sitting at the right hand of God?

A. Christ is exalted in His sitting at the right hand of God, in that as God-man He is advanced to the highest favour with God the Father,[a] with all fullness of joy,[b] glory,[c] and power over all things in heaven and earth;[d] and doth gather and defend His Church, and subdue their enemies; furnisheth His ministers and people with gifts and graces,[e] and maketh intercession for them.[f]

[a] Phil 2:9
[b] Acts 2:28; cf. Ps 16:11
[c] Jn 17:5
[d] Eph 1:22; 1 Pet 3:22
[e] Eph 4:10-12; Ps 110:1
[f] Rom 8:34

Q. 55. How doth Christ make intercession?

A. Christ maketh intercession, by His appearing in our nature continually before the Father in heaven,[a] in the merit of His obedience and sacrifice on earth,[b] declaring His will to have it applied to all believers;[c] answering all accusations against them,[d] and procuring for them quiet of conscience, notwithstanding daily failings,[e] access with boldness to the throne of grace,[f] and acceptance of their persons[g] and services.[h]

[a] Heb 9:12, 24
[b] Heb 1:3
[c] Jn 3:16; 17:9, 20, 24
[d] Rom 8:33-34
[e] Rom 5:1-2; 1 Jn 2:1-2
[f] Heb 4:16
[g] Eph 1:6
[h] 1 Pet 2:5

Q. 56. How is Christ to be exalted in His coming again to judge the world?

A. Christ is to be exalted in His coming again to judge the world, in that He, who was unjustly judged and condemned by wicked men,[a] shall come again at the last day in great power,[b] and in the full manifestation of His own glory, and of His Father's, with all His holy angels,[c] with a shout, with the voice of the archangel, and with the trumpet of God,[d] to judge the world in righteousness.[e]

[a] Acts 3:14-15
[b] Mt 24:30
[c] Lk 9:26; Mt 25:31
[d] 1 Thes 4:16
[e] Acts 17:31

Q. 57. What benefits hath Christ procured by His mediation?

A. Christ, by His mediation, hath procured redemption,[a] with all other benefits of the covenant of grace.[b]

[a] Heb 9:12
[b] 2 Cor 1:20

Q. 58. How do we come to be made partakers of the benefits which Christ hath procured?

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us,[a] which is the work especially of God the Holy Ghost.[b]

[a] Jn 1:11-12
[b] Tit 3:5-6

Q. 59. Who are made partakers of Redemption through Christ?

A. Redemption is certainly applied, and effectually communicated, to all those for whom Christ hath purchased it;[a] who are in time by the Holy Ghost enabled to believe in Christ according to the gospel.[b]

[a] Eph 1:13-14; Jn 6:37, 39; 10:15-16
[b] Eph 2:8; 2 Cor 4:13

Q. 60. Can they who have never heard the gospel, and so know not Jesus Christ, nor believe in Him, be saved by their living according to the light of nature?

A. They who, having never heard the gospel,[a] know not Jesus Christ,[b] and believe not in Him, cannot be saved,[c] be they never so diligent to frame their lives according to the light of nature,[d] or the laws of that religion which they profess;[e] neither is there salvation in any other, but in Christ alone,[f] who is the Saviour only of His body the Church.[g]

[a] Rom 10:14
[b] 2 Thes 1:8-9; Eph 2:12; Jn 1:10-12
[c] Jn 8:24; Mk 16:16
[d] 1 Cor 1:20-24
[e] Jn 4:22; Rom 9:31-32; Phil 3:4-9
[f] Acts 4:12
[g] Eph 5:23

Q. 61. Are all they saved who hear the gospel, and live in the church?

A. All that hear the gospel, and live in the visible church, are not saved; but they only who are true members of the church invisible.[a]

[a] Jn 12:38-40; Rom 9:6; Mt 22:14; 7:21; Rom 11:7

Q. 62. What is the visible church?

A. The visible church is a society made up of all such as in all ages and places of the world do profess the true religion,[a] and of their children.[b]

[a] 1 Cor 1:2; 12:13; Rom 15:9-12; Rev 7:9; Ps 2:8; 22:27-31; 45:17; Mt 28:19-20; Isa 59:21
[b] 1 Cor 7:14; Acts 2:39; Rom 11:16; Gen 17:7

Q. 63. What are the special privileges of the visible church?

A. The visible church hath the privilege of being under God's special care and government;[a] of being protected and preserved in all ages, notwithstanding the opposition of all enemies;[b] and of enjoying the communion of saints, the ordinary means of salvation,[c] and offers of grace by Christ to all the members of it in the ministry of the gospel, testifying, that whosoever believes in Him shall be saved,[d] and excluding none that will come unto Him.[e]

[a] Isa 4:5-6; 1 Tim 4:10

[b] Ps 115; Isa 31:4-5; Zech 12:2-4, 8-9

[c] Acts 2:39, 42

[d] Ps 147:19-20; Rom 9:4; Eph 4:11-12; Mk 16:15-16

[e] Jn 6:37

Q. 64. What is the invisible church?

A. The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head.[a]

[a] Eph 1:10, 22-23; Jn 10:16; 11:52

Q. 65. What special benefits do the members of the invisible church enjoy by Christ?

A. The members of the invisible church by Christ enjoy union and communion with Him in grace and glory.[a]

[a] Jn 17:21; Eph 2:5-6; Jn 17:24

Q. 66. What is that union which the elect have with Christ?

A. The union which the elect have with Christ is the work of God's grace,[a] whereby they are spiritually and mystically, yet really and inseparably, joined to Christ as their head and husband;[b] which is done in their effectual calling.[c]

[a] Eph 1:22; 2:6-8

[b] 1 Cor 6:17; Jn 10:28; Eph 5:23, 30

[c] 1 Pet 5:10; 1 Cor 1:9

Q. 67. What is effectual calling?

A. Effectual calling is the work of God's almighty power and grace,[a] whereby (out of His free and special love to His elect, and from nothing in them moving Him thereunto[b]) He doth, in His accepted time, invite and draw them to Jesus Christ, by His Word and Spirit;[c] savingly enlightening their minds,[d] renewing and powerfully determining their wills,[e] so as they (although in themselves dead in sin) are hereby made willing and able freely to answer His call, and to accept and embrace the grace offered and conveyed therein.[f]

[a] Jn 5:25; Eph 1:18-20; 2 Tim 1:8-9

[b] Tit 3:4-5; Eph 2:4-5, 7-9; Rom 9:11

[c] 2 Cor 5:20; cf. 2 Cor 6:1-2; Jn 6:44; 2 Thes 2:13-14

[d] Acts 26:18; 1 Cor 2:10, 12
[e] Ezk 11:19; 36:26-27; Jn 6:45
[f] Eph 2:5; Phil 2:13; Deut 30:6

Q. 68. Are the elect only effectually called?

A. All the elect, and they only, are effectually called;[a] although others may be, and often are, outwardly called by the ministry of the Word,[b] and have some common operations of the Spirit;[c] who, for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ.[d]

[a] Acts 13:48
[b] Mt 22:14
[c] Mt 7:22; 13:20-21; Heb 6:4-6
[d] Jn 12:38-40; Acts 28:25-27; Jn 6:64-65; Ps 81:11-12

Q. 69. What is the communion in grace which the members of the invisible church have with Christ?

A. The communion in grace which the members of the invisible church have with Christ, is their partaking of the virtue of His mediation, in their justification,[a] adoption,[b] sanctification, and whatever else, in this life, manifests their union with Him.[c]

[a] Rom 8:30
[b] Eph 1:5; [c] 1 Cor 1:30

Q. 70. What is justification?

A. Justification is an act of God's free grace unto sinners,[a] in which He pardoneth all their sins, accepteth and accounteth their persons righteous in His sight;[b] not for any thing wrought in them, or done by them,[c] but only for the perfect obedience and full satisfaction of Christ, by God imputed to them,[d] and received by faith alone.[e]

[a] Rom 3:22, 24-25; 4:5
[b] 2 Cor 5:19, 21; Rom 3:22, 24-25, 27-28
[c] Tit 3:5, 7; Eph 1:7
[d] Rom 5:17-19; 4:6-8
[e] Acts 10:43; Gal 2:16; Phil 3:9

Q. 71. How is justification an act of God's free grace?

A. Although Christ, by His obedience and death, did make a proper, real, and full satisfaction to God's justice in the behalf of them that are justified;[a] yet in as much as God accepteth the satisfaction from a surety, which He might have demanded of them, and did provide this surety, His own only Son,[b] imputing His righteousness to them,[c] and requiring nothing of them for their justification but faith,[d] which also is His gift,[e] their justification is to them of free grace.[f]

[a] Rom 5:8-10, 19
[b] 1 Tim 2:5-6; Heb 10:10; Mt 20:28; Dan 9:24, 26; Isa 53:4-6, 10-12; Heb 7:22; Rom 8:32; 1 Pet 1:18-19
[c] 2 Cor 5:21

[d] Rom 3:24-25

[e] Eph 2:8

[f] Eph 1:7

Q. 72. What is justifying faith?

A. Justifying faith is a saving grace,[a] wrought in the heart of a sinner by the Spirit[b] and Word of God,[c] whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition,[d] not only assenteth to the truth of the promise of the gospel,[e] but receiveth and resteth upon Christ and His righteousness, therein held forth, for pardon of sin,[f] and for the accepting and accounting of his person righteous in the sight of God for salvation.[g]

[a] Heb 10:39

[b] 2 Cor 4:13; Eph 1:17-19

[c] Rom 10:14, 17

[d] Acts 2:37; 16:30; Jn 16:8-9; Rom 5:6; Eph 2:1; Acts 4:12

[e] Eph 1:13

[f] Jn 1:12; Acts 16:31, 10:43

[g] Phil 3:9; Acts 15:11

Q. 73. How doth faith justify a sinner in the sight of God?

A. Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it,[a] nor as if the grace of faith, or any act thereof, were imputed to him for his justification;[b] but only as it is an instrument by which he receiveth and applieth Christ and His righteousness.[c]

[a] Gal 3:11; Rom 3:28

[b] Rom 4:5; cf. Rom 10:10

[c] Jn 1:12; Phil 3:9; Gal 2:16

Q. 74. What is adoption?

A. Adoption is an act of the free grace of God,[a] in and for His only Son Jesus Christ,[b] whereby all those that are justified are received into the number of His children,[c] have His name put upon them,[d] the Spirit of His Son given to them,[e] are under His fatherly care and dispensations,[f] admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory.[g]

[a] 1 Jn 3:1

[b] Eph 1:5; Gal 4:4-5

[c] Jn 1:12

[d] 2 Cor 6:18; Rev 3:12

[e] Gal 4:6

[f] Ps 103:13; Prov 14:26; Mt 6:32

[g] Heb 6:12; Rom 8:17

Q. 75. What is sanctification?

A. Sanctification is a work of God's grace, whereby they whom God hath, before the foundation of the world, chosen to be holy, are in time, through the powerful operation of His Spirit[a] applying the death and resurrection of Christ unto them,[b] renewed in their whole man after the image of God;[c] having the seeds of repentance unto life, and all other saving graces, put into their hearts,[d] and those graces so stirred up, increased, and strengthened,[e] as that they more and more die unto sin, and rise unto newness of life.[f]

[a] Eph 1:4; 1 Cor 6:11; 2 Thes 2:13

[b] Rom 6:4-6

[c] Eph 4:23-24

[d] Acts 11:18; 1 Jn 3:9

[e] Jude 20; Heb 6:11-12; Eph 3:16-19; Col 1:10-11

[f] Rom 6:4, 6, 14; Gal 5:24

Q. 76. What is repentance unto life?

A. Repentance unto life is a saving grace,[a] wrought in the heart of a sinner by the Spirit[b] and Word of God,[c] whereby out of the sight and sense, not only of the danger,[d] but also of the filthiness and odiousness of his sins,[e] and upon the apprehension of God's mercy in Christ to such as are penitent,[f] he so grieves for[g] and hates his sins,[h] as that he turns from them all to God,[i] purposing and endeavouring constantly to walk with Him in all the ways of new obedience.[j]

[a] 2 Tim 2:25

[b] Zech 12:10

[c] Acts 11:18, 20-21

[d] Ezk 18:28, 30, 32; Lk 15:17-18; Hos 2:6-7

[e] Ezk 36:31; Isa 30:22

[f] Joel 2:12-13

[g] Jer 31:18-19

[h] 2 Cor 7:11

[i] Acts 26:18; Ezk 14:6; 1 Kgs 8:47-48

[j] Ps 119:6, 59, 128; Lk 1:6; 2 Kgs 23:25

Q. 77. Wherein do justification and sanctification differ?

A. Although sanctification be inseparably joined with justification,[a] yet they differ, in that God in justification imputeth the righteousness of Christ;[b] in sanctification His Spirit infuseth grace, and enableth to the exercise thereof;[c] in the former, sin is pardoned;[d] in the other, it is subdued:[e] the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation;[f] the other is neither equal in all,[g] nor in this life perfect in any,[h] but growing up to perfection.[i]

[a] 1 Cor 6:11; 1:30

[b] Rom 4:6, 8

[c] Ezk 36:7

[d] Rom 3:24-25

[e] Rom 6:6, 14

[f] Rom 8:33-34

[g] 1 Jn 2:12-14; Heb 5:12-14

[h] 1 Jn 1:8, 10

[i] 2 Cor 7:1; Phil 3:12-14

Q. 78. Whence ariseth the imperfection of sanctification in believers?

A. The imperfection of sanctification in believers ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the Spirit; whereby they are often foiled with temptations, and fall into many sins,[a] are hindered in all their spiritual services,[b] and their best works are imperfect and defiled in the sight of God.[c]

[a] Rom 7:18, 23; Mk 14:66-72; Gal 2:11-12

[b] Heb 12:1

[c] Isa 64:6; Ex 28:38

Q. 79. May not true believers, by reason of their imperfections, and the many temptations and sin they are overtaken with, fall away from the state of grace?

A. True believers, by reason of the unchangeable love of God,[a] and His decree and covenant to give them perseverance,[b] their inseparable union with Christ,[c] His continual intercession for them,[d] and the Spirit and seed of God abiding in them,[e] can neither totally nor finally fall away from the state of grace,[f] but are kept by the power of God through faith unto salvation.[g]

[a] Jer 31:3

[b] 2 Tim 2:19; Heb 13:20-21; 2 Sam 23:5

[c] 1 Cor 1:8-9

[d] Heb 7:25; Lk 22:32

[e] 1 Jn 3:9; 2:27

[f] Jer 32:40; Jn 10:28

[g] 1 Pet 1:5

Q. 80. Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation?

A. Such as truly believe in Christ, and endeavour to walk in all good conscience before Him,[a] may, without extraordinary revelation, by faith grounded upon the truth of God's promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made,[b] and bearing witness with their spirits that they are the children of God,[c] be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation.[d]

[a] 1 Jn 2:3

[b] 1 Cor 2:12; 1 Jn 3:14, 18-19, 21, 24; 4:13, 16; Heb 6:11-12

[c] Rom 8:16

[d] 1 Jn 5:13

Q. 81. Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?

A. Assurance of grace and salvation not being of the essence of faith,[a] true believers may wait long before they obtain it;[b] and, after the enjoyment thereof, may have it weakened and intermitted, through manifold distempers, sins, temptations, and desertions;[c] yet are they never left without such a presence and support the Spirit of God as keeps them from sinking into utter despair.[d]

[a] Eph 1:13

[b] Isa 50:10; Ps 88

[c] Ps 77:1-12; Song 5:2-3, 6; Ps 51:8, 12; 31:22; 22:1
[d] 1 Jn 3:9; Job 13:15; Ps 73:15, 23; Isa 54:7-10

Q. 82. What is the communion in glory which the members of the invisible church have with Christ?

A. The communion in glory which the members of the invisible church have with Christ, is in this life,[a] immediately after death,[b] and at last perfected at the resurrection and day of judgment.[c]

[a] 2 Cor 3:18
[b] Lk 23:43
[c] 1 Thes 4:17

Q. 83. What is the communion in glory with Christ which the members of the invisible church enjoy in this life?

A. The members of the invisible church have communicated to them in this life the first-fruits of glory with Christ, as they are members of Him their head, and so in Him are interested in that glory which He is fully possessed of;[a] and as an earnest thereof, enjoy the sense of God's love,[b] peace of conscience, joy in the Holy Ghost, and hope of glory;[c] as, on the contrary, sense of God's revenging wrath, horror of conscience, and a fearful expectation of judgment, are to the wicked the beginning of their torments which they shall endure after death.[d]

[a] Eph 2:5-6
[b] Rom 5:5; cf. 2 Cor 1:22
[c] Rom 5:1-2; 14:17
[d] Gen 4:13; Mt 27:4; Heb 10:27; Rom 2:9; Mk 9:44

Q. 84. Shall all men die?

A. Death being threatened as the wages of sin,[a] it is appointed unto all men once to die;[b] for that all have sinned.[c]

[a] Rom 6:23
[b] Heb 9:27
[c] Rom 5:12

Q. 85. Death, being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?

A. The righteous shall be delivered from death itself at the last day, and even in death are delivered from the sting and curse of it;[a] so that, although they die, yet it is out of God's love,[b] to free them perfectly from sin and misery,[c] and to make them capable of further communion with Christ in glory, which they then enter upon.[d]

[a] 1 Cor 15:26, 55-57; Heb 2:15
[b] Isa 57:1-2; 2 Kgs 22:20
[c] Rev 14:13; Eph 5:27
[d] Lk 23:43; Phil 1:23

Q. 86. What is the communion in glory with Christ, which the members of the invisible church enjoy immediately after death?

