

Protestant Reforms

An Overview

By Marilyn Hughes

The Out-of-Body Travel Foundation!

<http://outofbodytravel.org>



Martin Luther

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Having worked primarily in radio broadcasting, Marilynn Hughes spent several years as a news reporter, producer and anchor before deciding to stay at home with her three children. She's experienced, researched, written, and taught about out-of-body travel since 1987.

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Issue Seven - Sikh Mystical Theology, Conversations with Guru Nanak
Issue Eight - Zoroastrian Mystical Theology, Conversations with Charles William King
Issue Nine - Bahai Mystical Theology, Conversations with Bahauallah

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INTRODUCTION

The first section of this book is an overview of the formation and dissemination of Christianity from the time of its instigation by Jesus Christ in 33 A.D. in the form of the Roman Catholic Church through the Protestant Reformations which for the most part began in the 16th Century (with the exception of the Moravian and Orthodox lines).

Each denomination provides you with the year it was founded, by whom, based on the teachings of whom, main doctrinal focuses, creeds and confessions, practices, sacraments, reasons for the schism from the outer church and other names in which the particular denomination may go by. This is followed by a series of sub-denominations which were formed either before or after the primary denomination depending on the historical formation of that strain of belief and theology containing the dates of inception, by whom and primary reason for the schism from the primary denomination.

You'll notice that some of these sub-denominations will fall in sequence after the formation of the primary denomination, while others will have origination dates *before* the foundation of the primary denomination. This is because many of the denominational paths found their way through many years of trial and error with sub-denominations which were formed *before* the founding of the major denomination wherein they all eventually would fall.

Finally, because the creeds and confessions of each denomination are so varied and fascinating, you'll find

them in the back of the book listed so that you may read the individual confessions of faith of each of these denominations in order to compare and contrast.

It is a fascinating journey through faith, belief and history . . . enjoy!

Roman Catholic

33 A.D.

About the Roman Catholic Church

Year Founded: 33 A.D.

By Whom: Jesus Christ

Based on the Teachings of: Jesus Christ

Main Doctrinal Focuses: Catholics follow the teachings of the Bible as interpreted by the Holy Magisterium of the Church, the preserved Apostolic Traditions and the Seven Sacraments. Their faith centers on the Real Presence of Jesus Christ in the Holy Eucharist. The primary differences between Roman Catholicism and the Protestant Sects who followed are that Catholicism believes in the whole deposit of revelation given to the Apostles through Christ, which includes Scripture, Faith, Traditions and the practice of Good Works. Protestants believe in Scripture or Faith Alone, not Works and not Tradition. Catholicism thus also believes in the true and Real Presence of Jesus Christ in the Holy Eucharist, Body, Blood and Divinity. Whereas, most Protestant denominations believe that the bread and wine are a symbol of Christ's Spiritual Presence.

Creeds and Confessions: Apostles Creed, Nicene Creed, Athanasian Creed, Chalcedonian Creed, Canons on the Council of Orange, Canons on the Council of Nicaea, Canons on the Council of Constantinople, Canons on the Council of Ephesus, Statement of Faith of the Third Council of Constantinople

Practices: The Seven Sacraments including Baptism, Eucharist, Reconciliation, Confirmation, Marriage, Holy Orders, Anointing of the Sick. Catholics also participate in a number of devotions, including the Rosary, Adoration before the Blessed Sacrament, Divine Mercy, a variety of Novenas, the Stations of the Cross, etc.

Most of the Protestant sects have not maintained all seven sacraments and utilize only the ones which fit into their particular system of belief.

Sacraments: Baptism, Eucharist, Reconciliation, Confirmation, Marriage, Holy Orders, Anointing of the Sick

Please note that Eucharist and Holy Communion mean different things to Catholics and Protestants. Catholics view the Holy Eucharist as transubstantiation which, in essence, means that Jesus Christ is present within the bread and wine offered at the Mass body, blood and divinity; truly present in a mysterious way. With the exception of the Orthodox Faith, all other Protestant sects view Holy Communion as consubstantiation which in essence means that they believe in the spiritual presence of Jesus Christ in the bread and wine at communion.

When you read these terms as applied to Protestant denominations (with the exception of the Orthodox) these differences apply.

DENOMINATIONS

Moravian

Ninth Century A.D.

About the Moravian Sect

Year Founded: Ninth Century A.D.

By Whom: Slavic People of Bohemia and Moravia

Based on the Teachings of: Constantine, Methodius and later John Hus (1415 A.D.) and Jerome of Prague (1416 A.D.)

Main Doctrinal Focuses: Doctrine was never unified or codified. But generally speaking, “in essentials unity, in nonessentials liberty, and in all things charity.” Scriptures are the inspired Word of God and provide a moral compass for life and faith, the love of God is manifested in the redemptive life and death of Jesus Christ. Essentials relate to the life, death, and resurrection of Jesus Christ, the Holy Trinity, the universal nature of sin, and the Bible as the sole standard for all Christian beliefs.

Creeds and Confessions: Apostles Creed, Westminster and Augsburg Confessions, Articles of Religion of the Church of England

Sacraments: Baptism, Holy Communion, Confirmation, Marriage, Holy Orders

Practices: Infant baptism by sprinkling or pouring, the Lord's Supper is practiced six times a year, there is a custom of a 'love feast' and the singing of hymns.

Reason for Schism: Struggle for political and religious freedom.

Other Names for the Sect: The Union of Brethren, Unity of the Brethren, Jednota Bratrska, Unitas Fratrum

Denominations within the Moravian Sect

Moravian Church

Year Founded: Ninth Century A.D.

By Whom: Slavic People of Bohemia and Moravia.

Reason for Schism: Struggle for political and religious freedom.

Unity of the Brethren

Year Founded: Late 19th Century

By Whom: Immigrants arriving in Texas.

Other Names for the Sect: Evangelic Unity of the Czech-Moravian Brethren in North America

Eastern Orthodox

1054 A.D.

About the Eastern Orthodox Sect

Year Founded: Claims direct descent from Christ and Apostles (33 A.D.), but official division occurred in 1054 A.D.

By Whom: St. James and the Apostles.

Based on the Teachings of: St. James and the Apostles.

Main Doctrinal Focuses: Holy Eucharist (The Orthodox believe in the True Presence of Christ within the bread and wine offered at the holy altar.) Baptism, penance, holy orders (priests can be either married or unmarried), marriage, the anointing of the sick. Orthodox believers do not believe in purgatory, although they believe that the dead pray for those on the earth. Much like the Roman Catholic Churches must maintain the Pope as their central figurehead, Orthodox Churches must maintain a similar unity with the Patriarch of Constantinople.

“We worship God in Trinity, glorifying equally the Father, Son, and Holy Spirit. We believe that the Lord Jesus Christ is Son of God, begotten of the Father before all ages; that He is truly God, of one essence with the Father and the Holy Spirit. We believe that Christ Incarnate is also truly man, like us in all respects except sin. We worship the Holy Spirit as Lord and Giver of Life Who proceeds from the Father. We honor and venerate the Saints as those who

have grown “unto the measure of the stature of the fullness of Christ” (Ephesians 4:13). We ask their intercession before God knowing that they live in Christ and that nothing, not even death, breaks the bond of love we share with them in Christ. Of the saints, the Ever-Virgin Mary, the Theotokos (Greek: Mother of God), holds a special place as “more honorable than the Cherubim and more glorious beyond compare than the Seraphim” (c.f. Luke 1:48).” *Holy Theophany Orthodox Church*

Creeds and Confessions: The Nicene Creed in original form without the addition of the word ‘Filioque.’

Sacraments: Baptism, Eucharist, Reconciliation, Confirmation, Marriage, Holy Orders, Anointing of the Sick

Practices: Shares prayers, litanies and Eucharistic forms with the Roman Catholic Church. The Eastern Orthodox Church utilizes a lot of icons for devotional purposes.

Reason for Schism: Major conflict was over the addition of the word ‘Filioque’ at the Roman Catholic Council of St. Sophia. Eastern Church believes that the Holy Spirit proceeds directly from the Father. Roman Catholicism believes that it proceeds from the Father and the Son.

Denominations within the Eastern Orthodox Sect

Albanian Orthodox Archdiocese in America

Year Founded: Spiritual descendant of the ancient ecclesiastical Western Illyricum from the early church.

By Whom: The Holy Illyria, under the Byzantine umbrella. (The Illyria was a region in the west of the Balkan Peninsula.)

Reason for Schism: Turkish rulers refused the Albanian's right to worship in their own language. They were only allowed to worship in Greek.

The Syrian Orthodox Church of Antioch (Archdiocese of the U.S.A. and Canada)

Year Founded: First Century A.D.

By Whom: Origin is believed to go all the way back until St. Peter.

Main Doctrinal Focuses: Doctrines of the First Three Ecumenical Councils of Nicaea, Constantinople and Ephesus

The Ukrainian Orthodox Church of the U.S.A.

Year Founded: 862 A.D.

By Whom: The belief is that St. Andrew preached the gospel in Kiev and that this eventually led to the establishment of the church in that location 800 or so years later.

Russian Orthodox Church

Year Founded: 988 A.D.

By Whom: Prince Vladimir of Kiev

Reason for Schism: Prince Vladimir of Kiev brought it to Russia when he was baptized.

Serbian Eastern Orthodox Church in the U.S.A.

Year Founded: 1219 A.D.

By Whom: For 600 years (600 A.D. until 1200 A.D.) the church was under the Greek Patriarchate of Constantinople. They wished to be under Serbian leadership.

Reason for Schism: They wished to be under local leadership in Serbia.

Bulgarian Eastern Orthodox Church

Year Founded: 1872 A.D.

By Whom: Bulgarian Immigrants

Practices: Services in Bulgarian and English languages.

Reason for Schism: Wanted freedom from Constantinople.

American Carpatho-Russian Orthodox Greek Catholic Church

Year Founded: 1891 A.D.

By Whom: Carpatho-Russian people of Eastern Czechoslovakia.

Main Doctrinal Focuses: They practice Eastern Rites and Customs, but acknowledge the Roman Catholic Pope of Rome although they are in a continuing struggle to separate from the Church of Rome.

Reason for Schism: Originally, they held the supremacy of the Pope of Rome, although they are currently in struggle to separate.

Greek Orthodox Archdiocese of North and South America

Year Founded: 1922 A.D.

By Whom: Greek Immigrants

Reason for Schism: This denomination is in concert with the Patriarchate of Constantinople.

Romanian Orthodox Episcopate of America

Year Founded: 1929 A.D.

By Whom: Clergy and lay people of Romanian Orthodox Parishes in the United States and Canada.

Antiochan Orthodox Christian Archdiocese of North America

Year Founded: 1975 A.D.

By Whom: Three groups merged - the Antiochian Christian Archdiocese of New York, the Syrian Antiochian Orthodox Archdiocese of New York and North America and the Antiochian Archdiocese of Toledo, Ohio and Dependencies in North America.

Reason for Schism: Political conditions in Bucharest forced the separation.

Lutheran

1513 A.D.

About the Lutheran Sect

Year Founded: 1513 A.D

By Whom: Martin Luther

Based on the Teachings of: Martin Luther

Main Doctrinal Focuses: Scripture Alone, Faith Alone

“Martin Luther's emphasis on the claim that forgiveness of sin is entirely a gracious (free) gift from God, and that humans can do nothing to earn or even prompt this gift, sets Lutherans' narrative of salvation off from that of many other Christians. Lutherans believe in God, Jesus Christ, and angels. Some Lutherans continue to believe in angels, while for others they seem implausible or simply irrelevant. Human nature was created good, but is sinful, that is, fundamentally self-centered, as a result of the fall. The purpose of existence is to enter heaven, which is possible only through God's free forgiveness for sin. The origin of suffering and evil for Luther was to be attributed solely to human sin, a result of the work of the devil. Martin Luther believed in a traditional idea of an immortal soul that spent eternity either in a literal place of blessedness called heaven or a literal place of torment called hell. Your destination depends on whether or not you are saved, that is, by God's grace forgiven for sin.” *Ted Vial, Patheos.com*

Creeds and Confessions: Apostles Creed, Nicene Creed, Athanasian Creed, Luther's 95 Thesis, Smalcald Articles of Faith, Formula of Concord, Augsburg Confession

Sacraments: Baptism, Holy Communion, Holy Absolution (Not Practiced in Many Lutheran Congregations Today), Confirmation, Marriage, Holy Orders, Anointing of the Sick

Practices: Lutherans practice most of the sacraments but priests are allowed to get married and most churches don't practice Holy Absolution with a pastor but privately between themselves and God, although that option is present.

Reason for Schism: Martin Luther believed that it was impossible for human beings to earn their salvation through works, and thus instituted the idea of 'Sola Scriptura' or 'Scripture Alone.' Please also read the 95 Thesis of Martin Luther which were his principal complaints against the practices of the Catholic Church at the time of the Protestant Reformation. Martin Luther is considered the founder of all Protestant Reforms, as Lutheranism was the first of the major schisms in the church.

Denominations within the Lutheran Sect

Lutheran Church, Missouri Synod

Year Founded: 1847 A.D.

By Whom: German Immigrants in Missouri

Main Doctrinal Focuses: Confessional Lutheranism

Reason for Schism: Differences in doctrine and practice between congregations.

Wisconsin Evangelical Lutheran Synod

Year Founded: 1850 A.D.

By Whom: The German Evangelical Lutheran Synod of Wisconsin joined together with groups from Minnesota and Michigan.

Main Doctrinal Focuses: Orthodox Confessional Lutheranism.

Reason for Schism: To create more unity between synods.

Apostolic Lutheran Church of America

Year Founded: Mid 19th Century

By Whom: Lars Levi Laestadius

Main Doctrinal Focuses: This denomination of Lutheranism places a stronger emphasis on the confession of sins and absolution.

Practices: Parishioners must have experienced their own scriptural Christian experience in order to be a voting member of a congregation. One of the unique facets of this sect of Lutheranism is that it actually supports the public confession of some sins of greater gravity before the entire congregation.

Reason for Schism: Political Differences

Other Names for the Sect: Church of Laestadius,
Solomon Korteneimi Lutheran Society

Church of the Lutheran Brethren

Year Founded: 1900 A.D.

By Whom: Autonomous congregations scattered throughout the United States and Canada.

Practices: Services are done non-liturgically.

Reason for Schism: To better serve Christian Education in both home and world missions.

Evangelical Lutheran Synod

Year Founded: 1918 A.D.

By Whom: Minority group who declined to join the former Evangelical Lutheran Church.

Protestant Conference (Lutheran)

Year Founded: 1927 A.D.

By Whom: Forty Seven Pastors and Teachers who were expelled from the church after a protest against 'pharisaical' practices in the hierarchy of the church.

Main Doctrinal Focuses: Orthodox Confessional Lutheranism

Reason for Schism: A protest against legalism in the Lutheran Church.

The American Lutheran Church

Year Founded: 1960 A.D.

By Whom: Three churches merged into one including the American Lutheran Church of German heritage, the Evangelical Lutheran Church of Norwegian descent and the United Evangelical Lutheran Church of Danish origin.

Reason for Schism: They were trying to work out issues that had erupted over ethnic lines and successfully did so.

Church of the Lutheran Confession

Year Founded: 1960 A.D.

By Whom: Clergy and laypeople who left the synods of the Lutheran Conference of North America.

Main Doctrinal Focuses: The doctrine of verbal inspiration and the inerrancy of the Bible.

The Association of Free Lutheran Congregations

Year Founded: 1962 A.D.

Main Doctrinal Focuses: Inerrancy and supreme authority of Word and Spirit of God. They are

considered very conservative and independent of other congregations. They believe that the individual congregations represent the highest authority and the final and correct form of worship. They believe that each congregation should overcome all racial, national and individual synod boundaries.

Reason for Schism: They are much more focused on the personal experience of Christ, and consider themselves more evangelical than other Lutheran congregations.

Evangelical Lutheran Church in America

Year Founded: 1988 A.D.

By Whom: Union of the Lutheran Church in America, the American Lutheran Church and the Association of Evangelical Lutheran Churches. Other congregations followed and joined, as well.

Reason for Schism: To bring together many separate congregations.

Lutheran Church in America

Year Founded: 1988 A.D.

By Whom: Consolidation of four Lutheran bodies in the United States, the United Lutheran Church in America, the Augustana Evangelical Lutheran Church, the American Evangelical Lutheran Church, and the Finnish Evangelical Lutheran Church.

Mennonite

1520 A.D.

About the Mennonite Sect

Year Founded: 1525 A.D.

By Whom: Swiss Brethren, Menno Simons and Obbe Philips.

Based on the Teachings of: Swiss Brethren who disagreed with the union of Church and State, and also rejected Luther and Calvin's reforms.

Main Doctrinal Focuses: Godly living with no emphasis on theology, sacraments or liturgy. They do not support infant baptism.

"In keeping with their spiritual roots, Mennonites still believe in the close textual readings of the Scriptures and a personal spiritual responsibility as the basis of their faith. . . . Pacifism is one of the cornerstones of the Mennonite faith, prompting many young Mennonites to elect service to the church rather than military service. The Mennonite church emphasizes service to others as an important way of expressing one's faith." *Professor John D. Roth*

Creeds and Confessions: Dordrecht Confessions

Sacraments: Baptism, Communion, Foot washing, Holy Kiss*, Ordination

Practices: Generally, their meetings are informal gatherings with talks and discussions. And most Mennonites disagree with armed conflict or war. They do celebrate the Lord 's Supper twice a year and perform baptisms by the pouring of water.

Reason for Schism: They disagreed with uniting church and state and they rejected the Protestant Reforms of Luther and Calvin.

*“In the ancient Middle East, as well as in the Middle East today, it is customary to greet one another with a kiss. This kiss was not on the lips, but a head-to-head, shoulder-to-shoulder greeting that bears little resemblance to kissing in the modern world. It was a greeting that sometimes involved kissing the individual on the forehead, or the beard. In the New Testament era this greeting was especially meaningful to new Jewish Christians who had become outcasts to their families because they identified with Jesus Christ and His followers. It was always between men and never between a man and a woman. The fact that the Bible calls it a holy kiss should guard against any mistaken notions as to its purpose and intent”. “What is a Holy Kiss?” *Larry Spargimino, Bible In The News*

Denominations within the Mennonite Sect

Unaffiliated Mennonite

Year Founded: No official known date.

By Whom: Random Congregations

Reason for Schism: They choose to remain separated from the body of the larger church.

Hutterian Brethren

Year Founded: Early 1500's

By Whom: Jacob Hutter

Main Doctrinal Focuses: Communal living along with the same biblical concepts and nonconformity to the world as other Mennonite sects.

Reason for Schism: Jacob Hutter believed in the communal ownership of property and was burned as a heretic at the stake in 1536 A.D.

Mennonite Church

Year Founded: 1525 A.D.

By Whom: Dutch and German Immigrants.

Old Order Amish Church

Year Founded: 1720 A.D.

Reformed Mennonite Church

Year Founded: 1812 A.D.

By Whom: John Herr

Reason for Schism: They believe there can be only one true church for all believers and are strict New Testament followers.

Church of God in Christ, Mennonite

Year Founded: 1859 A.D.

By Whom: John Holeman

Main Doctrinal Focuses: Holy Ghost Baptism

Reason for Schism: John Holeman believed there were numerous errors in the theology of the original Mennonite Church.

Mennonite Brethren Churches, General Conference

Year Founded: 1860 A.D.

By Whom: Small Ukrainian Mennonite Group

Reason for Schism: Small Ukrainian Mennonite Group withdrew from the larger church. Focused more on prayer and bible study. The Krimmer Mennonite Brethren merged with this group in 1960 A.D.

General Conference Mennonite Church

Year Founded: 1860 A.D.

By Whom: Several Mennonite Organizations in a Missionary effort.

Reason for Schism: They wished to give local congregations autonomy in order to make it easier to establish them through missionary efforts.

Other Names for the Sect: This group is in the process of considering the merger with the Official Mennonite Church.

Evangelical Mennonite Church

Year Founded: 1865 A.D.

By Whom: Henry Egly

Reason for Schism: So that they could put an emphasis on the teachings of regeneration, separation from the world and a teaching of non-resistance.

Other Names for the Sect: Formerly known as the Defenseless Mennonite Church.

Old Order (Wisler) Mennonite Church

Year Founded: 1872 A.D.

By Whom: Jacob Wisler

Reason for Schism: Jacob Wisler led a revolt against the main church in protest of the formation of Sunday Schools and the use of English in services.

Fellowship of Evangelical Bible Churches

Year Founded: 1889 A.D.

By Whom: Russian Immigrants to the United States and Canada.

Reason for Schism: To unite the Russian Mennonite Immigrants.

Other Names for the Sect: Former Name was Evangelical Mennonite Brethren.

Conservative Mennonite Conference

Year Founded: 1910 A.D.

By Whom: Amish Mennonite Leaders at Pigeon, Michigan

Creeds and Confessions: Mennonite Confession of Faith, Conservative Mennonite Statement of Theology

Reason for Schism: Concern that the church was getting too liberal and open.

Beachy Amish Mennonite Churches

Year Founded: 1927 A.D.

By Whom: Bishop Moses M. Beachy

Reason for Schism: They were originally Amish Mennonites who were separating from a more conservative older Amish sect.

Presbyterian

1534 A.D.

About the Presbyterian Sect

Year Founded: 1534 A.D.

By Whom: John Knox

Based on the Teachings of: John Calvin

Main Doctrinal Focuses: God's sovereignty over the world and the importance of the people responding properly to the will and authority of God.

"The Authority of Scripture - Our knowledge of God and God's purpose for humanity comes from the Bible, particularly what is revealed in the New Testament through the life of Jesus Christ.

Justification by Grace through Faith - Our salvation (justification) through Jesus is God's generous gift to us and not the result of our own accomplishments.

The Priesthood of All Believers - It is everyone's job - ministers and lay people alike - to share this Good News with the whole world. The Presbyterian Church is governed at all levels by a combination of clergy and laity, men and women alike.

The Sovereignty of God - God is the supreme authority throughout the universe." *Mary Fairchild, About.com*

Creeds and Confessions: Apostles Creed, Nicene Creed, Westminster Confession, John Calvin's Brief Confession of Faith

Sacraments: Baptism, the Lord's Supper

Practices: The Church has a two-fold foundation. It is governed by Presbyters in a function similar to the manner in which the early churches were formed. And it follows the teachings of John Calvin at the time of the Reformation. Thereby, they blend these two factors into their practices.

Reason for Schism: John Calvin's doctrine of Unconditional Predestination. However, John Calvin did not found Presbyterian, but rather, laid the foundation upon which it emerged. And John Calvin did not originally believe in actual separation from the greater church. In fact, he was greatly opposed to it and spoke so very fervently in 'The Institutes on Christian Religion.'

Denominations within the Presbyterian Sect

Reformed Presbyterian Church of North America

Year Founded: 1752 A.D.

By Whom: A Minister from the Reformed Presbytery of Scotland.

Reason for Schism: Main issues were over voting rights of members. This was not resolved until 1964 A.D. when church members were given permission to participate in public affairs and elections.

Cumberland Presbyterian Church

Year Founded: 1810 A.D.

By Whom: Finis Ewing, Samuel King, and Samuel McAdow (Three Presbyterian Ministers).

Reason for Schism: They object to the Doctrine of Predestination in the Westminster Confession of Faith.

Second Cumberland Presbyterian Church in the United States

Year Founded: 1869 A.D.

By Whom: Black Members of the pre-Civil War Cumberland Presbyterian Church.

Reason for Schism: The separated status of black people from whites in pre-Civil War America.

Associate Reformed Presbyterian Church

Year Founded: 1935 A.D.

By Whom: Was created by the uniting of what are referred to as Covenanter and Seceder sects of the faith. They had branched off from one another and felt that they needed to bring the two groups back together and as a result formed one synod where many joined over a period as a gradual uniting of several synods from the time of 1822 A.D. until 1935 A.D. when it complete.

Reason for Schism: Was a gradual uniting of several synods of the church.

Orthodox Presbyterian Church

Year Founded: 1936 A.D.

By Whom: Dissenters led by J. Gresham Machem.

Reason for Schism: In protest against modernistic practices.

Bible Presbyterian Church

Year Founded: 1936 A.D.

By Whom: J. Gresham Machen of Princeton Theological Seminary.

Reason for Schism: Fundamentalist-Modernist Controversy.

Presbyterian Church in America

Year Founded: 1973 A.D.

By Whom: A Large Group of Dissenters.

Reason for Schism: In opposition to theology which denied the deity of Jesus Christ and other liberal tendencies which were emerging in the church.

Evangelical Presbyterian Church

Year Founded: 1981 A.D.

By Whom: Nine Conservative Presbyteries.

Creeds and Confessions: The Westminster Confession – this congregation includes Chapter 34 ‘Of the Holy Spirit’ and Chapter 35 ‘Of the Love of God and Missions’ in their creed, whereas, many Presbyterian bodies do not.

Reason for Schism: Placed a high importance on creating churches and formed World Outreach Missions.

Other Names for the Sect: The National Association of Evangelicals, World Evangelical Fellowship, World Alliance of Reformed Churches.

Presbyterian Church (U.S.A.)

Year Founded: 1983 A.D.

By Whom: A large number of Presbyterian denominations.

Reason for Schism: It actually was meant to bring back together several Presbyterian denominations which had been separated since the Civil War.

Episcopal/Anglican

1534 A.D.

About the Episcopal/Anglican Sect

Year Founded: 1534 A.D.

By Whom: Henry VIII

Based on the Teachings of: The Church received fuller definition later in that century under the leadership and doctrines of Richard Hooker.

Main Doctrinal Focuses: Traditional Liturgy, Bible, Tradition and Reason.

“The Anglican approach to the Christian sacred narrative is distinctive in its doctrinal diversity, its theological method (scripture, tradition, reason), and its focus on the Church's visible unity. There is one God in a unity of three persons, Father, Son, and Holy Spirit. The Son became incarnate, Jesus Christ, for the salvation of humankind. Good and fallen angels also exist. The purpose of human existence is to love and serve God. Original humanity did this naturally, but fallen humanity cannot, except (incompletely in this life) by grace through faith. God is all-powerful and all-good, and did not create evil. God granted freedom of choice to angels and humans, and evil entered creation through the rebellious use of that freedom. Salvation is given by God's grace and received through faith in Christ. At judgment day all people will be resurrected bodily, the faithful to eternal life, the unfaithful to eternal death.” *Russell P. Dawn, Patheos.com*

Creeds and Confessions: Articles of Religion of the Church of England

Sacraments: Baptism, Holy Communion (Reconciliation, Confirmation, Marriage, Holy Orders and Anointing of the Sick are not considered sacraments in the Anglican tradition, although they are celebrated outside of the sacramental veil.)

Reason for Schism: The Church of Rome would not grant Henry VIII a divorce, so he made himself the head of the new Church of England in order to override this decision and marry another.

Other Names for the Sect: Church of England

Denominations within the Episcopal / Anglican Sect

Episcopal Church

Year Founded: 1578 A.D.

By Whom: Sir Francis Drake

Reason for Schism: Sir Francis Drake claimed the Americas for Elizabeth I. And in 1967 A.D. the Church of England in the United States was officially named the Episcopal Church.

Reformed Episcopal Church

Year Founded: 1873 A.D.

By Whom: Eight New York City Clergy and Twenty Laypeople

Reason for Schism: Debate over the ritual and ecclesiastical function of the church.

African Orthodox Church

Year Founded: 1919 A.D.

By Whom: George Alexander McGuire

Reason for Schism: To establish independent black churches in the United States, Canada and Cuba.

Other Names for the Sect: Churches Independent Episcopal

Anglican Orthodox Church

Year Founded: 1963 A.D.

By Whom: Rev. James Parker Dees

Reason for Schism: A protest against what Parker Dees claimed was a failure to teach firm biblical teaching.

Reformed

1561 A.D.

About the Reformed Sect

Year Founded: 1561 A.D.

By Whom: Calvin, Zwingli and Melanchthon

Based on the Teachings of: John Calvin

Main Doctrinal Focuses: "Reformed Theology embraces the fundamental common beliefs shared by all Christians (both Protestants and Catholics). Such beliefs would consist of the basic understandings of the nature of God as revealed through nature and (primarily) through scripture. Secondly, Reformed Theology also affirms all beliefs held by the group called 'Evangelicals'. So, what separates Reformed Theology from other Protestant belief systems? It is the understanding of the process of salvation that is unique to Reformed Theology: 'Salvation is of the Lord.'" *Doug Ledbetter*

There are five pillars they hold for their faith: Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace and the Perseverance of the Saints.

Their church life is practiced in a rational way focusing primarily on sermons and doctrinal teaching. They embrace a wide ranging systematic theology, rather than very organized beliefs.

Creeds and Confessions: The Belgic Confession, The Canons of Dort, Heidelberg Catechism, Waldensian Confession, John Calvin's Brief Confession of Faith

Sacraments: Baptism, the Lord's Supper

Reason for Schism: The Reformed Churches came out of a long struggle with Catholic Spain.

Other Names for the Sect: The Reformed Church in America, The Christian Reformed Church, The Reformed Church of the United States, Evangelical and Reformed Church and the Free Magyar Reformed Church in America.

Denominations within the Reformed Sect

Reformed Church in America

Year Founded: 1614 A.D.

By Whom: Reformed Church members who lived in the area of Albany, NY.

Reason for Schism: Class Warfare resulted in complete separation.

Reformed Church in the United States

Year Founded: 1700's A.D.

By Whom: Swiss and German Immigrants into the United States.

Reason for Schism: Originally operated under the Dutch Reformed Synod, but separated from them entirely in 1793 A.D.

Christian Reformed Church in North America

Year Founded: 1847 A.D.

By Whom: Michigan Churchgoers.

Reason for Schism: Disagreement with church in areas of doctrine and discipline.

Netherlands Reformed Congregations

Year Founded: 1907 A.D.

By Whom: Reformed Church Members in the Netherlands.

Reason for Schism: Couldn't agree with other Reformed churches on doctrine.

Other Names for the Sect: Gereformeerde Gemeenten

Hungarian Reformed Church in America

Year Founded: 1921 A.D.

By Whom: Hungarian Immigrants.

Reason for Schism: Unable to agree with other Reformed Churches on doctrine.

Protestant Reformed Churches in America

Year Founded: 1926 A.D.

By Whom: Three consistories and the pastors of the churches of Grand Rapids, MI who were deposed.

Reason for Schism: Disagreements over the doctrine of common grace.

Brethren

1600 A.D.

About the Brethren Sect

Year Founded: 1708 A.D.

By Whom: Eight Believers baptized in Schwarzenau, Germany.

Based on the Teachings of: Pietism

Main Doctrinal Focuses: “The central emphasis of the Church of the Brethren is not a creed, but a commitment to follow Christ in simple obedience, to be faithful disciples in the modern world. As do most other Christians, the Brethren believe in God as Creator and loving Sustainer. We confess the Lordship of Christ, and we seek to be guided by the Holy Spirit in every aspect of life, thought, and mission. We hold the New Testament as our guidebook for living, affirming with it the need for lifelong and faithful study of the Scriptures. Brethren believe that God has revealed an unfolding purpose for the human family and the universe through the Hebrew Scriptures (or Old Testament), and fully in the New Testament. We hold the New Testament as the record of the life, ministry, teaching, death, and resurrection of Jesus Christ, and of the beginnings of the life and thought of the Christian church. “Faithful following of Jesus Christ and obedience to the will of God as revealed in the Scriptures have led us to emphasize principles that we believe are central in true discipleship. Among these are peace and reconciliation, simple living, integrity of speech, family values, and

service to neighbors near and far." *The Brethren Heritage, Elizabethtown College*

Like many Protestant groups, they believe in separation from state and conventional churches. They also hold a devotion to purity and a lack of adornment in their dress and way of life.

Creeds and Confessions: Westminster Confession of Faith, Dordrecht Confessions, and they subscribe to Pietist beliefs which believed in personal purity. Generally, however, Brethren do not believe in Creeds or Confessions but the literal interpretation of the Word of God. In their view, such creeds and confessions are a distraction from the Bible.

Sacraments: Baptism, Communion, Anointing of the Sick

Practices: Brethren are Pacifists and believe in plain and simple living. This often translates to requirements and restrictions on what they wear, how they wear their hair and adornments they can wear. They believe in triple immersion for baptism and this is where the word 'Dunker' originated in some of the sects names.

Reason for Schism: They rejected formal worship and ritual demonstrated by Lutheranism and wished to put into practice their beliefs. They are known to be very detailed in their mode of living according to the bible.

Other Names for the Sect: Church of the Brethren, Conservative Dunkers, Brethren Church, Progressive Dunkers, Old German Baptist Brethren, Old Order Dunkers, Church of God, New Dunkers, Fellowship of Grace Brethren Church, German Baptist Brethren

Denominations within the Brethren Sect

Church of the Brethren

Year Founded: 1708 A.D.

By Whom: Five men and three women under the leadership of Alexander Mack Sr.

Reason for Schism: Severe political persecution and economic conditions.

Other Names for the Sect: Dunkers

Church of the United Brethren in Christ

Year Founded: 1767 A. D.

By Whom: Members

Reason for Schism: Opposed constitutional changes to the greater church.

Brethren in Christ

Year Founded: 1778 A.D.

By Whom: Pennsylvania Members.

Reason for Schism: Local organization

Other Names for the Sect: Group River Brethren

United Zion Church

Year Founded: 1855 A.D.

By Whom: Bishop Matthias Brinser

Reason for Schism: Bishop Matthias Brinser was expelled from the larger church for building and holding services in a meetinghouse.

Fellowship of Grace Brethren Churches

Year Founded: 1881 A.D.

By Whom: Eighty three congregations in the United States split from the greater church.

Reason for Schism: More Calvinist in their beliefs.

Old German Baptist Brethren

Year Founded: 1881 A.D.

By Whom: Members

Reason for Schism: Church was not conservative enough for their way of thinking.

Brethren Church

Year Founded: 1882 A.D.

By Whom: A Division within the Church.

Reason for Schism: Rejection of outmoded practices primarily in the way children were educated and the

matter of dress.

Other Names for the Sect: Progressive Dunkers

Baptist

1610 A.D.

About the Baptist Sect

Year Founded: 1610 A.D.

By Whom: Third Generation Reformers.

Based on the Teachings of: Third Generation Reformers who believed that Puritanism required further reform. They were also known to state that their goal was to take Protestantism “to its logical conclusion.”

Main Doctrinal Focuses: Baptists are the largest Protestant denomination in the world today. Primary beliefs include Biblical Authority, Autonomy of the local church, Priesthood of all believers, Two Ordinances (Believer’s Baptism and the Lord’s Supper), Individual soul liberty, Separation of Church and State, and the two offices of the church being pastor and deacon.

They also profess four freedoms: soul, church, bible and religious freedom.

Their doctrines are biblically based, they believe in self-professed believers and are very evangelical with a highly advanced missionary directive around the world.

There is no central governing authority like most denominations and the beliefs from one congregation to another can vary widely.

Creeds and Confessions: Dordrecht Confessions, Waldenses Confession of 1544, Bunyan's Instructions for the Ignorant, Discipline of the Church. However, there are over thirty seven variations of the Baptist Confessions. **Those Baptists who followed the teachings of Jacobius Arminius also utilized the Arminian Confession of 1621.**

Sacraments: Believers Baptism, the Lords Supper

Practices: They reject infant baptism.

Reason for Schism: Third Generation Reformers sought to further reform the church by insisting on the literal interpretation of scripture. The Baptists are a continuation of the reform began by the Mennonites.

Other Names for the Sect: Pedobaptists, Anti-Pedobaptists, Anabaptists

Denominations within the Baptist Sect

General Baptist

Year Founded: 1611 A.D.

By Whom: John Smyth and Thomas Helwys.

Reason for Schism: Their doctrines were more focused on the teachings of Jacobius Arminius (Arminianism) than John Calvin. When they'd arrived in the New World, they found the prevalence of Calvinism overwhelming and formed their own Arminian sect.

Other Names for the Sect: Liberty Baptist Church

American Baptist Churches/U.S.A.

Year Founded: 1638 A.D.

By Whom: Rhode Island Baptists originated this sect, but they spread all through the states.

Reason for Schism: They formed as part of the New World in the Americas as they emigrated to what would eventually become the United States.

Seventh Day Baptist General Conference

Year Founded: 1671 A.D.

By Whom: Stephen Mumford

Reason for Schism: They adhere to the Seventh Day as the Sabbath doctrine. They had a covenant relationship with a group called 'Doctor John Clarke's Baptist Church which held to the Saturday Sabbath ideal.

Separate Baptists in Christ

Year Founded: 1695 A.D.

By Whom: Refugee Separatists from England

Reason for Schism: They reject all Baptist creeds and confessions, but they submit an annual statement of belief.

Other Names for the Sect: General Association of Separate Baptists

Free Will Baptist

Year Founded: 1727 A.D.

By Whom: Paul Palmer and Benjamin Randall.

Reason for Schism: Immigrants from England who followed the teachings of Jacobius Arminius (Arminianism) and his Reformed philosophy.

United Baptist

Year Founded: 1787 A.D.

By Whom: Groups of Separate and Regular Baptists who followed both the views of both Jacobius Arminius and John Calvin.

Reason for Schism: They wished to create a union which allowed for perfect freedom in preaching and complete autonomous individual denominations.

Baptist Bible Fellowship

Year Founded: 1800's A.D.

By Whom: Independent members of Baptist Congregations.

Reason for Schism: Evangelical independence.

Unity of the Brethren Baptist Church of Christ

Year Founded: 1825 A.D.

By Whom: Members of the Elk River Association

Reason for Schism: They were protesting against the views of the local churches which were not as strongly Calvinistic as they in views.

Other Names for the Sect: Duck River and Kindred Associations of Baptists

Primitive Baptist

Year Founded: 1827 A.D.

By Whom: The Kehukee Association in North Carolina and other Baptists who objected to the way money was being used in the church.

Reason for Schism: They are the most orthodox and strict of all Baptists and they opposed the money-based missions in the church.

Southern Baptist Convention

Year Founded: 1845 A.D.

By Whom: Southern Baptist Church Members.

Reason for Schism: Northern and Southern Baptists split over the question of slavery. There was also a disagreement between Northern and Southern Baptists regarding the organization of denominations.

North American Baptist Conference

Year Founded: 1851 A.D.

By Whom: German Immigrants.

Reason for Schism: Originally they joined the Quakers in New Jersey and Pennsylvania, but eventually organized their own Baptist Church.

Baptist General Conference

Year Founded: 1852 A.D.

By Whom: Gustaf Palmquist

Reason for Schism: A Swedish Immigrant to Rock Island, Illinois began the conversion of people there to the Baptist faith.

Landmark Baptist

Year Founded: Late 19th Century

By Whom: From the writings of James Madison Pendleton and James Robinson Graves.

Reason for Schism: Differences regarding the detail of church practice and the nature of the church.

National Baptist Convention of America, Inc.

Year Founded: 1886 A.D.

By Whom: Baptists of African American descent who had either been recently freed by the Civil War, or had been free for a long time before the Civil War.

Reason for Schism: To create a Baptist organization for the Black population.

United Free Will Baptist

Year Founded: 1901 A.D.

By Whom: Members in North Carolina, Georgia, Florida, Mississippi, Louisiana and Texas.

Reason for Schism: They felt the local church should have a more limited autonomy than other Baptist bodies had allowed.

American Baptist Association

Year Founded: 1905 A.D.

By Whom: Baptists who broke away from the larger Baptist Church.

Reason for Schism: They believed that the 'Great Commission of Christ' was given to each local congregation. All local churches are completely autonomous.

Other Names for the Sect: Landmarkers, Baptist General Association

National Primitive Baptist Convention of the U.S.A.

Year Founded: 1907 A.D.

By Whom: White and Black Members of the White Primitive Baptist Churches.

Reason for Schism: White and Black members participated in the same denomination until the emancipation of the blacks. When this happened, the whites helped the blacks to establish their own denomination.

Other Names for the Sect: Colored Primitive Baptist Church

National Baptist Convention, U.S.A. Inc.

Year Founded: 1915 A.D.

By Whom: Black Baptists in the United States.

Reason for Schism: Argument over control of a publishing house.

General Association of Regular Baptist Churches

Year Founded: 1932 A.D.

By Whom: Twenty two Baptist Churches of the American Baptist Convention.

Reason for Schism: Protest against modernist teachings.

Bethel Ministerial Association

Year Founded: 1934 A.D.

By Whom: Baptists in Evansville, Indiana.

Reason for Schism: It began as a fellowship of ministers. Now, it does claim laypeople as members also.

Other Names for the Sect: Evangelical Ministerial Alliance

General Conference of the Evangelical Baptist Church, Inc.

Year Founded: 1935 A.D.

By Whom: Members of several Free Will Baptist Churches.

Reason for Schism: To practice a more Arminian and Wesleyan Baptist faith.

Other Names for the Sect: Evangelical Baptist Church, Church of the Full Gospel

Conservative Baptist Association of America

Year Founded: 1947 A.D.

By Whom: Members from the Fundamentalist Fellowship.

Reason for Schism: An opposition to the infiltration of liberal and modern forces in the church. They remain wholly separate from all other Church organizations.

Baptist Missionary Association of America

Year Founded: 1950 A.D.

By Whom: Baptists in Little Rock, Arkansas.

Reason for Schism: A desire to focus on the cooperation with Missionary Associations.

Reformed Baptist

Year Founded: 1954 A.D.

By Whom: Baptists who opposed the general Calvinistic beliefs held by other Baptist bodies.

Reason for Schism: Disagreement over many of the doctrines of the Baptist doctrines outlined within their confessions.

Central Baptist Association

Year Founded: 1956 A.D.

By Whom: Churches in Virginia, Tennessee, Kentucky, Indiana and South Carolina.

Reason for Schism: To unite churches in several states.

Other Names for the Sect: Primitive Baptist Faith

Progressive National Baptist Convention, Inc.

Year Founded: 1961 A.D.

By Whom: Group of Baptists who opposed the disengagement policy during the Civil Rights movement.

Reason for Schism: Civil Rights and other social justice issues that caused tension between the governing Baptist bodies and those who broke away.

National Missionary Baptist Convention of America

Year Founded: 1988 A.D.

By Whom: Black Baptists from the National Baptist Convention.

Reason for Schism: Control over denominational publications.

Quakers (Friends)

1650 A.D.

About the Quaker Sect

Year Founded: 1650 A.D.

By Whom: George Fox

Based on the Teachings of: George Fox

Main Doctrinal Focuses: Quakers believe in the possibility for every human being to experience direct and unmediated communion with God. George Fox expressed this belief in his statement, "Christ is come to teach his people himself." Quakers make a commitment to live their lives outwardly according to this inner experience.

Creeds and Confessions: Apology of Robert Barclay

Sacraments: Quakers do not believe in outward sacraments and they consider any meal to have the potential to be a communion.

Practices: They believed that God spoke to the individual believer through 'the inner light' in the tradition of St. John.

Reason for Schism: They rebelled against both church and state, and the taxes imposed for both clergymen and the state needs. They believed that both theology and dogma

were pointless. They condemned slavery and the maltreatment of prisoners and the mentally insane.

Other Names for the Sect: Children of Truth, Children of Light, Friends of Truth, the Friends

Denominations within the Quaker Sect

Religious Society of the Friends

Year Founded: 1837 A.D.

By Whom: Joseph John Gurney, a British Evangelical Quaker.

Reason for Schism: He wished to teach the final authority as the bible. He also stressed atonement, justification and sanctification.

Friends General Conference

Year Founded: 1900 A.D.

By Whom: By members of the Quakers, also known as Friends.

Reason for Schism: No schism was involved, but rather, an effort to keep communication going between Quaker congregations from far and wide.

Friends United Meeting

Year Founded: 1902 A.D.

By Whom: Member of the Friends in Africa, Cuba and Jamaica.

Reason for Schism: To implement a unity between different Friends organizations into a 'classic peace church.'

Methodist

1738 A.D.

About the Methodist Sect

Year Founded: 1738 A.D.

By Whom: John and Charles Wesley

Based on the Teachings of: John and Charles Wesley

Main Doctrinal Focuses: John Wesley taught a system of “practical divinity” which has remained the guiding post to Methodists throughout their history. This emphasis is on putting faith and love into practice and action in the daily life of the Methodist Christian.

“Though the Methodists never claimed that a perfect, sinless life was ever attained, they taught that it was attainable. The Methodists taught that every Christian must strive for perfection and should evidence some progress in that direction. The universal redemption proclaims that Jesus Christ died for all people and that all people can be saved - not just a select few. It also declares that acceptance by Jesus Christ has nothing to do with one's status in life or with one's position or possessions. The belief that one is saved by faith in the saving grace of Jesus Christ alone is central to Methodist Doctrine. The service of the Christian life is an expression of one's faith - not the faith. It is because of the grace, the unmerited love of God in Jesus Christ, that men and women are saved - not because of anything they do. The inner certainty which each Christian can have that he/she is a child of God as

well as the conviction that God is at work in the world and in the life of the believer bringing about His Kingdom gives credence to the witness of the Holy Spirit in the believer's life. Emphasis upon the real possibility that a Christian can live in such a way that he/she will reject God's grace even though it was once accepted." *Roots of the Christian Methodist Episcopal Church, cm-e.org*

Creeds and Confessions: John Wesley's General Rules, Articles of Religion of the Church of England, The Twenty Five Articles of Faith of the Methodist Religion

Sacraments: Baptism, Holy Communion

Practices:

Reason for Schism: The Wesley's had a unique gift of being able to bring about a 'conviction in the holy spirit' amongst their hearers and were very on fire in their faith. Eventually, that fire got them thrown out of the Church of England because they were too on fire for God. And this led to the formation of a new denomination.

Other Names for the Sect: The Wesleyan Church, Wesleyan Methodist

Denominations within the Methodist Sect

African Methodist Episcopal Church

Year Founded: 1787 A.D.

By Whom: Members of St. George's Methodist Church

Reason for Schism: Protest against racial discrimination.

African Methodist Episcopal Zion Church

Year Founded: 1796 A.D

By Whom: James Varick

Reason for Schism: James Varick led a protest against John's Street Church in New York City.

Union American Methodist Episcopal Church

Year Founded: 1805 A.D.

By Whom: Members of the Asbury Methodist Church in Wilmington, Delaware.

Reason for Schism: Membership defections caused the need for another body.

Other Names for the Sect: African Union Church

Primitive Methodist Church, U.S.A.

Year Founded: 1807 A.D.

By Whom: Hugh Bourne and William Clowes

Reason for Schism: There was a camp meeting movement wherein open air meetings were held and many people experienced conversion. The formal

church rejected this practice by Hugh Bourne and William Clowes.

Congregational Methodist Church

Year Founded: 1852 A.D.

By Whom: A group that withdrew from the Methodist Episcopal Church, South.

Reason for Schism: Objections to certain forms contained within the episcopacy and itinerancy.

Free Methodist Church of North America

Year Founded: 1860 A.D.

By Whom: Reverend B.T. Roberts and Associates.

Reason for Schism: Objected to new thinking in Methodism.

Christian Methodist Episcopal Church

Year Founded: 1870 A.D.

By Whom: White and Black Members of the Methodist Episcopal Church.

Reason for Schism: Amicable agreement after the Emancipation Proclamation.

Reformed Methodist Union Episcopal Church

Year Founded: 1885 A.D.

By Whom: Members of the African Methodist Episcopal Church.

Reason for Schism: An election dispute over ministerial delegates.

Southern Methodist Church

Year Founded: 1939 A.D.

By Whom: Members of the Southern Methodist Church and the Northern Methodist Episcopal Church.

Reason for Schism: The Southern group did not wish to merge with the Northern group due to "Alarming infidelity and apostasy found therein."

United Methodist Church

Year Founded: 1939 A.D.

By Whom: Groups from the Methodist Episcopal Church, the Methodist Episcopal Church South and the Methodist Protestant Church.

Reason for Schism: Two big mergers of separated bodies of Methodists helped to bring together a united Methodist body.

Evangelical Methodist Church

Year Founded: 1946 A.D.

By Whom: Members in Memphis, Tennessee.

Reason for Schism: Protests against undemocratic and autocratic government policies inside the church.

Swedenborgian Church

1783 A.D.

About the Swedenborgian Sect

Year Founded: 1783 A.D.

By Whom: The Followers of Emanuel Swedenborg. Emanuel Swedenborg never wished there to be a denomination in his name.

Based on the Teachings of: Emanuel Swedenborg

Main Doctrinal Focuses:

Emanuel Swedenborg expressed it in 'True Christian Religion' thus:

1. That there is one God and that He is the Lord Jesus Christ. Within the single Person of God there is a Divine Trinity.
2. That a saving faith is to believe in Him **and also** to live a life of charity and piety as described in his writings.
3. That all evils originate in humanity and are to be shunned.
4. That good actions are of God and from God, and are therefore necessary for life and should be done.
5. That these good acts are to be done by a person as if from him/herself; but that it ought to be acknowledged that they are done from the Lord with him/her and by him/her.

6. That one's fate after death is according to the character one has acquired in life; specifically that those governed by the love of the Lord or the love of being useful to others are in heaven, and that those governed by love of self or the love of worldly things are in hell.
7. That marriage can take place in heaven.
8. That salvation is available to people from all religions, regardless if they embrace the cross of Jesus Christ to reconcile them with God or not, as long as they are prepared to live a good life." *True Christian Religion, Emanuel Swedenborg*

Creeds and Confessions: General Convention of the New Jerusalem

Sacraments: Baptism, Holy Supper

Practices: Swedenborgian's believe that "Lord Jesus Christ has come again, not in physical appearance, but in spirit and in truth; not in a single event only, but in a progressive manifestation of his presence among men."

Reason for Schism: Robert Hindmarsh gathered with a few friends to discuss the doctrines contained within Emanuel Swedenborg's writings and they eventually formed a general conference.

Other Names for the Sect: The Church of the New Jerusalem

Mormon (Latter Day Saints) 1820 A.D.

About the Mormon Sect

Year Founded: 1820 A.D.

By Whom: Joseph Smith

Based on the Teachings of: Joseph Smith and 'The Book of Mormon.'

Main Doctrinal Focuses: Mormons believe in Faith in God, Jesus Christ and the Holy Ghost. One core teaching is that they must believe that Joseph Smith came to restore the true church on earth. Mormons follow the ten commandments and the articles of faith and they are open to new teachings through revelation from their standing prophet. As a general rule, Mormons dress modestly do not drink alcohol or caffeine, do not shop on Sundays and tithe regularly.

Creeds and Confessions: Articles of Faith of the Latter Day Saints

Sacraments: The Sacrament (Taking of Bread and Water as Symbols of Christ's Presence.)

Practices: Mormons are not considered either Protestant or Catholic. Their beliefs are entirely based on 'The Book of Mormon.'

Reason for Schism: Joseph Smith claimed that the angel Moroni led him to find Golden Plates which he translated through a special gift of the Holy Spirit and became 'The Book of Mormon.' Mormon's believe that there was an apostasy in the Apostolic Succession, and that Joseph Smith was sent to re-establish the Melchizedek Priesthood and to restore the true gospel since he was told that all churches in existence were in error.

Other Names for the Sect: Latter Day Saints

Denominations within the Mormon Sect

Church of Jesus Christ of Latter Day Saints

Year Founded: 1820 A.D.

By Whom: Joseph Smith

Reason for Schism: Joseph Smith claimed that the angel Moroni led him to find Golden Plates which he translated through a special gift of the Holy Spirit and became 'The Book of Mormon.' Mormon's believe that there was an apostasy in the Apostolic Succession, and that Joseph Smith was sent to re-establish the Melchizedek Priesthood and to restore the true gospel since he was told that all churches in existence were in error.

Other Names for the Sect: Mormon Church

Reorganized Church of Jesus Christ of Latter Day Saints

Year Founded: 1820 A.D.

By Whom: Joseph Smith Jr.

Reason for Schism: According to 'The Doctrine and Covenants,' a line of succession was laid out that some claimed indicated Joseph Smith III was designated by his father to succeed him upon his death.

Church of Jesus Christ (Bickertonites)

Year Founded: 1846 A.D.

By Whom: Sydney Rigdon

Reason for Schism: Sydney Rigdon and those who followed him refused to acknowledge Brigham Young as the successor to Joseph Smith and they also refused to accept Polygamy as a teaching of the Mormon Church.

Church of Jesus Christ of Latter Day Saints (Strangite)

Year Founded: 1850 A.D.

By Whom: James J. Stang

Reason for Schism: James J. Stang had written and legal credentials given him by Joseph Smith. There was a conflict when Brigham Young succeeded Joseph Smith and a group followed James J. Stang as the authentic successor.

Church of Christ (Temple Lot)

Year Founded: 1867 A.D.

By Whom: Midwestern Members of the Mormon Church.

Reason for Schism: They believed Church leaders were teaching doctrines at variance with the original teachings of the Church as given by Joseph Smith.

Other Names for the Sect: New Organization

Christian Church

1832 A.D.

About the Christian Church Sect

Year Founded: 1832 A.D.

By Whom: Barton W. Stone and the Campbells.

Based on the Teachings of: Barton W. Stone and the Campbells.

Main Doctrinal Focuses:

- **Main Doctrinal Focuses:** We call ourselves Christian because we are followers of Jesus Christ. We believe that Jesus was the Son of God and that he is the center of human history.
- We're called Reformed because we grow on a branch of the church tree that emerged from the Protestant Reformation in sixteenth-century Europe.
- We're a Church because we believe God has called us together to be a people who belong to him and live for him.
- North America tells you where we are situated; but it also tells you we're connected with other Reformed denominations in other places around the globe.

Christian Reformed Church

Creeds and Confessions: Originated from Baptist and Presbyterian roots. (Dordrecht Confessions, Bunyan's Instructions for the Ignorant, Discipline of the Church, Westminster Confession) No official Catechism, Creeds and no specific rites of worship.

Sacraments: Baptism, Holy Communion

Practices: Determination to live the gospel ideal.

Reason for Schism: The same spirit of reforming the church to its original roots. But there were differences in this movement, as well, which led to three separate denominations within the denomination.

Other Names for the Sect: The Stone-Campbell Movement

Denominations within the Christian Church Sect

Christian Church (Disciples of Christ)

Year Founded: 1849 A.D.

By Whom: Barton Stone, Thomas and Alexander Campbell and Walter Scott.

Reason for Schism: Barton Stone believed that all denominational differences and doctrines should be abolished and Christians should live in simple unity of life in Christ.

Christian Churches and Churches of Christ

Year Founded: 1920's A.D.

By Whom: Alexander Campbell

Reason for Schism: They separated over what they considered liberalism within the Disciples Church body.

Churches of Christ

Year Founded: 1906 A.D.

By Whom: James O'Kelly, Abner Jones, Thomas Alexander Campbell and Elias Smith.

Reason for Schism: A desire for unity within the Churches of Christ which was bible based.

Adventist

1830 A.D.

About the Adventist Sect

Year Founded: 1830 A.D.

By Whom: William Miller

Based on the Teachings of:

Main Doctrinal Focuses: Adventists believe that the seventh Sabbath day was never changed, and therefore, they worship on Saturday. They believe that Jesus Christ is coming back soon, in religious freedom, a life of abstinence from alcohol, drugs, tobacco and meat, a moderate lifestyle (Adventists wear simple dress, no jewelry, no dancing, no movies.), missionary work and outreach. They believe the last judgment began in 1844 and that people are now being judged before the Second Coming. Finally, they believe there will be a Last Day Church with a prophet. Ellen White is considered one of the most well-known writers of the movement.

Creeds and Confessions: William Miller's Rules of Interpretation

Sacraments: Ordinance of Foot Washing, the Lord's Supper

Practices: William Miller had predicted the second coming would occur in 1844 A.D. After this year when the event

did not occur, many left the movement and the Adventists split into several factions.

Reason for Schism: They focused on the second coming or advent of Jesus Christ in their doctrine. They utilize the prophetic writings of 'The Book of Revelations' and 'The Book of Daniel' as primary texts to support their view that the second coming of Christ is the most important event to anticipate in Christian human history.

Other Names for the Sect: Millerites

Denominations within the Adventist Sect

Seventh-Day Adventist

Year Founded: 1840's A.D.

By Whom: Members who left the fold looking for explanations as to why the 1844 A.D. prediction of the second coming did not happen.

Reason for Schism: They divided after the 1844 revelations failed to prove truthful feeling that the original movement's interpretations of the second coming may not be accurate. They left behind the theory that the prophecies of 'The Book of Daniel' Chapter Eight, would end in the near future. However, they did hold that an event of major significance occurred in 1844 in that Christ's Holy place in heaven had changed into Christ's Most Holy Place, which in their view, changed Christ's ministry on earth.

Advent Christian Church

Year Founded: 1860 A.D.

By Whom: George Storrs and Charles F. Hudson

Reason for Schism: A belief that life is only found in Jesus Christ and a doctrine which came to be known as 'conditional immortality.'

Church of God General Conference

Year Founded: 1921 A.D.

By Whom: Several independent groups of similar belief including some British immigrants.

Reason for Schism: The Bible is the standard for all faith and the church also believes in the importance of the Second Coming of Christ, a belief which is often called 'pre-millennialism.'

Other Names for the Sect: Church of Christ in Christ Jesus, Church of God of the Abrahamic Faith.

Bible Fellowship Church

1858 A.D.

About the Bible Fellowship Church Sect

Year Founded: 1858 A.D.

By Whom: Previous members of the Mennonite Church in Ontario and the United States.

Based on the Teachings of: An evangelical body of Mennonite's who broke off the main body of their own church.

Main Doctrinal Focuses: Christ Fellowship Church believes in bible-based teaching and preaching, a charismatic life of prayer including the laying on of hands, community evangelism and outreach, discipleship and spiritual growth, inspiring worship, the nurturance of fellowship, godly and visionary leadership and the absolute Lordship of Jesus Christ.

Creeds and Confessions: Bible Fellowship Church Articles of Faith

Sacraments: Baptism, the Lord's Supper

Reason for Schism: Minor doctrinal disagreements with the original church.

Salvation Army

1865 A.D.

About the Salvation Army Sect

Year Founded: 1865 A.D.

By Whom: William Booth, a former Methodist Minister.

Based on the Teachings of: William Booth

Main Doctrinal Focuses: William Booth felt a strong personal calling to serve the poor in the unchurched masses.

“We believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and that they only constitute the Divine rule of Christian faith and practice.

We believe that there is only one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things, and who is the only proper object of religious worship.

We believe that there are three persons in the Godhead - the Father, the Son, and the Holy Ghost, undivided in essence and co-equal in power and glory.

We believe that in the person of Jesus Christ the Divine and human natures are united, so that He is truly and properly God and truly and properly man.

We believe that our first parents were created in a state of

innocence, but by their disobedience, they lost their purity and happiness, and that in consequence of their fall, all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.

We believe that the Lord Jesus Christ has by His suffering and death made an atonement for the whole world so that whosoever will may be saved.

We believe that repentance toward God, faith in our Lord Jesus Christ and regeneration by the Holy Spirit are necessary to salvation.

We believe that we are justified by grace through faith in our Lord Jesus Christ and that he that believeth hath the witness in himself.

We believe that continuance in a state of salvation depends upon continued obedient faith in Christ.

We believe that it is the privilege of all believers to be wholly sanctified, and that their whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ.

We believe in the immortality of the soul, the resurrection of the body, in the general judgment at the end of the world, in the eternal happiness of the righteous, and in the endless punishment of the wicked.”

The Salvation Army

Creeds and Confessions: John Wesley’s General Rules, The Twenty Five Articles of Religion of the Methodist Church

Sacraments: Baptism, Holy Communion

Practices: They have organized the church according to military designations, rather than ecclesiastical ones. For instance members are called soldiers, evangelists are called officers, converts are called seekers.

Reason for Schism: William Booth left the pulpit to serve the poor and unchurched masses.

Christian Science

1866 A.D.

About the Christian Science Sect

Year Founded: 1866 A.D.

By Whom: Mary Baker Eddy

Based on the Teachings of: Mary Baker Eddy

Main Doctrinal Focuses:

There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all.

Spirit is immortal Truth; matter is mortal error.

Spirit is the real and eternal; matter is the unreal and temporal.

Spirit is God, and man is His image and likeness.

Therefore man is not material; he is spiritual.

Science and Health with a Key to the Scriptures

Creeds and Confessions: Christian Science has no Creed.

Sacraments: Holy Communion

Practices: Christian Scientists believe that health is a sign of harmonious communion with God, and that sickness and death is a sign of being outside of communion with

God. Therefore, they believe only in faith healing and do not support using medical services for illness or injury.

Mary Baker Eddy believed this so strongly that when her husband and later herself died of Congestive Heart Failure, she directed her close associates to indicate to the followers that they were poisoned to death thinking this would validate her belief in sickness and death only happening to those who are not in proper communion with God. She believed this despite the fact that death by poisoning would have also disproved her theory.

There are many instances in the lives of the Catholic Saints wherein they were given poisoned foods and drinks and their holiness and protection from God saved them from the effects of the intended assassins.

Reason for Schism: Mary Baker Eddy believed she had discovered a scientific system for health, healing and immortality.

Old Catholic

1871 A.D.

About the Old Catholic Sect

Year Founded: 1871 A.D.

By Whom: European and American groups within the church opposed to some teachings of the church.

Based on the Teachings of: The Roman Catholic Church sans the decrees of the Vatican Council of 1870 A.D.

Main Doctrinal Focuses:

1. We believe that Jesus is the Christ and our personal savior.
2. We believe in The Holy Trinity.
3. We believe in the three historic creeds: Nicene, Apostles, and Athanasian.
4. We believe in the inerrancy and divine inspiration of Holy Scriptures.
5. We believe in the seven sacraments of the Church: Baptist, Confirmation, Holy Eucharist, Anointing and Prayers for the Sick, Confession and Reconciliation, Marriage, and Holy Orders.
6. We believe that all Holy Orders (bishops, priests, and deacons) are open to both men and women, married or single.
7. We believe that celibacy of those in Holy Orders is a personal decision.
8. We believe and hold apostolic succession.

9. We appreciate the wisdom and guidance of the doctrines of the Seven Early Church Ecumenical Councils.
10. We appreciate the wisdom and guidance of the Early Church Fathers.
11. We believe that abortion and euthanasia is the taking of human life.
12. We believe in the responsible stewardship of our planet.
13. We believe in the One Holy Catholic and Apostolic Church.
14. We believe in the sanctity of marriage, however we believe that Jesus is merciful and those who have been divorced and/or remarried are offered the sacraments of the church.
15. We believe marriage is a sacrament and between a man and a woman, and thus we do not perform same-sex marriages.
16. We believe contraception is a personal decision.
17. We do not ordain gays or lesbians.
18. We believe and follow scripture in all matters and thus reject reincarnation.
19. We believe in the scriptural teaching of Jesus and thus reject New Age Theology.
20. We believe Holy Communion is open to all Christian believers.
21. We believe that the Bread and Wine become the real presence of Jesus in the Eucharist. *The Old Catholic Church*

Creeds and Confessions: The Apostles Creed, The Nicene Creed (with some omissions.), The Fourteen Theses of the Old Catholic Union at Bonn, Declaration of Utrecht

Sacraments: Baptism, Eucharist (The Old Catholic Church believes in the True Presence of Christ in the Holy Eucharist.), Reconciliation, Confirmation, Marriage, Holy Orders, Anointing of the Sick

Practices: They maintain many of the same practices of the Roman Catholic Church with a few modifications.

Reason for Schism: They rejected papal infallibility, the doctrine of the Immaculate Conception, compulsory celibacy of the priesthood and the Filioque clause of the Nicene Creed. In essence, they broke away due to these changes made in the Vatican Council of 1870 A.D.

Other Names for the Sect: Old Roman Catholic Church

Theosophy

1872 A.D.

About the Theosophy Sect

Year Founded: 1872 A.D.

By Whom: Helena Petrovna Blavatsky

Based on the Teachings of: Helena Petrovna Blavatsky and her interpretation of the great thinkers of many religions, sciences and philosophies.

Main Doctrinal Focuses: "The various forms of theosophical speculation have certain common characteristics. The first is an emphasis on mystical experience. Theosophical writers hold that there is a deeper spiritual reality and that direct contact with that reality can be established through intuition, meditation, revelation, or some other state transcending normal human consciousness. Theosophists also emphasize esoteric doctrine. Modern theosophists claim that all world religions contain such an inner teaching, and much attention is devoted to deciphering the meaning concealed in sacred texts." *Encyclopedia Britannica*

Creeds and Confessions: No Official Creed

Sacraments: None

Practices: Theosophists embrace the prophets of every world religion. They are neither Catholic nor Protestant.

They believe in a heavenly hierarchy of the prophets and master thinkers in heaven.

Reason for Schism: She wished to encourage a universal brotherhood and study of comparative religion outside of all race, creed, sex, caste and color.

United Holy Church of America

1886 A.D.

About the United Holy Church of America

Year Founded: 1886 A.D.

By Whom: Isaac Cheshier

Based on the Teachings of: Isaac Cheshier

Main Doctrinal Focuses: "We believe in the Father who is God Almighty. The Creator of all things and the Preserver of Light and Life. We believe in the Son, who is Jesus Christ, God's only begotten Son. He was human and divine, truly lived, suffered and died, rose again from the dead, ascended on high and is coming again. We believe that Jesus was sent by God to man. That whosoever believeth in Him shall not perish but have everlasting life. We believe in the Holy Ghost, who was sent from God the Father and the Son. That the Holy Spirit convicts and converts sinners, dwells in the believer, keeps the believer from the power of sin and leads him to the father, through His Son, Jesus Christ. We believe the Bible is the word of God, given by inspiration through holy men. That in the bible, God seeks to reveal his will to man and man seeks to respond to God's revelation. We believe that the union of the Father, Son and Holy Ghost are revealed through His church. That all believers are united into one body - the Church. We believe that Christ is coming back for His holy

Church, without spot or wrinkle. That without holiness in Spirit, soul and body, no man shall see the Lord." *United Holy Church of America*

Creeds and Confessions: Church of God Articles of Faith

Sacraments: Baptism, the Lord's Supper and Foot Washing

Practices: They practice a lot of Charismatic gifts including speaking in tongues and Holy Spirit baptism.

Reason for Schism: They wished to establish Holy Spirit assemblies wherein the gifts of the spirit were demonstrated openly.

Other Names for the Sect: Holy Church of North Carolina

Unity School of Christianity

1886 A.D.

About the Unity School of Christianity Sect

Year Founded: 1886 A.D.

By Whom: Charles Fillmore

Based on the Teachings of: Charles Fillmore and his wife, Myrtle.

Main Doctrinal Focuses: “First: God, Divine Mind, is the Source and Creator of all. There is no other enduring power. The nature of God is absolute good; therefore, all manifestations partake of good. What is called “evil” is a limited or incomplete expression of God or good. Evil’s origin is ignorance. Second: We are spiritual beings, ideas in the Mind of God, created in God’s image and likeness. The ideal expression for every human being is the pattern every person is seeking to bring forth. Each individual manifests the Christ in his or her own unique fashion. The perfect expression of the Christ is, therefore, different for each person. Third: Jesus was a special person in history who expressed perfection and thereby became the Christ, or Jesus Christ. He was a Teacher who demonstrated the importance of thoughts, words, and deeds in shaping the life and world of the individual. Fourth: Jesus teaching

was based on prayer, which to Him was conscious communion with God. Preparation for prayer involves the use of the spoken word, the creative power of God, which is made practical through denials and affirmations. Unity teaches that repeated use of statements of Truth (denials and affirmations) establishes right patterns of thinking, feeling, and acting. This is one way individuals use the creative power of God to take dominion over mind, body, and affairs." *Unity School of Christianity*

Creeds and Confessions: Official Creed of the Unity School of Christianity

Sacraments: Baptism, Communion

"Baptism, as a mental and spiritual process takes place within the individual as he or she aligns with the spirit of God. Spiritual communion takes place through prayer and meditation in the silence." *Unity School of Christianity*

Practices: They came up with a system based on ancient truth and modern knowledge which included not only Christian beliefs, but the beliefs held within other religions.

Reason for Schism: They wished to establish a way of life based on affirmative prayer.

Spiritualist

Early 1800's A.D.

About the Spiritualist Sect

Year Founded: Early 1800's A.D.

By Whom: It began with the haunting of the Fox Sisters and continued through many other notorious hauntings.

Based on the Teachings of: Disincarnate spiritual experiences interpreted by the members and the hierarchy of the sect.

Main Doctrinal Focuses: "We believe in freedom of religion and freedom of worship - and that you worship God in your own way. Spiritualism gives you a set of values that enables you to think about how your relationship with God should be." *Alan Baker, President of the Havant Spiritualist Church*

Creeds and Confessions: The National Spiritual Alliance Declaration of Principles

Sacraments: None

Practices: They utilize mediums, séances, Ouija boards, clairvoyance, table tipping, spirit rapping, etc.

Reason for Schism: They formed a religion based on contact with the spirits of the dead. Although they focus primarily on making spirit contact with the dead, they do not necessarily discern what kinds of spirits they are

contacting and some of their beliefs are formed around such things as they have experienced or been told by disincarnate spirits without testing those spirits for the veracity of truth. In essence, they derive their doctrine from both what they believe to be 'spiritual masters' and lost or wandering spirits.

Pentecostal

1900 A.D.

About the Pentecostal Sect

Year Founded: 1900 A.D.

By Whom: Spirit filled Christians.

Based on the Teachings of: Methodist and Baptist roots with an emphasis on the gifts of the spirit.

Main Doctrinal Focuses: Pentecostals believe in the Doctrine of Revelation and are strict Biblicists, the Doctrine of God or the Trinity, the necessity of regeneration through the Doctrine of Salvation obtained through a conversion experience, spiritual gifts including tongues, prophecy and divine healing, and they the Doctrine of the Last Things including the belief in the Rapture - a pre-millennial delivery from this world of the Christian into heaven.

Creeds and Confessions: Pentecostal Statement of Fundamental and Essential Truths

Sacraments: Baptism in the Holy Spirit

Practices: They practice the gifts of the spirit; speaking in tongues, slaying in the spirit, spiritual healing, deliverance ministries, etc.

Reason for Schism: A desire to be more focused on the gifts of the spirit openly in the church.

Denominations within the Pentecostal Sect

Pentecostal Holiness Church, International

Year Founded: 1898 A.D.

By Whom: A group of Holiness Associations.

Reason for Schism: Doctrines are combined Methodist and Pentecostal.

Other Names for the Sect: Fire Baptized Holiness Church

Independent Assemblies of God International

Year Founded: Early 1900's A.D.

By Whom: Unaffiliated Pentecostals

Reason for Schism: Members come from a Swedish background and they focus a great deal on missionary efforts.

Other Names for the Sect: Holiness Church

Pentecostal Assemblies of the World, Inc.

Year Founded: 1907 A.D.

By Whom: Members of the Apostolic-Pentecostal movement.

Reason for Schism: They wished to form a 'Jesus-Only' denomination.

General Council of Assemblies of God

Year Founded: 1914 A.D.

By Whom: Former evangelical pastors.

Reason for Schism: Wished to unite in a church with more effective preaching.

Pentecostal Church of God

Year Founded: 1919 A.D.

By Whom: Chicago Pentecostals.

Reason for Schism: They wished to be both Pentecostal and Evangelical in their focus.

Other Names for the Sect: Pentecostal Assemblies of the U.S.A.

United Pentecostal Church, International

Year Founded: 1945 A.D.

By Whom: Members of the Pentecostal Assemblies of Jesus Christ and the Pentecostal Church.

Reason for Schism: They consist of a group who withdrew from the Assemblies of God in 1916 A.D. and chose to organize later under a united front.

Elim Fellowship

Year Founded: 1947 A.D.

By Whom: The Elim Ministerial Fellowship

Reason for Schism: They focus on the belief in the inspired and infallible Word of God in the bible.

Other Names for the Sect: The Elim Ministerial Fellowship

Pentecostal Free-Will Baptist Church, Inc.

Year Founded: 1959 A.D.

By Whom: Merging of three Free Will Baptist Conferences in North Carolina.

Reason for Schism: Doctrines are combined Baptist and Pentecostal.

International Pentecostal Church of Christ

Year Founded: 1976 A.D.

By Whom: Members of various Pentecostal assemblies.

Reason for Schism: A 1976 consolidation of the International Pentecostal Assemblies and the Pentecostal Church of Christ led to this organization. It also grew out of a publication entitled 'The Bridegroom's Messenger' which began publication in 1907 and set the foundation for the basic foundational beliefs of this organization.

Church of God

Church of God Holiness

1900 and 1914 A.D.

About the Church of God and Church of God Holiness Sect

Year Founded: 1900 and 1914 A.D.

By Whom: The Church of God was founded by the Tomlinson Family and Church members in Cleveland, Ohio and the Church of God Holiness sect was founded by K.H. Burruss.

Based on the Teachings of: The Tomlinson Family and K.H. Burruss.

Main Doctrinal Focuses:

- Verbal inspiration of the Bible
- One God existing as a Trinity
- Death, burial, resurrection, and ascension of Jesus Christ
- All have sinned and repentance is necessary
for forgiveness
- Justification, regeneration, and the new birth are
by faith in Christ's blood
- Sanctification subsequent to the new birth
- Holiness as God's standard of living for his people

- Baptism with the Holy Spirit subsequent to "a clean heart"
- Speaking in tongues is the initial evidence of baptism with the Holy Spirit
- Water baptism by immersion
- Divine healing provided for all in Christ's atonement
- The Lord's Supper and foot washing
- The Premillennial Second Coming of Christ
- The resurrection of the righteous to eternal life and the wicked to eternal punishment

Summary of the Declaration of Faith of the Church of God

Creeds and Confessions: Church of God Articles of Faith

Sacraments: Baptism, the Lord's Supper and Foot Washing

Practices: They practice the gifts of the spirit; speaking in tongues, slaying in the spirit, spiritual healing, deliverance ministries, etc.

Reason for Schism: They wished to focus on the nearness of God and they consider the miraculous to be near every believer. And thus, they also practice the Pentecostal gifts of the spirit.

Other Names for the Sect: Church of the Nazarene, National Convention of the Churches of God Holiness,

Denominations within the Church of God and Church of God Holiness Sect
Churches of God, General Conference

Year Founded: 1845 A.D.

By Whom: John Winebrenner

Reason for Schism: To be spiritual, free and independent.

Church of God (Seventh Day)

Year Founded: 1860 A.D.

By Whom: Grew out of the Adventist Movement inspired by Ellen G. White's Visions.

Reason for Schism: The visions of Ellen G. White.

Church of God (Anderson, Indiana)

Year Founded: 1880 A.D.

By Whom: Members within existing churches.

Reason for Schism: To create Christian unity and to re-establish strict New Testament faith.

Church of God (Original)

Year Founded: 1886 A.D.

By Whom: Followers of Richard G. Spurling.

Reason for Schism: Differences of opinion regarding original doctrines of the church. This denomination believes in the "whole Bible, rightly divided."

Church of God (Cleveland, Tennessee)

Year Founded: 1886 A.D.

By Whom: Richard G. Spurling

Reason for Schism: To reduce spiritual indifference, formality and the accommodation of beliefs to the culture at hand.

Other Names for the Sect: Christian Union, The Holiness Church

Churches of the Living God

Year Founded: 1889 A.D.

By Whom: William Christian

Reason for Schism: William Christian felt he had a divine call to organize the 'Freemason religion' as the most accurate expression of religious truth.

Church of God and Saints of Christ

Year Founded: 1896 A.D.

By Whom: William S. Crowdy, a black Baptist Deacon in Lawrence, Kansas.

Reason for Schism: William S. Crowdy claimed to have visions which told him he had a divine commission to bring the truth of God to the world.

Church of God in Christ

Year Founded: 1897 A.D.

By Whom: Baptist Ministers C.H. Mason and C.P. Jones.

Reason for Schism: They were rejected by their former Baptist Churches for too much of an emphasis on holiness.

Divine Science

Year Founded: 1898 A.D.

By Whom: Aletha Brooks Small, Fannie Brooks James and Nona Lovell Brooks.

Reason for Schism: They wished to promote their idea of an all-inclusive God mind.

Church of the Nazarene

Year Founded: 1907 A.D.

By Whom: A merger of three independent Holiness groups.

Reason for Schism: A desire to focus on the foundational teachings of John Wesley's Methodism while bringing in the revivalist practices of the Churches of God, Holiness.

Churches of Illumination

Year Founded: 1908 A.D.

By Whom: Swynburne Clymer

Reason for Schism: To harmonize the teachings of philosophy with the truth of religion.

Churches of Christ in Christian Union

Year Founded: 1909 A.D.

By Whom: Defectors from the Christian Union group of churches.

Reason for Schism: Defectors from the Christian Union group of churches with the hope of focusing more on full salvation as taught by John Wesley.

Church of God by Faith, Inc.

Year Founded: 1914 A.D.

By Whom: Various groups of the Churches of God.

Reason for Schism: To bring together churches in Florida, Alabama, Georgia, Ohio, Texas, South Carolina, Maryland, New Jersey and New York.

Church of God, Holiness

Year Founded: 1914 A.D.

By Whom: K.H. Burruss.

Reason for Schism: So that they might be able to test all doctrine by strict New Testament standards.

Church of Our Lord Jesus Christ of the Apostolic Faith, Inc.

Year Founded: 1919 A.D.

By Whom: R.C. Lawson

Reason for Schism: A desire to focus on the Apostles, Prophets and Christ as the mainstay of their faith.

Congregational Holiness Church

Year Founded: 1921 A.D.

By Whom: A group of churches.