A. The communion in glory with Christ, which the members of the invisible church enjoy immediately after death, is, in that their souls are then made perfect in holiness,[a] and received into the highest heavens,[b] where they behold the face of God in light and glory,[c] waiting for the full redemption of their bodies,[d] which even in death continue united to Christ,[e] and rest in their graves as in their beds,[f] till at the last day they be again united to their souls.[g] Whereas the souls of the wicked are at their death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgment of the great day.[h]

[a] Heb 12:23

[b] 2 Cor 5:1, 6, 8; Phil 1:23; cf. Acts 3:21; Eph 4:10

[c] 1 Jn 3:2; 1 Cor 13:12

[d] Rom 8:23; Ps 16:9

[e] 1 Thes 4:14

[f] Isa 57:2

[g] Job 19:26-27

[h] Lk 16:23-24; Acts 1:25; Jude 6-7

Q. 87. What are we to believe concerning the resurrection?

A. We are to believe, that at the last day there shall be a general resurrection of the dead, both of the just and unjust:[a] when they that are then found alive shall in a moment be changed; and the self-same bodies of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ.[b] The bodies of the just, by the Spirit of Christ, and by virtue of His resurrection as their head, shall be raised in power, spiritual, incorruptible, and made like to His glorious body:[c] and the bodies of the wicked shall be raised up in dishonour by Him, as an offended judge.[d]

[a] Acts 24:15

[b] 1 Cor 15:51-53; 1 Thes 4:15-17; Jn 5:28-29

[c] 1 Cor 15:21-23, 42-44; Phil 3:21

[d] Jn 5:27-29; Mt 25:33

Q. 88. What shall immediately follow after the resurrection?

A. Immediately after the resurrection shall follow the general and final judgment of angels and men:[a] the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord.[b]

[a] 2 Pet 2:4; Jude 6-7, 14-15; Mt 25:46

[b] Mt 24:36, 42, 44; Lk 21:35-36

Q. 89. What shall be done to the wicked at the day of judgment?

A. At the day of judgment, the wicked shall be set on Christ's left hand,[a] and, upon clear evidence, and full conviction of their own consciences,[b] shall have the fearful but just sentence of condemnation pronounced against them:[c] and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, His saints, and all His holy angels, into hell,

to be punished with unspeakable torments, both of body and soul, with the devil and His angels for ever.[d]

[a] Mt 25:33

[b] Rom 2:15-16

[c] Mt 25:41-43

[d] Lk 16:26; 2 Thes 1:8-9

Q. 90. What shall be done to the righteous at the day of judgment?

A. At the day of judgment, the righteous, being caught up to Christ in the clouds,[a] shall be set on His right hand, and there openly acknowledged and acquitted,[b] shall join with Him in the judging of reprobate angels and men,[c] and shall be received into heaven,[d] where they shall be fully and for ever freed from all sin and misery;[e] filled with inconceivable joys,[f] made perfectly holy and happy both in body and soul, in the company of innumerable saints and holy angels,[g] but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all eternity.[h] And this is the perfect and full communion, which the members of the invisible church shall enjoy with Christ in glory, at the resurrection and day of judgment.

[a] 1 Thes 4:17

[b] Mt 25:33; 10:32

[c] 1 Cor 6:2-3

[d] Mt 25:34, 46

[e] Eph 5:27; Rev 14:13

[f] Ps 16:11

[g] Heb 12:22-23

[h] 1 Jn 3:2; 1 Cor 13:12; 1 Thes 4:17-18

Having seen what the Scriptures principally teach us to believe concerning God, it follows to consider what they require as the duty of man.

Q. 91. What is the duty which God requireth of man?

A. The duty which God requireth of man, is obedience to His revealed will.[a]

[a] Rom 12:1-2; Mic 6:8; 1 Sam 15:22

Q. 92. What did God at first reveal unto man as the rule of his obedience?

A. The rule of obedience revealed to Adam in the estate of innocence, and to all mankind in him, besides a special command not to eat of the fruit of the tree of the knowledge of good and evil, was the moral law.[a]

[a] Gen 1:26-27; Rom 2:14-15; 10:5; Gen 2:17

Q. 93. What is the moral law?

A. The moral law is the declaration of the will of God to mankind, directing and binding everyone to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body,[a] and in performance of all those duties of holiness and righteousness

which he oweth to God and man:[b] promising life upon the fulfilling, and threatening death upon the breach of it.[c]

[a] Deut 5:1-3, 31, 33; Lk 10:26-27; Gal 3:10; 1 Thes 5:23

[b] Lk 1:75; Acts 24:16;

[c] Rom 10:5; Gal 3:10, 12

Q. 94. Is there any use of the moral law to man since the fall?

A. Although no man, since the fall, can attain to righteousness and life by the moral law;[a] yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate.[b]

[a] Rom 8:3; Gal 2:16

[b] 1 Tim 1:8

Q. 95. Of what use is the moral law to all men?

A. The moral law is of use to all men, to inform them of the holy nature and will of God,[a] and of their duty, binding them to walk accordingly;[b] to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives;[c] to humble them in the sense of their sin and misery,[d] and thereby help them to a clearer sight of the need they have of Christ,[e] and of the perfection of His obedience.[f]

[a] Lev 11:44-45; Lev 20:7-8; Rom 7:12

[b] Mic 6:8; Jas 2:10-11

[c] Ps 19:11-12; Rom 3:20; 7:7;

[d] Rom 3:9, 23

[e] Gal 3:21-22

[f] Rom 10:4

Q. 96. What particular use is there of the moral law to unregenerate men?

A. The moral law is of use to unregenerate men, to awaken their consciences to flee from wrath to come,[a] and to drive them to Christ;[b] or, upon their continuance in the estate and way of sin, to leave them inexcusable,[c] and under the curse thereof.[d]

[a] 1 Tim 1:9-10

[b] Gal 3:24

[c] Rom 1:20; cf. Rom 2:15

[d] Gal 3:10

Q. 97. What special use is there of the moral law to the regenerate?

A. Although they that are regenerate, and believe in Christ, be delivered from the moral law as a covenant of works,[a] so as thereby they are neither justified[b] nor condemned;[c] yet, besides the general uses thereof common to them with all men, it is of special use, to show them how much they are bound to Christ for His fulfilling it, and enduring the curse thereof in their stead, and for their good;[d] and thereby to provoke them to more thankfulness,[e] and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.[f]

- [a] Rom 6:14; 7:4, 6; Gal 4:4-5
- [b] Rom 3:20
- [c] Gal 5:23; Rom 8:1;
- [d] Rom 7:24-25; Gal 3:13-14; Rom 8:3-4
- [e] Lk 1:68-69, 74-75; Col 1:12-14;
- [f] Rom 7:22; 12:2; Tit 2:11-14

Q. 98. Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the Ten Commandments, which were delivered by the voice of God upon Mount Sinai, and written by Him in two tables of stone;[a] and are recorded in the twentieth chapter of Exodus. The four first commandments containing our duty to God, and the other six our duty to man.[b]

- [a] Deut 10:4; Ex 34:1-4
- [b] Mt 22:37-40

Q. 99. What rules are to be observed for the right understanding of the Ten Commandments?

A. For the right understanding of the Ten Commandments, these rules are to be observed: 1. That the law is perfect, and bindeth everyone to full conformity in the whole man unto the righteousness thereof, and unto entire obedience for ever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin.[a] 2. That it is spiritual, and so reacheth the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures.[b] 3. That one and the same thing, in divers respects, is required or forbidden in several commandments.[c] 4. That as, where a duty is commanded, the contrary sin is forbidden;[d] and, where a sin is forbidden, the contrary duty is commanded;[e] so, where a promise is annexed, the contrary threatening is included;[f] and, where a threatening is annexed, the contrary promise is included.[g] 5. That what God forbids, is at no time to be done;[h] what He commands, is always our duty;[i] and yet every particular duty is not to be done at all times.[j] 6. That under one sin or duty, all of the same kind are forbidden or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.[k] 7. That what is forbidden or commanded to ourselves, we are bound, according to our places, to endeavour that it may be avoided or performed by others, according to the duty of their places.[l] 8. That in what is commanded to others, we are bound, according to our places and callings, to be helpful to them;[m] and to take heed of partaking with others in what is forbidden them.[n]

- [a] Ps 19:7; Jas 2:10; Mt 5:21-22
- [b] Rom 7:14; Deut 6:5; cf. Mt 22:37-39; 5:21-22, 27-28, 33-34, 37-39, 43-44;
- [c] Col 3:5; Amos 8:5; Prov 1:19; 1 Tim 6:10
- [d] Isa 58:13; Deut 6:13; cf. Mt 4:9-10; 15:4-6;
- [e] Mt 5:21-24; Eph 4:28
- [f] Ex 20:12; Prov 30:17
- [g] Jer 18:7-8; Ex 20:7; cf. Ps 15:1, 4-5; 24:4-5;
- [h] Job 13:7-8; Rom 3:8; Job 36:21; Heb 11:25
- [i] Deut 4:8-9
- [j] Mt 12:7
- [k] Mt 5:21-22, 27-28; 15:4-6; Heb 10:24-25; 1 Thes 5:22; Jude 23; Gal 5:26; Col 3:21
- [l] Ex 20:10; Lev 19:17; Gen 18:19; Josh 24:15; Deut 6:6-7
- [m] 2 Cor 1:24
- [n] 1 Tim 5:22; Eph 5:11

Q. 100. What special things are we to consider in the Ten Commandments?

A. We are to consider, in the Ten Commandments, the Preface, the substance of the commandments themselves, and several reasons annexed to some of them, the more to enforce them.

Q. 101. What is the Preface to the Ten Commandments?

A. The Preface to the Ten Commandments is contained in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.[a] Wherein God manifesteth his sovereignty, as being JEHOVAH, the eternal, immutable, and almighty God;[b] having His being in and of Himself,[c] and giving being to all His words[d] and works:[e] and that He is a God in covenant, as with Israel of old, so with all His people;[f] who, as He brought them out of their bondage in Egypt, so He delivereth us from our spiritual thralldom;[g] and that therefore we are bound to take Him for our God alone, and to keep all His commandments.[h]

[a] Ex 20:2

[b] Isa 44:6

[c] Ex 3:14

[d] Ex 6:3

[e] Acts 17:24, 28

[f] Gen 17:7; cf. Rom 3:29;

[g] Lk 1:74-75

[h] 1 Pet 1:15-18; Lev 18:30; 19:37

Q. 102. What is the sum of the four commandments which contain our duty to God?

A. The sum of the four commandments containing our duty to God, is, to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind.[a]

[a] Lk 10:27

Q. 103. Which is the First Commandment?

A. The First Commandment is, Thou shall have no other gods before me.[a]

[a] Ex 20:3

Q. 104. What are the duties required in the First Commandment?

A. The duties required in the First Commandment are, the knowing and acknowledging of God to be the only true God, and our God;[a] and to worship and glorify Him accordingly,[b] by thinking,[c] meditating,[d] remembering,[e] highly esteeming,[f] honouring,[g] adoring,[h] choosing,[i] loving,[j] desiring,[k] fearing of Him;[l] believing Him;[m] trusting,[n] hoping,[o] delighting,[p] rejoicing in Him;[q] being zealous for Him;[r] calling upon Him, giving all praise and thanks,[s] and yielding all obedience and submission to Him with the whole man;[t] being careful in all things to please Him,[u] and sorrowful when in any thing He is offended;[v] and walking humbly with Him.[w]

[a] 1 Chr 28:9; Deut 26:17; Isa 43:10; Jer 14:22

[b] Ps 95:6-7; Mt 4:10; Ps 29:2

[c] Mal 3:16;

[d] Ps 63:6

[e] Eccl 12:1

[f] Ps 71:19
 [g] Mal 1:6
 [h] Isa 45:23
 [i] Josh 24:15, 22
 [j] Deut 6:5;
 [k] Ps 73:25
 [l] Isa 8:13
 [m] Ex 14:31
 [n] Isa 26:4
 [o] Ps 130:7
 [p] Ps 37:4
 [q] Ps 32:11;
 [r] Rom 12:11; Num 25:11
 [s] Phil 4:6
 [t] Jer 7:23; Jas 4:7
 [u] 1 Jn 3:22;
 [v] Jer 31:18; Ps 119:136
 [w] Mic 6:8

Q. 105. What are the sins forbidden in the First Commandment?

A. The sins forbidden in the First Commandment, are, Atheism, in denying or not having a God;[a] Idolatry, in having or worshipping more gods than one, or any with or instead of the true God;[b] the not having and avouching Him for God, and our God;[c] the omission or neglect of any thing due to Him, required in this commandment;[d] ignorance,[e] forgetfulness,[f] misapprehensions,[g] false opinions,[h] unworthy and wicked thoughts of Him;[i] bold and curious searching into His secrets;[j] all profaneness,[k] hatred of God;[l] self-love,[m] self-seeking,[n] and all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from Him in whole or in part;[o] vain credulity,[p] unbelief,[q] heresy,[r] misbelief,[s] distrust,[t] despair,[u] incorrigibleness,[v] and insensibleness under judgments,[w] hardness of heart,[x] pride,[y] presumption,[z] carnal security,[aa] tempting of God;[ab] using unlawful means,[ac] and trusting in unlawful means;[ad] carnal delights and joys;[ae] corrupt, blind, and indiscreet zeal;[af] lukewarmness,[ag] and deadness in the things of God;[ah] estranging ourselves, and apostatising from God;[ai] praying, or giving any religious worship, to saints, angels, or any other creatures;[aj] all compacts and consulting with the devil,[ak] and hearkening to his suggestions;[al] making men the lords of our faith and conscience;[am] slighting and despising God and His commands;[an] resisting and grieving of His Spirit,[ao] discontent and impatience at His dispensations, charging Him foolishly for the evils He inflicts on us;[ap] and ascribing the praise of any good we either are, have, or can do, to fortune,[aq] idols,[ar] ourselves,[as] or any other creature.[at]

[a] Ps 14:1; Eph 2:12
 [b] Jer 2:27-28; cf. 1 Thes 1:9
 [c] Ps 81:11
 [d] Isa 43:22-24;
 [e] Jer 4:22; Hos 4:1, 6
 [f] Jer 2:32
 [g] Acts 17:23, 29
 [h] Isa 40:18
 [i] Ps 50:21
 [j] Deut 29:29;
 [k] Tit 1:16; Heb 12:16

[l] Rom 1:30
 [m] 2 Tim 3:2
 [n] Phil 2:21
 [o] 1 Jn 2:15-16; 1 Sam 2:29; Col 3:2, 5
 [p] 1 Jn 4:1
 [q] Heb 3:12
 [r] Gal 5:20; Tit 3:10
 [s] Acts 26:9
 [t] Ps 78:22;
 [u] Gen 4:13
 [v] Jer 5:3
 [w] Isa 42:25
 [x] Rom 2:5
 [y] Jer 13:15
 [z] Ps 19:13
 [aa] Zeph 1:12;
 [ab] Mt 4:7
 [ac] Rom 3:8
 [ad] Jer 17:5
 [ae] 2 Tim 3:4
 [af] Gal 4:17; Jn 16:2; Rom 10:2; Lk 9:54-55;
 [ag] Rev 3:16
 [ah] Rev 3:1
 [ai] Ezk 14:5; Isa 1:4-5
 [aj] Rom 10:13-14; Hos 4:12; Acts 10:25-26; Rev 19:10; Mt 4:10; Col 2:18; Rom 1:25
 [ak] Lev 20:6; 1 Sam 28:7, 11; cf. 1 Chr 10:13-14;
 [al] Acts 5:3
 [am] 2 Cor 1:24; Mt 23:9
 [an] Deut 32:15; 2 Sam 12:9; Prov 13:13
 [ao] Acts 7:51; Eph 4:30;
 [ap] Ps 73:2-3, 13-15, 22; Job 1:22
 [aq] 1 Sam 6:7-9
 [ar] Dan 5:23
 [as] Deut 8:17; Dan 4:30
 [at] Hab 1:16.

Q. 106. What are we specially taught by these words [before me] in the First Commandment?

A. These words [before me] or before my face, in the First Commandment, teach us, that God, who seeth all things, taketh special notice of, and is much displeas'd with, the sin of having any other God: that so it may be an argument to dissuade from it, and to aggravate it as a most impudent provocation:[a] as also to persuade us to do as in His sight, whatever we do in His service.[b]

[a] Ezk 8:5-6; Ps 44:20-21
 [b] 1 Chr 28:9

Q. 107. Which is the Second Commandment?

A. The Second Commandment is, Thou shalt not make unto thee any graven image, or any likeness of anything 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.[a]

[a] Ex 20:4-6

Q. 108. What are the duties required in the Second Commandment?

A. The duties required in the Second Commandment are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath instituted in his Word;[a] particularly prayer and thanksgiving in the name of Christ;[b] the reading, preaching, and hearing of the Word;[c] the administration and receiving of the sacraments;[d] church government and discipline;[e] the ministry and maintenance thereof;[f] religious fasting;[g] swearing by the name of God,[h] and vowing unto Him:[i] as also the disapproving, detesting, opposing, all false worship;[j] and, according to each one's place and calling, removing it, and all monuments of idolatry.[k]

[a] Deut 32:46-47; Mt 28:20; Acts 2:42; 1 Tim 6:13-14

[b] Phil 4:6; Eph 5:20;

[c] Deut 17:18-19; Acts 15:21; 2 Tim 4:2; Jas 1:21-22; Acts 10:33

[d] Mt 28:19; 1 Cor 11:23-30;

[e] Mt 18:15-17; 16:19; 1 Cor 5; 12:28

[f] Eph 4:11-12; 1 Tim 5:17-18; 1 Cor 9:7-15;

[g] Joel 2:12-13; 1 Cor 7:5

[h] Deut 6:13

[i] Isa 19:21; 76:11

[j] Acts 17:16-17; Ps 16:4;

[k] Deut 7:5; Isa 30:22

Q. 109. What are the sins forbidden in the Second Commandment?

A. The sins forbidden in the Second Commandment are, all devising,[a] counselling,[b] commanding,[c] using,[d] and any wise approving, any religious worship not instituted by God Himself;[e] tolerating a false religion;[f] the making any representation of God, of all or of any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever;[g] all worshipping of it,[h] or God in it or by it;[i] the making of any representation of feigned deities,[j] and all worship of them, or service belonging to them;[k] all superstitious devices,[l] corrupting the worship of God,[m] adding to it, or taking from it,[n] whether invented and taken up of ourselves,[o] or received by tradition from others,[p] though under the title of antiquity,[q] custom,[r] devotion,[s] good intent, or any other pretence whatsoever;[t] Simony;[u] sacrilege;[v] all neglect,[w] contempt,[x] hindering,[y] and opposing the worship and ordinances which God hath appointed.[z]

[a] Num 15:39

[b] Deut 13:6-8

[c] Hos 5:11; Mic 6:16

[d] 1 Kgs 11:33; 12:33

[e] Deut 12:30-32;

[f] Deut 13:6-12; Zech 13:2-3; Rev 2:2, 14-15, 20; 17:12, 16-17

[g] Deut 4:15-19; Acts 17:29; Rom 1:21-23, 25

[h] Dan 3:18; Gal 4:8

[i] Ex 32:5

[j] Ex 32:8
 [k] 1 Kgs 18:26, 28; Isa 65:11;
 [l] Acts 17:22; Col 2:21-23
 [m] Mal 1:7-8, 14
 [n] Deut 4:2
 [o] Ps 106:39
 [p] Mt 15:9;
 [q] 1 Pet 1:18
 [r] Jer 44:17
 [s] Isa 65:3-5; Gal 1:13-14
 [t] 1 Sam 13:11-12; 15:21;
 [u] Acts 8:18
 [v] Rom 2:22; Mal 3:8
 [w] Ex 4:24-26
 [x] Mt 22:5; Mal 1:7, 13
 [y] Mt 23:13;
 [z] Acts 13:44-45; 1 Thes 2:15-16

Q. 110. What are the reasons annexed to the Second Commandment, the more to enforce it?

A. The reasons annexed to the Second Commandment, the more to enforce it, contained in these words, 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;[a] are, besides God's sovereignty over us, and propriety in us,[b] His fervent zeal for His own worship,[c] and His revengeful indignation against all false worship, as being a spiritual whoredom;[d] accounting the breakers of this commandment such as hate Him, and threatening to punish them unto divers generations;[e] and esteeming the observers of it such as love Him and keep His commandments, and promising mercy to them unto many generations.[f]

[a] Ex 20:5-6
 [b] Ps 45:11; Rev 15:3-4
 [c] Ex 34:13-14
 [d] 1 Cor 10:20-22; Jer 7:18-20; Ezk 16:26-27; Deut 32:16-20
 [e] Hos 2:2-4
 [f] Deut 5:29

Q. 111. Which is the Third Commandment?

A. The Third Commandment is, 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.[a]

[a] Ex 20:7

Q. 112. What is required in the Third Commandment?

A. The Third Commandment requires, that the name of God, His titles, attributes,[a] ordinances,[b] the Word,[c] sacraments,[d] prayer,[e] oaths,[f] vows,[g] lots,[h] His works,[i] and whatsoever else there is whereby He makes Himself known, be holily and reverently used in thought,[j] meditation,[k] word,[l] and writing;[m] by an holy profession,[n] and answerable conversation,[o] to the glory of God,[p] and the good of ourselves,[q] and others.[r]

[a] Mt 6:9; Deut 28:58; Ps 29:2; 68:4; Rev 15:3-4
 [b] Mal 1:14; Eccl 5:1
 [c] Ps 138:2;
 [d] 1 Cor 11:24-25, 28-29
 [e] 1 Tim 2:8
 [f] Jer 4:2
 [g] Eccl 5:2, 4-6
 [h] Acts 1:24, 26;
 [i] Job 36:24
 [j] Mal 3:16
 [k] Ps 8:1, 3-4, 9
 [l] Col 3:17; Ps 105:2, 5
 [m] Ps 102:18;
 [n] 1 Pet 3:15; Mic 4:5
 [o] Phil 1:27
 [p] 1 Cor 10:31
 [q] Jer 32:39
 [r] 1 Pet 2:12

Q. 113. What are the sins forbidden in the Third Commandment?

A. The sins forbidden in the Third Commandment are, the not using of God's name as is required;[a] and the abuse of it in an ignorant,[b] vain,[c] irreverent, profane,[d] superstitious,[e] or wicked mentioning, or otherwise using His titles, attributes,[f] ordinances,[g] or works,[h] by blasphemy,[i] perjury;[j] all sinful cursings,[k] oaths,[l] vows,[m] and lots;[n] violating of our oaths and vows, if lawful;[o] and fulfilling them, if of things unlawful;[p] murmuring and quarrelling at,[q] curious prying into,[r] and misapplying of God's decrees[s] and providences;[t] misinterpreting,[u] misapplying,[v] or any way perverting the Word, or any part of it,[w] to profane jests,[x] curious or unprofitable questions, vain janglings, or the maintaining of false doctrines;[y] abusing it, the creatures, or any thing contained under the name of God, to charms,[z] or sinful lusts and practices;[aa] the maligning,[ab] scorning,[ac] reviling,[ad] or any wise opposing of God's truth, grace, and ways;[ae] making profession of religion in hypocrisy, or for sinister ends;[af] being ashamed of it,[ag] or a shame to it, by unconformable,[ah] unwise,[ai] unfruitful,[aj] and offensive walking,[ak] or backsliding from it.[al]

[a] Mal 2:2
 [b] Acts 17:23
 [c] Prov 30:9
 [d] Mal 1:6-7, 12; 3:14
 [e] 1 Sam 4:3-5; Jer 7:4, 9-10, 14, 31; Col 2:20-22
 [f] 2 Kgs 18:30, 35; Ex 5:2; Ps 139:20
 [g] Ps 50:16-17
 [h] Isa 5:12
 [i] 2 Kgs 19:22; Lev 24:11;
 [j] Zech 5:4; 8:17
 [k] 1 Sam 17:43; 2 Sam 16:5
 [l] Jer 5:7; 23:10
 [m] Deut 23:18; Acts 23:12, 14;
 [n] Esth 3:7; 9:24; Ps 22:18
 [o] Ps 24:4; Ezk 17:16, 18-19
 [p] Mk 6:26; 1 Sam 25:22, 32-34;

[q] Rom 9:14, 19-20
[r] Deut 29:29
[s] Rom 3:5, 7; 6:1-2
[t] Eccl 8:11; 9:3; Ps 39
[u] Mt 5:21-48;
[v] Ezk 13:22
[w] 2 Pet 3:16; Mt 22:24-31
[x] Isa 22:13; Jer 23:34, 36, 38
[y] 1 Tim 1:4, 6-7; 6:4-5, 20; 2 Tim 2:14; Tit 3:9
[z] Deut 18:10-14; Acts 19:13
[aa] 2 Tim 4:3-4; Rom 13:13-14; 1 Kgs 21:9-10; Jude 4
[ab] Acts 13:45; 1 Jn 3:12
[ac] Ps 1:1; 2 Pet 3:3
[ad] 1 Pet 4:4
[ae] Acts 13:45-46, 50; 4:18; 19:9; 1 Thes 2:16; Heb 10:29
[af] 2 Tim 3:5; Mt 23:14; 6:1-2, 5, 16
[ag] Mk 8:38
[ah] Ps 73:14-15;
[ai] 1 Cor 6:5-6; Eph 5:15-17
[aj] Isa 5:4; 2 Pet 1:8-9
[ak] Rom 2:23-24
[al] Gal 3:1, 3; Heb 6:6

Q. 114. What reasons are annexed to the Third Commandment?

A. The reasons annexed to the Third Commandment, in these words, The Lord thy God, and, For the Lord will not hold him guiltless that taketh his name in vain,[a] are, because He is the Lord and our God, therefore His name is not to be profaned, or any way abused by us;[b] especially because He will be so far from acquitting and sparing the transgressors of this commandment, as that He will not suffer them to escape His righteous judgment,[c] albeit many such escape the censures and punishments of men.[d]

[a] Ex 20:7
[b] Lev 19:12
[c] Ezk 36:21-23; Deut 28:58-59; Zech 5:2-4
[d] 1 Sam 2:12, 17, 22, 24; cf. 1 Sam 3:13

Q. 115. Which is the Fourth Commandment?

A. The Fourth Commandment is, 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 man-servant, nor thy maid-servant, 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.[a]

[a] Ex 20:8-11

Q. 116. What is required in the Fourth Commandment?

A. The Fourth Commandment requireth of all men the sanctifying or keeping holy to God such set times as He hath appointed in His Word, expressly one whole day in seven; which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world; which is the Christian sabbath,[a] and in the New Testament called The Lord's day.[b]

[a] Deut 5:12-14; Gen 2:2-3; 1 Cor 16:1-2; Acts 20:7; Mt 5:17-18; Isa 56:2, 4, 6-7
[b] Rev 1:10

Q. 117. How is the sabbath or the Lord's day to be sanctified?

A. The sabbath or Lord's day is to be sanctified by an holy resting all the day,[a] not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful;[b] and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy[c]) in the public and private exercises of God's worship:[d] and, to that end, we are to prepare our hearts, and with such foresight, diligence, and moderation, to dispose and seasonably dispatch our worldly business, that we may be the more free and fit for the duties of that day.[e]

[a] Ex 20:8, 10
[b] Ex 16:25-28; Neh 13:15-22; Jer 17:21-22
[c] Mt 12:1-13;
[d] Isa 58:13; Lk 4:16; Acts 20:7; 1 Cor 16:1-2; Ps 92 title; Isa 66:23; Lev 23:3;
[e] Ex 20:8; Lk 23:54, 56; Ex 16:22, 25-26, 29; Neh 13:19

Q. 118. Why is the charge of keeping the sabbath more specially directed to governors of families, and other superiors?

A. The charge of keeping the sabbath is more specially directed to governors of families, and other superiors, because they are bound not only to keep it themselves, but to see that it be observed by all those that are under their charge; and because they are prone oftentimes to hinder them by employments of their own.[a]

[a] Ex 20:10; Josh 24:15; Neh 13:15-17; Jer 17:20-22; Ex 23:12

Q. 119. What are the sins forbidden in the Fourth Commandment?

A. The sins forbidden in the Fourth Commandment are, all omissions of the duties required,[a] all careless, negligent, and unprofitable performing of them, and being weary of them;[b] all profaning the day by idleness, and doing that which is in itself sinful;[c] and by all needless works, words, and thoughts, about our worldly employments and recreations.[d]

[a] Ezk 22:26
[b] Acts 20:7, 9; Ezk 33:30-32; Amos 8:5; Mal 1:13
[c] Ezk 23:38;
[d] Jer 17:24, 27; Isa 58:13

Q. 120. What are the reasons annexed to the Fourth Commandment, the more to enforce it?

A. The reasons annexed to the Fourth Commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for Himself, in

these words, Six days shalt thou labour, and do all thy work:[a] from God's challenging a special propriety in that day, The seventh day is the sabbath of the Lord thy God:[b] from the example of God, who in six days made heaven and earth, the sea, and all that in them is, and rested the seventh day: and from that blessing which God put upon that day, not only in sanctifying it to be a day for His service, but in ordaining it to be a means of blessing to us in our sanctifying it; wherefore the Lord blessed the sabbath day, and hallowed it.[c]

[a] Ex 20:9

[b] Ex 20:10

[c] Ex 20:11

Q. 121. Why is the word Remember set in the beginning of the Fourth Commandment?

A. The word Remember is set in the beginning of the Fourth Commandment,[a] partly, because of the great benefit of remembering it, we being thereby helped in our preparation to keep it,[b] and, in keeping it, better to keep all the rest of the commandments,[c] and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgement of religion;[d] and partly, because we are very ready to forget it,[e] for that there is less light of nature for it,[f] and yet it restraineth our natural liberty in things at other times lawful;[g] that it cometh but once in seven days, and many worldly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctify it;[h] and that Satan with his instruments much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety.[i]

[a] Ex 20:8

[b] Ex 16:23; Lk 23:54, 56; Mk 15:42; Neh 13:19

[c] Ps 92 title, 13-14; Ezk 20:12, 19-20;

[d] Gen 2:2-3; Ps 118:22, 24; cf. Acts 4:10-11; Rev 1:10

[e] Ezk 22:26

[f] Neh 9:14;

[g] Ex 34:21

[h] Deut 5:14-15; Amos 8:5

[i] Lam 1:7; Jer 17:21-23; Neh 13:15-23

Q. 122. What is the sum of the six commandments which contain our duty to man?

A. The sum of the six commandments which contain our duty to man, is, to love our neighbour as ourselves,[a] and to do to others what we would have them to do to us.[b]

[a] Mt 22:39

[b] Mt 7:12

Q. 123. Which is the Fifth Commandment?

A. The Fifth Commandment is, Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.[a]

[a] Ex 20:12

Q. 124. Who are meant by father and mother in the Fifth Commandment?

A. By father and mother, in the Fifth Commandment, are meant, not only natural parents,[a] but all superiors in age[b] and gifts;[c] and especially such as, by God's ordinance, are over us in place of authority, whether in family,[d] church,[e] or commonwealth.[f]

[a] Prov 23:22, 25; Eph 6:1-2

[b] 1 Tim 5:1-2; [c] Gen 4:20-22; 45:8

[d] 2 Kgs 5:13

[e] 2 Kgs 2:12; 13:14; Gal 4:19

[f] Isa 49:23

Q. 125. Why are superiors styled Father and Mother?

A. Superiors are styled Father and Mother, both to teach them in all duties toward their inferiors, like natural parents, to express love and tenderness to them, according to their several relations;[a] and to work inferiors to a greater willingness and cheerfulness in performing their duties to their superiors, as to their parents.[b]

[a] Eph 6:4; 2 Cor 12:14; 1 Thes 2:7-8, 11; Num 11:11-12

[b] 1 Cor 4:14-16; 2 Kgs 5:13

Q. 126. What is the general scope of the Fifth Commandment?

A. The general scope of the Fifth Commandment is, the performance of those duties which we mutually owe in our several relations, as inferiors, superiors, or equals.[a]

[a] Eph 5:21; 1 Pet 2:17; Rom 12:10

Q. 127. What is the honour that inferiors owe to their superiors?

A. The honour which inferiors owe to their superiors is, all due reverence in heart,[a] word,[b] and behaviour;[c] prayer and thanksgiving for them;[d] imitation of their virtues and graces;[e] willing obedience to their lawful commands and counsels;[f] due submission to their corrections;[g] fidelity to,[h] defence[i] and maintenance of their persons and authority, according to their several ranks, and the nature of their places;[j] bearing with their infirmities, and covering them in love,[k] that so they may be an honour to them and to their government.[l]

[a] Mal 1:6; Lev 19:3

[b] Prov 31:28; 1 Pet 3:6

[c] Lev 19:32; 1 Kgs 2:19

[d] 1 Tim 2:1-2;

[e] Heb 13:7; Phil 3:17

[f] Eph 6:1-2, 5-7; 1 Pet 2:13-14; Rom 13:1-5; Heb 13:17; Prov 4:3-4; 23:22; Ex 18:19, 24

[g] Heb 12:9; 1 Pet 2:18-20

[h] Tit 2:9-10

[i] 1 Sam 26:15-16; 2 Sam 18:3; Esth 6:2

[j] Mt 22:21; Rom 13:6-7; 1 Tim 5:17-18; Gal 6:6; Gen 45:11; 47:12;

[k] 1 Pet 2:18; Prov 23:22; Gen 9:23

[l] Ps 127:3-5; Prov 31:23

Q. 128. What are the sins of inferiors against their superiors?

A. The sins of inferiors against their superiors are, all neglect of the duties required toward them;[a] envying at,[b] contempt of,[c] and rebellion[d] against, their persons[e] and places,[f] in their lawful counsels,[g] commands, and corrections;[h] cursing, mocking,[i] and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their government.[j]

- [a] Mt 15:4-6
- [b] Num 11:28-29
- [c] 1 Sam 8:7; Isa 3:5
- [d] 2 Sam 15:1-12
- [e] Ex 21:15;
- [f] 1 Sam 10:27
- [g] 1 Sam 2:25
- [h] Deut 21:18-21
- [i] Prov 30:11, 17
- [j] Prov 19:26

Q. 129. What is required of superiors toward their inferiors?

A. It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love,[a] pray for,[b] and bless their inferiors;[c] to instruct,[d] counsel, and admonish them;[e] countenancing,[f] commending,[g] and rewarding such as do well;[h] and discountenancing,[i] reproof, and chastising such as do ill;[j] protecting,[k] and providing for them all things necessary for soul[l] and body:[m] and by grave, wise, holy, and exemplary carriage, to procure glory to God,[n] honour to themselves,[o] and so to preserve that authority which God hath put upon them.[p]

- [a] Col 3:19; Tit 2:4
- [b] 1 Sam 12:23; Job 1:5
- [c] 1 Kgs 8:55-56; Heb 7:7; Gen 49:28;
- [d] Deut 6:6-7
- [e] Eph 6:4
- [f] 1 Pet 3:7
- [g] 1 Pet 2:14; Rom 13:3
- [h] Esth 6:3;
- [i] Rom 13:3-4
- [j] Prov 29:15; 1 Pet 2:14
- [k] Job 29:12-17; Isa 1:10, 17;
- [l] Eph 6:4
- [m] 1 Tim 5:8
- [n] 1 Tim 4:12; Tit 2:3-5
- [o] 1 Kgs 3:28
- [p] Tit 2:15

Q. 130. What are the sins of superiors?

A. The sins of superiors are, besides the neglect of the duties required of them,[a] an inordinate seeking of themselves,[b] their own glory,[c] ease, profit, or pleasure;[d] commanding things unlawful,[e] or not in the power of inferiors to perform;[f] counselling,[g] encouraging,[h] or favouring them in that which is evil;[i] dissuading, discouraging, or discountenancing them in that which is good;[j] correcting them unduly;[k] careless exposing, or leaving them to wrong, temptation, and

danger;[l] provoking them to wrath;[m] or any way dishonouring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behaviour.[n]

[a] Ezk 34:2-4

[b] Phil 2:21

[c] Jn 5:44; 7:18

[d] Isa 56:10-11; Deut 17:17

[e] Dan 3:4-6; Acts 4:17-18

[f] Ex 5:10-18; Mt 23:2, 4

[g] Mt 14:8; Mk 6:24

[h] 2 Sam 13:28

[i] 1 Sam 3:13

[j] Jn 7:46-49; Col 3:21; Ex 5:17

[k] 1 Pet 2:18-20; Heb 12:10; Deut 25:3

[l] Gen 38:11, 26; Acts 18:17

[m] Eph 6:4

[n] Gen 9:21; 1 Kgs 12:13-16; 1:6; 1 Sam 2:29-31

Q. 131. What are the duties of equals?

A. The duties of equals are, to regard the dignity and worth of each other,[a] in giving honour to go one before another;[b] and to rejoice in each other's gifts and advancement, as their own.[c]

[a] 1 Pet 2:17

[b] Rom 12:10

[c] Rom 12:15-16; Phil 2:3-4

Q. 132. What are the sins of equals?

A. The sins of equals are, besides the neglect of the duties required,[a] the undervaluing of the worth,[b] envying the gifts,[c] grieving at the advancement of prosperity one of another;[d] and usurping pre-eminence one over another.[e]

[a] Rom 13:8

[b] 2 Tim 3:3

[c] Acts 7:9; Gal 5:26

[d] Num 12:2; Esth 6:12-13

[e] 3 Jn 9; Lk 22:24

Q. 133. What is the reason annexed to the Fifth Commandment, the more to enforce it?

A. The reason annexed to the Fifth Commandment, in these words, That thy days may be long upon the land which the Lord thy God giveth thee,[a] is an express promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment.[b]

[a] Ex 20:12

[b] Deut 5:16; 1 Kgs 8:25; Eph 6:2-3

Q. 134. Which is the Sixth Commandment?

A. The Sixth Commandment is, Thou shalt not kill.[a]

[a] Ex 20:13

Q. 135. What are the duties required in the Sixth Commandment?

A. The duties required in the Sixth Commandment are, all careful studies, and lawful endeavours, to preserve the life of ourselves[a] and others[b] by resisting all thoughts and purposes,[c] subduing all passions,[d] and avoiding, all occasions,[e] temptations,[f] and practices, which tend to the unjust taking away the life of any;[g] by just defence thereof against violence,[h] patient bearing of the hand of God,[i] quietness of mind,[j] cheerfulness of spirit;[k] a sober use of meat,[l] drink,[m] physical,[n] sleep,[o] labour,[p] and recreations;[q] by charitable thoughts,[r] love,[s] compassion,[t] meekness, gentleness, kindness;[u] peaceable,[v] mild and courteous speeches and behaviour;[w] forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil;[x] comforting and succouring the distressed, and protecting and defending the innocent.[y]

[a] Eph 5:28-29

[b] 1 Kgs 18:4

[c] Jer 26:15-16; Acts 23:12, 16-17, 21, 27

[d] Eph 4:26-27;

[e] 2 Sam 2:22; Deut 22:8

[f] Mt 4:6-7; Prov 1:10-11, 15-16

[g] 1 Sam 24:12; 26:9-11; Gen 37:21-22

[h] Ps 82:4; Prov 24:11-12; 1 Sam 14:45

[i] Jas 5:7-11; Heb 12:9;

[j] 1 Thes 4:11; 1 Pet 3:3-4; Ps 37:8-11

[k] Prov 17:22

[l] Prov 25:16, 27

[m] 1 Tim 5:23;