Reason for Schism: To preserve the integrity of the teachings of the Apostles and Jesus Christ. Bible is the inerrant guide to all action and non-action in the moral life.

Congregational Bible Churches

Year Founded: 1922 A.D.

By Whom: Light of the Way Open Door Church and the Independent Holiness Church merged.

Reason for Schism: To follow the evangelical and charismatic path.

International Council of Community Churches

Year Founded: 1923 A.D.

By Whom: Members of various Churches of God, Holiness.

Reason for Schism: To eliminate the creation of too many churches to serve a population unable to sustain them. They also wished to remove the lines of denominationalism and allow for more freedom within worship.

Church of Jesus Christ

Year Founded: 1927 A.D.

By Whom: Bishop M.K. Lawson

Reason for Schism: There were several schisms which led to the formation of this separate body of believers. They hold the same doctrine of justification.

Conservative Congregational Christian Conference

Year Founded: 1935 A.D.

By Whom: H.B. Sandine

Reason for Schism: H.B. Sandine believed that Congregational Christian Churches had departed from the historical and true Congregationalist movement.

Church of God (Huntsville, Alabama)

Year Founded: 1943 A.D.

By Whom: Homer Tomlinson

Reason for Schism: A.J. Tomlinson's two sons argued over who should be in charge. Homer founded the Church of God, Huntsville, Alabama. Milton A. Tomlinson, his brother, took leadership of the Tomlinson Church of God.

Church of God of Prophecy

Year Founded: 1952 A.D.

By Whom: A.J. Tomlinson

Reason for Schism: After finding himself engrossed in 'Holiness' doctrine, Tomlinson moved deeper into the traditional Pentecostal theology.

Congregational Christian Churches (National Association)

Year Founded: 1955 A.D.

By Whom: A group of churches.

Reason for Schism: Wished to maintain the freedom and fellowship within individual churches and congregations.

Church of God in Christ (International)

Year Founded: 1969 A.D.

By Whom: Fourteen bishops of the Church of God in Christ, Memphis, Tennessee.

Reason for Schism: A disagreement over the authority of government.

Grace Gospel Fellowship

1943 A.D.

About the Grace Gospel Fellowship Sect

Year Founded: 1943 A.D.

By Whom: Pastors and Missionaries of the Berean Bible Church, Indianapolis, Indiana.

Based on the Teachings of: Dispensational and Premillennial theology.

Main Doctrinal Focuses:

Statement of Faith

Our God is a mighty God. He is able to do all things.

At Grace Gospel Fellowship we preach the Gospel Message. The message of the Gospel may be summarized in the following statements:

Sin - Men are in a fallen state of rebellion against the God of heaven and earth.

Sovereignty - In mercy and grace the Father has chosen a number of every kindred, nation, and generation to be His children.

Substitution - The eternal Son became flesh and, as man, bore the penalty due to those whom the Father had chosen.

Satisfaction - By His Holy Life and vicarious death, Christ

satisfied all the claims of the divine law on behalf of His people.

Submission By His power the Holy Spirit convicts, convinces and converts the people of God through the preaching of the Gospel.

Salvation is accomplished by the almighty power of the triune God. The Father chose a people, the Son died for them, the Holy Spirit makes Christ's death effective by bringing the elect to faith and repentance, thereby causing them to willingly obey the Gospel. The entire process (election, redemption, regeneration) is the work of God and is by grace alone. Thus God, not man, determines who will be the recipients of the gift of salvation.

The Five Points of Calvinism are easily remembered by the acrostic **TULIP**

Total Depravity (Total Inability)

Total Depravity is probably the most misunderstood tenet of Calvinism. When Calvinists speak of humans as "totally depraved," they are making an extensive, rather than an intensive statement. The effect of the fall upon man is that sin has extended to every part of his personality -- his thinking, his emotions, and his will. Not necessarily that he is intensely sinful, but that sin has extended to his entire being. The unregenerate (unsaved) man is dead in his sins (Romans 5:12). Without the power of the Holy Spirit, the natural man is blind and deaf to the message of the gospel (Mark 4:11f). This is why Total Depravity has also been called "Total Inability." The man without a knowledge of God will never come to this knowledge without God's making him alive through Christ (Ephesians 2:1-5).

Unconditional Election

Unconditional Election is the doctrine which states that God chose those whom he was pleased to bring to a knowledge of himself, not based upon any merit shown by the object of his grace and not based upon his looking forward to discover who would "accept" the offer of the gospel. God has elected, based solely upon the counsel of his own will, some for glory and others for damnation (Romans 9:15,21). He has done this act before the foundations of the world (Ephesians 1:4-8). This doctrine does not rule out, however, man's responsibility to believe in the redeeming work of God the Son (John 3:16-18). Scripture presents a tension between God's sovereignty in salvation, and man's responsibility to believe which it does not try to resolve. Both are true -- to deny man's responsibility is to affirm an unbiblical hyper-calvinism; to deny God's sovereignty is to affirm an unbiblical Arminianism. The elect are saved unto good works (Ephesians 2:10). Thus, though good works will never bridge the gulf between man and God that was formed in the Fall, good works are a result of God's saving grace. This is what Peter means when he admonishes the Christian reader to make his "calling" and "election" sure (2 Peter 1:10). Bearing the fruit of good works is an indication that God has sown seeds of grace in fertile soil.

Limited Atonement (Particular Redemption)

Limited Atonement is a doctrine offered in answer to the question, "for whose sins did Christ atone?" The Bible teaches that Christ died for those whom God gave him to save (John 17:9). Christ died, indeed, for many people, but not all (Matthew 26:28). Specifically, Christ died for the invisible Church -- the sum total of all those who would ever rightly bear the name "Christian" (Ephesians 5:25). This doctrine often finds many objections, mostly from those who think that Limited Atonement does damage to

evangelism. We have already seen that Christ will not lose any that the father has given to him (John 6:37). Christ's death was not a death of potential atonement for all people. Believing that Jesus' death was a potential, symbolic atonement for anyone who might possibly, in the future, accept him trivializes Christ's act of atonement. Christ died to atone for specific sins of specific sinners. Christ died to make holy the church. He did not atone for all men, because obviously all men are not saved. Evangelism is actually lifted up in this doctrine, for the evangelist may tell his congregation that Christ died for sinners, and that he will not lose any of those for whom he died!

Irresistible Grace

The result of God's Irresistible Grace is the certain response by the elect to the inward call of the Holy Spirit, when the outward call is given by the evangelist or minister of the Word of God. Christ, himself, teaches that all whom God has elected will come to a knowledge of him (John 6:37). Men come to Christ in salvation when the Father calls them (John 6:44), and the very Spirit of God leads God's beloved to repentance (Romans 8:14). What a comfort it is to know that the gospel of Christ will penetrate our hard, sinful hearts and wondrously save us through the gracious inward call of the Holy Spirit (I Peter 5:10)!

Perseverance of the Saints

Perseverance of the Saints is a doctrine which states that the saints (those whom God has saved) will remain in God's hand until they are glorified and brought to abide with him in heaven. Romans 8:28-39 makes it clear that when a person truly has been regenerated by God, he will remain in God's stead. The work of sanctification which

God has brought about in his elect will continue until it reaches its fulfillment in eternal life (Phil. 1:6). Christ assures the elect that he will not lose them and that they will be glorified at the "last day" (John 6:39). The Calvinist stands upon the Word of God and trusts in Christ's promise that he will perfectly fulfill the will of the Father in saving all the elect.

Creeds and Confessions: Grace Gospel Fellowship
Doctrinal Statement

Sacraments: Baptism by the Spirit, Baptism with the Spirit

Practices: They do not feel that water baptism is relevant to this day and age, and practice primarily baptism in the Holy Spirit.

Reason for Schism: Primarily to promote the truths that they defined in their doctrinal statement which were focused on the infallibility of the Bible and the grace of God.

Unitarian Universalist Association

1961 A.D.

About the Unitarian Universalist Association Sect

Year Founded: 1961 A.D.

By Whom: William Ellery Channing and members of Congregational Churches who did not wish to have to believe in any particular creed.

Based on the Teachings of: William Ellery Channing, Independent thinkers and Anabaptists.

Main Doctrinal Focuses:

- The inherent worth and dignity of every person;
- Justice, equity and compassion in human relations;
- Acceptance of one another and encouragement to spiritual growth in our congregations;
- A free and responsible search for truth and meaning;
- The right of conscience and the use of the democratic process within our congregations and in society at large;
- The goal of world community with peace, liberty, and justice for all;
- Respect for the interdependent web of all existence of which we are a part.

Unitarian Universalist Association of Congregations

Creeds and Confessions: No Official Creed

Sacraments: No Official Sacraments

Practices: They encourage quiet as people enter their services, and they have a chalice which they light with a single flame during their services. The Chalice is one thing that appears unique to the Unitarian Universalists.

Reason for Schism: To have more freedom in individual belief.

United Church of Christ

1961 A.D.

About the United Church of Christ Sect

Year Founded: 1961 A.D.

By Whom: A merging of members of Congregational, Evangelical, Christian and Reformed churches.

Based on the Teachings of: Congregational, Evangelical, Christian, Reformed and Presbyterian doctrines.

Main Doctrinal Focuses:

We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, and to his deeds we testify:

He calls the worlds into being, creates man in his own image and sets before him the ways of life and death.

He seeks in holy love to save all people from aimlessness and sin.

He judges men and nations by his righteous will declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and risen Lord, he has come to us and shared our common lot, conquering sin and death and reconciling the world to himself.

He bestows upon us his Holy Spirit, creating and renewing the church of Jesus Christ, binding in covenant faithful people of all ages, tongues, and races.

He calls us into his church to accept the cost and joy of discipleship, to be his servants in the service of men, to proclaim the gospel to all the world and resist the powers of evil, to share in Christ's baptism and eat at his table, to join him in his passion and victory.

He promises to all who trust him forgiveness of sins and fullness of grace, courage in the struggle for justice and peace, his presence in trial and rejoicing, and eternal life in his kingdom which has no end.

Blessing and honor, glory and power be unto him.

Amen.

United Church of Christ Statement of Faith

Creeds and Confessions: United Church of Christ Statement of Faith

Sacraments: Baptism, Communion

Practices:

Reason for Schism: To create total autonomy for local churches.

Evangelical Church

1968 A.D.

About the Evangelical Sect

Year Founded: 1968 A.D.

By Whom: Several Brethren bodies in the church.

Based on the Teachings of: John Wesley, Jacobius Arminius

Main Doctrinal Focuses:

"1. We believe in one God, the Creator of all things and sovereign ruler of the universe, existing eternally as Father, Son, and Holy Spirit.

2. We believe in Jesus Christ, the Son of God. We believe Jesus became a man without ceasing to be God, as He was begotten by the Holy Spirit and born of the virgin Mary. We believe Jesus came to reveal God and bring salvation to humanity; that He was crucified, then raised from the dead, that He lives today and is the same yesterday, today, and forever. We believe Jesus is now seated at the right hand of God the Father, yet still works through His body, the church, by the Holy Spirit. We believe Jesus will one day come again to establish His kingdom on earth.

3. We believe in the Holy Spirit. We believe He came forth from the Father and Son, and that He recreates our spirits and then resides in our spirits when we accept Jesus Christ as Savior. We believe the Holy Spirit will lead us,

empower us, convict us, and sanctify us as we obey Him and allow Him to do His work in us.

4. We believe that the gifts of God are irrevocable (as stated in Rom. 11:29), and therefore are still intended for believers today. These gifts include what Jesus referred to as being "baptized with the Holy Spirit" (Acts 1:5), and the supernatural gifts of the Holy Spirit, such as those listed in I Cor. 12:7-11. The gifts of the Spirit must always be manifested in Scriptural order, and vocal gifts such as prophecy must always be tested and judged by Scripture. Yet we recognize that receiving these gifts is not a measure of spiritual maturity, and can never justify a prideful attitude. Spiritual maturity is evidenced by exhibiting the fruit of the Spirit (Gal. 5:22-23: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control) and the characteristics of Jesus in daily living. We believe that God cares about all our needs, including even our physical needs, and that God still meets the needs of people today in miraculous ways, including divine healing.

5. We believe the Bible (both Old and New Testaments) is the infallible, inspired Word of God, and is the will of God for all Christian living and conduct. The Bible is the standard by which we measure all belief and doctrine. We believe God fulfills His Word in our lives as we act in obedience to His Word, and that God confirms His Word with signs and wonders (Mark 16:20).

6. We believe that humans are totally unable in any way to obtain right standing with God (righteousness) by their own efforts. We believe that salvation, the forgiveness of sins and recreation of our spirits (being born again), is provided by God as a free gift to all persons who will

accept Jesus as Savior and commit their lives to Him, and that this salvation was paid for by Jesus when He shed His blood on the cross.

7. We believe once a person becomes a Christian, he or she must live a holy and godly life, serving as a loving and pure witness to the world, and glorifying God in all their conduct. Yet we recognize that Christians are not perfect, and believe forgiveness and cleansing are provided to us as Christians when we fail if we confess our sins to God." *Word of Life Evangelical Church*

Creeds and Confessions: John Wesley's General Rules, The Twenty Five Articles of Religion of the Methodist Faith, Arminian Confession of 1621

Sacraments: Baptism, Communion

Practices: Evangelization, missions, education and stewardship remain their focus.

Reason for Schism: After the merging of the Evangelical United Brethren with the United Methodist Church, a group of churches within the Brethren sect withdrew to form the Evangelical church.

Other Names for the Sect:

Denominations within the Evangelical Sect

Evangelical Covenant Church

Year Founded: 19th Century A.D.

By Whom: Early Reformers

Reason for Schism: To hold the Word of God in the bible as sovereign above all creeds.

Evangelical Free Church of America

Year Founded: 1884 A.D.

By Whom: A group of independent congregations

Reason for Schism: To institute congregations with total self-governance.

The International Church of the Four Square Gospel

Year Founded: 1890 A.D.

By Whom: Aimee Semple McPherson

Reason for Schism: More conservative evangelicals considered her prayer meetings to be overdone. She was the first in the line of very charismatic preachers that followed with well-known names such as Kathryn Kuhlman, Benny Hinn, etc. (Although Kathryn Kuhlman and Benny Hinn were not necessarily of the same denomination, there were a line of preachers of many evangelical and other persuasions who took up this dramatic style of preaching after her passing.)

Conservative Congregational Christian Conference

Year Founded: 1935 A.D.

By Whom: H.B. Sandine

Reason for Schism: H.B. Sandine believed that Congregational Christian Churches had departed from the historical and true Congregationalist movement.

CREEDS AND CONFESSIONS

EARLY CATHOLIC CHRISTIAN CREEDS

Apostle's 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.

Nicene Creed

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: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. 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. With the Father and the Son he is worshiped and glorified. He 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.

Athanasian Creed

Whosoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity,

neither confounding the persons, nor dividing the substance.

For there is one Person of the Father, another of the Son, and another of the Holy Spirit. But the godhead of the Father, of the Son, and of the Holy Spirit, is all one, the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Spirit. The Father uncreated, the Son uncreated, and the Holy Spirit uncreated. The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible.

The Father eternal, the Son eternal, and the Holy Spirit eternal. And yet they are not three eternals, but one Eternal.

As also there are not three incomprehensibles, nor three uncreated, but one Uncreated, and one Incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Spirit Almighty. And yet they are not three almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Spirit is God. And yet they are not three gods, but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord. And yet not three lords, but one Lord.

For as we are compelled by the Christian verity to acknowledge each Person by Himself to be both God and Lord, so we are also forbidden by the catholic religion to say that there are three gods or three lords.

The Father is made of none, neither created, nor begotten. The Son is of the Father alone, not made, nor created, but begotten. The Holy Spirit is of the Father, neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three fathers; one Son, not three sons; one Holy Spirit, not three holy spirits.

And in the Trinity none is before or after another; none is greater or less than another, but all three Persons are co-eternal together and co-equal. So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.

He therefore that will be saved must think thus of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and man; God, of the substance of the Father, begotten before the worlds; and man of the substance of his mother, born in the world; perfect God and perfect man, of a rational soul and human flesh subsisting. Equal to the Father, as touching His godhead; and inferior to the Father, as touching His manhood; who, although He is God and man, yet he is not two, but one Christ; one, not by conversion of the godhead into flesh but by taking of the manhood into God; one altogether; not by confusion of substance, but by unity of person. For as the rational soul and flesh is one man, so God and man is one Christ; who suffered for our salvation, descended into hell, rose again the third day from the dead. He ascended into heaven, He sits at the right hand of the Father, God Almighty, from

whence He will come to judge the quick and the dead. At His coming all men will rise again with their bodies and shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.

This is the catholic faith, which except a man believe faithfully, he cannot be saved.

Chalcedonian Creed

We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [co-essential] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, only begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning [have declared] concerning Him, and the Lord Jesus Christ Himself has taught us, and the Creed of the holy Fathers has handed down to us.

Canons on the Council of Orange

CANON 1. If anyone denies that it is the whole man, that is, both body and soul, that was "changed for the worse" through the offense of Adam's sin, but believes that the freedom of the soul remains unimpaired and that only the body is subject to corruption, he is deceived by the error of Pelagius and contradicts the scripture which says, "The soul that sins shall die" (Ezek. 18:20); and, "Do you not know that if you yield yourselves to anyone as obedient slaves, you are the slaves of the one whom you obey?" (Rom. 6:16); and, "For whatever overcomes a man, to that he is enslaved" (2 Pet. 2:19).

CANON 2. If anyone asserts that Adam's sin affected him alone and not his descendants also, or at least if he declares that it is only the death of the body which is the punishment for sin, and not also that sin, which is the death of the soul, passed through one man to the whole human race, he does injustice to God and contradicts the Apostle, who says, "Therefore 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).

CANON 3. If anyone says that the grace of God can be conferred as a result of human prayer, but that it is not grace itself which makes us pray to God, he contradicts the prophet Isaiah, or the Apostle who says the same thing, "I have been found by those who did not seek me; I have shown myself to those who did not ask for me" (Rom 10:20, quoting Isa. 65:1).

CANON 4. If anyone maintains that God awaits our will to be cleansed from sin, but does not confess that even our

will to be cleansed comes to us through the infusion and working of the Holy Spirit, he resists the Holy Spirit himself who says through Solomon, "The will is prepared by the Lord" (Prov. 8:35, LXX), and the salutary word of the Apostle, "For God is at work in you, both to will and to work for his good pleasure" (Phil. 2:13).

CANON 5. If anyone says that not only the increase of faith but also its beginning and the very desire for faith, by which we believe in Him who justifies the ungodly and comes to the regeneration of holy baptism -- if anyone says that this belongs to us by nature and not by a gift of grace, that is, by the inspiration of the Holy Spirit amending our will and turning it from unbelief to faith and from godlessness to godliness, it is proof that he is opposed to the teaching of the Apostles, for blessed Paul says, "And I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ" (Phil. 1:6). And again, "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God" (Eph. 2:8). For those who state that the faith by which we believe in God is natural make all who are separated from the Church of Christ by definition in some measure believers.

CANON 6. If anyone says that God has mercy upon us when, apart from his grace, we believe, will, desire, strive, labor, pray, watch, study, seek, ask, or knock, but does not confess that it is by the infusion and inspiration of the Holy Spirit within us that we have the faith, the will, or the strength to do all these things as we ought; or if anyone makes the assistance of grace depend on the humility or obedience of man and does not agree that it is a gift of grace itself that we are obedient and humble, he contradicts the Apostle who says, "What have you that you

did not receive?" (1 Cor. 4:7), and, "But by the grace of God I am what I am" (1 Cor. 15:10).

CANON 7. If anyone affirms that we can form any right opinion or make any right choice which relates to the salvation of eternal life, as is expedient for us, or that we can be saved, that is, assent to the preaching of the gospel through our natural powers without the illumination and inspiration of the Holy Spirit, who makes all men gladly assent to and believe in the truth, he is led astray by a heretical spirit, and does not understand the voice of God who says in the Gospel, "For apart from me you can do nothing" (John 15:5), and the word of the Apostle, "Not that we are competent of ourselves to claim anything as coming from us; our competence is from God" (2 Cor. 3:5).

CANON 8. If anyone maintains that some are able to come to the grace of baptism by mercy but others through free will, which has manifestly been corrupted in all those who have been born after the transgression of the first man, it is proof that he has no place in the true faith. For he denies that the free will of all men has been weakened through the sin of the first man, or at least holds that it has been affected in such a way that they have still the ability to seek the mystery of eternal salvation by themselves without the revelation of God. The Lord himself shows how contradictory this is by declaring that no one is able to come to him "unless the Father who sent me draws him" (John 6:44), as he also says to Peter, "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven" (Matt. 16:17), and as the Apostle says, "No one can say 'Jesus is Lord' except by the Holy Spirit" (1 Cor. 12:3).

CANON 9. Concerning the succor of God. It is a mark of divine favor when we are of a right purpose and keep our feet from hypocrisy and unrighteousness; for as often as we do good, God is at work in us and with us, in order that we may do so.

CANON 10. Concerning the succor of God. The succor of God is to be ever sought by the regenerate and converted also, so that they may be able to come to a successful end or persevere in good works.

CANON 11. Concerning the duty to pray. None would make any true prayer to the Lord had he not received from him the object of his prayer, as it is written, "Of thy own have we given thee" (1 Chron. 29:14).

CANON 12. Of what sort we are whom God loves. God loves us for what we shall be by his gift, and not by our own deserving.

CANON 13. Concerning the restoration of free will. The freedom of will that was destroyed in the first man can be restored only by the grace of baptism, for what is lost can be returned only by the one who was able to give it. Hence the Truth itself declares: "So if the Son makes you free, you will be free indeed" (John 8:36).

CANON 14. No mean wretch is freed from his sorrowful state, however great it may be, save the one who is anticipated by the mercy of God, as the Psalmist says, "Let thy compassion come speedily to meet us" (Ps. 79:8), and again, "My God in his steadfast love will meet me" (Ps. 59:10).

CANON 15. Adam was changed, but for the worse, through his own iniquity from what God made him. Through the grace of God the believer is changed, but for the better, from what his iniquity has done for him. The one, therefore, was the change brought about by the first sinner; the other, according to the Psalmist, is the change of the right hand of the Most High (Ps. 77:10).

CANON 16. No man shall be honored by his seeming attainment, as though it were not a gift, or suppose that he has received it because a missive from without stated it in writing or in speech. For the Apostle speaks thus, "For if justification were through the law, then Christ died to no purpose" (Gal. 2:21); and "When he ascended on high he led a host of captives, and he gave gifts to men" (Eph. 4:8, quoting Ps. 68:18). It is from this source that any man has what he does; but whoever denies that he has it from this source either does not truly have it, or else "even what he has will be taken away" (Matt. 25:29).

CANON 17. Concerning Christian courage. The courage of the Gentiles is produced by simple greed, but the courage of Christians by the love of God which "has been poured into our hearts" not by freedom of will from our own side but "through the Holy Spirit which has been given to us" (Rom. 5:5).

CANON 18. That grace is not preceded by merit. Recompense is due to good works if they are performed; but grace, to which we have no claim, precedes them, to enable them to be done.

CANON 19. That a man can be saved only when God shows mercy. Human nature, even though it remained in that sound state in which it was created, could be no

means save itself, without the assistance of the Creator; hence since man cannot safe-guard his salvation without the grace of God, which is a gift, how will he be able to restore what he has lost without the grace of God?

CANON 20. That a man can do no good without God. God does much that is good in a man that the man does not do; but a man does nothing good for which God is not responsible, so as to let him do it.

CANON 21. Concerning nature and grace. As the Apostle most truly says to those who would be justified by the law and have fallen from grace, "If justification were through the law, then Christ died to no purpose" (Gal. 2:21), so it is most truly declared to those who imagine that grace, which faith in Christ advocates and lays hold of, is nature: "If justification were through nature, then Christ died to no purpose." Now there was indeed the law, but it did not justify, and there was indeed nature, but it did not justify. Not in vain did Christ therefore die, so that the law might be fulfilled by him who said, "I have come not to abolish them <the law and prophets> but to fulfil them" (Matt. 5:17), and that the nature which had been destroyed by Adam might be restored by him who said that he had come "to seek and to save the lost" (Luke 19:10).

CANON 22. Concerning those things that belong to man. No man has anything of his own but untruth and sin. But if a man has any truth or righteousness, it from that fountain for which we must thirst in this desert, so that we may be refreshed from it as by drops of water and not faint on the way.

CANON 23. Concerning the will of God and of man. Men do their own will and not the will of God when they do

what displeases him; but when they follow their own will and comply with the will of God, however willingly they do so, yet it is his will by which what they will is both prepared and instructed.

CANON 24. Concerning the branches of the vine. The branches on the vine do not give life to the vine, but receive life from it; thus the vine is related to its branches in such a way that it supplies them with what they need to live, and does not take this from them. Thus it is to the advantage of the disciples, not Christ, both to have Christ abiding in them and to abide in Christ. For if the vine is cut down another can shoot up from the live root; but one who is cut off from the vine cannot live without the root (John 15:5ff).

CANON 25. Concerning the love with which we love God. It is wholly a gift of God to love God. He who loves, even though he is not loved, allowed himself to be loved. We are loved, even when we displease him, so that we might have means to please him. For the Spirit, whom we love with the Father and the Son, has poured into our hearts the love of the Father and the Son (Rom. 5:5).

CONCLUSION

And thus according to the passages of holy scripture quoted above or the interpretations of the ancient Fathers we must, under the blessing of God, preach and believe as follows. The sin of the first man has so impaired and weakened free will that no one thereafter can either love God as he ought or believe in God or do good for God's sake, unless the grace of divine mercy has preceded him. We therefore believe that the glorious faith which was

given to Abel the righteous, and Noah, and Abraham, and Isaac, and Jacob, and to all the saints of old, and which the Apostle Paul commends in extolling them (Heb. 11), was not given through natural goodness as it was before to Adam, but was bestowed by the grace of God. And we know and also believe that even after the coming of our Lord this grace is not to be found in the free will of all who desire to be baptized, but is bestowed by the kindness of Christ, as has already been frequently stated and as the Apostle Paul declares, "For 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). And again, "He who began a good work in you will bring it to completion at the day of Jesus Christ" (Phil. 1:6). And again, "For by grace you have been saved through faith; and it is not your own doing, it is the gift of God" (Eph. 2:8). And as the Apostle says of himself, "I have obtained mercy to be faithful" (1 Cor. 7:25, cf. 1 Tim. 1:13). He did not say, "because I was faithful," but "to be faithful." And again, "What have you that you did not receive?" (1 Cor. 4:7). And again, "Every good endowment and every perfect gift is from above, coming down from the Father of lights" (Jas. 1:17). And again, "No one can receive anything except what is given him from heaven" (John 3:27). There are innumerable passages of holy scripture which can be quoted to prove the case for grace, but they have been omitted for the sake of brevity, because further examples will not really be of use where few are deemed sufficient.

According to the catholic faith we also believe that after grace has been received through baptism, all baptized persons have the ability and responsibility, if they desire to labor faithfully, to perform with the aid and cooperation of Christ what is of essential importance in regard to the

salvation of their soul. We not only do not believe that any are foreordained to evil by the power of God, but even state with utter abhorrence that if there are those who want to believe so evil a thing, they are anathema. We also believe and confess to our benefit that in every good work it is not we who take the initiative and are then assisted through the mercy of God, but God himself first inspires in us both faith in him and love for him without any previous good works of our own that deserve reward, so that we may both faithfully seek the sacrament of baptism, and after baptism be able by his help to do what is pleasing to him. We must therefore most evidently believe that the praiseworthy faith of the thief whom the Lord called to his home in paradise, and of Cornelius the centurion, to whom the angel of the Lord was sent, and of Zacchaeus, who was worthy to receive the Lord himself, was not a natural endowment but a gift of God's kindness.

Canons of the Council of Nicaea

THE PROFESSION OF FAITH OF THE 318 FATHERS

1. We believe in one God the Father all powerful, maker of all things both seen and unseen. And in one Lord Jesus Christ, the Son of God, the only-begotten begotten from the Father, **that is from the substance** [Gr. *ousias*, Lat. *substantia*] **of the Father, God from God, light from light, true God from true God, begotten** [Gr. *gennethenta*, Lat. *natum*] **not made** [Gr. *poethenta*, Lat. *factum*], **CONSUBSTANTIAL** [Gr. *homouosion*, Lat. *unius substantiae* (quod Graeci dicunt *homouosion*)] with the Father, through whom all

things came to be, both those in heaven and those in earth; for us humans and for our salvation he came down and became incarnate, became human, suffered and rose up on the third day, went up into the heavens, is coming to judge the living and the dead. And in the holy Spirit.

2. And those who say
 1. "there once was when he was not", and "before he was begotten he was not", and that
 2. he came to be from
 - things that were not, or
 - from another hypostasis [Gr. hypostaseos] or substance [Gr. ousias, Lat. substantia],

affirming that the Son of God is subject to change or alteration these the catholic and apostolic church *anathematises*.

3. CANONS

1. If anyone in sickness has undergone surgery at the hands of physicians or has been castrated by barbarians, let him remain among the clergy. But if anyone in good health has castrated himself, if he is enrolled among the clergy he should be suspended, and in future no such man should be promoted. But, as it is evident that this refers to those who are responsible for the condition and presume to castrate themselves, so too if any have been made eunuchs by barbarians or by their masters, but have been found worthy, the canon admits such men to the clergy.

2. Since, either through necessity or through the importunate demands of certain individuals, there have been many breaches of the church's canon, with the result that men who have recently come from a pagan life to the faith after a short catechumenate have been admitted at once to the spiritual washing, and at the same time as their baptism have been promoted to the episcopate or the presbyterate, it is agreed that it would be well for nothing of the kind to occur in the future. For a catechumen needs time and further probation after baptism, for the apostle's words are clear: "Not a recent convert, or he may be puffed up and fall into the condemnation and the snare of the devil". But if with the passage of time some sin of sensuality is discovered with regard to the person and he is convicted by two or three witnesses, such a one will be suspended from the clergy. If anyone contravenes these regulations, he will be liable to forfeit his clerical status for acting in defiance of this great synod.
3. This great synod absolutely forbids a bishop, presbyter, deacon or any of the clergy to keep a woman who has been brought in to live with him, with the exception of course of his mother or sister or aunt, or of any person who is above suspicion.
4. It is by all means desirable that a bishop should be appointed by all the bishops of the province. But if this is difficult because of some pressing necessity or the length of

the journey involved, let at least three come together and perform the ordination, but only after the absent bishops have taken part in the vote and given their written consent. But in each province the right of confirming the proceedings belongs to the metropolitan bishop.

5. Concerning those, whether of the clergy or the laity, who have been excommunicated, the sentence is to be respected by the bishops of each province according to the canon which forbids those expelled by some to be admitted by others. But let an inquiry be held to ascertain whether anyone has been expelled from the community because of pettiness or quarrelsomeness or any such ill nature on the part of the bishop. Accordingly, in order that there may be proper opportunity for inquiry into the matter, it is agreed that it would be well for synods to be held each year in each province twice a year, so that these inquiries may be conducted by all the bishops of the province assembled together, and in this way by general consent those who have offended against their own bishop may be recognised by all to be reasonably excommunicated, until all the bishops in common may decide to pronounce a more lenient sentence on these persons. The synods shall be held at the following times: one before Lent, so that, all pettiness being set aside, the gift offered to God may be unblemished; the second after the season of autumn.

6. The ancient customs of Egypt, Libya and Pentapolis shall be maintained, according to which the bishop of Alexandria has authority over all these places since a similar custom exists with reference to the bishop of Rome. Similarly in Antioch and the other provinces the prerogatives of the churches are to be preserved. In general the following principle is evident: if anyone is made bishop without the consent of the metropolitan, this great synod determines that such a one shall not be a bishop. If however two or three by reason of personal rivalry dissent from the common vote of all, provided it is reasonable and in accordance with the church's canon, the vote of the majority shall prevail.
7. Since there prevails a custom and ancient tradition to the effect that the bishop of Aelia is to be honoured, let him be granted everything consequent upon this honour, saving the dignity proper to the metropolitan.
8. Concerning those who have given themselves the name of Cathars, and who from time to time come over publicly to the catholic and apostolic church, this holy and great synod decrees that they may remain among the clergy after receiving an imposition of hands. But before all this it is fitting that they give a written undertaking that they will accept and follow the decrees of the catholic church, namely that they will be in communion with those who have entered into a second marriage and with

those who have lapsed in time of persecution and for whom a period [of penance] has been fixed and an occasion [for reconciliation] allotted, so as in all things to follow the decrees of the catholic and apostolic church. Accordingly, where all the ordained in villages or cities have been found to be men of this kind alone, those who are so found will remain in the clergy in the same rank; but when some come over in places where there is a bishop or presbyter belonging to the catholic church, it is evident that the bishop of the church will hold the bishop's dignity, and that the one given the title and name of bishop among the so-called Cathars will have the rank of presbyter, unless the bishop thinks fit to let him share in the honour of the title. But if this does not meet with his approval, the bishop will provide for him a place as chorepiscopus or presbyter, so as to make his ordinary clerical status evident and so prevent there being two bishops in the city.

9. If any have been promoted presbyters without examination, and then upon investigation have confessed their sins, and if after their confession men have imposed hands upon such people, being moved to act against the canon, the canon does not admit these people, for the catholic church vindicates only what is above reproach.
10. If any have been promoted to ordination through the ignorance of their promoters or even with their connivance, this fact does

not prejudice the church's canon; for once discovered they are to be deposed.

11. Concerning those who have transgressed without necessity or the confiscation of their property or without danger or anything of this nature, as happened under the tyranny of Licinius, this holy synod decrees that, though they do not deserve leniency, nevertheless they should be treated mercifully. Those therefore among the faithful who genuinely repent shall spend three years among the hearers, for seven years they shall be prostrators, and for two years they shall take part with the people in the prayers, though not in the offering.
12. Those who have been called by grace, have given evidence of first fervour and have cast off their [military] belts, and afterwards have run back like dogs to their own vomit, so that some have even paid money and recovered their military status by bribes -- such persons shall spend ten years as prostrators after a period of three years as hearers. In every case, however, their disposition and the nature of their penitence should be examined. For those who through their fear and tears and perseverance and good works give evidence of their conversion by deeds and not by outward show, when they have completed their appointed term as hearers, may properly take part in the prayers, and the bishop is competent to decide even more favourably in their regard. But those who have taken the matter lightly, and have thought that

the outward form of entering the church is all that is required for their conversion, must complete their term to the full.

13. Concerning the departing, the ancient canon law is still to be maintained namely that those who are departing are not to be deprived of their last, most necessary viaticum. But if one whose life has been despaired of has been admitted to communion and has shared in the offering and is found to be numbered again among the living, he shall be among those who take part in prayer only [here a variant reading in *Les canons des conciles oecumeniques* adds "until the term fixed by this great ecumenical synod has been completed"]. But as a general rule, in the case of anyone whatsoever who is departing and seeks to share in the eucharist, the bishop upon examining the matter shall give him a share in the offering.
14. Concerning catechumens who have lapsed, this holy and great synod decrees that, after they have spent three years as hearers only, they shall then be allowed to pray with the catechumens.
15. On account of the great disturbance and the factions which are caused, it is decreed that the custom, if it is found to exist in some parts contrary to the canon, shall be totally suppressed, so that neither bishops nor presbyters nor deacons shall transfer from city to city. If after this decision of this holy and great synod anyone shall attempt such a thing, or shall lend himself to such a

proceeding, the arrangement shall be totally annulled, and he shall be restored to the church of which he was ordained bishop or presbyter or deacon.

16. Any presbyters or deacons or in general anyone enrolled in any rank of the clergy who depart from their church recklessly and without the fear of God before their eyes or in ignorance of the church's canon, ought not by any means to be received in another church, but all pressure must be applied to them to induce them to return to their own dioceses, or if they remain it is right that they should be excommunicated. But if anyone dares to steal away one who belongs to another and to ordain him in his church without the consent of the other's own bishop among whose clergy he was enrolled before he departed, the ordination is to be null.
17. Since many enrolled [among the clergy] have been induced by greed and avarice to forget the sacred text, "who does not put out his money at interest", and to charge one per cent [a month] on loans, this holy and great synod judges that if any are found after this decision to receive interest by contract or to transact the business in any other way or to charge [a flat rate of] fifty per cent or in general to devise any other contrivance for the sake of dishonourable gain, they shall be deposed from the clergy and their names struck from the roll.
18. It has come to the attention of this holy and great synod that in some places and cities

deacons give communion to presbyters, although neither canon nor custom allows this, namely that those who have no authority to offer should give the body of Christ to those who do offer. Moreover it has become known that some of the deacons now receive the eucharist even before the bishops. All these practices must be suppressed. Deacons must remain within their own limits, knowing that they are the ministers of the bishop and subordinate to the presbyters. Let them receive the eucharist according to their order after the presbyters from the hands of the bishop or the presbyter. Nor shall permission be given for the deacons to sit among the presbyters, for such an arrangement is contrary to the canon and to rank. If anyone refuses to comply even after these decrees, he is to be suspended from the diaconate.

19. Concerning the former Paulinists who seek refuge in the catholic church, it is determined that they must be rebaptised unconditionally. Those who in the past have been enrolled among the clergy, if they appear to be blameless and irreproachable, are to be rebaptised and ordained by the bishop of the catholic church. But if on inquiry they are shown to be unsuitable, it is right that they should be deposed. Similarly with regard to deaconesses and all in general whose names have been included in the roll, the same form shall be observed. We refer to deaconesses who have been granted this status, for they do not receive

any imposition of hands, so that they are in all respects to be numbered among the laity.

20. Since there are some who kneel on Sunday and during the season of Pentecost, this holy synod decrees that, so that the same observances may be maintained in every diocese, one should offer one's prayers to the Lord standing.

THE LETTER OF THE SYNOD IN NICAEA TO THE EGYPTIANS

The bishops assembled at Nicaea, who constitute the great and holy synod, greet the church of the Alexandrians, by the grace of God holy and great, and the beloved brethren in Egypt, Libya and Pentapolis.

Since the grace of God and the most pious emperor Constantine have called us together from different provinces and cities to constitute the great and holy synod in Nicaea, it seemed absolutely necessary that the holy synod should send you a letter so that you may know what was proposed and discussed, and what was decided and enacted.

4. First of all the affair of the impiety and lawlessness of **Arius** and his followers was discussed in the presence of the most pious emperor Constantine. It was unanimously agreed that anathemas should be pronounced against his impious opinion and his blasphemous terms and expressions which he has blasphemously applied to the Son of God,
 - saying
 - "he is from things that are not", and

- "before he was begotten he was not",
and
- "there once was when he was not",
- saying too that
 - by his own power the Son of God is capable of
 - evil and
 - goodness,
- and calling him
 - a creature and a work.

Against all this the holy synod pronounced anathemas, and did not allow this impious and abandoned opinion and these blasphemous words even to be heard.