[n] Isa 38:21

[o] Ps 127:2

[p] Eccl 5:12; 2 Thes 3:10, 12; Prov 16:26

[q] Eccl 3:4, 11;

[r] 1 Sam 19:4-5; 22:13-14

[s] Rom 13:10

[t] Lk 10:33-34

[u] Col 3:12-13

[v] Jas 3:17;

[w] 1 Pet 3:8-11; Prov 15:1; Judg 8:1-3

[x] Mt 5:24; Eph 4:2, 32; Rom 12:17, 20-21;

[y] 1 Thes 5:14; Job 31:19-20; Mt 25:35-36; Prov 31:8-9

Q. 136. What are the sins forbidden in the Sixth Commandment?

A. The sins forbidden in the Sixth Commandment are, all taking away the life of ourselves,[a] or of others,[b] except in case of public justice,[c] lawful war,[d] or necessary defence;[e] the neglecting or withdrawing the lawful and necessary means of preservation of life;[f] sinful anger,[g] hatred,[h] envy,[i] desire of revenge;[j] all excessive passions,[k] distracting cares;[l] immoderate use of meat, drink,[m] labour,[n] and recreations;[o] provoking words,[p] oppression,[q] quarrelling,[r] striking, wounding,[s] and whatsoever else tends to the destruction of the life of any.[t]

[a] Acts 16:28

[b] Gen 9:6

[c] Num 35:31, 33

[d] Jer 48:10; Deut 20
[e] Ex 22:2-3;
[f] Mt 25:42-43; Jas 2:15-16; Eccl 6:1-2;
[g] Mt 5:22
[h] 1 Jn 3:15; Lev 19:17
[i] Prov 14:30;
[j] Rom 12:19
[k] Eph 4:31
[l] Mt 6:31, 34
[m] Lk 21:34; Rom 13:13;
[n] Eccl 12:12; 2:22-23
[o] Isa 5:12
[p] Prov 15:1; 12:18
[q] Ezk 18:18; Ex 1:14;
[r] Gal 5:15; Prov 23:29
[s] Num 35:16-18, 21
[t] Ex 21:18-36

Q. 137. Which is the Seventh Commandment?

A. The Seventh Commandment is, Thou shalt not commit adultery.[a]

[a] Ex 20:14

Q. 138. What are the duties required in the Seventh Commandment?

A. The duties required in the Seventh Commandment are, chastity in body, mind, affections,[a] words,[b] and behaviour;[c] and the preservation of it in ourselves and others;[d] watchfulness over the eyes and all the senses;[e] temperance,[f] keeping of chaste company,[g] modesty in apparel;[h] marriage by those that have not the gift of continency,[i] conjugal love,[j] and cohabitation;[k] diligent labour in our callings;[l] shunning all occasions of uncleanness, and resisting temptations thereunto.[m]

[a] 1 Thes 4:4; Job 31:1; 1 Cor 7:34

[b] Col 4:6

[c] 1 Pet 2:3

[d] 1 Cor 7:2, 35-36

[e] Job 31:1;

[f] Acts 24:24-25

[g] Prov 2:16-20

[h] 1 Tim 2:9

[i] 1 Cor 7:2, 9

[j] Prov 5:19-20;

[k] 1 Pet 3:7

[l] Prov 31:11, 27-28

[m] Prov 5:8; Gen 39:8-10

Q. 139. What are the sins forbidden in the Seventh Commandment?

A. The sins forbidden in the Seventh Commandment, besides the neglect of the duties required,[a] are, adultery, fornication,[b] rape, incest,[c] sodomy, and all unnatural lusts;[d] all unclean

imaginations, thoughts, purposes, and affections;[e] all corrupt or filthy communications, or listening thereunto;[f] wanton looks,[g] impudent or light behaviour, immodest apparel;[h] prohibiting of lawful,[i] and dispensing with unlawful marriages;[j] allowing, tolerating, keeping of stews, and resorting to them;[k] entangling vows of single life,[l] undue delay of marriage;[m] having more wives or husbands than one at the same time;[n] unjust divorce,[o] or desertion;[p] idleness, gluttony, drunkenness,[q] unchaste company;[r] lascivious songs, books, pictures, dancings, stage plays;[s] and all other provocations to, or acts of uncleanness, either in ourselves or others.[t]

[a] Prov 5:7

[b] Heb 13:4; Gal 5:19

[c] 2 Sam 13:14; 1 Cor 5:1

[d] Rom 1:24, 26-27; Lev 20:15-16;

[e] Mt 5:28; 15:19; Col 3:5

[f] Eph 5:3-4; Prov 7:5, 21-22

[g] Isa 3:16; 2 Pet 2:14;

[h] Prov 7:10, 13

[i] 1 Tim 4:3

[j] Lev 18:1-21; Mk 6:18; Mal 2:11-12

[k] 1 Kgs 15:12; 2 Kgs 23:7; Deut 23:17-18; Lev 19:29; Jer 5:7; Prov 7:24-27

[l] Mt 19:10-11

[m] 1 Cor 7:7-9; Gen 38:26;

[n] Mal 2:14-15; Mt 19:5

[o] Mal 2:16; Mt 5:32; [p] 1 Cor 7:12-13

[q] Ezk 16:49; Prov 23:30-33;

[r] Gen 39:10; Prov 5:8

[s] Eph 5:4; Ezk 23:14-17; Isa 23:15-17; 3:16; Mk 6:22; Rom 13:13; 1 Pet 4:3

[t] 2 Kgs 9:30; cf. Jer 4:30; Ezk 23:40

Q. 140. Which is the Eighth Commandment?

A. The Eighth Commandment is, Thou shalt not steal.[a]

[a] Ex 20:15

Q. 141. What are the duties required in the Eighth Commandment?

A. The duties required in the Eighth Commandment are, truth, faithfulness, and justice in contracts and commerce between man and man;[a] rendering to everyone his due;[b] restitution of goods unlawfully detained from the right owners thereof;[c] giving and lending freely, according to our abilities, and the necessities of others;[d] moderation of our judgments, wills, and affections concerning worldly goods;[e] a provident care and study to get, [f] keep, use, and dispose these things which are necessary and convenient for the sustentation of our nature, and suitable to our condition;[g] a lawful calling, [h] and diligence in it; [i] frugality; [j] avoiding unnecessary lawsuits, [k] and suretiship, or other like engagements; [l] and an endeavour, by all just and lawful means, to procure, preserve, and further the wealth and outward estate of others, as well as our own.[m]

[a] Ps 15:2, 4; Zech 7:4, 10; 8:16-17

[b] Rom 13:7; [c] Lev 6:2-5; Lk 19:8

[d] Lk 6:30, 38; 1 Jn 3:17; Eph 4:28; Gal 6:10

[e] 1 Tim 6:6-9; Gal 6:14

[f] 1 Tim 5:8

[g] Prov 27:23-27; Eccl 2:24; 3:12-13; 1 Tim 6:17-18; Isa 38:1; Mt 11:8
[h]1 Cor 7:20; Gen 2:15; 3:19
[i]Eph 4:28; Prov 10:4;
[j]Jn 6:12; Prov 21:20
[k]1 Cor 6:1-9
[l]Prov 6:1-6; 11:15
[m]Lev 25:35; Deut 22:1-4; Ex 23:4-5; Gen 47:14, 20; Phil 2:4; Mt 22:39

Q. 142. What are the sins forbidden in the Eighth Commandment?

A. The sins forbidden in the Eighth Commandment, besides the neglect of the duties required,[a] are, theft,[b] robbery,[c] man-stealing,[d] and receiving anything that is stolen;[e] fraudulent dealing,[f] false weights and measures,[g] removing land-marks,[h] injustice and unfaithfulness in contracts between man and man,[i] or in matters of trust;[j] oppression,[k] extortion,[l] usury,[m] bribery,[n] vexatious lawsuits,[o] unjust inclosures and depopulations;[p] ingrossing commodities to enhance the price;[q] unlawful callings,[r] and all other unjust or sinful ways of taking or withholding from our neighbour what belongs to him, or of enriching ourselves;[s] covetousness;[t] inordinate prizing and affecting worldly goods;[u] distrustful and distracting cares and studies in getting, keeping, and using them;[v] envying at the prosperity of others;[w] as likewise idleness,[x] prodigality, wasteful gaming; and all other ways whereby we do unduly prejudice our own outward estate,[y] and defrauding ourselves of the due use and comfort of that estate which God hath given us.[z]

[a] Jas 2:15-16; 1 Jn 3:17
[b] Eph 4:28
[c] Ps 62:10; [d] 1 Tim 1:10
[e] Prov 29:24; Ps 50:18;
[f] 1 Thes 4:6
[g] Prov 11:1; 20:10
[h]Deut 19:14; Prov 23:10
[i]Amos 8:5; Ps 37:21;
[j]Lk 16:10-12
[k]Ezk 22:29; Lev 25:17
[l]Mt 23:25; Ezk 22:12
[m]Ps 15:5
[n]Job 15:34;
[o]1 Cor 6:6-8; Prov 3:29-30
[p]Isa 5:8; Mic 2:2
[q]Prov 11:26
[r]Acts 19:19, 24-25;
[s]Job 20:19; Jas 5:4; Prov 21:6
[t]Lk 12:15
[u]1 Tim 6:5; Col 3:2; Prov 23:5; Ps 62:10;
[v]Mt 6:25, 31, 34; Eccl 5:12
[w]Ps 73:3; 37:1, 7; [x]2 Thes 3:11; Prov 18:9;
[y]Prov 21:17; 23:20-21; 28:19
[z]Eccl 4:8; 6:2; 1 Tim 5:8

Q. 143. Which is the Ninth Commandment?

A. The Ninth Commandment is, Thou shalt not bear false witness against thy neighbour.[a]

[a] Ex 20:16

Q. 144. What are the duties required in the Ninth Commandment?

A. The duties required in the Ninth Commandment are, the preserving and promoting of truth between man and man,[a] and the good name of our neighbour, as well as our own;[b] appearing and standing for the truth;[c] and from the heart,[d] sincerely,[e] freely,[f] clearly,[g] and fully,[h] speaking the truth, and only the truth, in matters of judgment and justice,[i] and in all other things whatsoever;[j] a charitable esteem of our neighbours;[k] loving, desiring, and rejoicing in their good name;[l] sorrowing for,[m] and covering of their infirmities;[n] freely acknowledging of their gifts and graces,[o] defending their innocency;[p] a ready receiving of a good report,[q] and unwillingness to admit of an evil report,[r] concerning them; discouraging tale-bearers,[s] flatterers,[t] and slanderers;[u] love and care of our own good name, and defending it when need requireth;[v] keeping of lawful promises;[w] studying and practising of whatsoever things are true, honest, lovely, and of good report.[x]

[a] Zech 8:16

[b] 3 Jn 12

[c] Prov 31:8-9

[d] Ps 15:2

[e] 2 Chr 19:9

[f] 1 Sam 19:4-5

[g] Josh 7:19;

[h] 2 Sam 14:18-20

[i] Lev 19:15; Prov 14:5, 25;

[j] 2 Cor 1:17-18; Eph 4:25

[k] Heb 6:9; 1 Cor 13:7;

[l] Rom 1:8; 2 Jn 4; 3 Jn 3-4

[m] 2 Cor 2:4; 12:21

[n] Prov 17:9; 1 Pet 4:8

[o] 1 Cor 1:4-5, 7;

2 Tim 1:4-5

[p] 1 Sam 22:14

[q] 1 Cor 13:6-7

[r] Ps 15:3

[s] Prov 25:23;

[t] Prov 26:24-25

[u] Ps 101:5

[v] Prov 22:1; Jn 8:49

[w] Ps 15:4

[x] Phil 4:8

Q. 145. What are the sins forbidden in the Ninth Commandment?

A. The sins forbidden in the Ninth Commandment are, all prejudicing the truth, and the good name of our neighbours, as well as our own,[a] especially in public judicature;[b] giving false evidence,[c] suborning false witnesses,[d] wittingly appearing and pleading for an evil cause, out-facing and over-bearing the truth;[e] passing unjust sentence,[f] calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked;[g] forgery,[h] concealing the truth, undue silence in a just cause,[i] and holding our peace when iniquity calleth for either a reproof from ourselves,[j] or complaint to others;[k] speaking the truth

unseasonably,[l] or maliciously to a wrong end,[m] or perverting it to a wrong meaning,[n] or in doubtful and or equivocal expressions, to the prejudice of truth or justice;[o] speaking untruth,[p] lying,[q] slandering,[r] backbiting,[s] detracting,[t] tale-bearing,[u] whispering,[v] scoffing,[w] reviling,[x] rash,[y] harsh,[z] and partial censuring;[aa] misconstructing intentions, words, and actions;[ab] flattering,[ac] vain-glorious boasting,[ad] thinking or speaking too highly or too meanly of ourselves or others;[ae] denying the gifts and graces of God;[af] aggravating smaller faults;[ag] hiding, excusing, or extenuating of sins, when called to a free confession;[ah] unnecessary discovering of infirmities;[ai] raising false rumours,[aj]receiving and countenancing evil reports,[ak] and stopping our ears against just defence;[al] evil suspicion;[am] envying or grieving at the deserved credit of any,[an] endeavouring or desiring to impair it,[ao] rejoicing in their disgrace and infamy;[ap] scornful contempt,[aq] fond admiration;[ar] breach of lawful promises;[as] neglecting such things as are of good report,[at] and practising, or not avoiding ourselves, or not hindering what we can in others, such things as procure an ill name.[au]

[a] 1 Sam 17:28; 2 Sam 16:3; 1:9-10, 15-16
 [b] Lev 19:15; Hab 1:4
 [c] Prov 19:5; 6:16, 19;
 [d] Acts 6:13
 [e] Jer 9:3, 5; Acts 24:2, 5; Ps 12:3-4; 52:1-4
 [f] Prov 17:15; 1 Kgs 21:9-14;
 [g] Isa 5:23
 [h]Ps 119:69; Lk 19:8; 16:5-7
 [i]Lev 5:1; Deut 13:8; Acts 5:3, 8-9; 2 Tim 4:16;
 [j]1 Kgs 1:6; Lev 19:17
 [k]Isa 59:4
 [l]Prov 29:11
 [m]1 Sam 22:9-10; cf. Ps 52:1-5;
 [n]Ps 56:5; Jn 2:19; cf. Mt 26:60-61
 [o]Gen 3:5; 26:7, 9
 [p]Isa 59:13
 [q]Lev 19:11;
 Col 3:9
 [r]Ps 50:20
 [s]Ps 15:3
 [t]Jas 4:11; Jer 38:4
 [u]Lev 19:16
 [v]Rom 1:29-30;
 [w]Gen 21:9; cf. Gal 4:29
 [x]1 Cor 6:10
 [y]Mt 7:1; [z]Acts 28:4
 [aa]Gen 38:24; Rom 2:1;
 [ab]Neh 6:6-8; Rom 3:8; Ps 69:10; 1 Sam 1:13-15; 2 Sam 10:3
 [ac]Ps 12:2-3
 [ad]2 Tim 3:2;
 [ae]Lk 18:9, 11; Rom 12:16; 1 Cor 4:6; Acts 12:22; Ex 4:10-14
 [af]Job 27:5-6; 4:6;
 [ag]Mt 7:3-5
 [ah]Prov 28:13; 30:20; Gen 3:12-13; Jer 2:35; 2 Kgs 5:25; Gen 4:9;
 [ai]Gen 9:22; Prov 25:9-10
 [aj]Ex 23:1
 [ak]Prov 29:12

[al]Acts 7:56-57; Job 31:13-14;
[am]1 Cor 13:5; 1 Tim 6:4
[an]Num 11:29; Mt 21:15
[ao]Ezra 4:12-13
[ap]Jer 48:27;
[aq]Ps 35:15-16, 21; Mt 27:28-29
[ar]Jude 16; Acts 12:22
[as]Rom 1:31; 2 Tim 3:3;
[at]1 Sam 2:24
[au]2 Sam 13:12-13; Prov 5:8-9; 6:33

Q. 146. Which is the Tenth Commandment?

A. The Tenth Commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.[a]

[a] Ex 20:17

Q. 147. What are the duties required in the Tenth Commandment?

A. The duties required in the Tenth Commandment are, such a full contentment with our own condition,[a] and such a charitable frame of the whole soul toward our neighbour, as that all our inward motions and affections touching him, tend unto, and further all that good which is his.[b]

[a] Heb 13:5; 1 Tim 6:6

[b] Job 31:29; Rom 12:15; Ps 122:7-9; 1 Tim 1:5; Esth 10:3; 1 Cor 13:4-7

Q. 148. What are the sins forbidden in the Tenth Commandment?

A. The sins forbidden in the Tenth Commandment are, discontentment with our own estate;[a] envying[b] and grieving at the good of our neighbour,[c] together with all inordinate motions and affections to anything that is his.[d]

[a] 1 Kgs 21:4; Esth 5:13; 1 Cor 10:10

[b] Gal 5:26; Jas 3:14, 16

[c] Ps 112:9-10; Neh 2:10;

[d] Rom 7:7-8; 13:9; Col 3:5; Deut 5:21

Q. 149. Is any man able perfectly to keep the commandments of God?

A. No man is able, either of himself,[a] or by any grace received in this life, perfectly to keep the commandments of God;[b] but doth daily break them, in thought,[c] word, and deed.[d]

[a] Jas 3:2; Jn 15:5; Rom 8:3

[b] Eccl 7:20; 1 Jn 1:8, 10; Gal 5:17; Rom 7:18-19

[c] Gen 6:5; 8:21;

[d] Rom 3:9-19; Jas 3:2-13

Q. 150. Are all transgressions of the law of God equally heinous in themselves, and in the sight of God?

A. All transgressions of the law of God are not equally heinous; but some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.[a]

[a] Jn 19:11; Ezk 8:6, 13, 15; 1 Jn 5:16; Ps 78:17, 32, 56

Q. 151. What are those aggravations that make some sin more heinous than others?

A. Sins receive their aggravations, 1. From the persons offending;[a] if they be of riper age,[b] greater experience or grace,[c] eminent for profession,[d] gifts,[e] place,[f] office,[g] guides to others,[h] and whose example is likely to be followed by others.[i] 2. From the parties offended:[j] if immediately against God,[k] His attributes,[l] and worship;[m] against Christ, and His grace;[n] the Holy Spirit,[o] His witness,[p] and workings;[q] against superiors, men of eminency,[r] and such as we stand especially related and engaged unto;[s] against any of the saints,[t] particularly weak brethren,[u] the souls of them, or any other,[v] and the common good of all or many.[w] 3. From the nature and quality of the offence:[x] if it be against the express letter of the law,[y] break many commandments, contain in it many sins:[z] if not only conceived in the heart, but breaks forth in words and actions,[aa] scandalise others,[ab] and admit of no reparation:[ac] if against means,[ad] mercies,[ae] judgments,[af] light of nature,[ag] conviction of conscience,[ah] public or private admonition,[ai] censures of the church,[aj] civil punishments;[ak] and our prayers, purposes, promises,[al] vows,[am] covenants,[an] and engagements to God or men:[ao] if done deliberately,[ap] willfully,[aq] presumptuously,[ar] impudently,[as] boastingly,[at] maliciously,[au] frequently,[av] obstinately,[aw] with delight,[ax] continuance,[ay] or relapsing, after repentance.[az] 4. From circumstances of time[ba] and place:[bb] if on the Lord's day,[bc] or other times of divine worship;[bd] or immediately before[be] or after these,[bf] or other helps to prevent or remedy such miscarriages:[bg] if in public, or in the presence of others, who are thereby likely to be provoked or defiled.[bh]

[a] Jer 2:8

[b] Job 32:7, 9; Eccl 4:13

[c] 1 Kgs 11:4, 9

[d] 2 Sam 12:14; 1 Cor 5:1

[e] Jas 4:17; Lk 12:47-48

[f] Jer 5:4-5

[g] 2 Sam 12:7-9; Ezk 8:11-12

[h] Rom 2:17-24

[i] Gal 2:11-14

[j] Mt 21:38-39

[k] 1 Sam 2:25; Acts 5:4; Ps 51:4

[l] Rom 2:4

[m] Mal 1:8, 14

[n] Heb 2:2-3; 12:25

[o] Heb 10:29; Mt 12:31-32

[p] Eph 4:30

[q] Heb 6:4-6

[r] Jude 8; Num 12:8-9; Isa 3:5

[s] Prov 30:17; 2 Cor 12:15; Ps 55:12-15

[t] Zeph 2:8, 10-11; Mt 18:6; 1 Cor 6:8; Rev 17:6

[u] 1 Cor 8:11-12; Rom 14:13, 15, 21

[v] Ezk 13:19; 1 Cor 8:12; Rev 18:12-13; Mt 23:15

[w] 1 Thes 2:15-16; Josh 22:20

[x] Prov 6:30-33

[y] Ezra 9:10-12; 1 Kgs 11:9-10

[z] Col 3:5; 1 Tim 6:10; Prov 5:8-12; 6:32-33; Josh 7:21
 [aa] Jas 1:14-15; Mt 5:22; Mic 2:1
 [ab] Mt 18:7; Rom 2:23-24;
 [ac] Deut 22:22, 28-29; Prov 6:32-35
 [ad] Mt 11:21-24; Jn 15:22
 [ae] Isa 1:3; Deut 32:6;
 [af] Amos 4:8-11; Jer 5:3
 [ag] Rom 1:26-27;
 [ah] Rom 1:32; Dan 5:22; Tit 3:10-11
 [ai] Prov 29:1;
 [aj] Tit 3:10; Mt 18:17
 [ak] Prov 27:22; 23:35
 [al] Ps 78:34-37; Jer 2:20; 42:5-6, 20-21
 [am] Eccl 5:4-6; Prov 20:25
 [an] Lev 26:25
 [ao] Prov 2:17; Ezk 17:18-19
 [ap] Ps 36:4
 [aq] Jer 6:16
 [ar] Num 15:30; Ex 21:14
 [as] Jer 3:3; Prov 7:13
 [at] Ps 52:1
 [au] 3 Jn 10
 [av] Num 14:22
 [aw] Zech 7:11-12
 [ax] Prov 2:14
 [ay] Isa 57:17
 [az] Jer 34:8-11; 2 Pet 2:20-22
 [ba] 2 Kgs 5:26
 [bb] Jer 7:10; Isa 26:10
 [bc] Ezk 23:37-39
 [bd] Isa 58:3-5; Num 25:6-7
 [be] 1 Cor 11:20-21
 [bf] Jer 7:8-10; Prov 7:14-15; Jn 13:27, 30
 [bg] Ezra 9:13-14
 [bh] 2 Sam 16:22; 1 Sam 2:22-24

Q. 152. What doth every sin deserve at the hands of God?

A. Every sin, even the least, being against the sovereignty,[a] goodness,[b] and holiness of God,[c] and against His righteous law,[d] deserveth His wrath and curse,[e] both in this life,[f] and that which is to come;[g] and cannot be expiated but by the blood of Christ.[h]

[a] Jas 2:10-11;
 [b] Ex 20:1-2;
 [c] Hab 1:13; Lev 10:3; 11:44-45;
 [d] 1 Jn 3:4; Rom 7:12;
 [e] Eph 5:6; Gal 3:10;
 [f] Lam 3:39; Deut 28:15-68;
 [g] Mt 25:41;
 [h] Heb 9:22; 1 Pet 1:18-19

Q. 153. What doth God require of us, that we may escape His wrath and curse due to us by reason of the transgression of the law?

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the law, He requireth of us repentance toward God, and faith toward our Lord Jesus Christ,[a] and the diligent use of the outward means whereby Christ communicates to us the benefits of His mediation.[b]

[a] Acts 20:21; Mt 3:7-8; Lk 13:3, 5; Acts 16:30-31; Jn 3:16, 18

[b] Prov 2:1-5; 8:33-36

Q. 154. What are the outward means whereby Christ communicates to us the benefits of His mediation?

A. The outward and ordinary means whereby Christ communicates to His church the benefits of His mediation, are all His ordinances; especially the Word, sacraments, and prayer; all which are made effectual to the elect for their salvation.[a]

[a] Mt 28:19-20; Acts 2:42, 46-47

Q. 155. How is the Word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of enlightening,[a] convincing, and humbling sinners;[b] of driving them out of themselves, and drawing them unto Christ;[c] of conforming them to His image,[d] and subduing them to His will;[e] of strengthening them against temptations and corruptions;[f] of building them up in grace,[g] and establishing their hearts in holiness and comfort through faith unto salvation.[h]

[a] Neh 8:8; Acts 26:18; Ps 19:8

[b] 1 Cor 14:24-25; 2 Chr 34:18-19, 26-28

[c] Acts 2:37, 41; 8:27-39;

[d] 2 Cor 3:18

[e] 2 Cor 10:4-6; Rom 6:17

[f] Mt 4:4, 7, 10; Eph 6:16-17; Ps 19:11; 1 Cor 10:11;

[g] Acts 20:32; 2 Tim 3:15-17

[h] Rom 16:25; 1 Thes 3:2, 10-11, 13; Rom 15:4; 10:13-17; 1:16

Q. 156. Is the Word of God to be read by all?

A. Although all are not to be permitted to read the Word publicly to the congregation,[a] yet all sorts of people are bound to read it apart by themselves,[b] and with their families:[c] to which end, the Holy Scriptures are to be translated out of the original into vulgar languages.[d]

[a] Deut 31:9, 11-13; Neh 8:2-3; 9:3-5; [2] Deut 17:19; Rev 1:3; Jn 5:39; Isa 34:16

[c] Deut 6:6-9; Gen 18:17, 19; Ps 78:5-7

[d] 1 Cor 14:6, 9, 11-12, 15-16, 24, 27-28

Q. 157. How is the Word of God to be read?

A. The Holy Scriptures are to be read with an high and reverent esteem of them;[a] with a firm persuasion that they are the very word of God,[b] and that He only can enable us to understand

them;[c] with desire to know, believe, and obey the will of God revealed in them;[d] with diligence,[e] and attention to the matter and scope of them;[f] with meditation,[g] application,[h] self-denial,[i] and prayer.[j]

[a] Ps 19:10; Neh 8:3-10; Ex 24:7; 2 Chr 34:27; Isa 66:2

[b] 2 Pet 1:19-21

[c] Lk 24:45; 2 Cor 3:13-16;

[d] Deut 17:19-20

[e] Acts 17:11

[f] Acts 8:30, 34; Lk 10:26-28

[g] Ps 1:2; 119:97;[h]2 Chr 34:21;

[i]Prov 3:5; Deut 33:3

[j]Prov 2:1-6; Ps 119:18; Neh 8:6, 8

Q. 158. By whom is the Word of God to be preached?

A. The Word of God is to be preached only by such as are sufficiently gifted,[a] and also duly approved and called to that office.[b]

[a] 1 Tim 3:2, 6; Eph 4:8-11; Hos 4:6; Mal 2:7; 2 Cor 3:6

[b] Jer 14:15; Rom 10:15; Heb 5:4; 1 Cor 12:28-29; 1 Tim 3:10; 4:14; 5:22

Q. 159. How is the Word of God to be preached by those that are called thereunto?

A. They that are called to labour in the ministry of the Word, are to preach sound doctrine,[a] diligently,[b] in season and out of season;[c] plainly,[d] not in the enticing words of man's wisdom, but in demonstration of the Spirit, and of power;[e] faithfully,[f] making known the whole counsel of God;[g] wisely,[h] applying themselves to the necessities and capacities of the hearers;[i] zealously,[j] with fervent love to God[k] and the souls of His people;[l] sincerely,[m] aiming at His glory,[n] and their conversion,[o] edification,[p] and salvation.[q]

[a] Tit 2:1, 8

[b] Acts 18:25

[c] 2 Tim 4:2

[d] 1 Cor 14:19

[e] 1 Cor 2:4

[f] Jer 23:28; 1 Cor 4:1-2;

[g] Acts 20:27

[h] Col 1:28; 2 Tim 2:15

[i] 1 Cor 3:2; Heb 5:12-14; Lk 12:42

[j] Acts 18:25;

[k] 2 Cor 5:13-14; Phil 1:15-17

[l] Col 4:12; 2 Cor 12:15

[m] 2 Cor 2:17; 4:2

[n] 1 Thes 2:4-6; Jn 7:18

[o] 1 Cor 9:19-22

[p] 2 Cor 12:19; Eph 4:12

[q] 1 Tim 4:16; Acts 26:16-18

Q. 160. What is required of those that hear the Word preached?

A. It is required of those that hear the Word preached, that they attend upon it with diligence,[a] preparation,[b] and prayer;[c] examine what they hear by the Scriptures;[d] receive the truth with faith,[e] love,[f] meekness,[g] and readiness of mind,[h] as the Word of God;[i] meditate,[j] and confer on it;[k] hide it in their hearts,[l] and bring forth the fruit of it in their lives.[m]

[a] Prov 8:34

[b] 1 Pet 2:1-2; Lk 8:18

[c] Ps 119:18; Eph 6:18-19

[d] Acts 17:11

[e] Heb 4:2

[f] 2 Thes 2:10

[g] Jas 1:21

[h] Acts 17:11

[i] 1 Thes 2:13

[j] Lk 9:44; Heb 2:1

[k] Lk 24:14; Deut 6:6-7

[l] Prov 2:1; Ps 119:11

[m] Lk 8:15; Jas 1:25

Q. 161. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety or intention of him by whom they are administered, but only by the working of the Holy Ghost, and the blessing of Christ, by whom they are instituted.[a]

[a] 1 Pet 3:21; Acts 8:13; cf. Acts 8:23; 1 Cor 3:6-7; 12:13

Q. 162. What is a sacrament?

A. A sacrament is a holy ordinance instituted by Christ in His Church,[a] to signify, seal, and exhibit[b] unto those that are within the Covenant of Grace,[c] the benefits of His mediation;[d] to strengthen and increase their faith, and all other graces;[e] to oblige them to obedience;[f] to testify and cherish their love and communion one with another;[g] and to distinguish them from those that are without.[h]

[a] Gen 17:7, 10; Ex 12; Mt 28:19; 26:26-28

[b] Rom 4:11; 1 Cor 11:24-25

[c] Rom 15:8; Ex 12:48

[d] Acts 2:38; 1 Cor 10:16

[e] Rom 4:11; Gal 3:27

[f] Rom 6:3-4; 1 Cor 10:21

[g] Eph 4:2-5; 1 Cor 12:13

[h] Eph 2:11-12; Gen 34:14

Q. 163. What are the parts of a sacrament?

A. The parts of a sacrament are two; the one an outward and sensible sign, used according to Christ's own appointment; the other an inward and spiritual grace thereby signified.[a]

[a] Mt 3:11; 1 Pet 3:21; Rom 2:28-29

Q. 164. How many sacraments hath Christ instituted in His Church under the New Testament?

A. Under the New Testament Christ hath instituted in His Church only two sacraments, baptism and the Lord's supper.[a]

[a] Mt 28:19; 1 Cor 11:20, 23; Mt 26:26-28

Q. 165. What is Baptism?

A. Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost,[a] to be a sign and seal of ingrafting into Himself,[b] of remission of sins by His blood,[c] and regeneration by His Spirit;[d] of adoption,[e] and resurrection unto everlasting life;[f] and whereby the parties baptised are solemnly admitted into the visible church,[g] and enter into an open and professed engagement to be wholly and only the Lord's.[h]

[a] Mt 28:19

[b] Gal 3:27

[c] Mk 1:4; Rev 1:5

[d] Tit 3:5; Eph 5:26

[e] Gal 3:26-27;

[f] 1 Cor 15:29; Rom 6:5

[g] 1 Cor 12:13

[h] Rom 6:4

Q. 166. Unto whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to Him,[a] but infants descended from parents, either both, or but one of them professing faith in Christ, and obedience to Him, are, in that respect, within the covenant, and to be baptised.[b]

[a] Acts 8:36-38; 2:38

[b] Gen 17:7, 9; cf. Gal 3:9, 14; Col 2:11-12; Acts 2:38-39; Rom 4:11-12; 1 Cor 7:14; Mt 28:19; Lk 18:15-16; Rom 11:16

Q. 167. How is our baptism to be improved by us?

A. The needful but much neglected duty of improving our baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others;[a] by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein;[b] by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of baptism, and our engagements;[c] by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that sacrament;[d] by drawing strength from the death and resurrection of Christ, into whom we are baptised, for the mortifying of sin, and quickening of grace;[e] and by endeavouring to live by faith,[f] to have our conversation in holiness and righteousness,[g] as those that have therein given up their names to Christ;[h] and to walk in brotherly love, as being baptised by the same Spirit into one body.[i]

[a] Col 2:11-12; Rom 6:4, 6, 11

[b] Rom 6:3-5

[c] 1 Cor 1:11-13; Rom 6:2-3;
[d] Rom 4:11-12; 1 Pet 3:21
[e] Rom 6:3-5
[f] Gal 3:26-27
[g] Rom 6:22
[h] Acts 2:38;
[i] 1 Cor 12:13, 25-27

Q. 168. What is the Lord's Supper?

A. The Lord's supper is a sacrament of the New Testament,[a] wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, His death is showed forth; and they that worthily communicate feed upon His body and blood, to their spiritual nourishment and growth in grace;[b] have their union and communion with Him confirmed;[c] testify and renew their thankfulness,[d] and engagement to God,[e] and their mutual love and fellowship each with other, as members of the same mystical body.[f]

[a] Lk 22:20
[b] Mt 26:26-28; 1 Cor 11:23-26; [c] 1 Cor 10:16
[d] 1 Cor 11:24
[e] 1 Cor 10:14-16, 21
[f] 1 Cor 10:17

Q. 169. How hath Christ appointed bread and wine to be given and received in the sacrament of the Lord's supper?

A. Christ hath appointed the ministers of His Word, in the administration of this sacrament of the Lord's supper, to set apart the bread and wine from common use, by the Word of institution, thanksgiving, and prayer; to take and break the bread, and to give both the bread and the wine to the communicants: who are, by the same appointment, to take and eat the bread, and to drink the wine, in thankful remembrance that the body of Christ was broken and given, and His blood shed, for them.[a]

[a] 1 Cor 11:23-24; Mt 26:26-28; Mk 14:22-24; Lk 22:19-20

Q. 170. How do they that worthily communicate in the Lord's supper feed upon the body and blood of Christ therein?

A. As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord's supper,[a] and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses;[b] so they that worthily communicate in the sacrament of the Lord's supper, do therein feed upon the body and blood of Christ, not after a corporal and carnal, but in a spiritual manner; yet truly and really,[c] while by faith they receive and apply unto themselves Christ crucified, and all the benefits of His death.[d]

[a] Acts 3:21
[b] Mt 26:26, 28
[c] 1 Cor 11:24-29
[d] 1 Cor 10:16

Q. 171. How are they that receive the sacrament of the Lord's supper to prepare themselves before they come unto it?

A. They that receive the sacrament of the Lord's supper are, before they come, to prepare themselves thereunto, by examining themselves[a] of their being in Christ,[b] of their sins and wants,[c] of the truth and measure of their knowledge,[d] faith,[e] repentance;[f] love to God and the brethren,[g] charity to all men,[h] forgiving those that have done them wrong;[i] of their desires after Christ,[j] and of their new obedience;[k] and by renewing the exercise of these graces,[l] by serious meditation,[m] and fervent prayer.[n]

[a] 1 Cor 11:28

[b] 2 Cor 13:5

[c] 1 Cor 5:7; cf. Ex 12:15

[d] 1 Cor 11:29

[e] 1 Cor 13:5; Mt 26:28

[f] Zech 12:10; 1 Cor 11:31

[g] 1 Cor 10:16-17; Acts 2:46-47

[h] 1 Cor 5:8; 11:18, 20;

[i] Mt 5:23-24

[j] Isa 55:1; Jn 7:37

[k] 1 Cor 5:7-8

[l] 1 Cor 11:25-26, 28; Heb 10:21, 22, 24; Ps 26:6

[m] 1 Cor 11:24-25

[n] 2 Chr 30:18-19; Mt 26:26

Q. 172. May one who doubteth of his being in Christ, or of his due preparation, come to the Lord's supper?

A. One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord's supper, may have true interest in Christ, though he be not yet assured thereof;[a] and in God's account hath it, if he be duly affected with the apprehension of the want of it,[b] and unfeignedly desires to be found in Christ,[c] and to depart from iniquity:[d] in which case (because promises are made, and this sacrament is appointed, for the relief even of weak and doubting Christians[e]) he is to bewail his unbelief,[f] and labour to have his doubts resolved;[g] and, so doing, he may and ought to come to the Lord's Supper, that he may be further strengthened.[h]

[a] Isa 1:10; 1 Jn 5:13; Ps 88; 77:1-12; Jon 2:4, 7

[b] Isa 54:7-10; Mt 5:3-4; Ps 31:22; 73:13, 22-23;

[c] Phil 3:8-9; Ps 10:17; 42:1-2, 5, 11

[d] 2 Tim 2:19; Isa 50:10; Ps 66:18-20

[e] Isa 40:11, 29, 31; Mt 11:28; 12:20; 26:28

[f] Mk 9:24

[g] Acts 2:37; 16:30; [h] Rom 4:11; 1 Cor 11:28

Q. 173. May any who profess the faith, and desire to come to the Lord's supper, be kept from it?

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's supper, may and ought to be kept from that sacrament, by the power which Christ hath left in His Church,[a] until they receive instruction, and manifest their reformation.[b]

[a] 1 Cor 11:27-34; cf. Mt 7:6; 1 Cor 5; Jude 23; 1 Tim 5:22
[b] 2 Cor 2:7

Q. 174. What is required of them that receive the sacrament of the Lord's supper in the time of the administration of it?