Of that man and the fate which befell him, you have doubtless heard or will hear, lest we should seem to trample upon one who has already received a fitting reward because of his own sin. Such indeed was the power of his impiety that **Theonas of Marmarica** and **Secundus of Ptolemais** shared in the consequences, for they too suffered the same fate.

But since, when the grace of God had freed Egypt from this evil and blasphemous opinion, and from the persons who had dared to create a schism and a separation in a people which up to now had lived in peace, there remained the question of the presumption of **Meletius** and the men whom he had ordained, we shall explain to you, beloved brethren, the synod's decisions on this subject too. The synod was moved to incline towards mildness in its treatment of Meletius for strictly speaking he

deserved no mercy. It decreed that that he might remain in his own city without any authority to nominate or ordain, and that he was not to show himself for this purpose in the country or in another city, and that he was to retain the bare name of his office.

It was further decreed that those whom he had ordained, when they had been validated by a more spiritual ordination, were to be admitted to communion on condition that they would retain their rank and exercise their ministry, but in every respect were to be second to all the clergy in each diocese and church who had been nominated under our most honoured brother and fellow minister Alexander; they were to have no authority to appoint candidates of their choice or to put forward names or to do anything at all without the consent of the bishop of the catholic church, namely the bishop of those who are under Alexander. But those who by the grace of God and by our prayers have not been detected in any schism, and are spotless in the catholic and apostolic church, are to have authority to appoint and to put forward the names of men of the clergy who are worthy, and in general to do everything according to the law and rule of the church.

In the event of the death of any in the church, those who have recently been accepted are thereupon to succeed to the office of the deceased, provided that they appear worthy and are chosen by the people; the bishop of Alexandria is to take part in the vote and confirm the election. This privilege, which has been granted to all others, does not apply to the

person of Meletius because of his inveterate seditiousness and his mercurial and rash disposition, lest any authority or responsibility should be given to one who is capable of returning to his seditious practices.

These are the chief and most important decrees as far as concerns Egypt and the most holy church of the Alexandrians. Whatever other canons and decrees were enacted in the presence of our lord and most honoured fellow minister and brother Alexander, he will himself report them to you in greater detail when he comes, for he was himself a leader as well as a participant in the events.

The following is not found in the latin text, but is found in the greek text :

We also send you the good news of the settlement concerning **the holy pasch**, namely that in answer to your prayers this question also has been resolved. All the brethren in the East who have hitherto followed the Jewish practice will henceforth observe the custom of the Romans and of yourselves and of all of us who from ancient times have kept Easter together with you. Rejoicing then in these successes and in the common peace and harmony and in the cutting off of all heresy, welcome our fellow minister, your bishop Alexander, with all the greater honour and love. He has made us happy by his presence, and despite his advanced age has undertaken such great labour in order that you too may enjoy peace.

Pray for us all that our decisions may remain secure through almighty God and our lord Jesus Christ in the holy Spirit, to whom is the glory for ever and ever. Amen

Canons of the Council of Constantinople

CANONS

1

The profession of faith of the holy fathers who gathered in Nicaea in Bithynia is not to be abrogated, but it is to remain in force. Every heresy is to be anathematised and in particular that of the Eunomians or Anomoeans, that of the Arians or Eudoxians, that of the Semi-Arians or Pneumatomachi, that of the Sabellians that of the Marcellians, that of the Photinians and that of the Apollinarians.

2

Diocesan bishops are not to intrude in churches beyond their own boundaries nor are they to confuse the churches: but in accordance with the canons, the bishop of Alexandria is to administer affairs in Egypt only; the bishops of the East are to manage the East alone (whilst safeguarding the privileges granted to the church of the Antiochenes in the Nicene canons); and the bishops of the Asian diocese are to manage only Asian affairs; and those in Pontus only the affairs of Pontus; and those in Thrace only Thracian affairs. Unless invited bishops are not to go outside their diocese to perform an ordination or any other ecclesiastical business. If the letter of the canon about

dioceses is kept, it is clear that the provincial synod will manage affairs in each province, as was decreed at Nicaea. But the churches of God among barbarian peoples must be administered in accordance with the custom in force at the time of the fathers.

3

Because it is new Rome, the bishop of Constantinople is to enjoy the privileges of honour after the bishop of Rome.

4

Regarding Maximus the Cynic and the disorder which surrounded him in Constantinople: he never became, nor is he, a bishop; nor are those ordained by him clerics of any rank whatsoever. Everything that was done both to him and by him is to be held invalid.

5

Regarding the Tome of the Westerns: we have also recognised those in Antioch who confess a single Godhead of Father and Son and holy Spirit.

6

There are many who are bent on confusing and overturning the good order of the church and so fabricate, out of hatred and a wish to slander, certain accusations against orthodox bishops in charge of churches. Their intention is none other than to blacken priests' reputations and to stir up trouble among peace-loving laity. For this reason the sacred synod of bishops assembled at Constantinople has decided not to admit accusers without

prior examination, and not to allow everyone to bring accusations against church administrators -- but without excluding everyone. So if someone brings a private (that is a personal) complaint against the bishop on the grounds that he has been defrauded or in some other way unjustly dealt with by him, in the case of this kind of accusation neither the character nor the religion of the accuser will be subject to examination. It is wholly essential both that the bishop should have a clear conscience and that the one who alleges that he has been wronged, whatever his religion may be, should get justice.

But if the charge brought against the bishop is of an ecclesiastical kind, then the characters of those making it should be examined, in the first place to stop heretics bringing charges against orthodox bishops in matters of an ecclesiastical kind. (We define "heretics" as those who have been previously banned from the church and also those later anathematised by ourselves: and in addition those who claim to confess a faith that is sound, but who have seceded and hold assemblies in rivalry with the bishops who are in communion with us.) In the second place, persons previously condemned and expelled from the church for whatever reason, or those excommunicated either from the clerical or lay rank, are not to be permitted to accuse a bishop until they have first purged their own crime. Similarly, those who are already accused are not permitted to accuse a bishop or other clerics until they have proved their own innocence of the crimes with which they are charged. But if persons who are neither heretics nor excommunicates, nor such as have been previously condemned or accused of some transgression or other, claim that they have some ecclesiastical charge to make against the bishop, the sacred synod commands that such persons should first lay the accusations before all the

bishops of the province and prove before them the crimes committed by the bishop in the case. If it emerges that the bishops of the province are not able to correct the crimes laid at the bishop's door, then a higher synod of the bishops of that diocese, convoked to hear this case, must be approached, and the accusers are not to lay their accusations before it until they have given a written promise to submit to equal penalties should they be found guilty of making false accusations against the accused bishop, when the matter is investigated.

If anyone shows contempt of the prescriptions regarding the above matters and presumes to bother either the ears of the emperor or the courts of the secular authorities, or to dishonour all the diocesan bishops and trouble an ecumenical synod, there is to be no question whatever of allowing such a person to bring accusations forward, because he has made a mockery of the canons and violated the good order of the church.

7

Those who embrace orthodoxy and join the number of those who are being saved from the heretics, we receive in the following regular and customary manner: Arians, Macedonians, Sabbatians, Novatians, those who call themselves Cathars and Aristae, Quartodeciman or Tetradites, Apollinarians-these we receive when they hand in statements and anathematise every heresy which is not of the same mind as the holy, catholic and apostolic church of God. They are first sealed or anointed with holy chrism on the forehead, eyes, nostrils, mouth and ears. As we seal them we say: "Seal of the gift of the holy Spirit". But Eunomians, who are baptised in a single immersion, Montanists (called Phrygians here), Sabellians, who teach

the identity of Father and Son and make certain other difficulties, and all other sects -- since there are many here, not least those who originate in the country of the Galatians -- we receive all who wish to leave them and embrace orthodoxy as we do Greeks. On the first day we make Christians of them, on the second catechumens, on the third we exorcise them by breathing three times into their faces and their ears, and thus we catechise them and make them spend time in the church and listen to the scriptures; and then we baptise them.

Canons of the Council of Ephesus

Introduction

Nestorius, who had been condemned in a council at Rome on 11 August 430, asked the emperor Theodosius II to summon this council. The emperor therefore decided to summon it together with his co-emperor Valentinian III and with the agreement of **Pope Celestine I**. Theodosius's letter of 19 November 430 requested all those who had been summoned to be present at Ephesus on 7 June 431, the feast of Pentecost.

On 22 June, however,

- before the arrival either of the Roman legates or the eastern bishops led by **John of Antioch**,
- **Cyril of Alexandria** began the council.
- **Nestorius** was summoned three times but did not come.
- His teaching was examined and judgment passed upon it, which **197** bishops subscribed at once and others later accepted.

Shortly afterwards John of Antioch and the easterners arrived: they refused communion with Cyril and set up another council. **The Roman legates** (the bishops Arcadius and Projectus and the priest Philip), on arriving, **joined Cyril** and confirmed the sentence against Nestorius. Then the council in its fifth session on 17 July excommunicated John and his party.

The documents of **the Cyrilline council**, the only one which is **ecumenical**, are included below and are as follows.

1. The central dogmatic act of the council is its judgment about whether the second letter of Cyril to Nestorius, or Nestorius's second letter to Cyril, was in conformity with the Nicene creed which was recited at the opening of the council's proceedings.
 - Cyril's letter was declared by the fathers to be in agreement with Nicaea,
 - Nestorius's was condemned

Both are here printed. Mention is made of Cyril's letter in the definition of Chalcedon.

2. The 12 anathemas and the preceding explanatory letter, which had been produced by *Cyril* and the *synod of Alexandria* in 430 and sent to Nestorius, **were read at Ephesus and included in the proceedings.**
3. The decision about Nestorius.
4. The letter of the council advising all the bishops, clergy and people about the condemnation of John of Antioch; and some paragraphs dealing with the discipline of the Nestorian party.

5. A decree on the faith, approved in the sixth session on 22 July, which confirmed the Nicene creed, ordered adherence to that alone and forbade the production of new creeds.
6. A definition against the Messalians.
7. A decree about the autonomy of the church of Cyprus.

Both councils sent legates to the emperor Theodosius, who approved neither and sent the bishops away. Nestorius had already been given permission to revisit his monastery at Antioch, and on 25 October 431 Maximianus was ordained patriarch at Constantinople. **The decrees of the council were approved by Pope Sixtus III** shortly after his own ordination on 31 July 432.

The reconciliation between the Cyrilline party and the eastern bishops was not easy. In the end, on 23 April 433, Cyril and John of Antioch made peace. John's profession of faith was accepted by Cyril and became the doctrinal formula of union. It is included here, together with Cyril's letter in which he at some length praises John's profession and accepts it, adding to it some explanation about his own expressions; this letter is mentioned in the definition of Chalcedon. Shortly afterwards, probably in 436, Nestorius was definitely sent into exile by the emperor .

The English translation is from the Greek text, which is the more authoritative version.

Second letter of Cyril to Nestorius

[Declared by the council of Ephesus to be in agreement with Nicaea]

Cyril sends greeting in the Lord to the most religious and reverend fellow-minister Nestorius

I understand that there are some who are talking rashly of the reputation in which I hold your reverence, and that this is frequently the case when meetings of people in authority give them an opportunity. I think they hope in this way to delight your ears and so they spread abroad uncontrolled expressions. They are people who have suffered no wrong, but have been exposed by me for their own profit, one because he oppressed the blind and the poor, a second because he drew a sword on his mother, a third because he stole someone else's money in collusion with a maidservant and since then has lived with such a reputation as one would hardly wish for one's worst enemy. For the rest I do not intend to spend more words on this subject in order not to vaunt my own mediocrity above my teacher and master or above the fathers. For however one may try to live, it is impossible to escape the malice of evil people, whose mouths are full of cursing and bitterness and who will have to defend themselves before the judge of all.

But I turn to a subject more fitting to myself and remind you as a brother in Christ always to be very careful about what you say to the people in matters of teaching and of your thought on the faith. You should bear in mind that to scandalise even one of these little ones that believe in Christ lays you open to unendurable wrath. If the number of those who are distressed is very large, then surely we should use every skill and care to remove scandals and to expound the healthy word of faith to those who seek the truth. The most effective way to achieve this end will be zealously to occupy ourselves with the words of *the holy fathers*, to esteem their words, to examine our words to see

if we are holding to their faith as it is written, to conform our thoughts to their correct and irreproachable teaching.

The holy and great synod, therefore, stated that

□ 1. *the only begotten Son, begotten of God the Father according to nature, true God from true God, the light from the light, the one through whom the Father made all things, came down, became incarnate, became man,*

□ 2. *suffered, rose on the third day and ascended to heaven.*

□ 1. We too ought to follow these words and these teachings and consider what is meant by saying that the Word from God took flesh and became man. For we do not say that the *nature* of the Word was changed and became flesh, nor that he was turned into a whole man made of body and soul. Rather do we claim that the Word in an unspeakable, inconceivable manner united to himself **hypostatically** flesh enlivened by a rational soul, and so became man and was called son of man, not by God's will alone or good pleasure, nor by the assumption of a person alone. Rather did **two different natures come together to form a unity**, and from both arose one Christ, one Son. It was **not as though the distinctness of the natures was destroyed by the union**, but divinity and humanity together made perfect for us one Lord and one Christ, together marvellously and mysteriously combining to form a unity. So he who existed and was begotten of the Father before all ages is also said to have been begotten according to the flesh of a woman, without the divine nature either beginning to exist in the holy virgin, or needing of itself a second begetting after that from his Father. (For it is absurd and stupid to speak of the one who existed before every age and is coeternal with the Father, needing a second beginning so as to exist.) The Word is said to have been begotten according to the flesh, because

for us and for our salvation he united what was human to himself hypostatically and came forth from a woman. For he was not first begotten of the holy virgin, a man like us, and then the Word descended upon him; but from the very womb of his mother he was so united and then underwent begetting according to the flesh, making his own the begetting of his own flesh.

□ 2. In a similar way we say that he suffered and rose again, not that the Word of God suffered blows or piercing with nails or any other wounds in his own nature (for the divine, being without a body, is incapable of suffering), but because the body which became his own suffered these things, he is said to have suffered them for us. For he was without suffering, while his body suffered. Something similar is true of his dying. For by nature the Word of God is of itself immortal and incorruptible and life and life-giving, but since on the other hand his own body by God's grace, as the apostle says, tasted death for all, the Word is said to have suffered death for us, not as if he himself had experienced death as far as his own nature was concerned (it would be sheer lunacy to say or to think that), but because, as I have just said, his flesh tasted death. So too, when his flesh was raised to life, we refer to this again as his resurrection, not as though he had fallen into corruption--God forbid--but because his body had been raised again.

So we shall confess one Christ and one Lord. We do not adore the man along with the Word, so as to avoid any appearance of division by using the word "with". But we adore him as one and the same, because the body is not other than the Word, and takes its seat with him beside the Father, again not as though there were two sons seated together but only one, united with his own flesh. **If, however, we reject the hypostatic union as being either**

impossible or too unlovely for the Word, we fall into the fallacy of speaking of two sons. We shall have to distinguish and speak both of the man as honoured with the title of son, and of the Word of God as by nature possessing the name and reality of sonship, each in his own way. We ought not, therefore, to split into two sons the one Lord Jesus Christ. Such a way of presenting a correct account of the faith will be quite unhelpful, even though some do speak of a union of persons. For scripture does not say that the Word united the person of a man to himself, but that he became flesh. The Word's becoming flesh means nothing else than that he partook of flesh and blood like us; he made our body his own, and came forth a man from woman without casting aside his deity, or his generation from God the Father, but rather in his assumption of flesh remaining what he was.

This is the account of the true faith everywhere professed. So shall we find that the holy fathers believed. So have they dared to call the holy virgin, *mother of God*, not as though the nature of the Word or his godhead received the origin of their being from the holy virgin, but because there was born from her his holy body rationally ensouled, with which the Word was hypostatically united and is said to have been begotten in the flesh. These things I write out of love in Christ exhorting you as a brother and calling upon you before Christ and the elect angels, to hold and teach these things with us, in order to preserve the peace of the churches and that the priests of God may remain in an unbroken bond of concord and love.

Second letter of Nestorius to Cyril

[condemned by the council of Ephesus]

Nestorius sends greeting in the Lord to the most religious and reverend fellow-minister Cyril. I pass over the insults against us contained in your extraordinary letter. They will, I think, be cured by my patience and by the answer which events will offer in the course of time. On one matter, however, I cannot be silent, as silence would in that case be very dangerous. On that point, therefore avoiding longwindedness as far as I can, I shall attempt a brief discussion and try to be as free as possible from repelling obscurity and undigestible prolixity. I shall begin from the wise utterances of your reverence, setting them down word for word. What then are the words in which your remarkable teaching finds expression ?

"The holy and great synod states that the only begotten Son, begotten of God the Father according to nature, true God from true God, the light from the light, the one through whom the Father made all things, came down, became incarnate, became man, suffered, rose."

These are the words of your reverence and you may recognise them. Now listen to what we say, which takes the form of a brotherly exhortation to piety of the type of which the great apostle Paul gave an example in addressing his beloved Timothy: "Attend to the public reading of scripture, to preaching, to teaching. For by so doing you will save both yourself and your hearers". Tell me, what does "attend" mean? By reading in a superficial way the tradition of those holy men (you were guilty of a pardonable ignorance), you concluded that they said that the Word who is coeternal with the Father was passible. Please look more closely at their language and you will find out that that divine choir of fathers never said that the consubstantial godhead was capable of suffering, or that the whole being that was coeternal with the Father was

recently born, or that it rose again, seeing that it had itself been the cause of resurrection of the destroyed temple. If you apply my words as fraternal medicine, I shall set the words of the holy fathers before you and shall free them from the slander against them and through them against the holy scriptures.

"I believe", they say, "also in our Lord Jesus Christ, his only begotten Son". See how they first lay as foundations "Lord" and "Jesus" and "Christ" and "only begotten" and "Son", the names which belong jointly to the divinity and humanity. Then they build on that foundation the tradition of the incarnation and resurrection and passion. In this way, by prefixing the names which are common to each nature, they intend to avoid separating expressions applicable to sonship and lordship and at the same time escape the danger of destroying the distinctive character of the natures by absorbing them into the one title of "Son". In this Paul was their teacher who, when he remembers the divine becoming man and then wishes to introduce the suffering, first mentions "Christ", which, as I have just said, is the common name of both natures and then adds an expression which is appropriate to both of the natures. For what does he say ? "Have this mind among yourselves, which is yours in Christ Jesus who though he was in the form of God, did not count equality with God a thing to be grasped", and so on until, "he became obedient unto death, even death on a cross". For when he was about to mention the death, to prevent anyone supposing that God the Word suffered, he says "Christ", which is a title that expresses in one person both the impassible and the passible natures, in order that Christ might be called without impropriety both impassible and passible impassible in godhead, passible in the nature of his body.

I could say much on this subject and first of all that those holy fathers, when they discuss the economy, speak not of the generation but of the Son becoming man. But I recall the promise of brevity that I made at the beginning and that both restrains my discourse and moves me on to the second subject of your reverence. In that I applaud your division of natures into manhood and godhead and their conjunction in one person. I also applaud your statement that God the Word needed no second generation from a woman, and your confession that the godhead is incapable of suffering. Such statements are truly orthodox and equally opposed to the evil opinions of all heretics about the Lord's natures. If the remainder was an attempt to introduce some hidden and incomprehensible wisdom to the ears of the readers, it is for your sharpness to decide. In my view these subsequent views seemed to subvert what came first. They suggested that he who had at the beginning been proclaimed as impassible and incapable of a second generation had somehow become capable of suffering and freshly created, as though what belonged to God the Word by nature had been destroyed by his conjunction with his temple or as though people considered it not enough that the sinless temple, which is inseparable from the divine nature, should have endured birth and death for sinners, or finally as though the Lord's voice was not deserving of credence when it cried out to the Jews: "Destroy this temple and in three days I will raise it up." He did not say, "Destroy my godhead and in three days it will be raised up."

Again I should like to expand on this but am restrained by the memory of my promise. I must speak therefore but with brevity. Holy scripture, wherever it recalls the Lord's economy, speaks of the birth and suffering not of the godhead but of the humanity of Christ, so that *the holy*

virgin is more accurately termed mother of Christ than mother of God. Hear these words that the gospels proclaim: "The book of the generation of Jesus Christ, son of David, son of Abraham." It is clear that God the Word was not the son of David. Listen to another witness if you will: "Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called the Christ. " Consider a further piece of evidence: "Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, she was found to be with child of the holy Spirit." But who would ever consider that the godhead of the only begotten was a creature of the Spirit? Why do we need to mention: "the mother of Jesus was there"? And again what of: "with Mary the mother of Jesus"; or "that which is conceived in her is of the holy Spirit"; and "Take the child and his mother and flee to Egypt"; and "concerning his Son, who was born of the seed of David according to the flesh"? Again, scripture says when speaking of his passion: "God sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh"; and again "Christ died for our sins" and "Christ having suffered in the flesh"; and "This is", not "my godhead", but "my body, broken for you".

Ten thousand other expressions witness to the human race that they should not think that it was the godhead of the Son that was recently killed but the flesh which was joined to the nature of the godhead. (Hence also Christ calls himself the lord and son of David: " 'What do you think of the Christ ? Whose son is he ?' They said to him, 'The son of David.' Jesus answered and said to them, 'How is it then that David inspired by the Spirit, calls him Lord, saying, 'The Lord said to my Lord, sit at my right hand'?" He said this as being indeed son of David according to the flesh, but his Lord according to his godhead.) The body

therefore is the temple of the deity of the Son, a temple which is united to it in a high and divine conjunction, so that the divine nature accepts what belongs to the body as its own. Such a confession is noble and worthy of the gospel traditions. But to use the expression "accept as its own" as a way of diminishing the properties of the conjoined flesh, birth, suffering and entombment, is a mark of those whose minds are led astray, my brother, by Greek thinking or are sick with the lunacy of Apollinarius and Arius or the other heresies or rather something more serious than these.

For it is necessary for such as are attracted by the name "propriety" to make God the Word share, because of this same propriety, in being fed on milk, in gradual growth, in terror at the time of his passion and in need of angelical assistance. I make no mention of circumcision and sacrifice and sweat and hunger, which all belong to the flesh and are adorable as having taken place for our sake. But it would be false to apply such ideas to the deity and would involve us in just accusation because of our calumny.

These are the *traditions of the holy fathers*. These are the *precepts of the holy scriptures*. In this way does someone write in a godly way about the divine mercy and power, "Practise these duties, devote yourself to them, so that all may see your progress". This is what Paul says to all. The care you take in labouring for those who have been scandalised is well taken and we are grateful to you both for the thought you devote to things divine and for the concern you have even for those who live here. But you should realise that you have been misled either by some here who have been deposed by the holy synod for *Manichaeism* or by clergy of your own persuasion. In fact the church daily progresses here and through the

grace of Christ there is such an increase among the people that those who behold it cry out with the words of the prophet, "The earth will be filled with the knowledge of the Lord as the water covers the sea". As for our sovereigns, they are in great joy as the light of doctrine is spread abroad and, to be brief, because of the state of all the heresies that fight against God and of the orthodoxy of the church, one might find that verse fulfilled "The house of Saul grew weaker and weaker and the house of David grew stronger and stronger".

This is our advice from a brother to a brother. "If anyone is disposed to be contentious", Paul will cry out through us to such a one, "we recognize no other practice, neither do the churches of God". I and those with me greet all the brotherhood with you in Christ. May you remain strong and continue praying for us, most honoured and reverent lord.

Third letter of Cyril to Nestorius

[Read at the council of Ephesus and included in the proceedings . We omit the preface of the letter]

We believe in one God . . . [Nicene Creed]

Following in all points the confessions of the holy fathers, which they made *with the holy Spirit speaking in them*, and following the direction of their opinions and going as it were in the royal way, we say that **the only-begotten Word of God, who was begotten from the very essence of the Father, true God from true God, the light from the light and the one through whom all things in heaven and earth were made, for our salvation came down and**

emptying himself he became incarnate and was made man. *This means that*

- he took flesh from the holy virgin and made it his own, undergoing a birth like ours from her womb and coming forth a man from a woman.
- He did not cast aside what he was, but although he assumed flesh and blood, he remained what he was, God in nature and truth.
- We do not say that his flesh was turned into the nature of the godhead or that the unspeakable Word of God was changed into the nature of the flesh. For he (the Word) is unalterable and absolutely unchangeable and remains always the same as the scriptures say. For although visible as a child and in swaddling cloths, even while he was in the bosom of the virgin that bore him, as God he filled the whole of creation and was fellow ruler with him who begot him. For the divine is without quantity and dimension and cannot be subject to circumscription.

We confess the Word to have been made **one with the flesh hypostatically**, and we adore one Son and Lord, Jesus Christ. We do **not** divide him into parts and separate man and God in him, as though the two natures were mutually united only through a **unity of dignity and authority**; that would be an empty expression and nothing more. Nor do we give the name Christ in one sense to the Word of God and in another to him who was born of woman, but we know only one Christ, the Word from God the Father with his own flesh. *As man he was anointed with us, even though he himself gives the Spirit to those who are worthy to receive it and not in measure, as the blessed evangelist John says.*

But we do not say that the Word of God dwelt as in an ordinary man born of the holy virgin, in order that Christ may not be thought of as a God-bearing man. For even though "the Word dwelt among us", and it is also said that in Christ dwelt "all the fullness of the godhead bodily", we understand that, having become flesh, **the manner of his indwelling is not defined in the same way as he is said to dwell among the saints**, he was united by nature and not turned into flesh and he made his indwelling in such a way as we may say that the soul of man does in his own body.

There is therefore one Christ and Son and Lord, but **not** with the sort of conjunction that a man might have with God as **unity of dignity or authority**. Equality of honour by itself is unable to unite natures. For Peter and John were equal in honour to each other, being both of them apostles and holy disciples, but they were two, not one. Neither do we understand the manner of conjunction to be one of **juxtaposition** for this is not enough for natural union. Nor yet is it a question of **relative participation**, as we ourselves, being united to the Lord, are as it is written in the words of scripture "one spirit with him". Rather do we deprecate the term "conjunction" as being inadequate to express the idea of union.

Nor do we call the Word from God the Father, the God or Lord **of** Christ. To speak in that way would appear to split into two the one Christ and Son and Lord and we might in this way fall under the charge of blasphemy, making him the God and Lord of himself. For, as we have already said, the Word of God was united hypostatically with the flesh and is God of all and Lord of the universe, but is neither his own slave or master. For it is foolish or rather impious to think or to speak in this way. It is true that he called the

Father "God" even though *he was* himself God by nature and of his being, we are not ignorant of the fact that at the same time as he was God he also became man, and so was *subject to God according to the law that is suitable to the nature of manhood*. But how should he become God or Lord of himself? Consequently as man and as far as it was fitting for him within the limits of his self-emptying it is said that he was subject to God like ourselves. So he came to be under the law while at the same time himself speaking the law and being a lawgiver like God.

When speaking of Christ we avoid the expression: "I worship him who is carried because of the one who carries him; because of him who is unseen, I worship the one who is seen." It is shocking to say in this connexion: "The assumed shares the name of God with him who assumes." To speak in this way once again divides into two Christs and puts the man separately by himself and God likewise by himself. This saying denies openly the union, according to which one is not worshipped alongside the other, nor do both share in the title "God", but Jesus Christ is considered as one, the only begotten Son, honoured with one worship, together with his own flesh.

We also confess that **the only begotten Son** born of God the Father, although according to his own nature he was not subject to suffering, suffered in the flesh for us according to the scriptures, and was in his crucified body, and **without himself suffering made his own the sufferings of his own flesh**, for "by the grace of God he tasted death for all". For that purpose he gave his own body to death though he was by nature life and the resurrection, in order that, having trodden down death by his own unspeakable power, he might first in his own flesh become the firstborn from the dead and "the first fruits of

them that sleep". And that he might make a way for human nature to return to incorruption by the grace of God, as we have just said, "he tasted death for all" and on the third day he returned to life, having robbed the underworld. Accordingly, even though it is said that "through man came the resurrection of the dead", yet we understand that man to have been the Word which came from God, through whom the power of death was overcome. At the right time he will come as one Son and Lord in the glory of the Father, to judge the world in justice, as it is written.

We will necessarily add this also. Proclaiming the death according to the flesh of the only begotten Son of God, that is Jesus Christ, and professing his return to life from the dead and his ascension into heaven, we offer the unbloody *worship* [sacrificii servitutem] in the churches and so proceed to the mystical thanksgivings and are sanctified having partaken of the holy *flesh* [corpus] and precious blood of Christ, the saviour of us all. This we receive not as ordinary flesh, heaven forbid, nor as that of a man who has been made holy and joined to the Word by union of honour, or who had a divine indwelling, but as truly the life-giving and *real flesh of the Word* [ut vere vivificatricem et ipsius Verbi propriam factam.]. For being life by nature as God, when he became one with his own flesh, he made it also to be life-giving, as also he said to us: "Amen I say to you, unless you eat the flesh of the Son of man and drink his blood" . For we must not think that it is the flesh of a man like us (for how can the flesh of man be life-giving by its own nature?), but as being made the *true flesh* [vere proprium eius factam] of the one who for our sake became the son of man and was called so.

For we do not divide up the words of our Saviour in the gospels among two *hypostases* or *persons*. For the one and only Christ is not dual, even though he be considered to be from two distinct realities, brought together into an unbreakable union. In the same sort of way a human being, though he be composed of soul and body, is considered to be not dual, but rather one out of two. Therefore, in thinking rightly, we refer both the human and divine expressions to the same person. For when he speaks about himself in a divine manner as "he that sees me sees the Father", and "I and the Father are one", we think of his divine and unspeakable nature, according to which he is one with his own Father through identity of nature and is the "image and impress and brightness of his glory". But when, not dishonouring the measure of his humanity, he says to the Jews: "But now you seek to kill me, a man who has spoken the truth to you", again no less than before, we recognise that he who, because of his equality and likeness to God the Father is God the Word, is also within the limits of his humanity. For if it is necessary to believe that being God by nature he became flesh, that is man ensouled with a rational soul, whatever reason should anyone have for being ashamed at the expressions uttered by him should they happen to be suitable to him as man? For if he should reject words suitable to him as man, who was it that forced him to become a man like us? Why should he who submitted himself to voluntary self-emptying for our sake, reject expressions that are suitable for such self-emptying? All the expressions, therefore, that occur in the gospels are to be referred to one person, **the one enfleshed hypostasis of the Word**. For there is one Lord Jesus Christ, according to the scriptures.

Even though he is called "the apostle and high priest of our confession", as offering to the God and Father the

confession of faith we make to him and through him to the God and Father and also to the holy Spirit, again we say that he is the natural and only-begotten Son of God and we shall not assign to another man apart from him the name and reality of priesthood. For **he became the "mediator between God and humanity" and the establisher of peace between them, offering himself for an odour of sweetness to the God and Father.** Therefore also he said: "Sacrifice and offering you would not, but a body you have prepared for me; [in burnt offerings and sacrifice for sin you have no pleasure]. Then I said, 'Behold I come to do your will, O God', as it is written of me in the volume of the book". For our sake and not for his own he brought forward his own body in the odour of sweetness. Indeed, of what offering or sacrifice for himself would he have been in need, being as God superior to all manner of sin? For though "all have sinned and fall short of the glory of God", and so we are prone to disorder and human nature has fallen into the weakness of sin, he is not so and consequently we are behind him in glory. How then can there be any further doubt that the true lamb was sacrificed for us and on our behalf? *The suggestion that he offered himself for himself as well as for us is impossible to separate from the charge of impiety.* For he never committed a fault at all, nor did he sin in any way. What sort of offering would he need then since there was no sin for which offering might rightly be made?

When he says of the Spirit, "he will glorify me", the correct understanding of this is *not* to say that the one Christ and Son was in need of glory from another and that he took glory from the holy Spirit, for his Spirit is not better than he nor above him. But because he used his own Spirit to display his godhead through his mighty works, he says that he has been glorified by him, just as if any one of us

should perhaps say for example of his inherent strength or his knowledge of anything that they glorify him. For even though *the Spirit exists in his own hypostasis* and is thought of on his own, as being Spirit and not as Son, even so he is not alien to the Son. He has been called "the Spirit of truth", and Christ is the truth, and the Spirit was poured forth by the Son, as indeed the Son was poured forth from the God and Father. Accordingly the Spirit worked many strange things through the hand of the holy apostles and so glorified him after the ascension of our lord Jesus Christ into heaven. For it was believed that he is God by nature and works through his own Spirit. For this reason also he said: "He (the Spirit) will take what is mine and declare it to you". But we do not say that the Spirit is wise and powerful through some sharing with another, for he is all perfect and in need of no good thing. Since he is the Spirit of the power and wisdom of the Father, that is the Son, he is himself, evidently, wisdom and power.

Therefore, because the holy virgin bore in the flesh God who was united hypostatically with the flesh, *for that reason* we call her **mother of God**, not as though the nature of the Word had the beginning of its existence from the flesh (for "the Word was in the beginning and the Word was God and the Word was with God", and he made the ages and is coeternal with the Father and craftsman of all things), but because, as we have said, he united to himself hypostatically the human and underwent a birth according to the flesh from her womb. This was not as though he needed necessarily or for his own nature a birth in time and in the last times of this age, but *in order that* he might bless the beginning of our existence, in order that seeing that it was a woman that had given birth to him united to the flesh, the curse against the whole race should thereafter cease which was consigning all our earthy

bodies to death, and in order that the removal through him of the curse, "In sorrow thou shalt bring forth children", should demonstrate the truth of the words of the prophet: "Strong death swallowed them Up", and again, "God has wiped every tear away from all face". It is *for this cause* that we say that in his economy he blessed marriage and, when invited, went down to Cana in Galilee with his holy apostles.

We have been taught to hold these things by

- the holy *apostles* and evangelists and by
- all the divinely inspired *scriptures* and by the true confession of
- the blessed *fathers*.

To all these your reverence ought to agree and subscribe without any deceit. What is required for your reverence to **anathematise** we subjoin to this epistle.

Twelve Anathemas Proposed by Cyril and accepted by the Council of Ephesus

1. If anyone does not confess that Emmanuel is God in truth, and therefore that the holy virgin is the mother of God (for she bore in a fleshly way the Word of God become flesh, let him be **anathema**.
2. If anyone does not confess that the Word from God the Father has been united by hypostasis with the flesh and is one Christ with his own flesh, and is therefore God and man together, let him be **anathema**.
3. If anyone divides in the one Christ the hypostases after the union, joining them only by a conjunction of dignity or

authority or power, and not rather by a coming together in a union by nature, let him be **anathema**.

4. If anyone distributes between the two persons or hypostases the expressions used either in the gospels or in the apostolic writings, whether they are used by the holy writers of Christ or by him about himself, and ascribes some to him as to a man, thought of separately from the Word from God, and others, as befitting God, to him as to the Word from God the Father, let him be **anathema**.

5. If anyone dares to say that Christ was a God-bearing man and not rather God in truth, being by nature one Son, even as "the Word became flesh", and is made partaker of blood and flesh precisely like us, let him be **anathema**.

6. If anyone says that the Word from God the Father was the God or master of Christ, and does not rather confess the same both God and man, the Word having become flesh, according to the scriptures, let him be **anathema**.

7. If anyone says that as man Jesus was activated by the Word of God and was clothed with the glory of the Only-begotten, as a being separate from him, let him be **anathema**.

8. If anyone dares to say that the man who was assumed ought to be worshipped and glorified together with the divine Word and be called God along with him, while being separate from him, (for the addition of "with" must always compel us to think in this way), and will not rather worship Emmanuel with one veneration and send up to him one doxology, even as "the Word became flesh", let him be **anathema**.

9. If anyone says that the one Lord Jesus Christ was glorified by the Spirit, as making use of an alien power that worked through him and as having received from him the power to master unclean spirits and to work divine wonders among people, and does not rather say that it was his own proper Spirit through whom he worked the divine wonders, let him be **anathema**.

10. The divine scripture says Christ became "the high priest and apostle of our confession"; he offered himself to God the Father in an odour of sweetness for our sake. If anyone, therefore, says that it was not the very Word from God who became our high priest and apostle, when he became flesh and a man like us, but as it were another who was separate from him, in particular a man from a woman, or if anyone says that he offered the sacrifice also for himself and not rather for us alone (for he who knew no sin needed no offering), let him be **anathema**.

11. If anyone does not confess that the flesh of the Lord is life-giving and belongs to the Word from God the Father, but maintains that it belongs to another besides him, united with him in dignity or as enjoying a mere divine indwelling, and is not rather life-giving, as we said, since it became the flesh belonging to the Word who has power to bring all things to life, let him be **anathema**.

12. If anyone does not confess that the Word of God suffered in the flesh and was crucified in the flesh and tasted death in the flesh and became the first born of the dead, although as God he is life and life-giving, let him be **anathema**.

The judgment against Nestorius

The holy synod said: As, in addition to all else, the excellent Nestorius has declined to obey our summons and has not received the holy and God-fearing bishops we sent to him, we have of necessity started upon an investigation of his impieties. We have found him out thinking and speaking in an impious fashion, from his letters, from his writings that have been read out, and from the things that he has recently said in this metropolis which have been witnessed to by others; and as a result we have been **compelled** of necessity both by

- the canons and by
- the letter of our most holy father and fellow servant **Celestine, bishop of the church of the Romans**, to issue this sad condemnation against him, though we do so with many tears.

Our lord Jesus Christ, who has been blasphemed by him, has determined through this most holy synod that the same Nestorius should be stripped of his episcopal dignity and removed from the college of priests.

Synodical letter about the expulsion of the eastern bishops (et al.)

The holy and ecumenical synod, gathered together in Ephesus at the behest of the most pious princes, [sends greeting] to the bishops, priests, deacons and the whole people in every province and city.

When we had gathered together in accordance with the pious decree in the metropolis of Ephesus, some separated themselves from us, a little more than *thirty* in number. The leader of this apostasy was John, bishop of Antioch, and their names are as follows: First the same **John, bishop of Antioch** in Syria, [the names of 33 other eastern bishops follow]

These men, despite the fact that they were members of the ecclesiastical community, had no license either to do harm through their priestly dignity or to do good, because some among their number had already been deposed. Their support of the views of **Nestorius** and **Celestius** was clearly shown by their refusal to condemn Nestorius together with us. By a common decree the sacred synod has expelled them from ecclesiastical communion and deprived them of the exercise of their priestly office, through which they have been able to harm some and help others.

Since it is necessary that those who were absent from the synod and remained in the country or the city, on account of their own church affairs or because of their health, should not be ignorant of the decisions formulated concerning these matters, we make it known to your holinesses that if any **metropolitan** of a province dissents from the holy and ecumenical synod and attaches himself to the assembly of the revolters, or should do so later, or should he have adopted the opinions of Celestius, or do so in the future, such a one is deprived of all power to take steps against the bishops of his province. He is thereby cast out by the synod from all ecclesiastical communion and is deprived of all ecclesiastical authority. Instead he is to be subjected to the bishops of his own province and the surrounding metropolitans, provided they be orthodox,

even to the extent of being completely deposed from the rank of bishop.