A. It is required of them that receive the sacrament of the Lord's supper, that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance,[a] diligently observe the sacramental elements and actions,[b] heedfully discern the Lord's body,[c] and affectionately meditate on His death and sufferings,[d] and thereby stir up themselves to a vigorous exercise of their graces;[e] in judging themselves,[f] and sorrowing for sin;[g] in earnest hungering and thirsting after Christ,[h] feeding on Him by faith,[i] receiving of His fullness,[j] trusting in His merits,[k] rejoicing in His love,[l] giving thanks for His grace;[m] in renewing of their covenant with God,[n] and love to all the saints.[o]

[a] Lev 10:3; Heb 12:28; Ps 5:7; 1 Cor 11:17, 26-27; [b] Ex 24:8; cf. Mt 26:28
[c] 1 Cor 11:29;
[d] Lk 22:19
[e] 1 Cor 11:26; 10:3-5, 11, 14
[f] 1 Cor 11:31
[g] Zech 12:10
[h] Rev 22:17;
[i] Jn 6:35
[j] Jn 1:16
[k] Phil 3:9
[l] Ps 63:4-5; 2 Chr 30:21
[m] Ps 22:26
[n] Jer 50:5; Ps 50:5
[o] Acts 2:42

Q. 175. What is the duty of Christians, after they have received the sacrament of the Lord's supper?

A. The duty of Christians, after they have received the sacrament of the Lord's supper, is seriously to consider how they have behaved themselves therein, and with what success;[a] if they find quickening and comfort, to bless God for it,[b] beg the continuance of it,[c] watch against relapses,[d] fulfil their vows,[e] and encourage themselves to a frequent attendance on that ordinance:[f] but if they find no present benefit, more exactly to review their preparation to, and carriage at, the sacrament;[g] in both which, if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time:[h] but, if they see they have failed in either, they are to be humbled,[i] and to attend upon it afterwards with more care and diligence.[j]

[a] Ps 28:7; 85:8; 1 Cor 11:17, 30-31
[b] 2 Chr 30:21-23, 25-26; Acts 2:42, 46-47;
[c] Ps 36:10; Song 3:4; 1 Chr 29:18
[d] 1 Cor 10:3-5, 12
[e] Ps 50:14
[f] 1 Cor 11:25-26; Acts 2:42, 46
[g] Song 5:1-6
[h] Ps 123:1-2; 42:5, 8; 43:3-5

[i] 2 Chr 30:18-19; Isa 1:16, 18

[j] 2 Cor 7:11; 1 Chr 15:12-14

Q. 176. Wherein do the sacraments of baptism and the Lord's supper agree?

A. The sacraments of baptism and the Lord's supper agree, in that the author of both is God;[a] the spiritual part of both is Christ and His benefits;[b] both are seals of the same covenant,[c] are to be dispensed by ministers of the gospel, and by none other;[d] and to be continued in the Church of Christ until His second coming.[e]

[a] Mt 28:19; 1 Cor 11:23

[b] Rom 6:3-4; 1 Cor 10:16

[c] Rom 4:11; cf. Col 2:12; Mt 26:27-28;

[d] Jn 1:33; Mt 28:19; 1 Cor 11:23; 4:1; Heb 5:4

[e] Mt 28:19-20; 1 Cor 11:26

Q. 177. Wherein do the sacraments of baptism and the Lord's supper differ?

A. The sacraments of baptism and the Lord's supper differ, in that baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ,[a] and that even to infants;[b] whereas the Lord's supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul,[c] and to confirm our continuance and growth in Him,[d] and that only to such as are of years and ability to examine themselves.[e]

[a] Mt 3:11; Tit 3:5; Gal 3:27

[b] Gen 17:7, 9; Acts 2:38-39; 1 Cor 7:14

[c] 1 Cor 11:23-26;

[d] 1 Cor 10:16

[e] 1 Cor 11:28-29

Q. 178. What is Prayer?

A. Prayer is an offering up of our desires unto God,[a] in the name of Christ,[b] by the help of His Spirit;[c] with confession of our sins,[d] and thankful acknowledgement of His mercies.[e]

[a] Ps 62:8

[b] Jn 16:23

[c] Rom 8:26

[d] Ps 32:5-6; Dan 9:4

[e] Phil 4:6

Q. 179. Are we to pray unto God only?

A. God only being able to search the hearts,[a] hear the requests,[b] pardon the sins,[c] and fulfil the desires of all;[d] and only to be believed in,[e] and worshipped with religious worship;[f] prayer, which is a special part thereof,[g] is to be made by all to Him alone,[h] and to none other.[i]

[a] 1 Kgs 8:39; Acts 1:24; Rom 8:27

[b] Ps 65:2

[c] Mic 7:18

[d] Ps 145:18-19

[e] Rom 10:14;

[f] Mt 4:10

[g] 1 Cor 1:2

[h] Ps 50:15

[i] Rom 10:14

Q. 180. What is it to pray in the name of Christ?

A. To pray in the name of Christ is, in obedience to His command, and in confidence on His promises, to ask mercy for His sake;[a] not by bare mentioning of His name,[b] but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and His mediation.[c]

[a] Jn 14:13-14; 16:24; Dan 9:17

[b] Mt 7:21

[c] Heb 4:14-16; 1 Jn 5:13-15

Q. 181. Why are we to pray in the name of Christ?

A. The sinfulness of man, and his distance from God by reason thereof, being so great, as that we can have no access into His presence without a mediator;[a] and there being none in heaven or earth appointed to, or fit for, that glorious work but Christ alone,[b] we are to pray in no other name but His only.[c]

[a] Jn 14:6; Isa 59:2; Eph 3:12

[b] Jn 6:27; Heb 7:25-27; 1 Tim 2:5

[c] Col 3:17; Heb 13:15

Q. 182. How doth the Spirit help us to pray?

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made; and by working and quickening in our hearts (although not in all persons, nor at all times, in the same measure) those apprehensions, affections, and graces which are requisite for the right performance of that duty.[a]

[a] Rom 8:26-27; Ps 10:17; Zech 12:10

Q. 183. For whom are we to pray?

A. We are to pray for the whole church of Christ upon earth;[a] for magistrates,[b] and ministers;[c] for ourselves,[d] our brethren,[e] yea, our enemies;[f] and for all sorts of men living,[g] or that shall live hereafter;[h] but not for the dead,[i] nor for those that are known to have sinned the sin unto death.[j]

[a] Eph 6:18; Ps 28:9

[b] 1 Tim 2:1-2

[c] Col 4:3; [d] Gen 32:11

[e] Jas 5:16

[f] Mt 5:44;

[g] 1 Tim 2:1-2

[h]Jn 17:20; 2 Sam 7:29
[i]2 Sam 12:21-23
[j]1 Jn 5:16

Q. 184. For what things are we to pray?

A. We are to pray for all things tending to the glory of God,[a] the welfare of the church,[b] our own[c] or others good;[d] but not for anything that is unlawful.[e]

[a] Mt 6:9
[b] Ps 51:18; 122:6
[c] Mt 7:11
[d] Ps 125:4; [e] 1 Jn 5:14

Q. 185. How are we to pray?

A. We are to pray with an awful apprehension of the majesty of God,[a] and deep sense of our own unworthiness,[b] necessities,[c] and sins;[d] with penitent,[e] thankful,[f] and enlarged hearts;[g] with understanding,[h] faith,[i] sincerity,[j] fervency,[k] love,[l] and perseverance,[m] waiting upon Him,[n] with humble submission to His will.[o]

[a] Eccl 5:1
[b] Gen 18:27; 32:10
[c] Lk 15:17-19; [d] Lk 18:13-14
[e] Ps 51:17
[f] Phil 4:6;
[g] 1 Sam 1:15; 2:1
[h]1 Cor 14:15
[i]Mk 11:24; Jas 1:6
[j]Ps 145:18; 17:1
[k]Jas 5:16;
[l]1 Tim 2:8
[m]Eph 6:18
[n]Mic 7:7
[o]Mt 26:39

Q. 186. What rule hath God given for our direction in the duty of prayer?

A. The whole Word of God is of use to direct us in the duty of prayer;[a] but the special rule of direction is that form of prayer which our Saviour Christ taught His disciples, commonly called The Lord's Prayer.[b]

[a] 1 Jn 5:14
[b] Mt 6:9-13; Lk 11:2-4

Q. 187. How is the Lord's Prayer to be used?

A. The Lord's Prayer is not only for direction, as a pattern, according to which we are to make other prayers; but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer.[a]

[a] Mt 6:9; cf. Lk 11:2

Q. 188. Of how many parts doth the Lord's Prayer consist?

A. The Lord's Prayer consists of three parts; a preface, petitions, and a conclusion.

Q. 189. What doth the Preface of the Lord's Prayer teach us?

A. The Preface of the Lord's prayer (contained in these words, Our Father which art in heaven,[a]) teacheth us, when we pray, to draw near to God with confidence of His fatherly goodness, and our interest therein;[b] with reverence, and all other child-like dispositions,[c] heavenly affections,[d] and due apprehensions of His sovereign power, majesty, and gracious condescension:[e] as also, to pray with and for others.[f]

[a] Mt 6:9

[b] Lk 11:13; Rom 8:15

[c] Isa 64:9

[d] Ps 123:1; Lam 3:41

[e] Isa 63:15-16; Neh 1:4-6

[f] Acts 12:5

Q. 190. What do we pray for in the First Petition?

A. In the First Petition, (which is, Hallowed be thy name,[a]) acknowledging the utter inability and indisposition that is in ourselves and all men to honour God aright,[b] we pray, that God would by His grace enable and incline us and others to know, to acknowledge, and highly to esteem Him,[c] His titles,[d] attributes,[e] ordinances, Word,[f] works, and whatsoever He is pleased to make Himself known by;[g] and to glorify Him in thought, word,[h] and deed:[i] that He would prevent and remove atheism,[j] ignorance,[k] idolatry,[l] profaneness,[m] and whatsoever is dishonourable to Him;[n] and, by His over-ruling providence, direct and dispose of all things to His own glory.[o]

[a] Mt 6:9

[b] 2 Cor 3:5; Ps 51:15

[c] Ps 67:2-3

[d] Ps 83:18

[e] Ps 86:10-13, 15;

[f] 2 Thes 3:1; Ps 147:19-20; 138:1-3; 2 Cor 2:14-15

[g] Ps 145; 8

[h] Ps 103:1; 19:14;

[i] Phil 1:9, 11

[j] Ps 67:1-4

[k] Eph 1:17-18

[l] Ps 97:7

[m] Ps 74:18, 22-23;

[n] 2 Kgs 19:15-16

[o] 2 Chr 20:6, 10-12; Ps 83; 140:4, 8

Q. 191. What do we pray for in the Second Petition?

A. In the Second Petition (which is, Thy kingdom come,[a]) acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan,[b] we pray, that the kingdom of sin and Satan

may be destroyed,[c] the gospel propagated throughout the world,[d] the Jews called,[e] the fullness of the Gentiles brought in;[f] the Church furnished with all gospel-officers and ordinances,[g] purged from corruption,[h] countenanced and maintained by the civil magistrate:[i] that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted:[j] that Christ would rule in our hearts here,[k] and hasten the time of His second coming, and our reigning with Him for ever:[l] and that He would be pleased so to exercise the kingdom of His power in all the world, as may best conduce to these ends.[m]

[a] Mt 6:10

[b] Eph 2:2-3

[c] Ps 68:1, 18; Rev 12:10-11

[d] 2 Thes 3:1

[e] Rom 10:1;

[f] Jn 17:9, 20; Rom 11:25-26; Ps 67

[g] Mt 9:38; 2 Thes 3:1

[h] Mal 1:11; Zeph 3:9;

[i] 1 Tim 2:1-2

[j] Acts 4:29-30; Eph 6:18-20; Rom 15:29-30, 32; 2 Thes 1:11; 2:16-17;

[k] Eph 3:14-20;

[l] Rev 22:20

[m] Isa 64:1-2; Rev 4:8-11

Q. 192. What do we pray for in the Third Petition?

A. In the Third Petition, (which is, Thy will be done in earth, as it is in heaven,[a]) acknowledging, that by nature we and all men are not only utterly unable and unwilling to know and do the will of God,[b] but prone to rebel against His Word,[c] to repine and murmur against His providence,[d] and wholly inclined to do the will of the flesh, and of the devil:[e] we pray, that God would by His Spirit take away from ourselves and others all blindness,[f] weakness,[g] indisposedness,[h] and perverseness of heart:[i] and by His grace make us able and willing to know, do, and submit to His will in all things,[j] with the like humility,[k] cheerfulness,[l] faithfulness,[m] diligence,[n] zeal,[o] sincerity,[p] and constancy,[q] as the angels do in heaven.[r]

[a] Mt 6:10

[b] Rom 7:18; Job 21:14; 1 Cor 2:14

[c] Rom 8:7

[d] Ex 17:7; Num 14:2

[e] Eph 2:2

[f] Eph 1:17-18

[g] Eph 3:16

[h] Mt 26:40-41

[i] Jer 31:18-19

[j] Ps 119:1, 8, 35-36; Acts 21:14

[k] Mic 6:8

[l] Ps 100:2; Job 1:21; 2 Sam 15:25-26

[m] Isa 38:3

[n] Ps 119:4-5

[o] Rom 12:11

[p] Ps 119:80

[q] Ps 119:112

[r] Isa 6:2-3; Ps 103:20-21; Mt 18:10

Q. 193. What do we pray for in the Fourth Petition?

A. In the Fourth Petition, (which is, Give us this day our daily bread,[a]) acknowledging, that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them;[b] and that neither they of themselves are able to sustain us,[c] nor we to merit,[d] or by our own industry to procure them;[e] but prone to desire,[f] get,[g] and use them unlawfully:[h] we pray for ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may, of His free gift, and as to His fatherly wisdom shall seem best, enjoy a competent portion of them;[i] and have the same continued and blessed unto us in our holy and comfortable use of them,[j] and contentment in them;[k] and be kept from all things that are contrary to our temporal support and comfort.[l]

[a] Mt 6:11

[b] Gen 2:17; 3:17; Rom 8:20-22; Jer 5:25; Deut 28:15-68

[c] Deut 8:3;

[d] Gen 32:10

[e] Deut 8:17-18

[f] Jer 6:13; Mk 7:21-22

[g] Hos 12:7

[h] Jas 4:3;

[i] Gen 43:12-14; 28:20; Eph 4:28; 2 Thes 3:11-12; Phil 4:6

[j] 1 Tim 4:3-5;

[k] 1 Tim 6:6-8

[l] Prov 30:8-9

Q. 194. What do we pray for in the Fifth Petition?

A. In the Fifth Petition, (which is, Forgive us our debts, as we forgive our debtors,[a]) acknowledging, that we and all others are guilty both of original and actual sin, and thereby become debtors to the justice of God; and that neither we, nor any other creature, can make the least satisfaction for that debt:[b] we pray for ourselves and others, that God of His free grace would, through the obedience and satisfaction of Christ, apprehended and applied by faith, acquit us both from the guilt and punishment of sin,[c] accept us in His Beloved;[d] continue His favour and grace to us,[e] pardon our daily failings,[f] and fill us with peace and joy, in giving us daily more and more assurance of forgiveness;[g] which we are the rather emboldened to ask, and encouraged to expect, when we have this testimony in ourselves, that we from the heart forgive others their offences.[h]

[a] Mt 6:12

[b] Rom 3:9-22; Mt 18:24-25; Ps 130:3-4

[c] Rom 3:24-26; Heb 9:22

[d] Eph 1:6-7;

[e] 2 Pet 1:2

[f] Hos 14:2; Jer 14:7

[g] Rom 15:13; Ps 51:7-10, 12

[h] Lk 11:4; Mt 6:14-15; 18:35

Q. 195. What do we pray for in the Sixth Petition?

A. In the Sixth Petition, (which is, And lead us not into temptation, but deliver us from evil,[a]) acknowledging, that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, foiled, and for a time led captive by temptations;[b] that Satan,[c] the world,[d] and the flesh, are ready powerfully to draw us aside, and ensnare us;[e] and that we, even after the pardon of our sins, by reason of our corruption,[f] weakness, and want of watchfulness,[g] are not only subject to be tempted, and forward to expose ourselves unto temptations,[h] but also of ourselves unable and unwilling to resist them, to recover out of them, and to improve them;[i] and worthy to be left under the power of them:[j] we pray, that God would so over-rule the world and all in it,[k] subdue the flesh,[l] and restrain Satan,[m] order all things,[n] bestow and bless all means of grace,[o] and quicken us to watchfulness in the use of them, that we and all His people may by His providence be kept from being tempted to sin;[p] or, if tempted, that by His Spirit we may be powerfully supported and enabled to stand in the hour of temptation;[q] or when fallen, raised again and recovered out of it,[r] and have a sanctified use and improvement thereof:[s] that our sanctification and salvation may be perfected,[t] Satan trodden under our feet,[u] and we fully freed from sin, temptation, and all evil, for ever.[v]

[a] Mt 6:13;

[b] 2 Chr 32:31;

[c] 1 Chr 21:1

[d] Lk 21:34; Mk 4:19

[e] Jas 1:14

[f] Gal 5:17;

[g] Mt 26:41

[h] Mt 26:69-72; Gal 2:11-14; 2 Chr 18:3; cf. 2 Chr 19:2

[i] Rom 7:23-24; 1 Chr 21:1-4; 2 Chr 16:7-10;

[j] Ps 81:11-12

[k] Jn 17:15

[l] Ps 51:10; 119:133;

[m] 2 Cor 12:7-8

[n] 1 Cor 10:12-13

[o] Heb 13:20-21

[p] Mt 26:41; Ps 19:13;

[q] Eph 3:14-17; 1 Thes 3:13; Jude 24;

[r] Ps 51:12

[s] 1 Pet 5:8-10

[t] 2 Cor 13:7, 9;

[u] Rom 16:20; Zech 3:2; Lk 22:31-32;

[v] Jn 17:15; 1 Thes 5:23

Q. 196. What doth the Conclusion of the Lord's Prayer teach us?

A. The Conclusion of the Lord's Prayer, (which is, For thine is the kingdom, and the power, and the glory, for ever. Amen.[a]) teacheth us to enforce our petitions with arguments,[b] which are to be taken, not from any worthiness in ourselves, or in any other creature, but from God;[c] and with our prayers to join praises,[d] ascribing to God alone eternal sovereignty, omnipotency, and glorious excellency;[e] in regard whereof, as He is able and willing to help us,[f] so we by faith are emboldened to plead with Him that He would,[g] and quietly to rely upon Him, that He will fulfil our requests.[h] And, to testify this our desire and assurance, we say, Amen.[i]

[a] Mt 6:13

[b] Rom 15:30

[c] Dan 9:4, 7-9, 16-19

[d] Phil 4:6

[e] 1 Chr 29:10-13;

[f] Eph 3:20-21; Lk 11:13

[g] 2 Chr 20:6, 11

[h] 2 Chr 14:11

[i] 1 Cor 14:16; Rev 22:20-21.

Declaratory Act (1892-3)

(Passed by the Free Church of Scotland 1892, by the Synod of Otago and Southland 1893, and incorporated in the Agreement for Union 1901, Article II.)

Whereas it is expedient to remove difficulties and scruples which have been felt by some in reference to the declaration of belief required from persons who receive license or are admitted to office in this Church, the General Assembly declares as follows:

That, in holding and teaching, according to the Confession, the divine purpose of grace towards those who are saved, and the execution of that purpose in time, this Church most earnestly proclaims, as standing in the forefront of the revelation of Grace, the love of God, Father, Son, and Holy Spirit to sinners of mankind, manifested especially in the Father's gift of the Son to be the Saviour of the world in the coming of the Son to offer Himself a propitiation for sin, and in the striving of the Holy Spirit with men to bring them to repentance.

That this Church also holds that all who hear the Gospel are warranted and required to believe to the saving of their souls, and that in the case of such as do not believe, but perish in their sins, the issue is due to their own rejection of the Gospel call. That this Church does not teach, and does not regard the Confession as teaching, the fore-ordination of men to death irrespective of their own sin.

That it is the duty of those who believe, and one end of their calling by God, to make known the Gospel to all men everywhere for the obedience of faith. And that while the Gospel is the ordinary means of salvation for those to whom it is made known, yet it does not follow, nor is the Confession to be held as teaching, that any who die in infancy are lost, or that God may not extend His mercy for Christ's sake, and by His Holy Spirit, to those who are beyond the reach of those means, as it may seem good to Him, according to the riches of His grace.

That, in holding and teaching, according to the Confession of Faith, the corruption of man's whole nature as fallen, this Church also maintains that there remain tokens of his greatness as created in the image of God; that he possesses a knowledge of God and duty, that he is responsible for compliance with the moral law and with the Gospel; and that, although unable without the aid of the Holy Spirit to return to God, he is yet capable of affections and actions which in themselves are virtuous and praiseworthy.

That this Church disclaims intolerant or persecuting principles, and does not consider her office-bearers, in subscribing the Confession, committed to any principles inconsistent with liberty of conscience and the right of private judgement.

That while diversity of opinion is recognised in this Church on such points in the Confession as do not enter into the substance of the Reformed Faith therein set forth, the Church retains full authority to determine, in any case which may arise, what points fall within this description, and thus to guard against any abuse of this liberty to the detriment of sound doctrine or to the injury of her unity and peace.

The Nicene Creed (381)

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is,
seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

The Apostles' Creed

I believe in God, the Father Almighty,
the Creator of heaven and earth,
and in Jesus Christ, His only Son, our Lord:

Who was conceived of the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried.

He descended into hell.

The third day He arose again from the dead.

He ascended into heaven
and sits at the right hand of God the Father Almighty,
whence He shall come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.

Amen.

The Scots Confession (1560)

Chapter 1- God

We confess and acknowledge one God alone, to whom alone we must cleave, whom alone we must serve, whom alone we must worship, and in whom alone we must put our trust; who is eternal, infinite, immeasurable, incomprehensible, omnipotent, invisible; one in substance and yet distinct in three persons: the Father, the Son, and the Holy Spirit; by whom we confess and believe all things in heaven and earth, visible and invisible to have been created, to be retained in their being, and to be ruled and guided by his inscrutable providence for such end as his eternal wisdom, goodness, and justice have appointed, and to the manifestation of his own glory.

Chapter 2- The Creation of Man

We confess and acknowledge that our God has created man, to wit our first father, Adam, after his own image and likeness, to whom he gave wisdom, lordship, justice, free will, and self-consciousness, so that in the whole nature of man no imperfection could be found. From this dignity and perfection man and woman both fell; the woman being deceived by the serpent and man obeying the voice of the woman, both conspiring against the sovereign majesty of God, who in clear words had previously threatened death if they presumed to eat of the forbidden tree.

Chapter 3- Original Sin

By which transgression, generally known as original sin, the image of God was utterly defaced in man, and he and his children became by nature hostile to God, slaves to Satan, and servants to sin. And thus everlasting death has had, and shall have, power and dominion over all who have not been, are not, or shall not be born from above. This rebirth is wrought by the power of the Holy Spirit creating in the hearts of God's chosen ones an assured faith in the promise of God revealed to us in his word; by this faith we grasp Christ Jesus with the graces and blessings promised in him.

Chapter 4- The Revelation of the Promise

We constantly believe that God, after the fearful and horrible departure of man from his obedience, did seek Adam again, call upon him, rebuke and convict him of his sin, and in the end made unto him a most joyful promise, that "the seed of the woman should bruise the head of the serpent," that is, that he should destroy the works of the devil. This promise was repeated and made clearer from time to time; it was embraced with joy, and most constantly received by all the faithful from Adam to Noah, from Noah to Abraham, from Abraham to David, and so onwards to the incarnation of Christ Jesus; all (we mean the believing fathers) under the law did see the joyful day of Christ Jesus, and did rejoice.

Chapter 5- The Continuance, Increase, and Preservation of the Kirk

We most constantly believe that God preserved, instructed, multiplied, honored, adorned, and called from death to life his kirk in all ages since Adam until the coming of Christ Jesus in the flesh. For he called Abraham from his father's country, instructed him, and multiplied his seed, he marvelously preserved him, and more marvelously delivered his seed from the bondage and tyranny of Pharaoh; to them he gave his laws, constitutions, and ceremonies; to them he gave the land of Canaan; after he had given them judges, and afterwards Saul, he gave David to be king, to whom he gave promise, that of the fruit of his loins should one sit forever upon his royal throne. To this same people from time to time he sent prophets, to recall them to the right way of their God, from which sometimes they strayed by idolatry. And although, because of their stubborn contempt of justice he was compelled to

give them into the hands of their enemies, as had previously been threatened by the mouth of Moses, so that the holy city was destroyed, the temple burned with fire, and the whole land desolate for seventy years, yet in mercy he restored them again to Jerusalem, where the city and the temple were rebuilt, and against all temptations and assaults of Satan they endured till the Messiah came according to the promise.

Chapter 6- The Incarnation of Jesus Christ

When the fullness of time came, God sent his Son, his eternal Wisdom, the substance of his own glory, into this world, who took the nature of humanity from the substance of a woman, a virgin and that by means of the Holy Spirit. And so was born the "just seed of David," the "Angel of the great counsel of God," the very Messiah promised, whom we confess and acknowledge to be Emmanuel, very God and very man, two perfect natures united and joined in one person. So by our Confession, we condemn the damnable and pestilent heresies of Arius, Marcion, Eutyches, Nestorius, and such others as either deny the eternity of his Godhead, or the truth of his human nature, or confounded them, or else divided them.

Chapter 7- Why the Mediator Had to Be True God and True Man

We acknowledge and confess that this wonderful union between the Godhead and the humanity in Christ Jesus did proceed from the eternal and immutable decree of God from which all our salvation springs and depends.

Chapter 8- Election

That same eternal God and Father, who by mere grace chose us in his Son Christ Jesus before the foundation of the world was laid, appointed him to be our head, our brother, our pastor, and the great bishop of our souls. But since the opposition between the justice of God and our sins was such that no flesh by itself could or might have attained unto God, it behooved the Son of God to descend unto us and take himself a body of our body, flesh of our flesh, and bone of our bone, and so become the perfect Mediator between God and man, giving power to as many as believe in him to be the sons of God; as he himself says, "I ascend to my Father and to your Father, to my God and to your God." By this most holy brotherhood whatever we have lost in Adam is restored to us again. Therefore we are not afraid to call God our Father, not so much because he has created us, which we have in common with the reprobate, as because he has given unto us his only Son to be our brother, and given us grace to acknowledge and embrace him as our only Mediator, as is already said.

Further, it behooved the Messiah and Redeemer to be very God and very man, because he was able to undergo the punishment due for our transgressions and to present himself in the presence of his Father's judgments, as in our stead, to suffer for our transgression and disobedience, and by death to overcome him that was the author of death. But because the only Godhead could not suffer death, and neither could manhood overcome death, he joined both together in one person, that the weakness of one should suffer and be subject to death--which we had deserved--and the infinite and invincible power of the other, that is, of the Godhead, should triumph, and purchase for us life, liberty, and perpetual victory. So we confess, and most undoubtedly believe.

Chapter 9- Christ's Death, Passion, and Burial

[So we confess, and most undoubtedly believe] That our Lord Jesus Christ offered himself a voluntary sacrifice unto his Father for us, that he suffered contradiction of sinners, that he was wounded and plagued for our transgressions, that he, the clean innocent Lamb of God, was condemned in the presence of an earthly judge, that we should be absolved before the judgment seat of our God; that

he suffered not only the cruel death of the cross, which was accursed by the sentence of God, but also that he suffered for a season the wrath of his Father, which sinners had deserved. But yet we avow that he remained the only, well beloved, and blessed Son of his Father even in the midst of his anguish and torment which he suffered in body and soul to make full atonement for the sins of the people. From this we confess and avow that there remains no other sacrifice for sin; if any affirm so, we do not hesitate to say that they are blasphemers against Christ's death and the everlasting atonement thereby purchased for us.

Chapter 10- The Resurrection

We undoubtedly believe, since it was impossible that the sorrows of death should retain in bondage the Author of life, that our Lord Jesus crucified, dead, and buried, who descended into hell, did rise again for our justification and the destruction of him who was the author of death, brought life again to us that were subject to death and its bondage. We know that his resurrection was confirmed by the testimony of his enemies, and by the resurrection of the dead, whose sepulchers opened, and they rose and appeared to many within the city of Jerusalem. It was also confirmed by the testimony of his angels, and by the senses and judgment of his apostles and of others, who had conversation, and ate and drank with him after his resurrection.

Chapter 11- The Ascension

We do not doubt but that the selfsame body which was born of the virgin, was crucified, dead, and buried, and which rose again, ascended into the heavens, for the accomplishment of all things, where in our names and for our comfort he has received all power in heaven and earth, where he sits at the right hand of the Father, having received his kingdom, the only advocate and mediator for us; which glory, honor, and prerogative, he alone among the brethren shall possess until all his enemies are made his footstool, as we undoubtedly believe they shall be in the Last Judgment. We certainly believe that the same our Lord Jesus shall visibly return for this Last Judgment as he was seen to ascend. And then, we firmly believe, the time of refreshing and restitution of all things shall come, so that those who from the beginning have suffered violence, injury, and wrong, for righteousness' sake, shall inherit that blessed immortality promised them from the beginning.

But, on the other hand, the stubborn, disobedient, cruel persecutors, filthy persons, idolaters, and all sorts of the unbelieving, shall be cast into the dungeon of utter darkness, where their worm shall not die, nor their fire be quenched. The remembrance of that day, and of the Judgment to be executed in it, is not only a bridle by which our carnal lusts are restrained but also such inestimable comfort that neither the threatening of worldly princes, nor the fear of present danger or of temporal death, may move us to renounce and forsake that blessed society which we, the members, have with our Head and only Mediator, Christ Jesus: whom we confess and avow to be the promised Messiah, the only Head of his Kirk, our just Lawgiver, our only High Priest, Advocate, and Mediator. To which honors and offices, if man or angel presume to intrude themselves, we utterly detest and abhor them, as blasphemous to our sovereign and supreme Governor, Christ Jesus.

Chapter 12- Faith in the Holy Spirit

This our faith and its assurance do not proceed from flesh and blood, that is to say, from natural powers within us, but are the inspiration of the Holy Spirit; whom we confess to be God, equal with the Father and with his Son, who sanctifies us, and brings us into all truth by his own working, without whom we should remain forever enemies to God and ignorant of his Son, Christ Jesus. For by nature we are so dead, so blind, and so perverse, that neither can we feel when we are pricked, see the light when it shines, nor assent to the will of God when it is revealed, unless the Spirit of the Lord Jesus quicken that which is dead, remove the darkness from our minds, and bow our stubborn hearts to the

obedience of his blessed will. And so, as we confess that God the Father created us when we were not, as his Son our Lord Jesus redeemed us when we were enemies to him, so also do we confess that the Holy Spirit sanctifies and regenerates us, without respect to any merit proceeding from us, be it before or after our regeneration. To put this even more plainly; as we willingly disclaim any honor and glory from our own creation and redemption, so do we willingly also for our regeneration and sanctification; for by ourselves we are not capable of thinking one good thought, but he who has begun the work in us alone continues us in it, to the praise and glory of his undeserved grace.

Chapter 13- The Cause of Good Works

The cause of good works, we confess, is not our free will, but the Spirit of the Lord Jesus, who dwells in our hearts by true faith, brings forth such works as God has prepared for us to walk in. For we most boldly affirm that it is blasphemy to say that Christ Jesus abides in the hearts of those in whom is no spirit of sanctification. Therefore we do not hesitate to affirm that murderers, oppressors, cruel persecutors, adulterers, filthy persons, idolaters, drunkards, thieves, and all workers of iniquity, have neither true faith nor anything of the Spirit of the Lord Jesus, so long as they obstinately continue in wickedness.

For as soon as the Spirit of the Lord Jesus, whom God's elect children receive by true faith, takes possession of the heart of any man, so soon does he regenerate and renew him, so that he begins to hate what before he loved, and to love what he hated before. Thence comes that continual battle which is between the flesh and Spirit in God's children, while the flesh and the natural man, being corrupt, lust for things pleasant and delightful to themselves, are envious in adversity and proud in prosperity, and every moment prone and ready to offend the majesty of God. But the Spirit of God, who bears witness to our spirit that we are the sons of God, makes us resist filthy pleasures and groan in God's presence for deliverance from this bondage of corruption, and finally to triumph over sin so that it does not reign in our mortal bodies.

Carnal men do not share this conflict since they do not have God's Spirit, but they readily follow and obey sin and feel no regrets, since they act as the devil and their corrupt nature urge. But the sons of God, as already said, fight against sin, sob and mourn when they find themselves tempted to do evil, and if they fall, they rise again with earnest and unfeigned repentance. They do these things, not by their own power, but by the power of the Lord Jesus, apart from whom they can do nothing.

Chapter 14- The Works Which Are Counted Good Before God

We confess and acknowledge that God has given to man his holy law, in which not only all such works as displease and offend his godly majesty are forbidden, but also those which please him and which he has promised to reward are commanded. These works are of two kinds. The one is done to the honor of God, the other to the profit of our neighbors, and both have the revealed will of God as their assurance.

To have one God, to worship and honor him, to call upon him in all our troubles, to reverence his holy Name, to hear his word and to believe it, and to share in his holy sacraments, belong to the first kind. To honor father, mother, princes, rulers, and superior powers; to love them, to support them, to obey their orders if they are not contrary to the commands of God, to save the lives of the innocent, to repress tyranny, to defend the oppressed, to keep our bodies clean and holy, to live in sobriety and temperance, to deal justly with all men in word and deed, and, finally, to repress any desire to harm our neighbor, are the good works of the second kind, and these are most pleasing and acceptable to God as he has commanded them himself.

Acts to the contrary are sins, which always displease him and provoke him to anger, such as, not to call upon him alone when we have need, not to hear his word with reverence, but to condemn and despise it, to have or worship idols, to maintain and defend idolatry, lightly to esteem the reverent name of God, to profane, abuse, or condemn the sacraments of Christ Jesus, to disobey or resist any whom God has placed in authority, so long as they do not exceed the bounds of their office, to murder, or to consent thereto, to bear hatred, or to let innocent blood be shed if we can prevent it. In conclusion, we confess and affirm that the breach of any other commandment of the first or second kind is sin, by which God's anger and displeasure are kindled against the proud, unthankful world.

So that we affirm good works to be only those that are done in faith and at the command of God who, in his law, has set forth the things that please him. We affirm that evil works are not only those expressly done against God's command, but also, in religious matters and the worship of God, those things which have no other warrant than the invention and opinion of man. From the beginning God has rejected such, as we learn from the words of the prophet Isaiah and of our master, Christ Jesus, "In vain do they worship Me, teaching the doctrines and commandments of men."

Chapter 15- The Perfection of the Law and The Imperfection of Man

We confess and acknowledge that the law of God is most just, equal, holy, and perfect, commanding those things which, when perfectly done, can give life and bring man to eternal felicity. But our nature is so corrupt, weak, and imperfect, that we are never able perfectly to fulfill the works of the law. Even after we are reborn, if we say that we have no sin, we deceive ourselves and the truth of God is not in us. It is therefore essential for us to lay hold on Christ Jesus, in his righteousness and his atonement, since he is the end and consummation of the Law and since it is by him that we are set at liberty so that the curse of God may not fall upon us, even though we do not fulfill the Law in all points. For as God the Father beholds us in the body of his Son Christ Jesus, he accepts our imperfect obedience as if it were perfect, and covers our works, which are defiled with many stains, with the justice of his Son.

We do not mean that we are so set at liberty that we owe no obedience to the law--for we have already acknowledged its place--but we affirm that no man on earth, with the sole exception of Christ Jesus, has given, gives, or shall give in action that obedience to the Law which the Law requires. When we have done all things we must fall down and unfeignedly confess that we are unprofitable servants. Therefore, whoever boasts of the merits of his own works or puts his trust in works of supererogation, boasts of what does not exist, and puts his trust in damnable idolatry.

Chapter 16- The Kirk

As we believe in one God, Father, Son, and Holy Spirit, so we firmly believe that from the beginning there has been, now is, and to the end of the world shall be, a kirk, that is to say, one company and multitude of men chosen by God, who rightly worship and embrace him by true faith in Jesus Christ, who is the only Head of the kirk, even as it is the body and spouse of Christ Jesus. This kirk is catholic, that is, universal, because it contains the elect of all ages, of all realms, nations, and tongues, be they of the Jews or be they of the Gentiles, who have communion and society with God the Father, and with his Son, Christ Jesus, through the sanctification of his Holy Spirit. It is therefore called the communion, not of profane persons, but of saints, who, as citizens of the heavenly Jerusalem, have the fruit of inestimable benefits, one God, one Lord Jesus, one faith, and one baptism. Out of this Kirk there is neither life nor eternal felicity. Therefore we utterly abhor the blasphemy of those who hold that men who live according to equity and justice shall be saved, no matter what religion they profess. For since there is neither life nor salvation without Christ Jesus; so shall none have part therein but those whom the Father has given unto his Son Christ Jesus, and those who in time come to him, avow his doctrine, and believe in him. (We include the children with the faithful parents.) This kirk is

invisible, known only to God, who alone knows whom he has chosen, and includes both the chosen who are departed, commonly called the kirk triumphant, those who yet live and fight against sin and Satan, and those who shall live hereafter.

Chapter 17- The Immortality of Souls

The elect departed are in peace, and rest from their labors; not that they sleep and are lost in oblivion as some fanatics hold, for they are delivered from all fear and torment, and all the temptations to which we and all God's chosen are subject in this life, and because of which are called the kirk militant. On the other hand, the reprobate and unfaithful departed have anguish, torment, and pain that cannot be expressed. Neither the one nor the other is in such sleep that they feel no joy or torment, as is testified by Christ's parable in Luke 16, his words to the thief, and the words of the souls crying under the altar, "O Lord, you who are righteous and just, how long shall you not revenge our blood upon those that dwell in the earth?"