If any provincial **bishops** have absented themselves from the holy synod and have either attached themselves or attempted to attach themselves to the apostasy, or after subscribing the deposition of Nestorius have returned to the assembly of apostates, these, according to the decision of the holy synod, are to be deprived of the priesthood and deposed from their rank.

If any **clerics** either in city or country have been suspended by Nestorius and those with him from their priesthood because of their orthodoxy, we have thought it right that these should regain their proper rank; and in general we decree that those clerics who are in agreement with the orthodox and ecumenical synod should in no way be subject to those bishops who have revolted or may revolt from it. If any clerics should apostatise and in private or in public dare to hold the views of Nestorius or Celestius, it is thought right that such should stand deposed by the holy synod.

Whoever have been condemned of improper practices by the holy synod or by their own bishops, and have been uncanonically restored to communion and rank by Nestorius or his sympathisers, with their habitual lack of discrimination, such persons we have decreed gain nothing by this and are to remain deposed as before.

Similarly if **anyone** should wish in any way to upset the decisions in each point taken in the holy synod of Ephesus, the holy synod decides that if they are *bishops* or *clerics* they should be completely deprived of

their own rank and if they are *laity* they should be excommunicated.

Definition of the faith at Nicaea [6th session 22 July 431]

The synod of Nicaea produced this creed: We believe ...
[the Nicene Creed follows]

It seems fitting that all should assent to this holy creed. It is pious and sufficiently helpful for the whole world. But since *some pretend to confess and accept it, while at the same time distorting the force of its expressions to their own opinion* and so evading the truth, being sons of error and children of destruction, it has proved necessary to add **testimonies from the holy and orthodox fathers** that can **fill out the meaning they have** given to the words and their courage in proclaiming it. All those who have a clear and blameless faith will understand, interpret and proclaim it in this way.

When these documents had been read out, the holy synod decreed the following.

1. It is not permitted to produce or write or compose any other creed except the one which was defined by the holy fathers who were gathered together in the Holy Spirit at Nicaea.
2. Any who dare to compose or bring forth or produce another creed for the benefit of those who wish to turn from Hellenism or Judaism or some other heresy to the knowledge of the truth, if they are *bishops* or *clerics* they should be deprived of

their respective charges and if they are *laymen* they are to be anathematised.

3. In the same way if any should be discovered, whether bishops, clergy or laity, thinking or teaching the views expressed in his statement by the priest **Charisius** about the incarnation of the only-begotten Son of God or the disgusting, perverted views of **Nestorius**, which underlie them, these should be subject to the condemnation of this holy and ecumenical synod. A *bishop* clearly is to be stripped of his bishopric and deposed, a *cleric* to be deposed from the clergy, and a *lay person* is to be anathematised, as was said before.

Definition against the impious Messalians or Euchites

The most pious and religious Bishops *Valerian* and *Amphilochius* came together to us and made a joint enquiry about the so called **Messalians** or **Euchites** or **Enthusiasts**, or whatever name this appalling heresy goes under, who dwell in the region of Pamphylia. We made investigation and the god-fearing and reverent *Valerian* produced a synodical document concerning these people, which had been drawn up in *great Constantinople* in the time of *Sisinnius* of blessed memory. When this had been read out in the presence of all, it was agreed that it had been well made and was correct. We all agreed, as did the most religious bishops *Valerian* and *Amphilochius* and all the pious bishops of the provinces of *Pamphylia* and *Lycaonia*, that what had been inscribed in the synodical document should be confirmed and in no way disobeyed, clearly without prejudice to *the acts of Alexandria*. Consequently those

anywhere in that province who subscribed to the heresy of the Messalians or Enthusiasts, or who were suspected of the disease, whether clerical or lay, are to come together; if they **sign the anathemas** according to what was promulgated in the aforementioned synod, should they be clergy they should remain such and if laity they are to remain in communion. But if they decline and do not anathematise, if they are presbyters or deacons or hold any other rank in the church, they are to forfeit their clerical status and grade and communion, and if they are laity let them be anathematised.

In addition, those who have been condemned are not to be permitted to govern *monasteries*, lest tares be sown and increase. The vigorous and zealous execution of all these decrees is enjoined upon the reverent bishops Valerian and Amphilochius and the other reverent bishops throughout the whole province. Furthermore it seemed good that the filthy book of this heresy, which has been published and is called by them **Asceticon**, should be anathematised, as being composed by heretics, a copy of which the most pious and religious Valerian brought with him. Any other production savouring of the like impiety which is found anywhere is to be treated similarly.

In addition, when they come together, they should commit clearly to writing whatever conduces to the creation of concord, communion and order. But if any discussion should arise in connexion with the present business among the most godly bishops Valerian, Amphilochius and the other reverent bishops in the province, and if something difficult or ambiguous crops up, then in such a case it seems good that the godly bishops of Lycia and Lycaonia should be brought in, and the metropolitan of whatever province these choose should not be left out. In this way

the disputed questions should through their means be brought to an appropriate solution.

Resolution : that the bishops of Cyprus may themselves conduct ordinations.

The holy synod declared:

The most reverent bishop **Rheginus** and with him **Zenon** and **Evagrius**, revered bishops of the province of *Cyprus*, have brought forward what is both an innovation against the ecclesiastical customs and the canons of the holy fathers and concerns the freedom of all. Therefore, since common diseases need more healing as they bring greater harm with them, if it has not been a continuous ancient custom for the bishop of Antioch to hold ordinations in Cyprus--as it is asserted in memorials and orally by the religious men who have come before the synod -- **the prelates of the holy churches of Cyprus shall, free from molestation and violence, use their right to perform by themselves the ordination of reverent bishops for their island, according to the canons of the holy fathers and the ancient custom.**

The same principle will be observed for other dioceses and provinces everywhere. None of the reverent bishops is to take possession of another province which has not been under his authority from the first or under that of his predecessors. Any one who has thus seized upon and subjected a province is to restore it, lest the canons of the fathers be transgressed and the arrogance of *secular power effect an entry through the cover of priestly office*. We must avoid bit by bit destroying the freedom which our lord Jesus Christ the liberator of all people, gave us through his

own blood. It is therefore the pleasure of the holy and ecumenical synod to secure intact and inviolate the rights belonging to each province from the first, according to the custom which has been in force from of old. Each metropolitan has the right to take a copy of the proceedings for his own security. If any one produces a version which is at variance with what is here decided, the holy and ecumenical synod unanimously decrees it to be of no avail.

Formula of union between Cyrill and John of Antioch

We will state briefly what we are convinced of and profess about

- the God-bearing virgin and
- the manner of the incarnation of the only begotten Son of God --
 - **not by way of addition but in the manner of a full statement**, even as we have received and possess it from of old from
 - the holy *scriptures* and from
 - the *tradition* of the holy fathers,
 - adding nothing at all to the creed put forward by the holy fathers at Nicaea.

For, as we have just said, that creed is sufficient both for the knowledge of godliness and for the repudiation of all heretical false teaching. We shall speak not presuming to approach the unapproachable; but we confess our own weakness and so shut out those who would reproach us for investigating things beyond the human mind.

We confess, then, our lord Jesus Christ, the only begotten Son of God perfect God and perfect man of a rational soul and a body, begotten before all ages from the Father in his godhead, the same in the last days, for us and for our salvation, born of Mary the virgin, according to his humanity, one and the same **consubstantial with the Father in godhead** and **consubstantial with us in humanity**, for a union of two natures took place. Therefore we confess one Christ, one Son, one Lord. According to this understanding of the unconfused union, we confess the holy virgin to be the **mother of God** because God the Word took flesh and became man and from his very conception united to himself the temple he took from her. As to the evangelical and apostolic expressions about the Lord, we know that theologians treat some in common as of one person and distinguish others as of two natures, and interpret the god-befitting ones in connexion with the godhead of Christ and the lowly ones with his humanity.

Letter of Cyril to John of Antioch about peace

Having read these holy phrases and finding ourselves in agreement (for "there is one Lord, one faith, one baptism"), we have given glory to God who is the saviour of all and rejoice together that our churches and yours are at one in professing the same faith as the inspired *scriptures* and the *tradition* of our holy fathers. But since I discovered that there are some always eager to find fault, who buzz around like angry wasps and spit forth evil words against me, to the effect that I say that the holy body of Christ came down from heaven and not from the holy virgin, I thought it necessary in answer to them to say a little about this matter to you.

O fools, whose only competence is in slander! How did you become so perverted in thought and fall into such a sickness of idiocy? For you must surely know that **almost all our fight for the faith arose in connexion with our insistence that the holy virgin is the mother of God.** But if we claim that the holy body of our common saviour Christ is born from heaven and was not of her, why should she still be considered God-bearer? For whom indeed did she bear, if it is untrue that she bore Emmanuel according to the flesh? It is rather they who speak such nonsense against me who deserve to be ridiculed. For the holy prophet Isaiah does not lie when he says, "Behold a virgin shall conceive and bear a son and they shall call his name Emmanuel, which is interpreted God with us". Again the holy Gabriel speaks total truth when he says to the blessed virgin: "Do not fear, Mary. You have found favour with God, and behold you will conceive in your womb and bear a son and you will call his name Jesus . For he will save his people from their sins".

But when we say that our lord Jesus Christ came from heaven and above, we do not apply such expressions as "from above" and "from heaven" to his holy flesh. Rather do we follow the divine Paul who clearly proclaimed: "The first man was of the earth, earthly, the second man is the Lord from heaven".

We also recall our Saviour who said: "No one has gone up into heaven except him who came down from heaven, the son of man". Yet he was born, as I have just said, from the holy virgin according to the flesh.

But since God the Word, who came down from above and from heaven, "emptied himself, taking the form of a slave", and was called son of man though all the while he

remained what he was, that is God (for he is unchangeable and immutable by nature), he is said to have come down from heaven, since he is now understood to be one with his own flesh, and he has therefore been designated the man from heaven, being both perfect in godhead and perfect in humanity and thought of as in one person. For there is one lord Jesus Christ, even though we do not ignore the difference of natures, out of which we say that the ineffable union was effected. As for those who say that there was a mixture or confusion or blending of God the Word with the flesh, let your holiness see fit to stop their mouths. For it is quite likely that some should spread it abroad that I have thought or said such things. But I am so far from thinking anything of the kind that I think that those are quite mad who suppose that "a shadow of change" is conceivable in connexion with the divine nature of the Word. For he remains what he is always and never changes, nor could he ever change or be susceptible of it. Furthermore we all confess that the Word of God is impassible though in his all-wise economy of the mystery he is seen to attribute to himself the sufferings undergone by his own flesh. So *the all-wise Peter* speaks of "Christ suffering for us in the flesh" and not in the nature of his unspeakable godhead. For in order that he might be believed to be the saviour of all, in accordance with our economic appropriation, as I said, he refers to himself the sufferings of his own flesh, in much the same way as is suggested through the voice of the prophet coming as it were from him in advance: "I gave my back to the smiters and my cheeks to blows; I hid not my face from shame and spitting" .

Let your holiness be persuaded and let no one else cherish any doubt, that **we everywhere follow the opinions of the holy fathers** especially those of our blessed and glorious

father *Athanasius*, with whose opinions we differ not in the slightest. I would have added many of their testimonies, proving my opinions from theirs, had I not feared that the length of the letter would be made tedious thereby. We do not permit anyone in any way to upset *the defined faith* or the creed drawn up by the holy fathers who assembled at Nicaea as the times demanded. We give neither ourselves nor them the licence to alter any expression there or to change a single syllable, remembering the words: "Remove not the ancient landmarks which your fathers have set".

For *it was not they that spoke, but the Spirit of God the Father, who proceeds from him and who is not distinct from the Son in essence*. We are further confirmed in our view by the words of our holy spiritual teachers. For in the Acts of the Apostles it is written: "When they came to Mysia, they tried to go to Bithynia and the Spirit of Jesus did not permit them". And the divine Paul writes as follows: "Those who are in the flesh cannot please God. But you are not in the flesh, you are in the spirit, if the Spirit of God really dwells in you. And anyone who does not have the Spirit of Christ does not belong to him". When, therefore, any of those who love to upset sound doctrine pervert my words to their way of thinking, your holiness should not be surprised at this, but should remember that *the followers of every heresy extract from inspired scripture the occasion of their error*, and that all heretics corrupt the true expressions of the holy Spirit with their own evil minds and they draw down on their own heads an inextinguishable flame.

Since therefore we have learnt that even the letter of our glorious father *Athanasius* to the blessed *Epictetus*, which is completely orthodox, has been corrupted and circulated by some, with the result that many have been injured therefore, thinking it both useful and necessary for the

brethren, we have despatched to your holiness accurate copies of the original, unadulterated writings which we have.

Statement of Faith of the Third Council of Constantinople

This is a clarification of the issue of whether or not Jesus had two wills: one for each of His two natures.

We also proclaim two natural willings or wills in him and two natural operations, without separation, without change, without partition, without confusion, according to the teaching of the holy Fathers -- and two natural wills not contrary to each other, God forbid, as the impious heretics have said they would be, but his human will following, and not resisting or opposing, but rather subject to his divine and all-powerful will. For it was proper for the will of the flesh to be moved naturally, yet to be subject to the divine will, according to the all-wise Athanasius. For as his flesh is called and is the flesh of God the Word, so also the natural will of his flesh is called and is God the Word's own will, as he himself says: "I came down from heaven, not to do my own will, but the will of the Father who sent me," calling the will of the flesh his own, as also the flesh had become his own. For in the same manner that his all-holy and spotless ensouled flesh, though divinised, was not destroyed, but remained in its own law and principle also his human will, divinised, was not destroyed, but rather preserved, as Gregory the divine says: "His will, as conceived of in his character as the Savior, is not contrary to God, being wholly divinised." We also glorify two natural operations in the same our

Lord Jesus Christ, our true God, without separation, without change, without partition, without confusion, that is, a divine operation and a human operation, as the divine preacher Leo most clearly says: "For each form does what is proper to it, in communion with the other; the Word, that is, performing what belongs to the Word, and the flesh carrying out what belongs to the flesh." We will not therefore grant the existence of one natural operation of God and the creature, lest we should either raise up into the divine nature what is created, or bring down the preeminence of the divine nature into the place suitable for things that are made. For we recognize the wonders and the sufferings as of one and the same person], according to the difference of the natures of which he is and in which he has his being, as the eloquent Cyril said.

Preserving therefore in every way the unconfused and undivided, we set forth the whole confession in brief; believing our Lord Jesus Christ, our true God, to be one of the holy Trinity even after the taking of flesh, we declare that his two natures shine forth in his one hypostasis, in which he displayed both the wonders and the sufferings through the whole course of his dispensation, not in phantasm but truly, the difference of nature being recognized in the same one hypostasis by the fact that each nature wills and works what is proper to it, in communion with the other. On this principle we glorify two natural wills and operations combining with each other for the salvation of the human race.

PROTESTANT REFORMATION CONFESSIONS

Westminster Confession

CHAPTER 1

Of the holy Scripture

I. Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God, and of his will, which is necessary to salvation; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will to his Church; 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 to writing; which makes the holy Scripture to be most necessary; those former ways of God's revealing his will to his people being now ceased.

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

Ecclesiastes

Exodus	The Song of Songs
Leviticus	Isaiah
Numbers	Jeremiah
Deuteronomy	Lamentations
Joshua	Ezekiel
Judges	Daniel
Ruth	Hosea
1 Samuel	Joel
2 Samuel	Amos
1 Kings	Obadiah
2 Kings	Jonah
1 Chronicles	Micah
2 Chronicles	Nahum

Nehemiah	Habakkuk
Ezra	Zephaniah
Esther	Haggai
Job	Zechariah
Psalms	Malachi
Proverbs	

Of the New Testament

Matthew	1 and 2 Thessalonians
Mark	1 Timothy
Luke	2 Timothy
John	Titus
Acts	Philemon

Romans	Hebrews
1 and 2 Corinthians	James
Galatians	1 and 2 Peter
Ephesians	1,2, and 3 John
Philippians	Jude
Colossians	Revelation

All which are given by inspiration of God, to be the rule of faith and life.

III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the Canon of 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.

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

V. We may be moved and induced by the testimony of the Church to an high and reverent esteem of the holy Scripture; 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.

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: to which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. 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; and that there are some circumstances concerning the worship of God, and the 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.

VII. All things in Scripture are not alike plain in themselves, nor alike clear to all; 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 to a sufficient understanding of them.

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 authentic; so as in all controversies of religion the Church is finally to appeal to them. But because these original tongues are not known to all the people of God who have right to, and interest in, the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the language of every people to which they come, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and, through patience and comfort of the Scriptures, may have hope.

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 may be searched and known by other places that speak more clearly.

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.

CHAPTER 2

Of God, and of the Holy Trinity

I. There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory, most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments; hating all sin; and who will by no means clear the guilty.

II. God hath all life, glory, goodness, blessedness, in and of himself; and is alone in and to himself all-sufficient, not standing in need of any creatures which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, to, and upon them; he is the alone foundation of all being, of whom, through whom, and to whom, are all things; and hath most sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleases. In his sight all things are open and manifest; his knowledge is infinite, infallible, and independent upon the creature; so as nothing is to him contingent or uncertain. He is most holy in all his counsels, in all his works, and in all his commands. To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them.

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. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

CHAPTER 3

Of God's Eternal Decree

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

II. Although God knows whatsoever may or can come to pass, upon all supposed conditions; yet hath he not decreed any thing because he foresaw it as future, as that which would come to pass, upon such conditions.

III. By the decree of God, for the manifestation of his glory, some men and angels are predestinated to everlasting life, and others foreordained to everlasting death.

IV. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it can not be either increased or diminished.

V. Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel

and good pleasure of his will, hath chosen in Christ, to everlasting glory, out of his free grace and love alone, 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 thereto; and all to the praise of his glorious grace.

VI. As God hath appointed the elect to glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereto. Wherefore they who are elected being fallen in Adam are redeemed by Christ, are effectually called to faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith to salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

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

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

CHAPTER 4

Of Creation

I. It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, 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.

II. After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness after his own image, having the law of God written in their hearts, and power to fulfill it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change. Besides 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 were happy in their communion with God, and had dominion over the creatures.

CHAPTER 5

Of Providence

I. God, the great Creator of all things, doth uphold, direct dispose, and govern all creatures, actions, and things, from the greatest even to the least, by his most wise and holy providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness, and mercy.

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

III. God, in his ordinary providence, makes use of means, yet is free to work without, above, and against them, at his pleasure.

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

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 to them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.

VI. As for those wicked and ungodly men whom God, as a righteous judge, for former sins, doth blind and harden;

from them he not only withholds his grace, whereby they might have been enlightened in their understandings, and wrought upon their hearts; but sometimes also withdraws the gifts which they had; and exposes them to such objects as their corruption makes occasion of sin; and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan; whereby it comes to pass that they harden themselves, even under those means which God uses for the softening of others.

VII. As the providence of God doth, in general, reach to all creatures, so, after a most special manner, it takes care of his Church, and disposes all things to the good thereof.

CHAPTER 6

Of the Fall of Man, of Sin, and of the Punishment thereof.

I. Our first parents, begin seduced by the subtlety and temptations of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.

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

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

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

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

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal.

CHAPTER 7

Of God's Covenant with Man

I. The distance between God and the creature is so great, that although reasonable creatures do owe obedience to him as their Creator, yet they could never have 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.

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

III. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second,

commonly called the covenant of grace: wherein he freely offered to sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved, and promising to give to all those that are ordained to life, his Holy Spirit, to make them willing and able to believe.

IV. This covenant of grace is frequently set forth in the 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.

V. This covenant was differently administered in the time of the law, and in the time of the gospel: 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, 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, by whom they had full remission of sins, and eternal salvation, and is called the Old Testament.

VI. Under the gospel, when Christ the substance 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; which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fullness, evidence, and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the New Testament. There are not, therefore, two

covenants of grace differing in substance, but one and the same under various dispensations.

CHAPTER 8

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 men, the prophet, priest, and king; the head and Savior of the Church, the heir or all things, and judge of the world; to whom he did, from all eternity, give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

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 fullness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof; yet without sin: being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. 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. Which person is very God and very man, yet one Christ, the only Mediator between God and man.

III. The Lord Jesus in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure; having in him all the treasures of wisdom and knowledge, in whom it pleased the Father that all fullness should dwell: to the end that being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a Mediator

and Surety. Which office he took not to himself, but was thereto called by his Father; who put all power and judgment into his hand, and gave him commandment to execute the same.

IV. This office the Lord Jesus did most willingly undertake, which, that he might discharge, he was made under the law, and did perfectly fulfill it; endured most grievous torments immediately in his soul, and most painful sufferings in his body; was crucified and died; was buried, and remained under the power of death, yet saw no corruption. On the third day he arose from the dead, with the same body in which he suffered; with which also he ascended into heaven, and there sits at the right hand of his Father, making intercession; and shall return to judge men and angels, at the end of the world.

V. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up to God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given to him.

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 into the elect, in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices wherein he was revealed, and signified to be the seed of the woman, which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and today the same and for ever.

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

VIII. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them, and revealing to them, in and by the Word, the mysteries of salvation; effectually persuading them by his Spirit to believe and obey; and governing their hearts by his Word and Spirit; 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.

CHAPTER 9

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.

II. Man, in his state of innocence, had freedom and power to will and to do that which is good and well-pleasing to God; but yet mutably, so that he might fall from it.

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

IV. When God converts a sinner and translates him into the state of grace, he frees him from his natural bondage under sin, and, by his grace alone, enables him freely to will and to do that which is spiritually good; 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.

V. The will of man is made perfectly and immutable free to good alone, in the state of glory only.

CHAPTER 10

Of Effectual Calling

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

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

III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who works when, and where, and how he pleases. So also are all other elect persons who are incapable of being outwardly called by the ministry of the Word.

IV. Others, not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore can not be saved: 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; and to assert and maintain that they may is without warrant of the Word of God.

CHAPTER 11

Of Justification

I. Those whom God effectually calls, he also freely justifies: not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone; not 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 to them, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; yet is it not alone in the person justified, but is ever accompanied

with all other saving graces, and is no dead faith, but works by love.

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 o his Father's justice in their behalf. Yet inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for any thing in them, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.

IV. God did, from all eternity, decree to justify the elect; and Christ did, in the fullness of time, die for their sins and rise again for their justification; nevertheless they are not justified until the Holy Spirit doth, in due time, actually apply Christ to them.

V. God doth continue to forgive the sins of those that are justified; and although they can never fall from the state of justification, yet they may by their sins fall under God's Fatherly displeasure, and not have the light of his countenance restored to them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

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

CHAPTER 12

Of Adoption

All those that are justified, God vouchsafes, in and for his only Son Jesus Christ, to make partakers of the grace of adoption: by which they are taken into the number, and enjoy the liberties and privileges of the children of God; have his name put upon them; receive the Spirit of adoption; have access to the throne of grace with boldness; are enabled to cry, Abba, Father; are pitied, protected, provided for, and chastened by his as by a father; yet never cast off, but sealed to the day of redemption, and inherit the promises, as heirs of everlasting salvation.

CHAPTER 13

Of Sanctification

I. They who are 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, by his Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened, in all saving graces, to the practice of true holiness, without which no man shall see the Lord.

II. This sanctification is throughout in the whole man, yet imperfect in this life: there abides still some remnants of corruption in every part, whence arises a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.

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

CHAPTER 14

Of Saving Faith

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

II. By this faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of god himself speaking therein; and acts differently, upon that which each particular passage thereof contains; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principle 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.

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

CHAPTER 15

Of Repentance To Life

I. Repentance to life is an evangelical grace, the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.

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 to God, purposing and endeavoring to walk with him in all the ways of his commandments.

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

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

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

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

CHAPTER 16

Of Good Works

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

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith: and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereto, that, having their fruit to holiness, they may have the end, eternal life.

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled thereto, 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; 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.

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, that they fall short of much which in duty they are bound to do.

V. We can not, by our best works, merit pardon of sin, or eternal life, at the hand of God, because 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; but when we have done all we can, we have done but our duty, and are unprofitable servants: and because, as they are good, they proceed from his Spirit; and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection that they can not endure the severity of God's judgment.

VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him, not as though they were in this life wholly unblamable and unreprouable in God's sight; but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.

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; yet, because they proceed not from a heart purified by faith; nor are done in a right manner, according to the Word; nor to a right end, the glory of God; they are therefore sinful and can not please God, or make a man meet to receive

grace from God. And yet their neglect of them is more sinful, and displeasing to God.

CHAPTER 17

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.

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; upon the efficacy of the merit and intercession of Jesus Christ; the abiding of the Spirit and of the seed of God within them; and the nature of the covenant of grace; from all which arises also the certainty and infallibility thereof.

III. Nevertheless they may, through the temptations of Satan and of the world, the prevalancy of corruption remaining in them, and the neglect of the means of their perseverance, fall into grievous sins; and for a time continue therein: whereby they incur God's displeasure, and grieve his Holy Spirit; come to be deprived of some measure of their graces and comforts; have their hearts hardened, and their consciences wounded; hurt and scandalize others, and bring temporal judgments upon themselves.

CHAPTER 18*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 favor of God and estate of salvation; which hope of theirs shall perish: yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace, and may rejoice in the hope of the glory of God: which hope shall never make them ashamed.

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

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: 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 thereto. And therefore it is the duty of everyone to give all diligence to make his calling and election sure; that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of

obedience, the proper fruits of this assurance: so far is it from inclining men to looseness.

IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it; by falling into some special sin, which wounds the conscience, and grieves the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance and suffering even such as fear him to walk in darkness and to have no light: yet are they never 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, and by the which, in the meantime, they are supported from utter despair.

CHAPTER 19

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.

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; the first four commandments containing our duty toward God, and the other six our duty to man.

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

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.

V. The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; 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. Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation.

VI. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned; 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; discovering also the sinful pollutions of their nature, hearts, and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; together with a clearer sight of the need they have of Christ, and the perfection of his obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin, and the threatenings of it serve to show what even their sins

deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law. The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof; although not as due to them by the law as a covenant of works: so as a man's doing good, and refraining from evil, because the law encourages to the one, and deters from the other, is no evidence of his being under the law, and not under grace.

VII. Neither are the aforementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it: the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, requires to be done.

CHAPTER 20

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, the condemning wrath of God, the curse of the moral law; and in their being delivered from the present evil world, bondage to Satan, and dominion of sin, from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation; as also in their free access to God, and their yielding obedience to him, not out of slavish fear, but a childlike love, and a willing mind. All which were common also to believers under the law; 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;

and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

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

III. They who, upon pretense 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.

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 pretense of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions or practices as, either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order

which Christ hath established in the Church: they may be lawfully called to account, and proceeded against by the censures of the Church, and by the power of the Civil Magistrate.

CHAPTER 21

Of Religious Worship and the Sabbath-day

I. The light of nature shows that there is a God, who hath lordship and sovereignty over all; is good, and doeth good to all; and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the hearth, and with all the soul, and with all the might. 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.

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

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

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

V. The reading of the Scriptures with godly fear; the sound preaching, and conscionable hearing of the Word, in obedience to God with understanding, faith, and reverence; singing of psalms with grace in the heart; as, also, the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God: besides religious oaths, and vows, solemn fastings, and thanksgivings upon special occasion; which are, in their several times and seasons, to be used in an holy and religious manner.

VI. Neither prayer, nor any other part of religious worship, is now, under the gospel, either tied to, or made more acceptable to, any place in which it is performed, or towards which it is directed: but God is to be worshipped everywhere in spirit and in truth; as in private families daily, and in secret each one by himself, so more solemnly in the public assemblies, which are not carelessly or willfully to be neglected or forsaken, when God, by his Word or providence, calls thereto.

VII. As it is of 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 to him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed

into the first day of the week, which in Scripture is called the Lord's Day, and is to be continued to the end of the world as the Christian Sabbath.

VIII. This Sabbath is to be kept holy to 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; 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.

CHAPTER 22

Of Lawful Oaths and Vows

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

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; 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. 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, so a lawful oath, being imposed by lawful authority, in such matters ought to be taken.

III. Whosoever takes an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth.

Neither may any man bind himself by oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform. Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority.

IV. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation. It can not oblige to sin; but in any thing not sinful, being taken, it binds to performance, although to a man's own hurt: nor is it to be violated, although made to heretics or infidels.

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.

VI. It is not to be made to any creature, but to God alone: 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 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 thereto.

VII. No man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance of which he hath no promise or ability from God. In which respects, 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.

CHAPTER 23*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 defense and encouragement of them that are good, and for the punishment of evil-doers.

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

III. Civil magistrates may not assume to themselves the administration of the Word and Sacraments; or the power of the keys of the kingdom of heaven; or, in the least, interfere in matters of faith. Yet, as nursing fathers, it is the duty of civil magistrates to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every apart of their sacred functions, without violence or danger. And, as Jesus Christ hath appointed a regular government and discipline in his Church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession of belief. It is the duty of civil magistrates to

protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretense of religion or infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance.

IV. It is the duty of the people to pray for magistrates, to honor their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority, for conscience' sake. Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their obedience to him: from which ecclesiastical persons are not exempted; much less hath the Pope any power or 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 pretense whatsoever.

CHAPTER 24

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.

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

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

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word; nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together, as man and wife. 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.

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

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 willful desertion as can no way be remedied by the Church or civil magistrate, is cause sufficient of dissolving the bond of marriage; 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.

CHAPTER 25

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 fullness of Him that fills all in all.

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, together with their children; and is the Kingdom of the Lord Jesus Christ; the house and family of God, through which men are ordinarily saved and union with which is essential to their best growth and service.

III. To this catholic and 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 thereto.

IV. This catholic Church hath been sometimes more, sometimes less, visible. 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.

V. The purest Churches under heaven are subject both to mixture and error: and some have so degenerated as to become apparently no Churches of Christ. Nevertheless,

there shall be always a Church on earth, to worship God according to his will.

VI. There is no other head of the Church but the Lord Jesus Christ: nor can the Pope of Rome in any sense be head thereof; 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.

CHAPTER 26

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 graces, sufferings, death, resurrection, and glory: and, being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as to conduce to their mutual good, both in the inward and outward man.

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

III. This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of the Godhead, or to be equal with Christ in any respect: either of which to affirm, is impious and blasphemous.

Nor doth their communion one with another as saints, take away or infringe the title or property which each man hath in his goods and possessions.

CHAPTER 27

Of the Sacraments

I. Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and his benefits, and to confirm our interest in him: as also to put a visible difference between those that belong to the Church, and the rest of the world; and solemnly to engage them to the service of God in Christ, according to his Word.

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.

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, but upon the work of the Spirit, and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.

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

V. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New.

CHAPTER 28

Of Baptism

I. Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be to him a sign and seal of the covenant of grace, or his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up to God, through Jesus Christ, to walk in newness of life: which sacrament is, by Christ's own appointment, to be continued in his Churchy until the end of the world.

II. The outward element to be used in the 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 thereto.

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

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

V. Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed to it as that no person can be regenerated or saved

without it, or that all that are baptized are undoubtedly regenerated.

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

VII. The sacrament of Baptism is but once to be administered to any person.

CHAPTER 29

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 to the end of the world; for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof to true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe to him; and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body.

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, but 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 to God for the same; 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 the elect.

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 an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants; but to none who are not then present in the congregation.

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

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

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

VII. Worthy receivers, outwardly partaking of the visible elements in this sacrament, 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.

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 thereto 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 can not, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereto.

CHAPTER 30

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.

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 to penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require.

III. Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from like offenses; for purging out of that leaven which might infect the whole lump; for vindicating the honor of Christ, and the holy profession of the gospel; and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.

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.

CHAPTER 31

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.

II. As magistrates may lawfully call a synod of ministers and other fit persons to consult and advise with about matters of religion; so, if magistrates be open enemies of 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.

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 thereto in his Word.

[6.175] IV. All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help in both.

[6.176] V. Synods and councils are to handle or conclude nothing but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereto required by the civil magistrate.

CHAPTER 32

Of the State of Man After Death, and and of the Resurrection of the Dead

I. The bodies of men, after death, return to dust, and see corruption; but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them. 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; 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. Besides these two places for souls separated from their bodies, the Scripture acknowledges none.

II. At the last day, such as are found alive shall not die, but be changed: and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls forever.

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, to honor, and be made conformable to his own glorious body.

CHAPTER 33

Of the Last Judgment

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

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 fullness 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 punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

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: 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.

Westminster Shorter Catechism

Question 1. *What is the chief end of man?*

Answer: Man's chief end is to glorify God, and to enjoy him forever.

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

Answer: The word of God, which is contained in the scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

Question 3. *What do the scriptures principally teach?*

Answer: The scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

Question 4. *What is God?*

Answer: God is a spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness and truth.

Question 5. *Are there more Gods than one?*

Answer: There is but one only, the living and true God.

Question 6. *How many persons are there in the godhead?*

Answer: There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Question 7. *What are the decrees of God?*

Answer: 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.

Question 8. *How doth God execute his decrees?*

Answer: God executeth his decrees in the works of creation and providence.

Question 9. *What is the work of creation?*

Answer: The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

Question 10. *How did God create man?*

Answer: God created man male and female, after his own image, in knowledge, righteousness and holiness, with dominion over the creatures.

Question 11. *What are God's works of providence?*

Answer: God's works of providence are his most holy, wise and powerful preserving and governing all his creatures, and all their actions.

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

Answer: 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 the pain of death.

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

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

Question 14. *What is sin?*

Answer: Sin is any want of conformity unto, or transgression of, the law of God.

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

Answer: The sin whereby our first parents fell from the estate wherein they were created was their eating the forbidden fruit.

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

Answer: The covenant being made with Adam, 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.

Question 17. *Into what estate did the fall bring mankind?*

Answer: The fall brought mankind into an estate of sin and misery.

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

Answer: The sinfulness of that estate where into man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgressions which proceed from it.

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

Answer: All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever.

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

Answer: God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, 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.

Question 21. *Who is the redeemer of God's elect?*

Answer: The only redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, forever.

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

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

Question 23. *What offices doth Christ execute as our redeemer?*

Answer: Christ, as our redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

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

Answer: Christ executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation.

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

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

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

Answer: Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Question 27. *Wherein did Christ's humiliation consist?*

Answer: Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

Question 28. *Wherein consisteth Christ's exaltation?*

Answer: Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

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

Answer: We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

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

Answer: The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Question 31. *What is effectual calling?*

Answer: 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, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

Question 32. *What benefits do they that are effectually called partake of in this life?*

Answer: 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.

Question 33. *What is justification?*

Answer: Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Question 34. *What is adoption?*

Answer: Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of, the sons of God.

Question 35. *What is sanctification?*

Answer: Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Question 36. *What are the benefits which in this life do accompany or flow from justification, adoption and sanctification?*

Answer: The benefits which in this life do accompany or flow from justification, adoption and sanctification, are, assurance of God's love, peace of conscience, joy in the

Holy Ghost, increase of grace, and perseverance therein to the end.

Question 37. *What benefits do believers receive from Christ at death?*

Answer: The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

Question 38. *What benefits do believers receive from Christ at the resurrection?*

Answer: At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

Question 39. *What is the duty which God requireth of man?*

Answer: The duty which God requireth of man is obedience to his revealed will.

Question 40. *What did God at first reveal to man for the rule of his obedience?*

Answer: The rule which God at first revealed to man for his obedience was the moral law.

Question 41. *Where is the moral law summarily comprehended?*

Answer: The moral law is summarily comprehended in the ten commandments.

Question 42. *What is the sum of the ten commandments?*

Answer: 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 neighbor as ourselves.

Question 43. *What is the preface to the ten commandments?*

Answer: 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.

Question 44. *What doth the preface to the ten commandments teach us?*

Answer: 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.

Question 45. *Which is the first commandment?*

Answer: The first commandment is, Thou shalt have no other gods before me.

Question 46. *What is required in the first commandment?*

Answer: 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.

Question 47. *What is forbidden in the first commandment?*

Answer: The first commandment forbiddeth the denying, or not worshiping and glorifying the true God as God, and our God; and the giving of that worship and glory to any other, which is due to him alone.

Question 48. *What are we specially taught by these words before me in the first commandment?*

Answer: 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.

Question 49. *Which is the second commandment?*

Answer: 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 showing mercy unto thousands of them that love me, and keep my commandments.

Question 50. *What is required in the second commandment?*

Answer: 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.

Question 51. *What is forbidden in the second commandment?*

Answer: The second commandment forbiddeth the worshiping of God by images, or any other way not appointed in his word.

Question 52. *What are the reasons annexed to the second commandment?*

Answer: The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Question 53. *Which is the third commandment?*

Answer: 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.

Question 54. *What is required in the third commandment?*

Answer: The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word and works.

Question 55. *What is forbidden in the third commandment?*

Answer: The third commandment forbiddeth all profaning or abusing of anything whereby God maketh himself known.

Question 56. *What is the reason annexed to the third commandment?*

Answer: 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.

Question 57. *Which is the fourth commandment?*

Answer: 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.

Question 58. *What is required in the fourth commandment?*

Answer: 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.

Question 59. *Which day of the seven hath God appointed to be the weekly sabbath?*

Answer: From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath.

Question 60. *How is the sabbath to be sanctified?*

Answer: 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; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

Question 61. *What is forbidden in the fourth commandment?*

Answer: 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.

Question 62. *What are the reasons annexed to the fourth commandment?*

Answer: The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special

propriety in the seventh, his own example, and his blessing the sabbath day.

Question 63. *Which is the fifth commandment?*

Answer: The fifth commandment is, Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

Question 64. *What is required in the fifth commandment?*

Answer: The fifth commandment requireth the preserving the honor, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors or equals.

Question 65. *What is forbidden in the fifth commandment?*

Answer: The fifth commandment forbiddeth the neglecting of, or doing anything against, the honor and duty which belongeth to every one in their several places and relations.

Question 66. *What is the reason annexed to the fifth commandment?*

Answer: 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.

Question 67. *Which is the sixth commandment?*

Answer: The sixth commandment is, Thou shalt not kill.

Question 68. *What is required in the sixth commandment?*

Answer: The sixth commandment requireth all lawful endeavors to preserve our own life, and the life of others.

Question 69. *What is forbidden in the sixth commandment?*

Answer: The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.

Question 70. *Which is the seventh commandment?*

Answer: The seventh commandment is, Thou shalt not commit adultery.

Question 71. *What is required in the seventh commandment?*

Answer: The seventh commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech and behavior.

Question 72. *What is forbidden in the seventh commandment?*

Answer: The seventh commandment forbiddeth all unchaste thoughts, words and actions.

Question 73. *Which is the eighth commandment?*

Answer: The eighth commandment is, Thou shalt not steal.

Question 74. *What is required in the eighth commandment?*

Answer: The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Question 75. *What is forbidden in the eighth commandment?*

Answer: The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbor's wealth or outward estate.

Question 76. *Which is the ninth commandment?*

Answer: The ninth commandment is, Thou shalt not bear false witness against thy neighbor.