Chapter 18- The Notes by Which the True Kirk Is Discerned from The False, and Who Shall Be Judge of Doctrine

Since Satan has labored from the beginning to adorn his pestilent synagogue with the title of the kirk of God, and has incited cruel murderers to persecute, trouble, and molest the true kirk and its members, as Cain did to Abel, Ishmael to Isaac, Esau to Jacob, and the whole priesthood of the Jews to Christ Jesus himself and his apostles after him. So it is essential that the true kirk be distinguished from the filthy synagogues by clear and perfect notes lest we, being deceived, receive and embrace, to our own condemnation, the one for the other. The notes, signs, and assured tokens whereby the spotless bride of Christ is known from the horrible harlot, the malignant kirk, we state, are neither antiquity, usurped title, lineal succession, appointed place, nor the numbers of men approving an error. For Cain was before Abel and Seth in age and title; Jerusalem had precedence above all other parts of the earth, for in it were priests lineally descended from Aaron, and greater numbers followed the scribes, Pharisees, and priests, than unfeignedly believed and followed Christ Jesus and his doctrine; and yet we suppose no man of judgment will hold that any of the forenamed were the kirk of God.

The notes of the true Kirk, therefore, we believe, confess, and avow to be: first, the true preaching of the word of God, in which God has revealed himself to us, as the writings of the prophets and apostles declare; secondly, the right administration of the sacraments of Christ Jesus, to which must be joined the word and promise of God to seal and confirm them in our hearts; and lastly, ecclesiastical discipline uprightly ministered, as God's word prescribes, whereby vice is repressed and virtue nourished. Then wherever these notes are seen and continue for any time, be the number complete or not, there, beyond any doubt, is the true kirk of Christ, who, according to his promise, is in the midst of them. This is not that universal kirk of which we have spoken before, but particular kirks, such as were in Corinth, Galatia, Ephesus, and other places where the ministry was planted by Paul and which he himself called kirks of God.

Such kirks, we the inhabitants of the realm of Scotland confessing Christ Jesus, do claim to have in our cities, towns, and reformed districts because of the doctrine taught in our kirks, contained in the written word of God, that is, the Old and New Testaments, in those books which were originally reckoned as canonical. We affirm that in these all things necessary to be believed for the salvation of man are sufficiently expressed. The interpretation of Scripture, we confess, does not belong to any private or public person, nor yet to any kirk for pre-eminence or precedence, personal or local, which it has above others, but pertains to the Spirit of God by whom the scripture was written.

When controversy arises about the right understanding of any passage or sentence of Scripture, or for the reformation of any abuse within the kirk of God, we ought not so much to ask what men have said or done before us, as what the Holy Spirit uniformly speaks within the body of the scriptures and what Christ Jesus himself did and commanded. For it is agreed by all that the Spirit of God, who is the Spirit of unity, cannot contradict himself. So if the interpretation or opinion of any theologian, kirk, or council, is contrary to the plain word of God written in any other passage of the Scripture, it is most certain that this is not the true understanding and meaning of the Holy Spirit, although councils, realms, and nations have approved and received it. We dare not receive or admit any interpretation that is contrary to any principal point of our faith, or to any other plain text of Scripture, or to the rule of love.

Chapter 19- The Authority of the Scriptures

As we believe and confess the scriptures of God sufficient to instruct and make perfect the man of God, so do we affirm and avow their authority to be from God, and not to depend on men or angels. We affirm, therefore, that those who say the Scriptures have no other authority save that which they have received from the kirk are blasphemous against God and injurious to the true kirk, which always hears and obeys the voice of her own Spouse and Pastor, but takes not upon her to be mistress over the same.

Chapter 20- General Councils, Their Power, Authority, and the Cause of Their Summoning

As we do not rashly condemn what good men, assembled together in general councils lawfully gathered, have set before us; so we do not receive uncritically whatever has been declared to men under the name of the general councils, for it is plain that, being human, some of them have manifestly erred, and that in matters of great weight and importance. So far then as the council confirms its decrees by the plain Word of God, so far do we reverence and embrace them. But if men, under the name of a council, pretend to forge for us new articles of faith, or to make decisions contrary to the Word of God, then we must utterly deny them as the doctrine of devils, drawing our souls from the voice of the one God to follow the doctrines and teachings of men. The reason why the general councils met was not to make any permanent law which God had not made before, nor yet to form new articles for our belief, nor to give the Word of God authority; much less to make that to be his Word, or even the true interpretation of it, which was not expressed previously by his holy will in his Word; but the reason for councils, at least of those that deserve that name, was partly to refute heresies, and to give public confession of their faith to the generations following, which they did by the authority of God's written Word, and not by any opinion or prerogative that they could not err by reason of their numbers. This, we judge, was the primary reason for general councils. The second was that good policy and order should be constituted and observed in the Kirk where, as in the house of God, it becomes all things to be done decently and in order. Not that we think any policy of order of ceremonies can be appointed for all ages, times, and places; for as ceremonies which men have devised are but temporal, so they may, and ought to be, changed, when they foster superstition rather than edify the Kirk.

Chapter 21- The Sacraments

As the fathers under the Law, besides the reality of the sacrifices, had two chief sacraments, that is, circumcision and the passover, and those who rejected these were not reckoned among God's people; so do we acknowledge and confess that now in the time of the gospel we have two chief sacraments, which alone were instituted by the Lord Jesus and commanded to be used by all who will be counted members of his body, that is, Baptism and the Supper or Table of the Lord Jesus, also called the Communion of His Body and Blood.

These sacraments, both of the Old Testament and of the New, were instituted by God not only to make a visible distinction between his people and those who were without the Covenant, but also to exercise the faith of his children and, by participation of these sacraments, to seal in their hearts the assurance of his promise, and of that most blessed conjunction, union, and society, which the chosen have with their Head, Christ Jesus.

And so we utterly condemn the vanity of those who affirm the sacraments to be nothing else than naked and bare signs. No, we assuredly believe that by Baptism we are engrafted into Christ Jesus, to be made partakers of his righteousness, by which our sins are covered and remitted, and also that in the Supper rightly used, Christ Jesus is so joined with us that he becomes the very nourishment and food for our souls. Not that we imagine any transubstantiation of bread into Christ's body, and of wine into his natural blood, as the Romanists have perniciously taught and wrongly believed; but this union and conjunction which we have with the body and blood of Christ Jesus in the right use of the sacraments is wrought by means of the Holy Spirit, who by true faith carries us above all things that are visible, carnal, and earthly, and makes us feed upon the body and blood of Christ Jesus, once broken and shed for us but now in heaven, and appearing for us in the presence of his Father. Notwithstanding the distance between his glorified body in heaven and mortal men on earth, yet we must assuredly believe that the bread which we break is the communion of Christ's body and the cup which we bless the communion of his blood. Thus we confess and believe without doubt that the faithful, in the right use of the Lord's Table, do so eat the body and drink the blood of the Lord Jesus.

The Heidelberg Catechism (1563)

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, a 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, shouldest 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.

7. Lord's Day

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.

8. Lord's Day

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 <<A Psalm of David.>> 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 <<A Psalm of David, Maschil.>> 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 <<A Psalm of David.>> 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 <<A Song of degrees.>> 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 alway, 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 shouldst 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 enjoy 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 dump 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, despiteful, 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 steadfast, 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 <<A Song of degrees for Solomon.>> Except the LORD build the house, they 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 <<To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba.>> 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.

The Second Helvetic Confession (1566)

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 there 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, and 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 Testament), 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 acknowledges, 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 receive 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, perservering 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, l. 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 shamefulness, 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.**

The Faith We Affirm Together (1968)

Adopted by Assembly in 1968 as a contemporary statement of faith, drawing the Church's attention to its purpose, 'the instruction of its people and the guiding and ordering of its life.' B.B. page 64.

The Statement was prepared as part of negotiations for the Presbyterian Church to enter union with the Associated Churches of Christ, the Anglican Church, the Congregational Union, and the Methodist Church. The Union at a denominational level never proceeded.

The negotiating Churches accept one another as belonging to the one, holy, catholic, and apostolic Church, the witnessing Church of the centuries. They recognise that, in the course of history, the Christian Faith has been interpreted in a variety of ways, declared in confessions and in formularies. They welcome the contribution that each Church will make from the riches of its particular heritage.

They acknowledge also that Christian truth is not to be confined to any one historic or contemporary interpretation and that the Church is always under obligation to study the Faith, to be willing, under the guidance of the Holy Spirit, to receive new insights, and to proclaim the Faith in words and in deeds relevant to the needs of the age.

They confess that differences of interpretation exist already within each of the communions taking part in the negotiations and they share the conviction that liberty of conscience to interpret the Faith once committed to the Church must be permitted within the fellowship of the Church united.

They claim that the united Church, in dependence upon the promised guidance of the Holy Spirit, has the right to formulate, adopt, modify and interpret supplementary doctrinal statements, always in agreement with the word of God received in the Bible and witnessed to by the creeds of the Church. Final decision in all matters of the Faith is the responsibility of the Church.

These Churches, as they prepare to enter union, now declare together the faith they hold in common.

- The Associated Churches of Christ in New Zealand
- The Church of the Province of New Zealand
- The Congregational Union of New Zealand
- The Methodist Church of New Zealand
- The Presbyterian Church of New Zealand,

each, as part of the Church Universal worshipping one God – Father, Son, and Holy Spirit – and holding to the apostolic Faith as expressed in the Apostles' and Nicene Creeds, with joy reaffirms its belief in the saving grace of God in Jesus Christ, and sets forth the substance of its faith in the following declaration:

1) The Standards of the Church

In creation and in history God reveals Himself to men, but supremely has He spoken in Jesus Christ, who is the way, the truth, and the life.

The Bible is unique as the inspired record and interpretation of what God has wrought for our creation, preservation, and redemption, above all in His act of self-giving and of self-disclosure in Jesus Christ, anticipated in the Old Testament and fulfilled in the New.

The authority of the Bible depends ultimately upon God, and its witness within the Church in every generation is verified to faith by the Holy Spirit as the authentic word of God. It is the responsibility of the believing community, the Church, to interpret the biblical witness.

The books called the Apocrypha witness to the faith and thought of the people of Israel in the centuries immediately preceding the coming of Jesus Christ. Important as a bridge between the Old Testament and the New, they nevertheless are subordinate to the canonical writings of the Old and New Testaments. From biblical times the Church has confessed its faith in its hymns, liturgies, theological systems, confessions, and creeds. The Apostles' and Nicene Creeds are recognised as witnessing to and as safeguarding that Faith which is continuously confirmed by the Holy Spirit in the experience of the Church. Uniting the Church today with the faith of Christians of all ages, and in every place, they are accepted as having an authority above that of the later formulations.

The Westminster Confession of Faith, the Savoy Declaration, the Thirty-nine Articles, the Standard Sermons and Notes on the New Testament of John Wesley, the Declaration and Address of Thomas Campbell, are held in honour as embodying traditions now merged in the united Church. Since they arose to meet special situations in history no finality can attach to them. Nevertheless, in so far as they are consistent with the teaching of the Bible and of the Creeds, they will enrich the united Church's understanding of its faith and mission. It is the right and duty of the united Church to use this historic witness to the Christian Faith, of which this present declaration "The Faith We Affirm Together" is a contemporary expression, for the instruction of its people and the guiding and ordering of its life.

2) God

There is one living and true God.

God is love and makes Himself known as Father, Son and Holy Spirit-One God, the Trinity.

God the Father, Creator and Ruler of the universe, has made all things for His glory, and has sent His Son into the world to reconcile the world to Himself, having prepared the way through His people, Israel.

Jesus Christ, the eternal and only-begotten Son of God, born in the fullness of time of the Virgin Mary, is, in the mystery of the Incarnation, truly God and truly Man. In His life and teaching He revealed God's holy will, fatherly love and saving purpose. Though sinless, He died on the Cross for our sins. He was raised from the dead in triumph over sin and death to reign as Lord. He is exalted as our Advocate and Intercessor. He will come again in glory as Judge and Saviour to accomplish the final victory.

God the Holy Spirit is at work in the world and in the lives of men leading men to repentance and to faith in Christ as Saviour, bringing assurance of sonship, producing Christlike character, guiding, empowering and uniting the Church in love and in the service of God and man.

God – Father, Son, and Holy Spirit – has made all things, has redeemed mankind, and sanctifies His Church.

3) Man

God has created man in His own likeness. He has endowed him with freedom and responsibility with reason and moral judgement, with power to love and need to be loved. Man is made for fellowship with God as son and with man as brother.

Man, however, defies in pride and disobedience the divine intention for his life. Thus, by sin, he is alienated from God. The result is disorder, frustration, conflict, and spiritual death. All men are guilty before God and fall under His judgement.

4) New Life in Christ

God, who first made known His redemptive purpose for sinful men through His election of Israel, declares through the Gospel of Jesus Christ His love for the world and His desire that all men should be saved. In Jesus Christ He has revealed man's true life and brought into being the new humanity. Men are able neither to reconcile themselves to God nor in their own strength to fulfil the divine purpose for which they were created, but God by His grace calls, justifies, reconciles to Himself and sanctifies those who respond to Jesus Christ in repentance and in faith. This new birth is the work of the Holy Spirit, who initiates and sustains the new life in the fellowship of the Church by enabling men to believe, and to share in the victory of Christ.

5) The Church

The Church is the People of God, the Body of Christ, the Community of the Holy Spirit through which God continues His reconciling work in the world.

- The Church is called to be one because it is one family under one Father, whose purpose is to unite all men in Jesus Christ our Lord.
- The Church is called to be holy because it is set apart by God for Himself through the Holy Spirit to be His people in the world.
- The Church is called to be catholic because it is for all people, and for all times, holding the Christian Faith in its fullness.
- The Church is called to be apostolic because it is sent to preach the Gospel in the world, and to proclaim the Lordship of Christ over the world, receiving its authority from Jesus Christ through His Apostles.
- The Church is the community in which believers are nourished in the Christian life, fellowship and hope by means of the proclamation of the Gospel, Holy Baptism, participation in the Lord's Supper, common prayer and other ordinances of the Church. In the Holy Spirit, members of the Church share in the Communion of Saints.

6) Sacraments of the Gospel

The Sacraments of Holy Baptism and of Holy Communion, appointed by Jesus Christ, are, in the power of the Holy Spirit, visible signs and effective means of grace.

The Sacrament of Holy Baptism is a sign and seal of the covenant of grace, of union with Christ, of forgiveness of sins, of death to sin and of rebirth to eternal life through Him. By this Sacrament we are admitted into the household of faith for the life-long service of Jesus Christ.

The Sacrament of the Lord's Supper or of Holy Communion is a sign and seal of the covenant of redemption. It is the Thanksgiving or Eucharist in which the Church remembers with joy the Incarnation, Christ's perfect life on earth, His sufferings, death, resurrection, reign and presence. In this liturgy the Church repeating Christ's word and action shows forth His death until He comes, pleads His sacrifice, proclaims His victory over evil, and in Him shares together in life with God. Partaking in faith we receive Him to our nourishment and growth in grace, presenting ourselves in Him a living sacrifice to God. In response to grace, we renew our covenant and communion with Him and also with those gathered in faith at the Lord's Table and with all God's company in heaven and on

earth. Christ thus restores the penitent, assures them of God's steadfast love and draws them closer to Himself and to the whole Church.

7) The Ministry

The Church's ministry derives from Jesus Christ, its risen and exalted Lord, the Head of the Church. Christ's ministry is prophetic, priestly and kingly and by the Holy Spirit is continued through the Church which he sends among men as the servant people of the servant Lord. By virtue of their membership of His Church, His people are called and commissioned to share His ministry in, to and for the world. The Church is thus called to a life of ordered yet varied service in which every member shares.

For the good ordering of this ministry God gives to the Church some to minister in special ways. These are set apart, ordained, and sent as were the Apostles, for a particular ministry within the general ministry of the Church, to build up the Church and to equip all members for their task. This particular ministry exercises the functions of proclamation, service and oversight and is expressed in a form including elements that are episcopal, presbyteral and diaconal.

8) The World and the Church

The world, which was created for the glory of God and which is the object of His love, is the sphere of the Church's mission. God calls men to use all His gifts in accordance with His creative purpose. The Church therefore welcomes all the light that science can throw on the universe and its working.

Human society, however, gives clear evidence of man's alienation from God in its divisions and in man's abuse of God's good gifts. Nevertheless Jesus Christ is Lord over all life, individual, social, national and international, and the Church is His servant people, called in a divided and estranged world to declare the Gospel and to share in His ministry of reconciliation. Its vocation in the world is so to witness to Jesus Christ that all men may come to fullness of life in Him.

9) The Christian Hope

Man is created to glorify God and to share in His divine life. The fulfilment of this purpose is assured by the resurrection of Jesus Christ from the dead. For those who are in Christ eternal life begins on earth and continues for ever in the presence of God and in the company of all His people. At a time He Himself appoints God will bring to fulfilment all that He has begun. Christ Himself will be revealed in power and victory and glory. All men will be judged by God in Christ in the light of His perfect knowledge, holiness, and love. The destiny of those who reject Christ remains in the hands of God. The end of history will see the victory of Christ, the overthrow of evil and the triumph of God's love.

A Simple Contemporary Statement of Faith (1969)

(Adopted by the General Assembly, 1969)

Introduction

The teaching of our Church is set out and available in various documents. Within this teaching it is extremely difficult to select some particular statements as 'fundamental doctrines of the Christian faith' because any statement which could be made is open to different understandings.

Recognising the limitations of any brief and simple statement, and with no attempt to be exhaustive, this Church holds that the following affirmations express fundamental doctrines of the Christian faith.

Statement

We worship the God and Father of our Lord Jesus Christ; with Him are the origin and destiny of nature and of man.

Our knowledge of God and His ways comes primarily from the Bible. Through these writings God speaks.

He is holy and righteous, merciful and steadfastly loving. He desires that men should live in fellowship with Him and each other. In their selfcentredness all men defy God's purpose for their lives. They are alienated from God and unable to find their own way back to Him.

In the life, teaching, crucifixion and triumphant resurrection of Jesus Christ, His one true Son, God has revealed Himself to men and reconciled them to Himself.

By the working of the Holy Spirit we are invited and enabled to turn from our sin and put our faith in Christ. In the Christian fellowship we enter upon a new life of praise, joy, peace, freedom, service, witness and love.

As Christians we are not immune from grief and pain, and are called to be ready for sacrifice in serving Christ. Yet we are assured of the help of God in bearing the burdens of life and overcoming its difficulties.

The reality of God is greater than any man's understanding of it; we can set no limits to His power.

In the light of the resurrection Christians face all their future, including death, with confidence in the sufficiency of God.

An Affirmation of Faith (1993)

Adopted by 1993 General Assembly for use in the church.

Christ Jesus,
Child of Mary,
God with us,
King and Suffering Servant,
High Priest and Lamb of God,
Teacher and Word,
living, suffering, dying and rising again,
you challenge, redeem and restore us.

Holy Spirit,
Breath of life,
Counsellor and Comforter,
Fire of God,
you inspire, sustain, and purify us.
Forming us in the nature of Christ,
transforming us with your gifts,
you bind us together in one body, your church.

God of all creation,
made known to us in Jesus Christ through the Holy Spirit,
your boundless love exposes our rebellion and greed.
A mother who will not abandon her child,
a father who welcomes the prodigal home,
you forgive, accept and embrace us
and call us into loving communion for ever.
In life and death we belong to you,
everlasting God, Father, Son and Holy Spirit.