Question 77. *What is required in the ninth commandment?*

Answer: The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness-bearing.

Question 78. *What is forbidden in the ninth commandment?*

Answer: The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor's good name.

Question 79. *Which is the tenth commandment?*

Answer: The tenth commandment is, Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Question 80. *What is required in the tenth commandment?*

Answer: The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor, and all that is his.

Question 81. *What is forbidden in the tenth commandment?*

Answer: The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to anything that is his.

Question 82. *Is any man able perfectly to keep the commandments of God?*

Answer: 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.

Question 83. *Are all transgressions of the law equally heinous?*

Answer: Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Question 84. *What doth every sin deserve?*

Answer: Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

Question 85. *What doth God require of us that we may escape his wrath and curse due to us for sin?*

Answer: To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Question 86. *What is faith in Jesus Christ?*

Answer: Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

Question 87. *What is repentance unto life?*

Answer: Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

Question 88. *What are the outward means whereby Christ communicateth to us the benefits of redemption?*

Answer: 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.

Question 89. *How is the word made effectual to salvation?*

Answer: 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.

Question 90. *How is the word to be read and heard, that it may become effectual to salvation?*

Answer: That the word may become effectual to salvation, we must attend thereunto with diligence, preparation and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives.

Question 91. *How do the sacraments become effectual means of salvation?*

Answer: 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.

Question 92. *What is a sacrament?*

Answer: A sacrament is an holy ordinance instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.

Question 93. *Which are the sacraments of the New Testament?*

Answer: The sacraments of the New Testament are baptism and the Lord's supper.

Question 94. *What is baptism?*

Answer: Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, 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.

Question 95. *To whom is baptism to be administered?*

Answer: 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; but the infants of such as are members of the visible church are to be baptized.

Question 96. *What is the Lord's supper?*

Answer: 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; 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.

Question 97. *What is required to the worthy receiving of the Lord's supper?*

Answer: 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.

Question 98. *What is prayer?*

Answer: Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Question 99. *What rule hath God given for our direction in prayer?*

Answer: The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called the Lord's prayer.

Question 100. *What doth the preface of the Lord's prayer teach us?*

Answer: 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 and confidence, as children to a father able and ready to help us; and that we should pray with and for others.

Question 101. *What do we pray for in the first petition?*

Answer: 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; and that he would dispose all things to his own glory.

Question 102. *What do we pray for in the second petition?*

Answer: In the second petition, which is, Thy kingdom come, we pray that Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

Question 103. *What do we pray for in the third petition?*

Answer: 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, as the angels do in heaven.

Question 104. *What do we pray for in the fourth petition?*

Answer: 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.

Question 105. *What do we pray for in the fifth petition?*

Answer: 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; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Question 106. *What do we pray for in the sixth petition?*

Answer: 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, or support and deliver us when we are tempted.

Question 107. *What doth the conclusion of the Lord's prayer teach us?*

Answer: The conclusion of the Lord's prayer, which is, For thine is the kingdom, and the power, and the glory, forever, Amen, teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power and glory to him. And in testimony of our desire, and assurance to be heard, we say, Amen.

John Calvin's Brief Confession of Faith

I confess that there is one God, in whom we ought to rest, worshipping and serving him, and placing all our hope in him alone. And although he is of one essence, he is nevertheless distinguished into three persons.

Wherefore, I detest all heresies condemned by the first Council of Nicea, and likewise those of Ephesus and Chalcedon, along with all the errors revived by Servetus and his followers. For I acquiesce in the simple, view, that in the one essence of God is the Father, who from eternity begat his own Word, and ever had in himself his own Spirit, and that each of these persons has his own peculiar properties, yet so that the Godhead always remains entire.

I likewise confess, that God created not only this visible world (that is, heaven and earth, and whatever is contained in them,) but also invisible spirits, some of

whom have continued obedient to God, while others, by their own wickedness, have been precipitated into destruction. That the former have persevered, I acknowledge, to be due to the free election of God, who hastened to love them, and embrace them with his goodness, by bestowing upon them the power of remaining firm and steadfast. And I accordingly abominate the heresy of the Manichees, who imagined that the devil is wicked by nature, and derives origin and beginning from himself.

I confess that God once created the world to be its perpetual Governor, but in such manner that nothing can be done or happen without his counsel and providence. And though Satan and the reprobate plot the confusion of all things, and even believers themselves pervert right order by their sins, yet I acknowledge that the Lord, as the Sovereign Prince and ruler of all, brings good out of evil; in short, directs all things as by a kind of secret reins, and overrules them by a certain admirable method, which it becomes us to adore with all submissiveness of mind, since we cannot embrace it in thought.

I confess that man was created in the image of God, i.e., endued with full integrity of spirit, will, and all parts of the soul, faculties and senses; and that all our corruption, and the vices under which we labour, proceeded from this, viz., that Adam, the common father of all men, by his rebellion, alienated himself from God: and forsaking the fountain of life and of every blessing, made himself liable to all miseries. Hence it is that each of us is born infected with original sin, and cursed and condemned by God from his mother's womb, not on account of another's fault merely, but on account of the

depravity which is within us, even when it does not appear.

I confess that in original sin are included blindness of mind and perverseness of heart, so that we are utterly spoiled and destitute of those things which relate to eternal life, and even all natural gifts in us are tainted and depraved. Hence it is that we are not at all moved by any consideration to act aright. I therefore protest against those who attribute to us some degree of free-will, by which we can prepare ourselves for receiving the grace of God, or as it were of ourselves cooperate with the power which is given us by the Holy Spirit.

I confess that by the infinite goodness of God, Jesus Christ has been given to us, that by this means we may be redeemed from death to life, and recover whatever was lost to us in Adam; and that accordingly he who is the Eternal Wisdom of God the Father, and of one essence with him, assumed our 'flesh, so as to be God and man in one person. Therefore I detest all heresies contrary to this principle, as those of Marcion, Manes, Nestorius, Eutyches, and the like, together with the deliriums which Servetus and Schwenkfeld wished to revive.

In regard to the method of obtaining salvation, I confess that Jesus Christ by his death and resurrection, most completely performed whatever was required to wipe off our offences, that he might reconcile us to God the Father, and overcame death and Satan, that we might obtain the fruit of the victory; in fine, received the Holy Spirit without measure, that out of it such measure as he pleases may be bestowed on each of his followers.

I therefore confess that all our righteousness, by which we are acceptable to God, and in which alone we ought wholly to rest, consists in the remission of sins which he purchased for us, by washing us in his own blood, and through that one sacrifice by which he appeased the wrath of God that had been provoked against us. And I hold the pride of those intolerable who attribute to themselves one particle of merit, in which one particle of the hope of salvation can reside.

Meanwhile, however, I acknowledge that Jesus Christ not only justifies us by covering all our faults and sins, but also sanctifies us by his Spirit, so that the two things (the free forgiveness of sins and reformation to a holy life) cannot be dissevered and separated from each other. Yet since until such time as we quit the world, much impurity, and very many vices remain in us, (to which it is owing that whatever good works we perform by the agency of the Holy Spirit, have some taint adhering to them,) we must always betake ourselves to that free righteousness, flowing from the obedience which Jesus Christ performed in our name, seeing that it is in his name we are accepted, and God does not impute our sins to us.

I confess that we are made partakers of Jesus Christ, and of all his blessings, by the faith which we have in the gospel, that is, when we are truly and surely persuaded that the promises comprehended in it belong to us. But since this altogether surpasses our capacity, I acknowledge that faith is obtained by us, only through the Spirit of God, and so is a peculiar gift which is given to the elect alone, whom God, before the foundation of the world, without regard to any worthiness or virtue in them, freely predestinated to the inheritance of salvation.

I confess that we are justified by faith, inasmuch as by it we apprehend Jesus Christ the Mediator given us by the Father, and lean on the promises of the gospel, by which God declares that we are regarded as righteous, and free from every stain, because our sins have been washed away by the blood of his Son. Wherefore I detest the ravings of those who endeavour to persuade us that the essential righteousness of God exists in us, and are not satisfied with the free imputation in which alone Scripture orders us to acquiesce.

I confess that faith gives us access to God in prayer, (we ought to pray with firm reliance that he will hear us as he has promised) and that to it alone belongs the honour of being the primary sacrifice, by which we declare that we ascribe all we receive to him. And though we are obviously unworthy to assist ourselves [i.e., bring ourselves into court] before his Majesty, yet if we have Jesus Christ as our Mediator and Advocate, nothing more is required of us. Hence I abominate the superstition which some have devised of applying to saints, male and female, as a kind of advocates for us; with God.

I confess that both the whole rule of right living, and also instruction in faith, are most fully delivered in the sacred Scriptures, to which nothing; can, without criminality, be added, from which nothing clean be taken away. I therefore detest all of men's imagining which they would obtrude upon us as articles of faith, and bind upon our consciences by laws and statutes. And thus I repudiate in general whatever has been introduced into the worship of God without authority from the word of God. Of this kind are all the Popish ceremonies. In short, I detest the tyrannical yoke by which miserable

consciences have been oppressed – as the law of auricular confession, celibacy, and others of the same description.

I confess that the Church should be governed by pastors, to whom has been committed the office of preaching the word of God and administering the sacraments; and that, in order to avoid confusion, it is not lawful for any one to usurp this office at pleasure without lawful election. And if any called to this office do not show due fidelity in discharging it, they ought to be deposed. All their power consists in ruling the people committed to them according to the word of God, so that Jesus Christ may ever remain supreme Pastor and sole Lord of his Church, and alone be listened to. Wherefore, what is called the Popish hierarchy I execrate as diabolical confusion, established for the very purpose of making God himself to be despised, and of exposing the Christian religion to mockery and scorn.

I confess that our weakness requires that sacraments be added to the preaching of the word, as seals by which the promises of God are sealed on our hearts, and that two such sacraments were ordained by Christ, viz., Baptism and the Lord's Supper – the former to give us an entrance into the Church of God – the latter to keep us in it. The five sacraments imagined by the Papists, and first coined in their own brain, I repudiate.

But although the sacraments are an earnest by which we may be rendered secure of the promises of God, I however acknowledge that they would be useless to us did not the Holy Spirit render them efficacious as instruments, lest our confidence, being fixed on the creature, should be withdrawn from God. Nay, I even confess that the sacraments are vitiated and perverted when it is not

regarded as their only aim to make us look to Christ for every thing requisite to our salvation, and whenever they are employed for any other purpose than that of fixing our faith wholly in him. Moreover, since the promise of adoption reaches even to the posterity of believers, I acknowledge that the infants of believers ought to be received into the Church by baptism; and in this matter I detest the ravings of the Anabaptists.

In regard to the Lord's Supper, I confess that it is an evidence of our union with Christ, since he not only died once and rose again for us, but also truly feeds and nourishes us by his own flesh and blood, so that we are one with him, and his life is common to us. For though he is in heaven for a short while till he come to judge the world, I believe that he, through the secret and incomprehensible agency of his Spirit, gives life to our souls by the substance of his body and blood.

In general, I confess, that, as well in the supper as in baptism, God gives in reality and effectually whatever he figures in them, but that to the receiving of this great boon we require to join the word with the signs. In which matter I detest the abuse and perversion of the Papists, who have deprived the sacraments of their principal part, viz., the doctrine which teaches the true use and benefit flowing therefrom, and have changed them into magical impostures.

I likewise confess that water, though it is a fading element, truly testifies to us in baptism the true presence of the blood of Jesus Christ, and of his Spirit; and that in the Lord's Supper the bread and wine are to us true and by no means fallacious pledges that we are spiritually nourished

by the body and blood of Christ. And thus I join with the signs the very possession and fruition of that which is therein offered to us.

Likewise, seeing that the sacred supper as instituted by Jesus Christ is to us a sacred treasure of infinite value, I detest as intolerable sacrilege the execrable abomination of the Mass, useful for no one propose but to overturn whatever Christ has left us, both in that it is said to be a sacrifice for the living and the dead, and also in all the other things which are diametrically opposed to the purity of the sacrament of the Lord's Supper.

I confess that God would have the world to be governed by laws and polity, so that reins should not be wanting to curb the unbridled movements of men, and that for that purpose he has established kingdoms, principedoms, and dominations, and whatever relates to civil jurisdiction; of which things he wills to be regarded as the Author; that not only should their authority be submitted to for his sake, but we should also revere and honour rulers as the vicegerents of God and ministers appointed by him to discharge a legitimate and sacred function. And therefore I also acknowledge that it is right to obey their laws and statutes, pay tribute and taxes, and other things of the same nature; in short, bear the yoke of subjection ultroneously [i.e., voluntarily] and willingly; with the exception, however, that the authority of God, the Sovereign Prince, must always remain entire and unimpaired.

Augsburg Confession

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Preface to the Emperor Charles V.

Most Invincible Emperor, Caesar Augustus, Most Clement Lord: Inasmuch as Your Imperial Majesty has summoned a Diet of the Empire here at Augsburg to deliberate concerning measures against the Turk, that most atrocious, hereditary, and ancient enemy of the Christian name and religion, in what way, namely, effectually to withstand his furor and assaults by strong and lasting military provision; and then also concerning dissensions in the matter of our holy religion and Christian Faith, that in this matter of religion the opinions and judgments of the parties might be heard in each other's presence; and considered and weighed among ourselves in mutual charity, leniency, and kindness, in order that, after the removal and correction of such things as have been treated and understood in a different manner in the writings on either side, these matters may be settled and brought back to one simple truth and Christian concord, that for the future one pure and true religion may be embraced and maintained by us, that as we all are under one Christ and do battle under Him, so we may be able also to live in unity and concord in the one Christian Church.

And inasmuch as we, the undersigned Elector and Princes, with others joined with us, have been called to the aforesaid Diet the same as the other Electors, Princes, and Estates, in obedient compliance with the Imperial mandate, we have promptly come to Augsburg, and -- what we do not mean to say as boasting -- we were among the first to be here.

Accordingly, since even here at Augsburg at the very beginning of the Diet, Your Imperial Majesty caused to be

proposed to the Electors, Princes, and other Estates of the Empire, amongst other things, that the several Estates of the Empire, on the strength of the Imperial edict, should set forth and submit their opinions and judgments in the German and the Latin language, and since on the ensuing Wednesday, answer was given to Your Imperial Majesty, after due deliberation, that we would submit the Articles of our Confession for our side on next Wednesday, therefore, in obedience to Your Imperial Majesty's wishes, we offer, in this matter of religion, the Confession of our preachers and of ourselves, showing what manner of doctrine from the Holy Scriptures and the pure Word of God has been up to this time set forth in our lands, dukedoms, dominions, and cities, and taught in our churches.

And if the other Electors, Princes, and Estates of the Empire will, according to the said Imperial proposition, present similar writings, to wit, in Latin and German, giving their opinions in this matter of religion, we, with the Princes and friends aforesaid, here before Your Imperial Majesty, our most clement Lord are prepared to confer amicably concerning all possible ways and means, in order that we may come together, as far as this may be honorably done, and, the matter between us on both sides being peacefully discussed without offensive strife, the dissension, by God's help, may be done away and brought back to one true accordant religion; for as we all are under one Christ and do battle under Him, we ought to confess the one Christ, after the tenor of Your Imperial Majesty's edict, and everything ought to be conducted according to the truth of God; and this it is what, with most fervent prayers, we entreat of God.

However, as regards the rest of the Electors, Princes, and Estates, who constitute the other part, if no progress should be made, nor some result be attained by this treatment of the cause of religion after the manner in which Your Imperial Majesty has wisely held that it should be dealt with and treated namely, by such mutual presentation of writings and calm conferring together among ourselves, we at least leave with you a clear testimony, that we here in no wise are holding back from anything that could bring about Christian concord, -- such as could be effected with God and a good conscience, -- as also Your Imperial Majesty and, next, the other Electors and Estates of the Empire, and all who are moved by sincere love and zeal for religion, and who will give an impartial hearing to this matter, will graciously deign to take notice and to understand this from this Confession of ours and of our associates.

Your Imperial Majesty also, not only once but often, graciously signified to the Electors Princes, and Estates of the Empire, and at the Diet of Spires held A. D. 1526, according to the form of Your Imperial instruction and commission given and prescribed, caused it to be stated and publicly proclaimed that Your Majesty, in dealing with this matter of religion, for certain reasons which were alleged in Your Majesty's name, was not willing to decide and could not determine anything, but that Your Majesty would diligently use Your Majesty's office with the Roman Pontiff for the convening of a General Council. The same matter was thus publicly set forth at greater length a year ago at the last Diet which met at Spires. There Your Imperial Majesty, through His Highness Ferdinand, King of Bohemia and Hungary, our friend and clement Lord, as well as through the Orator and Imperial Commissioners

caused this, among other things, to be submitted: that Your Imperial Majesty had taken notice of; and pondered, the resolution of Your Majesty's Representative in the Empire, and of the President and Imperial Counselors, and the Legates from other Estates convened at Ratisbon, concerning the calling of a Council, and that your Imperial Majesty also judged it to be expedient to convene a Council; and that Your Imperial Majesty did not doubt the Roman Pontiff could be induced to hold a General Council, because the matters to be adjusted between Your Imperial Majesty and the Roman Pontiff were nearing agreement and Christian reconciliation; therefore Your Imperial Majesty himself signified that he would endeavor to secure the said Chief Pontiff's consent for convening, together with your Imperial Majesty such General Council, to be published as soon as possible by letters that were to be sent out.

If the outcome, therefore, should be such that the differences between us and the other parties in the matter of religion should not be amicably and in charity settled, then here, before Your Imperial Majesty we make the offer in all obedience, in addition to what we have already done, that we will all appear and defend our cause in such a general, free Christian Council, for the convening of which there has always been accordant action and agreement of votes in all the Imperial Diets held during Your Majesty's reign, on the part of the Electors, Princes, and other Estates of the Empire. To the assembly of this General Council, and at the same time to Your Imperial Majesty, we have, even before this, in due manner and form of law, addressed ourselves and made appeal in this matter, by far the greatest and gravest. To this appeal, both to Your Imperial Majesty and to a Council, we still adhere; neither

do we intend nor would it be possible for us, to relinquish it by this or any other document, unless the matter between us and the other side, according to the tenor of the latest Imperial citation should be amicably and charitably settled, allayed, and brought to Christian concord; and regarding this we even here solemnly and publicly testify.

Article I: Of God.

Our Churches, with common consent, do teach that the decree of the Council of Nicaea concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom, and goodness, the Maker and Preserver of all things, visible and invisible; and yet there are three Persons, of the same essence and power, who also are coeternal, the Father the Son, and the Holy Ghost. And the term "person" they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.

They condemn all heresies which have sprung up against this article, as the Manichaeans, who assumed two principles, one Good and the other Evil- also the Valentinians, Arians, Eunomians, Mohammedans, and all such. They condemn also the Samosatenes, old and new, who, contending that there is but one Person, sophistically and impiously argue that the Word and the Holy Ghost are not distinct Persons, but that "Word" signifies a spoken word, and "Spirit" signifies motion created in things.

Article II: Of Original Sin.

Also they teach that since the fall of Adam all men begotten in the natural way are born with sin, that is, without the fear of God, without trust in God, and with concupiscence; and that this disease, or vice of origin, is truly sin, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost.

They Condemn the Pelagians and others who deny that original depravity is sin, and who, to obscure the glory of Christ's merit and benefits, argue that man can be justified before God by his own strength and reason.

Article III: Of the Son of God.

Also they teach that the Word, that is, the Son of God, did assume the human nature in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human, inseparably enjoined in one Person, one Christ, true God and true man, who was born of the Virgin Mary, truly suffered, was crucified, dead, and buried, that He might reconcile the Father unto us, and be a sacrifice, not only for original guilt, but also for all actual sins of men

He also descended into hell, and truly rose again the third day; afterward He ascended into heaven that He might sit on the right hand of the Father, and forever reign and have dominion over all creatures, and sanctify them that believe in Him, by sending the Holy Ghost into their hearts, to rule, comfort, and quicken them, and to defend them against the devil and the power of sin.

The same Christ shall openly come again to judge the quick and the dead, etc., according to the Apostles' Creed.

Article IV: Of Justification.

Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3 and 4.

Article V: Of the Ministry.

That we may obtain this faith, the Ministry of Teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith; where and when it pleases God, in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake.

They condemn the Anabaptists and others who think that the Holy Ghost comes to men without the external Word, through their own preparations and works.

Article VI: Of New Obedience.

Also they teach that this faith is bound to bring forth good fruits, and that it is necessary to do good works commanded by God, because of God's will, but that we should not rely on those works to merit justification before God. For remission of sins and justification is

apprehended by faith, as also the voice of Christ attests: When ye shall have done all these things, say: We are unprofitable servants. Luke 17:10. The same is also taught by the Fathers. For Ambrose says: It is ordained of God that he who believes in Christ is saved, freely receiving remission of sins, without works, by faith alone.

Article VII: Of the Church.

Also they teach that one holy Church is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered.

And to the true unity of the Church it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments. Nor is it necessary that human traditions, that is, rites or ceremonies, instituted by men, should be everywhere alike. As Paul says: One faith, one Baptism, one God and Father of all, etc. Eph. 4, 5, 6.

Article VIII: What the Church Is.

Although the Church properly is the congregation of saints and true believers, nevertheless, since in this life many hypocrites and evil persons are mingled therewith, it is lawful to use Sacraments administered by evil men, according to the saying of Christ: The Scribes and the Pharisees sit in Moses' seat, etc. Matt. 23:2. Both the Sacraments and Word are effectual by reason of the institution and commandment of Christ, notwithstanding they be administered by evil men.

They condemn the Donatists, and such like, who denied it to be lawful to use the ministry of evil men in the Church,

and who thought the ministry of evil men to be unprofitable and of none effect.

Article IX: Of Baptism.

Of Baptism they teach that it is necessary to salvation, and that through Baptism is offered the grace of God, and that children are to be baptized who, being offered to God through Baptism are received into God's grace.

They condemn the Anabaptists, who reject the baptism of children, and say that children are saved without Baptism.

Article X: Of the Lord's Supper.

Of the Supper of the Lord they teach that the Body and Blood of Christ are truly present, and are distributed to those who eat the Supper of the Lord; and they reject those that teach otherwise.

Article XI: Of Confession.

Of Confession they teach that Private Absolution ought to be retained in the churches, although in confession an enumeration of all sins is not necessary. For it is impossible according to the Psalm: Who can understand his errors? Ps. 19:12.

Article XII: Of Repentance.

Of Repentance they teach that for those who have fallen after Baptism there is remission of sins whenever they are converted and that the Church ought to impart absolution to those thus returning to repentance. Now, repentance consists properly of these two parts: One is contrition, that

is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel, or of absolution, and believes that for Christ's sake, sins are forgiven, comforts the conscience, and delivers it from terrors. Then good works are bound to follow, which are the fruits of repentance.

They condemn the Anabaptists, who deny that those once justified can lose the Holy Ghost. Also those who contend that some may attain to such perfection in this life that they cannot sin.

The Novatians also are condemned, who would not absolve such as had fallen after Baptism, though they returned to repentance.

They also are rejected who do not teach that remission of sins comes through faith but command us to merit grace through satisfactions of our own.

Article XIII: Of the Use of the Sacraments.

Of the Use of the Sacraments they teach that the Sacraments were ordained, not only to be marks of profession among men, but rather to be signs and testimonies of the will of God toward us, instituted to awaken and confirm faith in those who use them.

Wherefore we must so use the Sacraments that faith be added to believe the promises which are offered and set forth through the Sacraments.

They therefore condemn those who teach that the Sacraments justify by the outward act, and who do not teach that, in the use of the Sacraments, faith which believes that sins are forgiven, is required.

Article XIV: Of Ecclesiastical Order.

Of Ecclesiastical Order they teach that no one should publicly teach in the Church or administer the Sacraments unless he be regularly called.

Article XV: Of Ecclesiastical Usages.

Of Usages in the Church they teach that those ought to be observed which may be observed without sin, and which are profitable unto tranquillity and good order in the Church, as particular holy-days, festivals, and the like.

Nevertheless, concerning such things men are admonished that consciences are not to be burdened, as though such observance was necessary to salvation.

They are admonished also that human traditions instituted to propitiate God, to merit grace, and to make satisfaction for sins, are opposed to the Gospel and the doctrine of faith. Wherefore vows and traditions concerning meats and days, etc., instituted to merit grace and to make satisfaction for sins, are useless and contrary to the Gospel.

Article XVI: Of Civil Affairs.

Of Civil Affairs they teach that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to judge matters by the Imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry a wife, to be given in marriage.

They condemn the Anabaptists who forbid these civil offices to Christians.

They condemn also those who do not place evangelical perfection in the fear of God and in faith, but in forsaking civil offices, for the Gospel teaches an eternal righteousness of the heart. Meanwhile, it does not destroy the State or the family, but very much requires that they be preserved as ordinances of God, and that charity be practiced in such ordinances. Therefore, Christians are necessarily bound to obey their own magistrates and laws save only when commanded to sin; for then they ought to obey God rather than men. Acts 5:29.

Article XVII: Of Christ's Return to Judgment.

Also they teach that at the Consummation of the World Christ will appear for judgment and will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils He will condemn to be tormented without end.

They condemn the Anabaptists, who think that there will be an end to the punishments of condemned men and devils.

They condemn also others who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed.

Article XVIII: Of Free Will.

Of Free Will they teach that man's will has some liberty to choose civil righteousness, and to work things subject to

reason. But it has no power, without the Holy Ghost, to work the righteousness of God, that is, spiritual righteousness; since the natural man receiveth not the things of the Spirit of God, 1 Cor. 2:14; but this righteousness is wrought in the heart when the Holy Ghost is received through the Word. These things are said in as many words by Augustine in his Hypognosticon, Book III: We grant that all men have a free will, free, inasmuch as it has the judgment of reason; not that it is thereby capable, without God, either to begin, or, at least, to complete aught in things pertaining to God, but only in works of this life, whether good or evil. "Good" I call those works which spring from the good in nature, such as, willing to labor in the field, to eat and drink, to have a friend, to clothe oneself, to build a house, to marry a wife, to raise cattle, to learn divers useful arts, or whatsoever good pertains to this life. For all of these things are not without dependence on the providence of God; yea, of Him and through Him they are and have their being. "Evil" I call such works as willing to worship an idol, to commit murder, etc.

They condemn the Pelagians and others, who teach that without the Holy Ghost, by the power of nature alone, we are able to love God above all things; also to do the commandments of God as touching "the substance of the act." For, although nature is able in a manner to do the outward work, (for it is able to keep the hands from theft and murder,) yet it cannot produce the inward motions, such as the fear of God, trust in God, chastity, patience, etc.

Article XIX: Of the Cause of Sin.

Of the Cause of Sin they teach that, although God does create and preserve nature, yet the cause of sin is the will of the wicked, that is, of the devil and ungodly men; which will, unaided of God, turns itself from God, as Christ says John 8:44, When he speaketh a lie, he speaketh of his own.

Article XX: Of Good Works.

Our teachers are falsely accused of forbidding good Works. For their published writings on the Ten Commandments, and others of like import, bear witness that they have taught to good purpose concerning all estates and duties of life, as to what estates of life and what works in every calling be pleasing to God. Concerning these things preachers heretofore taught but little, and urged only childish and needless works, as particular holy-days, particular fasts, brotherhoods, pilgrimages, services in honor of saints, the use of rosaries, monasticism, and such like. Since our adversaries have been admonished of these things, they are now unlearning them, and do not preach these unprofitable works as heretofore. Besides, they begin to mention faith, of which there was heretofore marvelous silence. They teach that we are justified not by works only, but they conjoin faith and works, and say that we are justified by faith and works. This doctrine is more tolerable than the former one, and can afford more consolation than their old doctrine.

Forasmuch, therefore, as the doctrine concerning faith, which ought to be the chief one in the Church, has lain so long unknown, as all must needs grant that there was the

deepest silence in their sermons concerning the righteousness of faith, while only the doctrine of works was treated in the churches, our teachers have instructed the churches concerning faith as follows: --

First, that our works cannot reconcile God or merit forgiveness of sins, grace, and justification, but that we obtain this only by faith when we believe that we are received into favor for Christs sake, who alone has been set forth the Mediator and Propitiation, 1 Tim. 2:5-6, in order that the Father may be reconciled through Him. Whoever, therefore, trusts that by works he merits grace, despises the merit and grace of Christ, and seeks a way to God without Christ, by human strength, although Christ has said of Himself: I am the Way, the Truth, and the Life. John 14:6.

This doctrine concerning faith is everywhere treated by Paul, Eph. 2:8, By grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, etc.

And lest any one should craftily say that a new interpretation of Paul has been devised by us, this entire matter is supported by the testimonies of the Fathers. For Augustine, in many volumes, defends grace and the righteousness of faith, over against the merits of works. And Ambrose, in his *De Vocatione Gentium*, and elsewhere, teaches to like effect. For in his *De Vocatione Gentium* he says as follows: Redemption by the blood of Christ would become of little value, neither would the preeminence of man's works be superseded by the mercy of God, if justification, which is wrought through grace,

were due to the merits going before, so as to be, not the free gift of a donor, but the reward due to the laborer.

But, although this doctrine is despised by the inexperienced, nevertheless God-fearing and anxious consciences find by experience that it brings the greatest consolation, because consciences cannot be set at rest through any works, but only by faith, when they take the sure ground that for Christ's sake they have a reconciled God. As Paul teaches Rom. 5:1, Being justified by faith, we have peace with God. This whole doctrine is to be referred to that conflict of the terrified conscience, neither can it be understood apart from that conflict. Therefore inexperienced and profane men judge ill concerning this matter, who dream that Christian righteousness is nothing but civil and philosophical righteousness.

Heretofore consciences were plagued with the doctrine of works, they did not hear the consolation from the Gospel. Some persons were driven by conscience into the desert, into monasteries hoping there to merit grace by a monastic life. Some also devised other works whereby to merit grace and make satisfaction for sins. Hence there was very great need to treat of, and renew, this doctrine of faith in Christ, to the end that anxious consciences should not be without consolation but that they might know that grace and forgiveness of sins and justification are apprehended by faith in Christ.

Men are also admonished that here the term "faith" does not signify merely the knowledge of the history, such as is in the ungodly and in the devil, but signifies a faith which believes, not merely the history, but also the effect of the history -- namely, this Article: the forgiveness of sins, to

wit, that we have grace, righteousness, and forgiveness of sins through Christ.

Now he that knows that he has a Father gracious to him through Christ, truly knows God; he knows also that God cares for him, and calls upon God; in a word, he is not without God, as the heathen. For devils and the ungodly are not able to believe this Article: the forgiveness of sins. Hence, they hate God as an enemy, call not upon Him, and expect no good from Him. Augustine also admonishes his readers concerning the word "faith," and teaches that the term "faith" is accepted in the Scriptures not for knowledge such as is in the ungodly but for confidence which consoles and encourages the terrified mind.

Furthermore, it is taught on our part that it is necessary to do good works, not that we should trust to merit grace by them, but because it is the will of God. It is only by faith that forgiveness of sins is apprehended, and that, for nothing. And because through faith the Holy Ghost is received, hearts are renewed and endowed with new affections, so as to be able to bring forth good works. For Ambrose says: Faith is the mother of a good will and right doing. For man's powers without the Holy Ghost are full of ungodly affections, and are too weak to do works which are good in God's sight. Besides, they are in the power of the devil who impels men to divers sins, to ungodly opinions, to open crimes. This we may see in the philosophers, who, although they endeavored to live an honest life could not succeed, but were defiled with many open crimes. Such is the feebleness of man when he is without faith and without the Holy Ghost, and governs himself only by human strength.

Hence it may be readily seen that this doctrine is not to be charged with prohibiting good works, but rather the more to be commended, because it shows how we are enabled to do good works. For without faith human nature can in no wise do the works of the First or of the Second Commandment. Without faith it does not call upon God, nor expect anything from God, nor bear the cross, but seeks, and trusts in, man's help. And thus, when there is no faith and trust in God all manner of lusts and human devices rule in the heart. Wherefore Christ said, John 15:5, Without Me ye can do nothing; and the Church sings: Lacking Thy divine favor, There is nothing found in man, Naught in him is harmless.

Article XXI: Of the Worship of the Saints.

Of the Worship of Saints they teach that the memory of saints may be set before us, that we may follow their faith and good works, according to our calling, as the Emperor may follow the example of David in making war to drive away the Turk from his country; For both are kings. But the Scripture teaches not the invocation of saints or to ask help of saints, since it sets before us the one Christ as the Mediator, Propitiation, High Priest, and Intercessor. He is to be prayed to, and has promised that He will hear our prayer; and this worship He approves above all, to wit, that in all afflictions He be called upon, 1 John 2:1, If any man sin, we have an Advocate with the Father, etc.

This is about the Sum of our Doctrine, in which, as can be seen, there is nothing that varies from the Scriptures, or from the Church Catholic, or from the Church of Rome as known from its writers. This being the case, they judge harshly who insist that our teachers be regarded as

heretics. There is, however, disagreement on certain Abuses, which have crept into the Church without rightful authority. And even in these, if there were some difference, there should be proper lenity on the part of bishops to bear with us by reason of the Confession which we have now reviewed; because even the Canons are not so severe as to demand the same rites everywhere, neither, at any time, have the rites of all churches been the same; although, among us, in large part, the ancient rites are diligently observed. For it is a false and malicious charge that all the ceremonies, all the things instituted of old, are abolished in our churches. But it has been a common complaint that some abuses were connected with the ordinary rites. These, inasmuch as they could not be approved with a good conscience, have been to some extent corrected.

ARTICLES IN WHICH ARE REVIEWED THE ABUSES WHICH HAVE BEEN CORRECTED.

Inasmuch, then, as our churches dissent in no article of the faith from the Church Catholic, but only omit some abuses which are new, and which have been erroneously accepted by the corruption of the times, contrary to the intent of the Canons, we pray that Your Imperial Majesty would graciously hear both what has been changed, and what were the reasons why the people were not compelled to observe those abuses against their conscience. Nor should Your Imperial Majesty believe those who, in order to excite the hatred of men against our part, disseminate strange slanders among the people. Having thus excited the minds of good men, they have first given occasion to this controversy, and now endeavor, by the same arts, to increase the discord. For Your Imperial Majesty will

undoubtedly find that the form of doctrine and of ceremonies with us is not so intolerable as these ungodly and malicious men represent. Besides, the truth cannot be gathered from common rumors or the revilings of enemies. But it can readily be judged that nothing would serve better to maintain the dignity of ceremonies, and to nourish reverence and pious devotion among the people than if the ceremonies were observed rightly in the churches.

Article XXII: Of Both Kinds in the Sacrament.

To the laity are given Both Kinds in the Sacrament of the Lord's Supper, because this usage has the commandment of the Lord in Matt. 26:27, Drink ye all of it, where Christ has manifestly commanded concerning the cup that all should drink.

And lest any man should craftily say that this refers only to priests, Paul in 1 Cor. 11:27 recites an example from which it appears that the whole congregation did use both kinds. And this usage has long remained in the Church, nor is it known when, or by whose authority, it was changed; although Cardinal Cusanus mentions the time when it was approved. Cyprian in some places testifies that the blood was given to the people. The same is testified by Jerome, who says: The priests administer the Eucharist, and distribute the blood of Christ to the people. Indeed, Pope Gelasius commands that the Sacrament be not divided (dist. II., De Consecratione, cap. Comperimus). Only custom, not so ancient, has it otherwise. But it is evident that any custom introduced against the commandments of God is not to be allowed, as the Canons witness (dist. III., cap. Veritate, and the following

chapters). But this custom has been received, not only against the Scripture, but also against the old Canons and the example of the Church. Therefore, if any preferred to use both kinds of the Sacrament, they ought not to have been compelled with offense to their consciences to do otherwise. And because the division of the Sacrament does not agree with the ordinance of Christ, we are accustomed to omit the procession, which hitherto has been in use.

Article XXIII: Of the Marriage of Priests.

There has been common complaint concerning the examples of priests who were not chaste. For that reason also Pope Pius is reported to have said that there were certain causes why marriage was taken away from priests, but that there were far weightier ones why it ought to be given back; for so Platina writes. Since, therefore, our priests were desirous to avoid these open scandals, they married wives, and taught that it was lawful for them to contract matrimony. First, because Paul says, 1 Cor. 7:2-9, To avoid fornication, let every man have his own wife.

Also: It is better to marry than to burn. Secondly Christ says, Matt. 19:11, All men cannot receive this saying, where He teaches that not all men are fit to lead a single life; for God created man for procreation, Gen. 1:28. Nor is it in man's power, without a singular gift and work of God, to alter this creation. [For it is manifest, and many have confessed that no good, honest, chaste life, no Christian, sincere, upright conduct has resulted (from the attempt), but a horrible, fearful unrest and torment of conscience has been felt by many until the end.] Therefore, those who are not fit to lead a single life ought to contract matrimony.

For no man's law, no vow, can annul the commandment

and ordinance of God. For these reasons the priests teach that it is lawful for them to marry wives.

It is also evident that in the ancient Church priests were married men. For Paul says, 1 Tim. 3:2, that a bishop should be chosen who is the husband of one wife. And in Germany, four hundred years ago for the first time, the priests were violently compelled to lead a single life, who indeed offered such resistance that the Archbishop of Mayence, when about to publish the Pope's decree concerning this matter, was almost killed in the tumult raised by the enraged priests. And so harsh was the dealing in the matter that not only were marriages forbidden for the future, but also existing marriages were torn asunder, contrary to all laws, divine and human, contrary even to the Canons themselves, made not only by the Popes, but by most celebrated Synods. [Moreover, many God-fearing and intelligent people in high station are known frequently to have expressed misgivings that such enforced celibacy and depriving men of marriage (which God Himself has instituted and left free to men) has never produced any good results, but has brought on many great and evil vices and much iniquity.]

Seeing also that, as the world is aging, man's nature is gradually growing weaker, it is well to guard that no more vices steal into Germany.

Furthermore, God ordained marriage to be a help against human infirmity. The Canons themselves say that the old rigor ought now and then, in the latter times, to be relaxed because of the weakness of men; which it is to be wished were done also in this matter. And it is to be expected that

the churches shall at some time lack pastors if marriage is any longer forbidden.

But while the commandment of God is in force, while the custom of the Church is well known, while impure celibacy causes many scandals, adulteries, and other crimes deserving the punishments of just magistrates, yet it is a marvelous thing that in nothing is more cruelty exercised than against the marriage of priests. God has given commandment to honor marriage. By the laws of all well-ordered commonwealths, even among the heathen, marriage is most highly honored. But now men, and that, priests, are cruelly put to death, contrary to the intent of the Canons, for no other cause than marriage. Paul, in 1 Tim. 4:3 calls that a doctrine of devils which forbids marriage. This may now be readily understood when the law against marriage is maintained by such penalties.

But as no law of man can annul the commandment of God, so neither can it be done by any vow. Accordingly, Cyprian also advises that women who do not keep the chastity they have promised should marry. His words are these (Book I, Epistle XI): But if they be unwilling or unable to persevere, it is better for them to marry than to fall into the fire by their lusts; they should certainly give no offense to their brethren and sisters.

And even the Canons show some leniency toward those who have taken vows before the proper age, as heretofore has generally been the case.

Article XXIV: Of the Mass.

Falsely are our churches accused of abolishing the Mass; for the Mass is retained among us, and celebrated with the

highest reverence. Nearly all the usual ceremonies are also preserved, save that the parts sung in Latin are interspersed here and there with German hymns, which have been added to teach the people. For ceremonies are needed to this end alone that the unlearned be taught [what they need to know of Christ]. And not only has Paul commanded to use in the church a language understood by the people 1 Cor. 14:2-9, but it has also been so ordained by man's law. The people are accustomed to partake of the Sacrament together, if any be fit for it, and this also increases the reverence and devotion of public worship. For none are admitted except they be first examined. The people are also advised concerning the dignity and use of the Sacrament, how great consolation it brings anxious consciences, that they may learn to believe God, and to expect and ask of Him all that is good. [In this connection they are also instructed regarding other and false teachings on the Sacrament.] This worship pleases God; such use of the Sacrament nourishes true devotion toward God. It does not, therefore, appear that the Mass is more devoutly celebrated among our adversaries than among us.

But it is evident that for a long time this also has been the public and most grievous complaint of all good men that Masses have been basely profaned and applied to purposes of lucre. For it is not unknown how far this abuse obtains in all the churches by what manner of men Masses are said only for fees or stipends, and how many celebrate them contrary to the Canons. But Paul severely threatens those who deal unworthily with the Eucharist when he says, 1 Cor. 11:27, Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. When, therefore our priests were admonished concerning this sin, Private

Masses were discontinued among us, as scarcely any Private Masses were celebrated except for lucre's sake.

Neither were the bishops ignorant of these abuses, and if they had corrected them in time, there would now be less dissension. Heretofore, by their own connivance, they suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain of the troubles of the Church, while this disturbance has been occasioned simply by those abuses which were so manifest that they could be borne no longer. There have been great dissensions concerning the Mass, concerning the Sacrament. Perhaps the world is being punished for such long-continued profanations of the Mass as have been tolerated in the churches for so many centuries by the very men who were both able and in duty bound to correct them. For in the Ten Commandments it is written, Ex. 20:7, The Lord will not hold him guiltless that taketh His name in vain. But since the world began, nothing that God ever ordained seems to have been so abused for filthy lucre as the Mass.

There was also added the opinion which infinitely increased Private Masses, namely that Christ, by His passion, had made satisfaction for original sin, and instituted the Mass wherein an offering should be made for daily sins, venial and mortal. From this has arisen the common opinion that the Mass takes away the sins of the living and the dead by the outward act. Then they began to dispute whether one Mass said for many were worth as much as special Masses for individuals, and this brought forth that infinite multitude of Masses. [With this work men wished to obtain from God all that they needed, and

in the mean time faith in Christ and the true worship were forgotten.]

Concerning these opinions our teachers have given warning that they depart from the Holy Scriptures and diminish the glory of the passion of Christ. For Christ's passion was an oblation and satisfaction, not for original guilt only, but also for all other sins, as it is written to the Hebrews 10:10, We are sanctified through the offering of Jesus Christ once for all. Also, Hebrews 10:14, By one offering He hath perfected forever them that are sanctified. [It is an unheard-of innovation in the Church to teach that Christ by His death made satisfaction only for original sin and not likewise for all other sin. Accordingly it is hoped that everybody will understand that this error has not been reprov'd without due reason.]

Scripture also teaches that we are justified before God through faith in Christ, when we believe that our sins are forgiven for Christ's sake. Now if the Mass take away the sins of the living and the dead by the outward act justification comes of the work of Masses, and not of faith, which Scripture does not allow.

But Christ commands us, Luke 22:19, This do in remembrance of Me; therefore the Mass was instituted that the faith of those who use the Sacrament should remember what benefits it receives through Christ, and cheer and comfort the anxious conscience. For to remember Christ is to remember His benefits, and to realize that they are truly offered unto us. Nor is it enough only to remember the history; for this also the Jews and the ungodly can remember. Wherefore the Mass is to be used to this end, that there the Sacrament [Communion] may be

administered to them that have need of consolation; as Ambrose says: Because I always sin, I am always bound to take the medicine. [Therefore this Sacrament requires faith, and is used in vain without faith.]

Now, forasmuch as the Mass is such a giving of the Sacrament, we hold one communion every holy-day, and, if any desire the Sacrament, also on other days, when it is given to such as ask for it. And this custom is not new in the Church; for the Fathers before Gregory make no mention of any private Mass, but of the common Mass [the Communion] they speak very much. Chrysostom says that the priest stands daily at he altar, inviting some to the Communion and keeping back others. And it appears from the ancient Canons that some one celebrated the Mass from whom all the other presbyters and deacons received the body of he Lord; for thus the words of the Nicene Canon say: Let the deacons, according to their order, receive the Holy Communion after the presbyters, from the bishop or from a presbyter. And Paul, 1 Cor. 11:33 commands concerning the Communion: Tarry one for another, so that there may be a common participation.

Forasmuch, therefore, as the Mass with us has the example of the Church, taken from the Scripture and the Fathers, we are confident that it cannot be disapproved, especially since public ceremonies, for the most part like those hitherto in use, are retained; only the number of Masses differs, which, because of very great and manifest abuses doubtless might be profitably reduced. For in olden times, even in churches most frequented, the Mass was not celebrated every day, as the Tripartite History (Book 9, chap. 33) testifies: Again in Alexandria, every Wednesday and Friday the Scriptures are read, and the doctors

expound them, and all things are done, except the solemn rite of Communion.

Article XXV: Of Confession.

Confession in the churches is not abolished among us; for it is not usual to give the body of the Lord, except to them that have been previously examined and absolved. And the people are most carefully taught concerning faith in the absolution, about which formerly there was profound silence. Our people are taught that they should highly prize the absolution, as being the voice of God, and pronounced by God's command. The power of the Keys is set forth in its beauty and they are reminded what great consolation it brings to anxious consciences, also, that God requires faith to believe such absolution as a voice sounding from heaven, and that such faith in Christ truly obtains and receives the forgiveness of sins. Aforetime satisfactions were immoderately extolled; of faith and the merit of Christ and the righteousness of faith no mention was made; wherefore, on this point, our churches are by no means to be blamed. For this even our adversaries must needs concede to us that the doctrine concerning repentance has been most diligently treated and laid open by our teachers.

But of Confession they teach that an enumeration of sins is not necessary, and that consciences be not burdened with anxiety to enumerate all sins, for it is impossible to recount all sins, as the Psalm testifies, Psalm 19:12, Who can understand his errors? Also Jeremiah 17:9, The heart is deceitful; who can know it; But if no sins were forgiven, except those that are recounted, consciences could never find peace; for very many sins they neither see nor can

remember. The ancient writers also testify that an enumeration is not necessary. For in the Decrees, Chrysostom is quoted, who says thus: I say not to you that you should disclose yourself in public, nor that you accuse yourself before others, but I would have you obey the prophet who says: "Disclose thy self before God." Therefore confess your sins before God, the true Judge, with prayer. Tell your errors, not with the tongue, but with the memory of your conscience, etc. And the Gloss (Of Repentance, Distinct. V, Cap. Consideret) admits that Confession is of human right only [not commanded by Scripture, but ordained by the Church]. Nevertheless, on account of the great benefit of absolution, and because it is otherwise useful to the conscience, Confession is retained among us.

Article XXVI: Of the Distinction of Meats.

It has been the general persuasion, not of the people alone, but also of those teaching in the churches, that making Distinctions of Meats, and like traditions of men, are works profitable to merit grace, and able to make satisfactions for sins. And that the world so thought, appears from this, that new ceremonies, new orders, new holy-days, and new fastings were daily instituted, and the teachers in the churches did exact these works as a service necessary to merit grace, and did greatly terrify men's consciences, if they should omit any of these things. From this persuasion concerning traditions much detriment has resulted in the Church.

First, the doctrine of grace and of the righteousness of faith has been obscured by it, which is the chief part of the Gospel, and ought to stand out as the most prominent in

the Church, in order that the merit of Christ may be well known, and faith, which believes that sins are forgiven for Christ's sake be exalted far above works. Wherefore Paul also lays the greatest stress on this article, putting aside the Law and human traditions, in order to show that Christian righteousness is something else than such works, to wit, the faith which believes that sins are freely forgiven for Christ's sake. But this doctrine of Paul has been almost wholly smothered by traditions, which have produced an opinion that, by making distinctions in meats and like services, we must merit grace and righteousness. In treating of repentance, there was no mention made of faith; only those works of satisfaction were set forth; in these the entire repentance seemed to consist.

Secondly, these traditions have obscured the commandments of God, because traditions were placed far above the commandments of God. Christianity was thought to consist wholly in the observance of certain holy-days, rites, fasts, and vestures. These observances had won for themselves the exalted title of being the spiritual life and the perfect life. Meanwhile the commandments of God, according to each one's calling, were without honor namely, that the father brought up his offspring, that the mother bore children, that the prince governed the commonwealth, -- these were accounted works that were worldly and imperfect, and far below those glittering observances. And this error greatly tormented devout consciences, which grieved that they were held in an imperfect state of life, as in marriage, in the office of magistrate; or in other civil ministrations; on the other hand, they admired the monks and such like, and falsely imagined that the observances of such men were more acceptable to God.

Thirdly, traditions brought great danger to consciences; for it was impossible to keep all traditions, and yet men judged these observances to be necessary acts of worship.

Gerson writes that many fell into despair, and that some even took their own lives, because they felt that they were not able to satisfy the traditions, and they had all the while not heard any consolation of the righteousness of faith and grace. We see that the summists and theologians gather the traditions, and seek mitigations whereby to ease consciences, and yet they do not sufficiently unfetter, but sometimes entangle, consciences even more. And with the gathering of these traditions, the schools and sermons have been so much occupied that they have had no leisure to touch upon Scripture, and to seek the more profitable doctrine of faith, of the cross, of hope, of the dignity of civil affairs of consolation of sorely tried consciences. Hence Gerson and some other theologians have grievously complained that by these strivings concerning traditions they were prevented from giving attention to a better kind of doctrine. Augustine also forbids that men's consciences should be burdened with such observances, and prudently advises Januarius that he must know that they are to be observed as things indifferent; for such are his words.

Wherefore our teachers must not be looked upon as having taken up this matter rashly or from hatred of the bishops, as some falsely suspect. There was great need to warn the churches of these errors, which had arisen from misunderstanding the traditions. For the Gospel compels us to insist in the churches upon the doctrine of grace, and of the righteousness of faith; which, however, cannot be understood, if men think that they merit grace by observances of their own choice.

Thus, therefore, they have taught that by the observance of human traditions we cannot merit grace or be justified, and hence we must not think such observances necessary acts of worship. They add hereunto testimonies of Scripture. Christ, Matt. 15:3, defends the Apostles who had not observed the usual tradition, which, however, evidently pertains to a matter not unlawful, but indifferent, and to have a certain affinity with the purifications of the Law, and says, 9: In vain do they worship Me with the commandments of men. He, therefore, does not exact an unprofitable service. Shortly after He adds: Not that which goeth into the mouth defileth a man. So also Paul, Rom. 14:17, The kingdom of God is not meat and drink. Col. 2:16, Let no man, therefore, judge you in meat, or in drink, or in respect of an holy-day, or of the Sabbath-day; also: If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances: Touch not, taste not, handle not! And Peter says, Acts 15:10, Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Here Peter forbids to burden the consciences with many rites, either of Moses or of others. And in 1 Tim. 4:1-3 Paul calls the prohibition of meats a doctrine of devils; for it is against the Gospel to institute or to do such works that by them we may merit grace, or as though Christianity could not exist without such service of God.

Here our adversaries object that our teachers are opposed to discipline and mortification of the flesh, as Jovinian. But the contrary may be learned from the writings of our teachers. For they have always taught concerning the cross

that it behooves Christians to bear afflictions. This is the true, earnest, and unfeigned mortification, to wit, to be exercised with divers afflictions, and to be crucified with Christ.

Moreover, they teach that every Christian ought to train and subdue himself with bodily restraints, or bodily exercises and labors that neither satiety nor slothfulness tempt him to sin, but not that we may merit grace or make satisfaction for sins by such exercises. And such external discipline ought to be urged at all times, not only on a few and set days. So Christ commands, Luke 21:34, Take heed lest your hearts be overcharged with surfeiting; also Matt. 17:21, This kind goeth not out but by prayer and fasting. Paul also says, 1 Cor. 9:27, I keep under my body and bring it into subjection. Here he clearly shows that he was keeping under his body, not to merit forgiveness of sins by that discipline, but to have his body in subjection and fitted for spiritual things, and for the discharge of duty according to his calling. Therefore, we do not condemn fasting in itself, but the traditions which prescribe certain days and certain meats, with peril of conscience, as though such works were a necessary service.

Nevertheless, very many traditions are kept on our part, which conduce to good order in the Church, as the Order of Lessons in the Mass and the chief holy-days. But, at the same time, men are warned that such observances do not justify before God, and that in such things it should not be made sin if they be omitted without offense. Such liberty in human rites was not unknown to the Fathers. For in the East they kept Easter at another time than at Rome, and when, on account of this diversity, the Romans accused the Eastern Church of schism, they were admonished by

others that such usages need not be alike everywhere. And Irenaeus says: Diversity concerning fasting does not destroy the harmony of faith; as also Pope Gregory intimates in Dist. XII, that such diversity does not violate the unity of the Church. And in the Tripartite History, Book 9, many examples of dissimilar rites are gathered, and the following statement is made: It was not the mind of the Apostles to enact rules concerning holy-days, but to preach godliness and a holy life [to teach faith and love].

Article XXVII: Of Monastic Vows.

What is taught on our part concerning Monastic Vows, will be better understood if it be remembered what has been the state of the monasteries, and how many things were daily done in those very monasteries, contrary to the Canons. In Augustine's time they were free associations. Afterward, when discipline was corrupted, vows were everywhere added for the purpose of restoring discipline, as in a carefully planned prison.

Gradually, many other observances were added besides vows. And these fetters were laid upon many before the lawful age, contrary to the Canons.

Many also entered into this kind of life through ignorance, being unable to judge their own strength, though they were of sufficient age. Being thus ensnared, they were compelled to remain, even though some could have been freed by the kind provision of the Canons. And this was more the case in convents of women than of monks, although more consideration should have been shown the weaker sex. This rigor displeased many good men before this time, who saw that young men and maidens were

thrown into convents for a living. They saw what unfortunate results came of this procedure, and what scandals were created, what snares were cast upon consciences! They were grieved that the authority of the Canons in so momentous a matter was utterly set aside and despised. To these evils was added such a persuasion concerning vows as, it is well known, in former times displeased even those monks who were more considerate. They taught that vows were equal to Baptism; they taught that by this kind of life they merited forgiveness of sins and justification before God. Yea, they added that the monastic life not only merited righteousness before God but even greater things, because it kept not only the precepts, but also the so-called "evangelical counsels."

Thus they made men believe that the profession of monasticism was far better than Baptism, and that the monastic life was more meritorious than that of magistrates, than the life of pastors, and such like, who serve their calling in accordance with God's commands, without any man-made services. None of these things can be denied; for they appear in their own books. [Moreover, a person who has been thus ensnared and has entered a monastery learns little of Christ.]

What, then, came to pass in the monasteries? Aforetime they were schools of theology and other branches, profitable to the Church; and thence pastors and bishops were obtained. Now it is another thing. It is needless to rehearse what is known to all. Aforetime they came together to learn; now they feign that it is a kind of life instituted to merit grace and righteousness; yea, they preach that it is a state of perfection, and they put it far above all other kinds of life ordained of God. These things

we have rehearsed without odious exaggeration, to the end that the doctrine of our teachers on this point might be better understood.

First, concerning such as contract matrimony, they teach on our part that it is lawful for all men who are not fitted for single life to contract matrimony, because vows cannot annul the ordinance and commandment of God. But the commandment of God is 1 Cor. 7:2, To avoid fornication, let every man have his own wife. Nor is it the commandment only, but also the creation and ordinance of God, which forces those to marry who are not excepted by a singular work of God, according to the text Gen. 2:18, It is not good that the man should be alone. Therefore they do not sin who obey this commandment and ordinance of God.

What objection can be raised to this? Let men extol the obligation of a vow as much as they list, yet shall they not bring to pass that the vow annuls the commandment of God. The Canons teach that the right of the superior is excepted in every vow; [that vows are not binding against the decision of the Pope;] much less, therefore, are these vows of force which are against the commandments of God.

Now, if the obligation of vows could not be changed for any cause whatever, the Roman Pontiffs could never have given dispensation for it is not lawful for man to annul an obligation which is simply divine. But the Roman Pontiffs have prudently judged that leniency is to be observed in this obligation, and therefore we read that many times they have dispensed from vows. The case of the King of Aragon who was called back from the monastery is well

known, and there are also examples in our own times. [Now, if dispensations have been granted for the sake of securing temporal interests, it is much more proper that they be granted on account of the distress of souls.]

In the second place, why do our adversaries exaggerate the obligation or effect of a vow when, at the same time, they have not a word to say of the nature of the vow itself, that it ought to be in a thing possible, that it ought to be free, and chosen spontaneously and deliberately? But it is not unknown to what extent perpetual chastity is in the power of man. And how few are there who have taken the vow spontaneously and deliberately! Young maidens and men, before they are able to judge, are persuaded, and sometimes even compelled, to take the vow. Wherefore it is not fair to insist so rigorously on the obligation, since it is granted by all that it is against the nature of a vow to take it without spontaneous and deliberate action.

Most canonical laws rescind vows made before the age of fifteen; for before that age there does not seem sufficient judgment in a person to decide concerning a perpetual life.

Another Canon, granting more to the weakness of man, adds a few years; for it forbids a vow to be made before the age of eighteen. But which of these two Canons shall we follow? The most part have an excuse for leaving the monasteries, because most of them have taken the vows before they reached these ages.

Finally, even though the violation of a vow might be censured, yet it seems not forthwith to follow that the marriages of such persons must be dissolved. For Augustine denies that they ought to be dissolved (XXVII. Quaest. I, Cap. Nuptiarum), and his authority is not lightly

to be esteemed, although other men afterwards thought otherwise.

But although it appears that God's command concerning marriage delivers very many from their vows, yet our teachers introduce also another argument concerning vows to show that they are void. For every service of God, ordained and chosen of men without the commandment of God to merit justification and grace, is wicked, as Christ says Matt. 15:9, In vain do they worship Me with the commandments of men. And Paul teaches everywhere that righteousness is not to be sought from our own observances and acts of worship, devised by men, but that it comes by faith to those who believe that they are received by God into grace for Christ's sake.

But it is evident that monks have taught that services of man's making satisfy for sins and merit grace and justification. What else is this than to detract from the glory of Christ and to obscure and deny the righteousness of faith? It follows, therefore, that the vows thus commonly taken have been wicked services, and, consequently, are void. For a wicked vow, taken against the commandment of God, is not valid; for (as the Canon says) no vow ought to bind men to wickedness.

Paul says, Gal. 5:4, Christ is become of no effect unto you, whosoever of you are justified by the Law, ye are fallen from grace. To those, therefore, who want to be justified by their vows Christ is made of no effect, and they fall from grace. For also these who ascribe justification to vows ascribe to their own works that which properly belongs to the glory of Christ.

Nor can it be denied, indeed, that the monks have taught that, by their vows and observances, they were justified, and merited forgiveness of sins, yea, they invented still greater absurdities, saying that they could give others a share in their works. If any one should be inclined to enlarge on these things with evil intent, how many things could he bring together whereof even the monks are now ashamed! Over and above this, they persuaded men that services of man's making were a state of Christian perfection. And is not this assigning justification to works? It is no light offense in the Church to set forth to the people a service devised by men, without the commandment of God, and to teach that such service justifies men. For the righteousness of faith, which chiefly ought to be taught in the Church, is obscured when these wonderful angelic forms of worship, with their show of poverty, humility, and celibacy, are cast before the eyes of men.

Furthermore, the precepts of God and the true service of God are obscured when men hear that only monks are in a state of perfection. For Christian perfection is to fear God from the heart, and yet to conceive great faith, and to trust that for Christ's sake we have a God who has been reconciled, to ask of God, and assuredly to expect His aid in all things that, according to our calling, are to be done; and meanwhile, to be diligent in outward good works, and to serve our calling. In these things consist the true perfection and the true service of God. It does not consist in celibacy, or in begging, or in vile apparel. But the people conceive many pernicious opinions from the false commendations of monastic life. They hear celibacy praised above measure; therefore they lead their married life with offense to their consciences. They hear that only

beggars are perfect; therefore they keep their possessions and do business with offense to their consciences. They hear that it is an evangelical counsel not to seek revenge; therefore some in private life are not afraid to take revenge, for they hear that it is but a counsel, and not a commandment. Others judge that the Christian cannot properly hold a civil office or be a magistrate.

There are on record examples of men who, forsaking marriage and the administration of the Commonwealth, have hid themselves in monasteries. This they called fleeing from the world, and seeking a kind of life which would be more pleasing to God. Neither did they see that God ought to be served in those commandments which He Himself has given and not in commandments devised by men. A good and perfect kind of life is that which has for it the commandment of God. It is necessary to admonish men of these things.

And before these times, Gerson rebukes this error of the monks concerning perfection, and testifies that in his day it was a new saying that the monastic life is a state of perfection.

So many wicked opinions are inherent in the vows, namely, that they justify, that they constitute Christian perfection, that they keep the counsels and commandments, that they have works of supererogation. All these things, since they are false and empty, make vows null and void.

Article XXVIII: Of Ecclesiastical Power.

There has been great controversy concerning the Power of Bishops, in which some have awkwardly confounded the

power of the Church and the power of the sword. And from this confusion very great wars and tumults have resulted, while the Pontiffs, emboldened by the power of the Keys, not only have instituted new services and burdened consciences with reservation of cases and ruthless excommunications, but have also undertaken to transfer the kingdoms of this world, and to take the Empire from the Emperor. These wrongs have long since been rebuked in the Church by learned and godly men. Therefore our teachers, for the comforting of men's consciences, were constrained to show the difference between the power of the Church and the power of the sword, and taught that both of them, because of God's commandment, are to be held in reverence and honor, as the chief blessings of God on earth.

But this is their opinion, that the power of the Keys, or the power of the bishops, according to the Gospel, is a power or commandment of God, to preach the Gospel, to remit and retain sins, and to administer Sacraments. For with this commandment Christ sends forth His Apostles, John 20:21 sqq.: As My Father hath sent Me, even so send I you. Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. Mark 16:15, Go preach the Gospel to every creature.

This power is exercised only by teaching or preaching the Gospel and administering the Sacraments, according to their calling either to many or to individuals. For thereby are granted, not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These things cannot come but by the ministry of the Word and the Sacraments, as Paul says, Rom. 1:16, The Gospel is the

power of God unto salvation to every one that believeth. Therefore, since the power of the Church grants eternal things, and is exercised only by the ministry of the Word, it does not interfere with civil government; no more than the art of singing interferes with civil government. For civil government deals with other things than does the Gospel. The civil rulers defend not minds, but bodies and bodily things against manifest injuries, and restrain men with the sword and bodily punishments in order to preserve civil justice and peace.

Therefore the power of the Church and the civil power must not be confounded. The power of the Church has its own commission to teach the Gospel and to administer the Sacraments. Let it not break into the office of another; Let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the Commonwealth. As Christ says, John 18:36, My kingdom is not of this world; also Luke 12:14, Who made Me a judge or a divider over you? Paul also says, Phil. 3:20, Our citizenship is in heaven; 2 Cor. 10:4, The weapons of our warfare are not carnal, but mighty through God to the casting down of imaginations.

After this manner our teachers discriminate between the duties of both these powers, and command that both be honored and acknowledged as gifts and blessings of God.

If bishops have any power of the sword, that power they have, not as bishops, by the commission of the Gospel, but by human law having received it of kings and emperors

for the civil administration of what is theirs. This, however, is another office than the ministry of the Gospel.

When, therefore, the question is concerning the jurisdiction of bishops, civil authority must be distinguished from ecclesiastical jurisdiction. Again, according to the Gospel or, as they say, by divine right, there belongs to the bishops as bishops, that is, to those to whom has been committed the ministry of the Word and the Sacraments, no jurisdiction except to forgive sins, to judge doctrine, to reject doctrines contrary to the Gospel, and to exclude from the communion of the Church wicked men, whose wickedness is known, and this without human force, simply by the Word. Herein the congregations of necessity and by divine right must obey them, according to Luke 10:16, He that heareth you heareth Me. But when they teach or ordain anything against the Gospel, then the congregations have a commandment of God prohibiting obedience, Matt. 7:15, Beware of false prophets; Gal. 1:8, Though an angel from heaven preach any other gospel, let him be accursed; 2 Cor. 13:8, We can do nothing against the truth, but for the truth. Also: The power which the Lord hath given me to edification, and not to destruction. So, also, the Canonical Laws command (II. Q. VII. Cap., Sacerdotes, and Cap. Oves). And Augustine (Contra Petilianum Epistolam): Neither must we submit to Catholic bishops if they chance to err, or hold anything contrary to the Canonical Scriptures of God.

If they have any other power or jurisdiction, in hearing and judging certain cases, as of matrimony or of tithes, etc., they have it by human right, in which matters princes are bound, even against their will, when the ordinaries fail, to

dispense justice to their subjects for the maintenance of peace.

Moreover, it is disputed whether bishops or pastors have the right to introduce ceremonies in the Church, and to make laws concerning meats, holy-days and grades, that is, orders of ministers, etc. They that give this right to the bishops refer to this testimony John 16:12-13, I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth. They also refer to the example of the Apostles, who commanded to abstain from blood and from things strangled, Acts 15:29. They refer to the Sabbath-day as having been changed into the Lord's Day, contrary to the Decalog, as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath-day. Great, say they, is the power of the Church, since it has dispensed with one of the Ten Commandments!

But concerning this question it is taught on our part (as has been shown above) that bishops have no power to decree anything against the Gospel. The Canonical Laws teach the same thing (Dist. IX) . Now, it is against Scripture to establish or require the observance of any traditions, to the end that by such observance we may make satisfaction for sins, or merit grace and righteousness. For the glory of Christ's merit suffers injury when, by such observances, we undertake to merit justification. But it is manifest that, by such belief, traditions have almost infinitely multiplied in the Church, the doctrine concerning faith and the righteousness of faith being meanwhile suppressed. For gradually more holy-days were made, fasts appointed, new ceremonies and services in honor of saints instituted,

because the authors of such things thought that by these works they were meriting grace. Thus in times past the Penitential Canons increased, whereof we still see some traces in the satisfactions.

Again, the authors of traditions do contrary to the command of God when they find matters of sin in foods, in days, and like things, and burden the Church with bondage of the law, as if there ought to be among Christians, in order to merit justification a service like the Levitical, the arrangement of which God had committed to the Apostles and bishops. For thus some of them write; and the Pontiffs in some measure seem to be misled by the example of the law of Moses. Hence are such burdens, as that they make it mortal sin, even without offense to others, to do manual labor on holy-days, a mortal sin to omit the Canonical Hours, that certain foods defile the conscience that fastings are works which appease God that sin in a reserved case cannot be forgiven but by the authority of him who reserved it; whereas the Canons themselves speak only of the reserving of the ecclesiastical penalty, and not of the reserving of the guilt.

Whence have the bishops the right to lay these traditions upon the Church for the ensnaring of consciences, when Peter, Acts 15:10 forbids to put a yoke upon the neck of the disciples, and Paul says, 2 Cor. 13:10, that the power given him was to edification not to destruction? Why, therefore, do they increase sins by these traditions?

But there are clear testimonies which prohibit the making of such traditions, as though they merited grace or were necessary to salvation. Paul says, Col. 2:16-23, Let no man judge you in meat, or in drink, or in respect of an holy-day,

or of the new moon, or of the Sabbath-days. If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not; taste not; handle not, which all are to perish with the using) after the commandments and doctrines of men! which things have indeed a show of wisdom. Also in Titus 1:14 he openly forbids traditions: Not giving heed to Jewish fables and commandments of men that turn from the truth.

And Christ, Matt. 15:13-14, says of those who require traditions: Let them alone; they be blind leaders of the blind; and He rejects such services: Every plant which My heavenly Father hath not planted shall be plucked up.

If bishops have the right to burden churches with infinite traditions, and to ensnare consciences, why does Scripture so often prohibit to make, and to listen to, traditions? Why does it call them "doctrines of devils"? 1 Tim. 4:1. Did the Holy Ghost in vain forewarn of these things?

Since, therefore, ordinances instituted as things necessary, or with an opinion of meriting grace, are contrary to the Gospel, it follows that it is not lawful for any bishop to institute or exact such services. For it is necessary that the doctrine of Christian liberty be preserved in the churches, namely, that the bondage of the Law is not necessary to justification, as it is written in the Epistle to the Galatians 5:1, Be not entangled again with the yoke of bondage. It is necessary that the chief article of the Gospel be preserved, to wit, that we obtain grace freely by faith in Christ, and not for certain observances or acts of worship devised by men.

What, then, are we to think of the Sunday and like rites in the house of God? To this we answer that it is lawful for bishops or pastors to make ordinances that things be done orderly in the Church, not that thereby we should merit grace or make satisfaction for sins, or that consciences be bound to judge them necessary services, and to think that it is a sin to break them without offense to others. So Paul ordains, 1 Cor. 11:5, that women should cover their heads in the congregation, 1 Cor. 14:30, that interpreters be heard in order in the church, etc.

It is proper that the churches should keep such ordinances for the sake of love and tranquillity, so far that one do not offend another, that all things be done in the churches in order, and without confusion, 1 Cor. 14:40; comp. Phil. 2:14; but so that consciences be not burdened to think that they are necessary to salvation, or to judge that they sin when they break them without offense to others; as no one will say that a woman sins who goes out in public with her head uncovered provided only that no offense be given.

Of this kind is the observance of the Lord's Day, Easter, Pentecost, and like holy-days and rites. For those who judge that by the authority of the Church the observance of the Lord's Day instead of the Sabbath-day was ordained as a thing necessary, do greatly err. Scripture has abrogated the Sabbath-day; for it teaches that, since the Gospel has been revealed, all the ceremonies of Moses can be omitted. And yet, because it was necessary to appoint a certain day, that the people might know when they ought to come together, it appears that the Church designated the Lord's Day for this purpose; and this day seems to have been chosen all the more for this additional reason, that men might have an example of Christian liberty, and might

know that the keeping neither of the Sabbath nor of any other day is necessary.

There are monstrous disputations concerning the changing of the law, the ceremonies of the new law, the changing of the Sabbath-day, which all have sprung from the false belief that there must needs be in the Church a service like to the Levitical, and that Christ had given commission to the Apostles and bishops to devise new ceremonies as necessary to salvation. These errors crept into the Church when the righteousness of faith was not taught clearly enough. Some dispute that the keeping of the Lord's Day is not indeed of divine right, but in a manner so. They prescribe concerning holy-days, how far it is lawful to work. What else are such disputations than snares of consciences? For although they endeavor to modify the traditions, yet the mitigation can never be perceived as long as the opinion remains that they are necessary, which must needs remain where the righteousness of faith and Christian liberty are not known.

The Apostles commanded Acts 15:20 to abstain from blood. Who does now observe it? And yet they that do it not sin not; for not even the Apostles themselves wanted to burden consciences with such bondage; but they forbade it for a time, to avoid offense. For in this decree we must perpetually consider what the aim of the Gospel is.

Scarcely any Canons are kept with exactness, and from day to day many go out of use even among those who are the most zealous advocates of traditions. Neither can due regard be paid to consciences unless this mitigation be observed, that we know that the Canons are kept without

holding them to be necessary, and that no harm is done consciences, even though traditions go out of use.

But the bishops might easily retain the lawful obedience of the people if they would not insist upon the observance of such traditions as cannot be kept with a good conscience.

Now they command celibacy; they admit none unless they swear that they will not teach the pure doctrine of the Gospel. The churches do not ask that the bishops should restore concord at the expense of their honor; which, nevertheless, it would be proper for good pastors to do.

They ask only that they would release unjust burdens which are new and have been received contrary to the custom of the Church Catholic. It may be that in the beginning there were plausible reasons for some of these ordinances; and yet they are not adapted to later times. It is also evident that some were adopted through erroneous conceptions. Therefore it would be befitting the clemency of the Pontiffs to mitigate them now, because such a modification does not shake the unity of the Church. For many human traditions have been changed in process of time, as the Canons themselves show. But if it be impossible to obtain a mitigation of such observances as cannot be kept without sin, we are bound to follow the apostolic rule, Acts 5:29, which commands us to obey God rather than men.

Peter, 1 Pet. 5:3 forbids bishops to be lords, and to rule over the churches. It is not our design now to wrest the government from the bishops, but this one thing is asked, namely, that they allow the Gospel to be purely taught, and that they relax some few observances which cannot be kept without sin. But if they make no concession, it is for

them to see how they shall give account to God for furnishing, by their obstinacy, a cause for schism.

Conclusion.

These are the chief articles which seem to be in controversy. For although we might have spoken of more abuses, yet, to avoid undue length, we have set forth the chief points, from which the rest may be readily judged. There have been great complaints concerning indulgences, pilgrimages, and the abuse of excommunications. The parishes have been vexed in many ways by the dealers in indulgences. There were endless contentions between the pastors and the monks concerning the parochial right, confessions, burials, sermons on extraordinary occasions, and innumerable other things. Issues of this sort we have passed over so that the chief points in this matter, having been briefly set forth, might be the more readily understood. Nor has anything been here said or adduced to the reproach of any one. Only those things have been recounted whereof we thought that it was necessary to speak, in order that it might be understood that in doctrine and ceremonies nothing has been received on our part against Scripture or the Church Catholic. For it is manifest that we have taken most diligent care that no new and ungodly doctrine should creep into our churches.

The above articles we desire to present in accordance with the edict of Your Imperial Majesty, in order to exhibit our Confession and let men see a summary of the doctrine of our teachers. If there is anything that any one might desire in this Confession, we are ready, God willing, to present ampler information according to the Scriptures.

Your Imperial Majesty's faithful subjects:

John, Duke of Saxony, Elector.

George, Margrave of Brandenburg.

Ernest, Duke of Lueneberg.

Philip, Landgrave of Hesse.

John Frederick, Duke of Saxony.

Francis, Duke of Lueneburg.

Wolfgang, Prince of Anhalt.

Senate and Magistracy of Nuremburg.

Senate of Reutlingen.

Articles of Religion of the Church of England

As established by the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, on the twelfth day of September, in the Year of our Lord, 1801.

I. Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. Of the Word or Son of God, which was made very Man.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men

III. Of the going down of Christ into Hell.

As Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

IV. Of the Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

V. Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI. Of the Sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite

or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis, The First Book of Samuel, The Book of Esther, Exodus, The Second Book of Samuel, The Book of Job, Leviticus, The First Book of Kings, The Psalms, Numbers, The Second Book of Kings, The Proverbs, Deuteronomy, The First Book of Chronicles, Ecclesiastes or Preacher, Joshua, The Second Book of Chronicles, Cantica, or Songs of Solomon, Judges, The First Book of Esdras, Four Prophets the greater, Ruth, The Second Book of Esdras, Twelve Prophets the less.

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras, The rest of the Book of Esther, The Fourth Book of Esdras, The Book of Wisdom, The Book of Tobias, Jesus the Son of Sirach, The Book of Judith, Baruch the Prophet, The Song of the Three Children, The Prayer of Manasses, The Story of Susanna, The First Book of Maccabees, Of Bel and the Dragon, The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. Of the Old Testament.

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. Of the Creeds.

The Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

The original Article given Royal assent in 1571 and reaffirmed in 1662, was entitled "Of the Three Creeds; and began as follows, "The Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed ..."

IX. Of Original or Birth-Sin.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, *πῶνᾱ*

sapks, (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh), is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. Of Free-Will.

The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith; and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. Of Good Works.

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

XIII. Of Works before Justification.

Works done before the grace of Christ, and the Inspiration

of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. Of Works of Supererogation.

Voluntary Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin (as Saint John saith) was not in him. But all we the rest, although baptized and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin,

and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. Of Predestination and Election.

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into

desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. Of obtaining eternal Salvation only by the Name of Christ.

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. Of the Church.

The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred, so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of

Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. Of the Authority of General Councils.

[The Twenty-first of the former Articles is omitted; because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles.]

The original 1571, 1662 text of this Article, omitted in the version of 1801, reads as follows: "General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture."

XXII. Of Purgatory.

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work

by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV. Of Speaking in the Congregation in such a Tongue as the people understandeth.

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

XXV. Of the Sacraments.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use

them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

XXVI. Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

XXVII. Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are

visibly signed and sealed, Faith is confirmed, and Grace increased by virtue of prayer unto God.

The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint

Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. Of both Kinds.

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. Of the one Oblation of Christ finished upon the Cross.

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. Of the Marriage of Priests.

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. Of excommunicate Persons, how they are to be avoided.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until

he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. Of the Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church ordained only by man's authority, so that all things be done to edifying.

XXXV. Of the Homilies.

The Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

- 1 Of the right Use of the Church.
- 2 Against Peril of Idolatry.
- 3 Of repairing and keeping clean of Churches.
- 4 Of good Works: first of Fasting.
- 5 Against Gluttony and Drunkenness.
- 6 Against Excess of Apparel.
- 7 Of Prayer.
- 8 Of the Place and Time of Prayer.
- 9 That Common Prayers and Sacraments ought to be ministered in a known tongue.
- 10 Of the reverend Estimation of God's Word.
- 11 Of Alms-doing.
- 12 Of the Nativity of Christ.
- 13 Of the Passion of Christ.
- 14 Of the Resurrection of Christ.
- 15 Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
- 16 Of the Gifts of the Holy Ghost.
- 17 For the Rogation-days.
- 18 Of the State of Matrimony.
- 19 Of Repentance.
- 20 Against Idleness.
- 21 Against Rebellion.

[This Article is received in this Church, so far as it declares the Books of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this Church; which also suspends the order for the reading of said Homilies in churches, until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references.]

XXXVI. Of Consecration of Bishops and Ministers.

The Book of Consecration of Bishops, and Ordering of

Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing that, of itself, is superstitious and ungodly. And, therefore, whosoever are consecrated or ordered according to said Form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

*The original 1571, 1662 text of this Article reads as follows:
"The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered."*

XXXVII. Of the Power of the Civil Magistrates.

The Power of the Civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the Civil Authority, regularly and legitimately constituted.

*The original 1571, 1662 text of this Article reads as follows:
"The King's Majesty hath the chief power in this Realm of England, and other his Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction. Where we attribute to the King's Majesty the chief government, by which*

Titles we understand the minds of some slanderous folks to be offended; we give not our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars."

XXXVIII. Of Christian Men's Goods, which are not common.

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same; as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. Of a Christian Man's Oath.

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching in justice, judgment, and truth.

Luther's 95 Thesis

Out of love and concern for the truth, and with the object of eliciting it, the following heads will be the subject of a public discussion at Wittenberg under the presidency of the reverend father, Martin Luther, Augustinian, Master of Arts and Sacred Theology, and duly appointed Lecturer on these subjects in that place. He requests that whoever cannot be present personally to debate the matter orally will do so in absence in writing.

1. When our Lord and Master, Jesus Christ, said "Repent," He called for the entire life of believers to be one of penitence.
2. The word cannot be properly understood as referring to the sacrament of penance, i.e. confession and satisfaction, as administered by the clergy.
3. Yet its meaning is not restricted to penitence in one's heart; for such penitence is null unless it produces outward signs in various mortifications of the flesh.
4. As long as hatred of self abides (i.e. true inward penitence) the penalty of sin abides, viz., until we enter the kingdom of heaven.
5. The pope has neither the will nor the power to remit any penalties beyond those imposed either at his own discretion or by canon law.
6. The pope himself cannot remit guilt, but only declare and confirm that it has been remitted by God; or, at most, he can remit it in cases reserved to his discretion. Except for these cases, the guilt remains untouched.
7. God never remits guilt to anyone without, at the same time, making humbly submissive to the priest, His representative.

8. The penitential canons apply only to men who are still alive, and, according to the canons themselves, none applies to the dead.
9. Accordingly, the Holy Spirit, acting in the person of the pope, manifests grace to us, by the fact that the papal regulations always cease to apply at death, or in any hard case.
10. It is a wrongful act, due to ignorance, when priests retain the canonical penalties on the dead in purgatory.
11. When canonical penalties were changed and made to apply to purgatory, surely it would seem that tares were sown while the bishops were asleep.
12. In former days, the canonical penalties were imposed, not after, but before absolution was pronounced; and were intended to be tests of true contrition.
13. Death puts an end to all the claims of the Church; even the dying are already dead to the canon laws, and are no longer bound by them.
14. Defective piety or love in a dying person is necessarily accompanied by great fear, which is greatest where the piety or love is least.
15. This fear or horror is sufficient in itself, whatever else might be said, to constitute the pain of purgatory, since it approaches very closely to the horror of despair.
16. There seems to be the same difference between hell, purgatory, and heaven as between despair, uncertainty, and assurance.
17. Of a truth, the pains of souls in purgatory ought to be abated, and charity ought to be proportionately increased.
18. Moreover, it does not seem proved, on any grounds of reason or Scripture, that these souls are outside the state of merit, or unable to grow in grace.

19. Nor does it seem proved to be always the case that they are certain and assured of salvation, even if we are very certain ourselves.
20. Therefore the pope, in speaking of the plenary remission of all penalties, does not mean "all" in the strict sense, but only those imposed by himself.
21. Hence those who preach indulgences are in error when they say that a man is absolved and saved from every penalty by the pope's indulgences;
22. Indeed, he cannot remit to souls in purgatory any penalty which canon law declares should be suffered in the present life.
23. If plenary remission could be granted to anyone at all, it would be only in the cases of the most perfect, i.e. to very few.
24. It must therefore be the case that the major part of the people are deceived by that indiscriminate and high-sounding promise of relief from penalty.
25. The same power as the pope exercises in general over purgatory is exercised in particular by every single bishop in his bishopric and priest in his parish.
26. The pope does excellently when he grants remission to the souls in purgatory on account of intercessions made on their behalf, and not by the power of the keys (which he cannot exercise for them).
27. There is no divine authority for preaching that the soul flies out of the purgatory immediately the money clinks in the bottom of the chest.
28. It is certainly possible that when the money clinks in the bottom of the chest avarice and greed increase; but when the church offers intercession, all depends in the will of God.
29. Who knows whether all souls in purgatory wish to be redeemed in view of what is said of St. Severinus and

St. Pascal? (Note: Paschal I, pope 817-24. The legend is that he and Severinus were willing to endure the pains of purgatory for the benefit of the faithful).

30. No one is sure if the reality of his own contrition, much less of receiving plenary forgiveness.
31. One who, bona fide, buys indulgence is a rare as a bona fide penitent man, i.e. very rare indeed.
32. All those who believe themselves certain of their own salvation by means of letters of indulgence, will be eternally damned, together with their teachers.
33. We should be most carefully on our guard against those who say that the papal indulgences are an inestimable divine gift, and that a man is reconciled to God by them.
34. For the grace conveyed by these indulgences relates simply to the penalties of the sacramental "satisfactions" decreed merely by man.
35. It is not in accordance with Christian doctrines to preach and teach that those who buy off souls, or purchase confessional licenses, have no need to repent of their own sins.
36. Any Christian whatsoever, who is truly repentant, enjoys plenary remission from penalty and guilt, and this is given him without letters of indulgence.
37. Any true Christian whatsoever, living or dead, participates in all the benefits of Christ and the Church; and this participation is granted to him by God without letters of indulgence.
38. Yet the pope's remission and dispensation are in no way to be despised, for as already said, they proclaim the divine remission.
39. It is very difficult, even for the most learned theologians, to extol to the people the great bounty

contained in the indulgences, while, at the same time, praising contrition as a virtue.

40. A truly contrite sinner seeks out, and loves to pay, the penalties of his sins; whereas the very multitude of indulgences dulls men's consciences, and tends to make them hate the penalties.
41. Papal indulgences should only be preached with caution, lest people gain a wrong understanding, and think that they are preferable to other good works: those of love.
42. Christians should be taught that the pope does not at all intend that the purchase of indulgences should be understood as at all comparable with the works of mercy.
43. Christians should be taught that one who gives to the poor, or lends to the needy, does a better action than if he purchases indulgences.
44. Because, by works of love, love grows and a man becomes a better man; whereas, by indulgences, he does not become a better man, but only escapes certain penalties.
45. Christians should be taught that he who sees a needy person, but passes him by although he gives money for indulgences, gains no benefit from the pope's pardon, but only incurs the wrath of God.
46. Christians should be taught that, unless they have more than they need, they are bound to retain what is only necessary for the upkeep of their home, and should in no way squander it on indulgences.
47. Christians should be taught that they purchase indulgences voluntarily, and are not under obligation to do so.
48. Christians should be taught that, in granting indulgences, the pope has more need, and more desire,

for devout prayer on his own behalf than for ready money.

49. Christians should be taught that the pope's indulgences are useful only if one does not rely on them, but most harmful if one loses the fear of God through them.
50. Christians should be taught that, if the pope knew the exactions of the indulgence-preachers, he would rather the church of St. Peter were reduced to ashes than be built with the skin, flesh, and bones of the sheep.
51. Christians should be taught that the pope would be willing, as he ought if necessity should arise, to sell the church of St. Peter, and give, too, his own money to many of those whom the pardon-merchants conjure money.
52. It is vain to rely on salvation by letters if indulgence, even if the commissary, or indeed the pope himself, were to pledge his own soul for their validity.
53. Those are enemies of Christ and the pope who forbid the word of God to be preached at all in some churches, in order that indulgences may be preached in others.
54. The word of God suffers injury if, in the same sermon, an equal or longer time is devoted to indulgences than to that word.
55. The pope cannot help taking the view that if indulgences (very small matters) are celebrated by one bell, one pageant, or one ceremony, the gospel (a very great matter) should be preached to the accompaniment of a hundred bells, a hundred processions, a hundred ceremonies.
56. The treasures of the church, out of which the pope dispenses indulgences, are not sufficiently spoken of or known among the people of Christ.

57. That these treasures are not temporal are clear from the fact that many of the merchants do not grant them freely, but only collect them.
58. Nor are they the merits of Christ and the saints, because, even apart from the pope, these merits are always working grace in the inner man, and working the cross, death, and hell in the outer man.
59. St. Laurence said that the poor were the treasures of the church, but he used the term in accordance with the custom of his own time.
60. We do not speak rashly in saying that the treasures of the church are the keys of the church, and are bestowed by the merits of Christ.
61. For it is clear that the power of the pope suffices, by itself, for the remission of penalties and reserved cases.
62. The true treasure of the church is the Holy gospel of the glory and the grace of God.
63. It is right to regard this treasure as most odious, for it makes the first to be the last.
64. On the other hand, the treasure of indulgences is most acceptable, for it makes the last to be the first.
65. Therefore the treasures of the gospel are nets which, in former times, they used to fish for men of wealth.
66. The treasures of the indulgences are the nets to-day which they use to fish for men of wealth.
67. The indulgences, which the merchants extol as the greatest of favors, are seen to be, in fact, a favorite means for money-getting.
68. Nevertheless, they are not to be compared with the grace of God and the compassion shown in the Cross.
69. Bishops and curates, in duty bound, must receive the commissaries of the papal indulgences with all reverence;

70. But they are under a much greater obligation to watch closely and attend carefully lest these men preach their own fancies instead of what the pope commissioned.
71. Let him be anathema and accursed who denies the apostolic character of the indulgences.
72. On the other hand, let him be blessed who is on his guard against the wantonness and license of the pardon-merchant's words.
73. In the same way, the pope rightly excommunicates those who make any plans to the detriment of the trade in indulgences.
74. It is much more in keeping with his views to excommunicate those who use the pretext of indulgences to plot anything to the detriment of holy love and truth.
75. It is foolish to think that papal indulgences have so much power that they can absolve a man even if he has done the impossible and violated the mother of God.
76. We assert the contrary, and say that the pope's pardons are not able to remove the least venial of sins as far as their guilt is concerned.
77. When it is said that not even St. Peter, if he were now pope, could grant a greater grace, it is blasphemy against St. Peter and the pope.
78. We assert the contrary, and say that he, and any pope whatever, possesses greater graces, viz., the gospel, spiritual powers, gifts of healing, etc., as is declared in 1 Corinthians. 12.
79. It is blasphemy to say that the insignia of the cross with the papal arms are of equal value to the cross on which Christ died.
80. The bishops, curates, and theologians, who permit assertions of that kind to be made to the people without let or hindrance, will have to answer for it.

81. This unbridled preaching of indulgences makes it difficult for learned men to guard the respect due to the pope against false accusations, or at least from the keen criticisms of the laity;
82. They ask, e.g.: Why does not the pope liberate everyone from purgatory for the sake of love (a most holy thing) and because of the supreme necessity of their souls? This would be morally the best of all reasons. Meanwhile he redeems innumerable souls for money, a most perishable thing, with which to build St. Peter's church, a very minor purpose.
83. Again: Why should funeral and anniversary masses for the dead continue to be said? And why does not the pope repay, or permit to be repaid, the benefactions instituted for these purposes, since it is wrong to pray for those souls who are now redeemed?
84. Again: Surely this is a new sort of compassion, on the part of God and the pope, when an impious man, an enemy of God, is allowed to pay money to redeem a devout soul, a friend of God; while yet that devout and beloved soul is not allowed to be redeemed without payment, for love's sake, and just because of its need of redemption.
85. Again: Why are the penitential canon laws, which in fact, if not in practice, have long been obsolete and dead in themselves,-why are they, to-day, still used in imposing fines in money, through the granting of indulgences, as if all the penitential canons were fully operative?
86. Again: since the pope's income to-day is larger than that of the wealthiest of wealthy men, why does he not build this one church of St. Peter with his own money, rather than with the money of indigent believers?

87. Again: What does the pope remit or dispense to people who, by their perfect penitence, have a right to plenary remission or dispensation?
88. Again: Surely a greater good could be done to the church if the pope were to bestow these remissions and dispensations, not once, as now, but a hundred times a day, for the benefit of any believer whatever.
89. What the pope seeks by indulgences is not money, but rather the salvation of souls; why then does he not suspend the letters and indulgences formerly conceded, and still as efficacious as ever?
90. These questions are serious matters of conscience to the laity. To suppress them by force alone, and not to refute them by giving reasons, is to expose the church and the pope to the ridicule of their enemies, and to make Christian people unhappy.
91. If therefore, indulgences were preached in accordance with the spirit and mind of the pope, all these difficulties would be easily overcome, and indeed, cease to exist.
92. Away, then, with those prophets who say to Christ's people, "Peace, peace," where in there is no peace.
93. Hail, hail to all those prophets who say to Christ's people, "The cross, the cross," where there is no cross.
94. Christians should be exhorted to be zealous to follow Christ, their Head, through penalties, deaths, and hells;
95. And let them thus be more confident of entering heaven through many tribulations rather than through a false assurance of peace.

Smalcald Articles of Faith

Preface

1] Since Pope Paul III convoked a Council last year, to assemble at Mantua about Whitsuntide, and afterwards transferred it from Mantua, so that it is not yet known where he will or can fix it, and we on our part either had to expect that we would be summoned also to the Council or [to fear that we would] be condemned unsummoned, I was directed to compile and collect the articles of our doctrine [in order that it might be plain] in case of deliberation as to what and how far we would be both willing and able to yield to the Papists, and in what points we intended to persevere and abide to the end.

2] I have accordingly compiled these articles and presented them to our side. They have also been accepted and unanimously confessed by our side, and it has been resolved that, in case the Pope with his adherents should ever be so bold as seriously and in good faith, without lying and cheating, to hold a truly free [legitimate] Christian Council (as, indeed, he would be in duty bound to do), they be publicly delivered in order to set forth the Confession of our Faith.

3] But though the Romish court is so dreadfully afraid of a free Christian Council, and shuns the light so shamefully, that it has [entirely] removed, even from those who are on its side, the hope that

it will ever permit a free Council, much less that it will itself hold one, whereat, as is just, they [many Papists] are greatly offended and have no little trouble on that account [are disgusted with this negligence of the Pope], since they notice thereby that the Pope would rather see all Christendom perish and all souls damned than suffer either himself or his adherents to be reformed even a little, and his [their] tyranny to be limited, nevertheless I have determined meanwhile to publish these articles in plain print, so that, should I die before there would be a Council (as I fully expect and hope, because the knaves who flee the light and shun the day take such wretched pains to delay and hinder the Council), those who live and remain after me may have my testimony and confession to produce, in addition to the Confession which I have issued previously, whereby up to this time I have abided, and, by God's grace, will abide.

4] For what shall I say? How shall I complain? I am still living, writing, preaching, and lecturing daily; [and] yet there are found such spiteful men, not only among the adversaries, but also false brethren that profess to be on our side, as dare to cite my writings and doctrine directly against myself, and let me look on and listen, although they know well that I teach otherwise, and as wish to adorn their venom with my labor, and under my name to [deceive and] mislead the poor people. [Good God!] Alas! what first will happen when I am dead?

5] Indeed, I ought to reply to everything while I am

still living. But, again, how can I alone stop all the mouths of the devil? especially of those (as they all are poisoned) who will not hear or notice what we write, but solely exercise themselves with all diligence how they may most shamefully pervert and corrupt our word in every letter. These I let the devil answer, or at last Gods wrath, as they deserve. 6] I often think of the good Gerson, who doubts whether anything good should be [written and] published. If it is not done, many souls are neglected who could be delivered; but if it is done, the devil is there with malignant, villainous tongues without number which envenom and pervert everything, so that nevertheless the fruit [the usefulness of the writings] is prevented. 7] Yet what they gain thereby is manifest. For while they have lied so shamefully against us and by means of lies wished to retain the people, God has constantly advanced His work, and been making their following ever smaller and ours greater, and by their lies has caused and still causes them to be brought to shame.

8] I must tell a story. There was a doctor sent here to Wittenberg from France, who said publicly before us that his king was sure and more than sure, that among us there is no church, no magistrate, no married life, but all live promiscuously as cattle, and each one does as he pleases. 9] Imagine now, how will those who by their writings have instilled such gross lies into the king and other countries as the pure truth, look at us on that day before the judgment-seat of Christ? Christ, the Lord and Judge of us all, knows well that they lie and have [always] lied, His sentence

they in turn, must hear; that I know certainly. God convert to repentance those who can be converted! Regarding the rest it will be said, Woe, and, alas! eternally.

10] But to return to the subject. I verily desire to see a truly Christian Council [assembled some time], in order that many matters and persons might be helped. Not that we need it, for our churches are now, through God's grace, so enlightened and equipped with the pure Word and right use of the Sacraments, with knowledge of the various callings and of right works, that we on our part ask for no Council, and on such points have nothing better to hope or expect from a Council. But we see in the bishoprics everywhere so many parishes vacant and desolate that one's heart would break, and yet neither the bishops nor canons care how the poor people live or die, for whom nevertheless Christ has died, and who are not permitted to hear Him speak with them as the true Shepherd with His sheep. 11] This causes me to shudder and fear that at some time He may send a council of angels upon Germany utterly destroying us, like Sodom and Gomorrah, because we so wantonly mock Him with the Council.

12] Besides such necessary ecclesiastical affairs, there would be also in the political estate innumerable matters of great importance to improve. There is the disagreement between the princes and the states; usury and avarice have burst in like a flood, and have become lawful [are defended with a show of right]; wantonness, lewdness, extravagance in dress, gluttony,

gambling, idle display, with all kinds of bad habits and wickedness, insubordination of subjects, of domestics and laborers, of every trade, also the exactions [and most exorbitant selling prices] of the peasants (and who can enumerate all?) have so increased that they cannot be rectified by ten Councils and twenty Diets. 13] If such chief matters of the spiritual and worldly estates as are contrary to God would be considered in the Council, they would have all hands so full that the child's play and absurdity of long gowns [official insignia], large tonsures, broad cinctures [or sashes], bishops' or cardinals' hats or maces, and like jugglery would in the mean time be forgotten. If we first had performed God's command and order in the spiritual and secular estate, we would find time enough to reform food, clothing, tonsures, and surplices. But if we want to swallow such camels, and, instead, strain at gnats, let the beams stand and judge the motes, we also might indeed be satisfied with the Council.

14] Therefore I have presented few articles; for we have without this so many commands of God to observe in the Church, the state, and the family that we can never fulfil them. What, then, is the use, or what does it profit that many decrees and statutes thereon are made in the Council, especially when these chief matters commanded of God are neither regarded nor observed? Just as though He were bound to honor our jugglery as a reward of our treading His solemn commandments under foot. But our sins weigh upon us and cause God not to be gracious to us; for we do not repent, and,

besides, wish to defend every abomination.

15] O Lord Jesus Christ, do Thou Thyself convoke a Council, and deliver Thy servants by Thy glorious advent! The Pope and his adherents are done for; they will have none of Thee. Do Thou, then, help us, who are poor and needy, who sigh to Thee, and beseech Thee earnestly, according to the grace which Thou hast given us, through Thy Holy Ghost, who liveth and reigneth with Thee and the Father, blessed forever. Amen.

THE FIRST PART

Treats of the Sublime Articles Concerning the Divine Majesty, as:

I. That Father, Son, and Holy Ghost, three distinct persons in one divine essence and nature, are one God, who has created heaven and earth.

II. That the Father is begotten of no one; the Son of the Father; the Holy Ghost proceeds from Father and Son.

III. That not the Father nor the Holy Ghost but the Son became man.

IV. That the Son became man in this manner, that He was conceived, without the cooperation of man, by the Holy Ghost, and was born of the pure, holy [and always] Virgin Mary. Afterwards He suffered, died, was buried, descended to hell, rose from the dead, ascended to heaven, sits at the right hand of God, will come to judge the quick and the dead, etc., as the Creed of the

Apostles, as well as that of St. Athanasius, and the Catechism in common use for children, teach.

Concerning these articles there is no contention or dispute, since we on both sides confess them. Therefore it is not necessary now to treat further of them.

THE SECOND PART

Treats of the Articles which Refer to the Office and Work of Jesus Christ, or Our Redemption.

Part II, Article I: The first and chief article.

1] *That Jesus Christ, our God and Lord, died for our sins, and was raised again for our justification, Rom. 4:25.*

2] *And He alone is the Lamb of God which taketh away the sins of the world, John 1:29; and God has laid upon Him the iniquities of us all, Is. 53:6.*

3] *Likewise: All have sinned and are justified without merit [freely, and without their own works or merits] by His grace, through the redemption that is in Christ Jesus, in His blood, Rom. 3:23f*

4] Now, since it is necessary to believe this, and it cannot be otherwise acquired or apprehended by any work, law, or merit, it is clear and certain that this faith alone justifies us as St. Paul says, Rom. 3:28: *For we conclude that a man is justified by*

faith, without the deeds of the Law. Likewise 3:26: That He might be just, and the Justifier of him which believeth in Christ.

5] Of this article nothing can be yielded or surrendered [nor can anything be granted or permitted contrary to the same], even though heaven and earth, and whatever will not abide, should sink to ruin. *For there is none other name under heaven, given among men whereby we must be saved, says Peter, Acts 4:12. And with His stripes we are healed, Is. 53:5.* And upon this article all things depend which we teach and practice in opposition to the Pope, the devil, and the [whole] world. Therefore, we must be sure concerning this doctrine, and not doubt; for otherwise all is lost, and the Pope and devil and all things gain the victory and suit over us.

Part II, Article II: Of the Mass.

1] That the Mass in the Papacy must be the greatest and most horrible abomination, as it directly and powerfully conflicts with this chief article, and yet above and before all other popish idolatries it has been the chief and most specious. For it has been held that this sacrifice or work of the Mass, even though it be rendered by a wicked [and abandoned] scoundrel, frees men from sins, both in this life and also in purgatory, while only the Lamb of God shall and must do this, as has been said above. Of this article nothing is to be surrendered or conceded, because the first article

does not allow it.

2] If, perchance, there were reasonable Papists we might speak moderately and in a friendly way, thus: first, why they so rigidly uphold the Mass. For it is but a pure invention of men, and has not been commanded by God; and every invention of man we may [safely] discard, as Christ declares, Matt. 15:9: *In vain do they worship Me, teaching for doctrines the commandments of men.*

3] Secondly. It is an unnecessary thing, which can be omitted without sin and danger.

4] Thirdly. The Sacrament can be received in a better and more blessed way [more acceptable to God], (yea, the only blessed way), according to the institution of Christ. Why, then, do they drive the world to woe and [extreme] misery on account of a fictitious, unnecessary matter, which can be well obtained in another and more blessed way?

5] Let [care be taken that] it be publicly preached to the people that the Mass as men's twaddle [commentitious affair or human figment] can be omitted without sin, and that no one will be condemned who does not observe it, but that he can be saved in a better way without the Mass. I wager [Thus it will come to pass] that the Mass will then collapse of itself, not only among the insane [rude] common people, but also among all pious, Christian, reasonable, God-fearing hearts; and that the more, when they would hear that the Mass is a [very] dangerous thing, fabricated and

invented without the will and Word of God.

6] Fourthly. Since such innumerable and unspeakable abuses have arisen in the whole world from the buying and selling of masses, the Mass should by right be relinquished, if for no other purpose than to prevent abuses, even though in itself it had something advantageous and good. How much more ought we to relinquish it, so as to prevent [escape] forever these horrible abuses, since it is altogether unnecessary, useless, and dangerous, and we can obtain everything by a more necessary, profitable, and certain way without the Mass.

7] Fifthly. But since the Mass is nothing else and can be nothing else (as the Canon and all books declare), than a work of men (even of wicked scoundrels), by which one attempts to reconcile himself and others to God, and to obtain and merit the remission of sins and grace (for thus the Mass is observed when it is observed at the very best; otherwise what purpose would it serve?), for this very reason it must and should [certainly] be condemned and rejected. For this directly conflicts with the chief article, which says that it is not a wicked or a godly hireling of the Mass with his own work, but the Lamb of God and the Son of God, that taketh away our sins.

8] But if any one should advance the pretext that as an act of devotion he wishes to administer the Sacrament, or Communion, to himself, he is not in earnest [he would commit a great mistake, and would not be speaking seriously and sincerely].

For if he wishes to commune in sincerity, the surest and best way for him is in the Sacrament administered according to Christ's institution. But that one administer communion to himself is a human notion, uncertain, unnecessary, yea, even prohibited. And he does not know what he is doing, because without the Word of God he obeys a false human opinion and invention. 9] So, too, it is not right (even though the matter were otherwise correct) for one to use the common Sacrament of [belonging to] the Church according to his own private devotion, and without God's Word and apart from the communion of the Church to trifle therewith.

10] This article concerning the Mass will be the whole business of the Council. [The Council will perspire most over, and be occupied with this article concerning the Mass.] For if it were [although it would be] possible for them to concede to us all the other articles, yet they could not concede this. As Campegius said at Augsburg that he would be torn to pieces before he would relinquish the Mass, so, by the help of God, I, too, would suffer myself to be reduced to ashes before I would allow a hireling of the Mass, be he good or bad, to be made equal to Christ Jesus, my Lord and Savior, or to be exalted above Him. Thus we are and remain eternally separated and opposed to one another. They feel well enough that when the Mass falls, the Papacy lies in ruins. Before they will permit this to occur, they will put us all to death if they can.

11] *In addition to all this, this dragon's tail, [I mean]*

the Mass, has begotten a numerous vermin-brood of manifold idolatries.

12] First, purgatory. Here they carried their trade into purgatory by masses for souls, and vigils, and weekly, monthly, and yearly celebrations of obsequies, and finally by the Common Week and All Souls' Day, by soul-baths so that the Mass is used almost alone for the dead, although Christ has instituted the Sacrament alone for the living. Therefore purgatory, and every solemnity, rite, and commerce connected with it, is to be regarded as nothing but a specter of the devil. For it conflicts with the chief article [which teaches] that only Christ, and not the works of men, are to help [set free] souls. Not to mention the fact that nothing has been [divinely] commanded or enjoined upon us concerning the dead. Therefore all this may be safely omitted, even if it were no error and idolatry.

13] The Papists quote here Augustine and some of the Fathers who are said to have written concerning purgatory, and they think that we do not understand for what purpose and to what end they spoke as they did. St. Augustine does not write that there is a purgatory, nor has he a testimony of Scripture to constrain him thereto, but he leaves it in doubt whether there is one, and says that his mother asked to be remembered at the altar or Sacrament. Now, all this is indeed nothing but the devotion of men, and that, too, of individuals, and does not establish an article of faith, which is the prerogative of God alone.

14] Our Papists, however, cite such statements [opinions] of men in order that men should believe in their horrible, blasphemous, and cursed traffic in masses for souls in purgatory [or in sacrifices for the dead and oblations], etc. But they will never prove these things from Augustine. Now, when they have abolished the traffic in masses for purgatory, of which Augustine never dreamt, we will then discuss with them whether the expressions of Augustine without Scripture [being without the warrant of the Word] are to be admitted, and whether the dead should be remembered at the Eucharist. 15] For it will not do to frame articles of faith from the works or words of the holy Fathers; otherwise their kind of fare, of garments, of house, etc., would have to become an article of faith, as was done with relics. [We have, however, another rule, namely] The rule is: The Word of God shall establish articles of faith, and no one else, not even an angel.

16] Secondly. From this it has followed that evil spirits have perpetrated much knavery [exercised their malice] by appearing as the souls of the departed, and with unspeakable [horrible] lies and tricks demanded masses, vigils, pilgrimages, and other alms. 17] All of which we had to receive as articles of faith, and to live accordingly; and the Pope confirmed these things, as also the Mass and all other abominations. Here, too, there is no [cannot and must not be any] yielding or surrendering.

18] Thirdly. [Hence arose] the pilgrimages. Here, too, masses, the remission of sins and the grace of

God were sought, for the Mass controlled everything. Now it is indeed certain that such pilgrimages, without the Word of God, have not been commanded us, neither are they necessary, since we can have these things [the soul can be cared for] in a better way, and can omit these pilgrimages without any sin and danger. Why therefore do they leave at home [desert] their own parish [their called ministers, their parishes], the Word of God, wives, children, etc., who are ordained and [attention to whom is necessary and has been] commanded, and run after these unnecessary, uncertain, pernicious will-o'-the-wisps of the devil [and errors]? 19] Unless the devil was riding [made insane] the Pope, causing him to praise and establish these practices, whereby the people again and again revolted from Christ to their own works, and became idolaters, which is worst of all; moreover, it is neither necessary nor commanded, but is senseless and doubtful, and besides harmful. Hence here, too, there can be no yielding or surrendering [to yield or concede anything here is not lawful], etc. 20] And let this be preached, that such pilgrimages are not necessary, but dangerous; and then see what will become of them. [For thus they will perish of their own accord.]

21] Fourthly. Fraternities [or societies], in which cloisters, chapters, vicars have assigned and communicated (by a legal contract and sale) all masses and good works, etc., both for the living and the dead. This is not only altogether a human bauble, without the Word of God, entirely unnecessary and not commanded, but also

contrary to the chief article, Of Redemption. Therefore it is in no way to be tolerated.

22] Fifthly. The relics, in which there are found so many falsehoods and tomfooleries concerning the bones of dogs and horses, that even the devil has laughed at such rascalities, ought long ago to have been condemned, even though there were some good in them; and so much the more because they are without the Word of God; being neither commanded nor counseled, they are an entirely unnecessary and useless thing.²³] But the worst is that [they have imagined that] these relics had to work indulgence and the forgiveness of sins [and have revered them] as a good work and service of God, like the Mass, etc.

24] Sixthly. Here belong the precious indulgences granted (but only for money) both to the living and the dead, by which the miserable [sacrilegious and accursed] Judas, or Pope, has sold the merit of Christ, together with the superfluous merits of all saints and of the entire Church, etc. All these things [and every single one of them] are not to be borne, and are not only without the Word of God, without necessity, not commanded, but are against the chief article. For the merit of Christ is [apprehended and] obtained not by our works or pence, but from grace through faith, without money and merit; and is offered [and presented] not through the power of the Pope, but through the preaching of God's Word.

Of the Invocation of Saints.

25] The invocation of saints is also one of the abuses of Antichrist conflicting with the chief article, and destroys the knowledge of Christ. Neither is it commanded nor counseled, nor has it any example [or testimony] in Scripture, and even though it were a precious thing, as it is not [while, on the contrary, it is a most harmful thing], in Christ we have everything a thousandfold better [and surer, so that we are not in need of calling upon the saints].

26] And although the angels in heaven pray for us (as Christ Himself also does), as also do the saints on earth, and perhaps also in heaven, yet it does not follow thence that we should invoke and adore the angels and saints, and fast, hold festivals, celebrate Mass in their honor, make offerings, and establish churches, altars, divine worship, and in still other ways serve them, and regard them as helpers in need [as patrons and intercessors], and divide among them all kinds of help, and ascribe to each one a particular form of assistance, as the Papists teach and do. For this is idolatry, and such honor belongs alone to God. 27] For as a Christian and saint upon earth you can pray for me, not only in one, but in many necessities. But for this reason I am not obliged to adore and invoke you, and celebrate festivals, fast, make oblations, hold masses for your honor [and worship], and put my faith in you for my salvation. I can in other ways indeed honor, love, and thank you in Christ. 28] If

now such idolatrous honor were withdrawn from angels and departed saints, the remaining honor would be without harm and would quickly be forgotten. For when advantage and assistance, both bodily and spiritual, are no more to be expected, the saints will not be troubled [the worship of the saints will soon vanish], neither in their graves nor in heaven. For without a reward or out of pure love no one will much remember, or esteem, or honor them [bestow on them divine honor].

29] In short, the Mass itself and anything that proceeds from it, and anything that is attached to it, we cannot tolerate, but must condemn, in order that we may retain the holy Sacrament pure and certain, according to the institution of Christ, employed and received through faith.

Part II, Article III: Of Chapters and Cloisters.

1] That *chapters* and *cloisters* [colleges of canons and communistic dwellings], which were formerly founded with the good intention [of our forefathers] to educate learned men and chaste [and modest] women, ought again to be turned to such use, in order that pastors, preachers, and other ministers of the churches may be had, and likewise other necessary persons [fitted] for [the political administration of] the secular government [or for the commonwealth] in cities and countries, and well-educated, maidens for mothers and

housekeepers, etc.

2] If they will not serve this purpose, it is better that they be abandoned or razed, rather than [continued and], with their blasphemous services invented by men, regarded as something better than the ordinary Christian life and the offices and callings ordained by God. For all this also is contrary to the first chief article concerning the redemption made through Jesus Christ. Add to this that (like all other human inventions) these have neither been commanded; they are needless and useless, and, besides, afford occasion for dangerous and vain labor [dangerous annoyances and fruitless worship], such services as the prophets call *Aven, i.e.,* pain and labor.

Part II, Article IV: Of the Papacy.

1] That *the Pope is not, according to divine law or according to the Word of God the head of all Christendom*(for this [name] belongs to One only, whose name is Jesus Christ), but is only the bishop and pastor of the Church at Rome, and of those who voluntarily or through a human creature (that is, a political magistrate) have attached themselves to him, to be Christians, not under him as a lord, but with him as brethren [colleagues] and comrades, as the ancient councils and the age of St. Cyprian show.

2] But to-day none of the bishops dare to address the Pope as brother as was done at that time [in the

age of Cyprian]; but they must call him most gracious lord, even though they be kings or emperors. This [Such arrogance] we will not, cannot, must not take upon our conscience [with a good conscience approve]. Let him, however, who will do it, do so without us [at his own risk].

3] Hence it follows that all things which the Pope, from a power so false, mischievous, blasphemous, and arrogant, has done and undertaken. have been and still are purely diabolical affairs and transactions (with the exception of such things as pertain to the secular government, where God often permits much good to be effected for a people, even through a tyrant and [faithless] scoundrel) for the ruin of the entire holy [catholic or] Christian Church (so far as it is in his power) and for the destruction of the first and chief article concerning the redemption made through Jesus Christ.

4] For all his bulls and books are extant, in which he roars like a lion (as the angel in Rev. 12 depicts him, [crying out] that no Christian can be saved unless he obeys him and is subject to him in all things that he wishes, that he says, and that he does. All of which amounts to nothing less than saying: Although you believe in Christ, and have in Him [alone] everything that is necessary to salvation, yet it is nothing and all in vain unless you regard [have and worship] me as your god, and be subject and obedient to me. And yet it is manifest that the holy Church has been without the Pope for at least more than five hundred years, and that even to the present day the churches of the

Greeks and of many other languages neither have been nor are yet under the Pope. 5] Besides, as often remarked, it is a human figment which is not commanded, and is unnecessary and useless; for the holy Christian [or catholic] Church can exist very well without such a head, and it would certainly have remained better [purer, and its career would have been more prosperous] if such a head had not been raised up by the devil. 6] And the Papacy is also of no use in the Church, because it exercises no Christian office; and therefore it is necessary for the Church to continue and to exist without the Pope.

7] And supposing that the Pope would yield this point, so as not to be supreme by divine right or from God's command, but that we must have [there must be elected] a [certain] head, to whom all the rest adhere [as their support] in order that the [concord and] unity of Christians may be preserved against sects and heretics, and that such a head were chosen by men, and that it were placed within the choice and power of men to change or remove this head, just as the Council of Constance adopted nearly this course with reference to the Popes, deposing three and electing a fourth; supposing, I say, that the Pope and See at Rome would yield and accept this (which, nevertheless, is impossible; for thus he would have to suffer his entire realm and estate to be overthrown and destroyed, with all his rights and books, a thing which, to speak in few words, he cannot do), nevertheless, even in this way Christianity would not be helped, but many more

sects would arise than before.

8] For since men would have to be subject to this head, not from God's command, but from their personal good pleasure, it would easily and in a short time be despised, and at last retain no member; neither would it have to be forever confined to Rome or any other place, but it might be wherever and in whatever church God would grant a man fit for the [taking upon him such a great] office. Oh, the complicated and confused state of affairs [perplexity] that would result!

9] Therefore the Church can never be better governed and preserved than if we all live under one head, Christ, and all the bishops equal in office (although they be unequal in gifts), be diligently joined in unity of doctrine, faith, Sacraments, prayer, and works of love, etc., as St. Jerome writes that the priests at Alexandria together and in common governed the churches, as did also the apostles, and afterwards all bishops throughout all Christendom, until the Pope raised his head above all.

10] This teaching shows forcefully that the Pope is the very Antichrist, who has exalted himself above, and opposed himself against Christ because he will not permit Christians to be saved without his power, which, nevertheless, is nothing, and is neither ordained nor commanded by God. 11] This is, properly speaking to *exalt himself above all that is called God* as Paul says, 2 Thess. 2:4. Even the Turks or the Tartars, great enemies of Christians as they are, do not do this, but they allow whoever wishes

to believe in Christ, and take bodily tribute and obedience from Christians.

12] The Pope, however, prohibits this faith, saying that to be saved a person must obey him. This we are unwilling to do, even though on this account we must die in God's name. 13] This all proceeds from the fact that the Pope has wished to be called the supreme head of the Christian Church by divine right. Accordingly he had to make himself equal and superior to Christ, and had to cause himself to be proclaimed the head and then the lord of the Church, and finally of the whole world, and simply God on earth, until he has dared to issue commands even to the angels in heaven. 14] And when we distinguish the Pope's teaching from, or measure and hold it against, Holy Scripture, it is found [it appears plainly] that the Pope's teaching, where it is best, has been taken from the imperial and heathen law, and treats of political matters and decisions or rights, as the Decretals show; furthermore, it teaches of ceremonies concerning churches, garments, food, persons and [similar] puerile, theatrical and comical things without measure, but in all these things nothing at all of Christ, faith, and the commandments of God. Lastly, it is nothing else than the devil himself, because above and against God he urges [and disseminates] his [papal] falsehoods concerning masses, purgatory, the monastic life, one's own works and [fictitious] divine worship (for this is the very Papacy [upon each of which the Papacy is altogether founded and is standing]), and condemns, murders and tortures all Christians who do not exalt and honor

these abominations [of the Pope] above all things. Therefore, just as little as we can worship the devil himself as Lord and God, we can endure his apostle, the Pope, or Antichrist, in his rule as head or lord. For to lie and to kill, and to destroy body and soul eternally, that is wherein his papal government really consists, as I have very clearly shown in many books.

15] In these four articles they will have enough to condemn in the Council. For they cannot and will not concede us even the least point in one of these articles. Of this we should be certain, and animate ourselves with [be forewarned and made firm in] the hope that Christ, our Lord, has attacked His adversary, and he will press the attack home [pursue and destroy him] both by His Spirit and coming. Amen.

16] For in the Council we will stand not before the Emperor or the political magistrate, as at Augsburg (where the Emperor published a most gracious edict, and caused matters to be heard kindly [and dispassionately]), but [we will appear] before the Pope and devil himself, who intends to listen to nothing, but merely [when the case has been publicly announced] to condemn, to murder and to force us to idolatry. Therefore we ought not here to kiss his feet, or to say: "Thou art my gracious lord", but as the angel in Zechariah 3:2 said to Satan: *The Lord rebuke thee, O Satan.*

THE THIRD PART OF THE ARTICLES.

Concerning the following articles we may [will be able to] treat with learned and reasonable men, or among ourselves. The Pope and his [the Papal] government do not care much about these. For with them conscience is nothing, but money, [glory] honors, power are [to them] everything.

Part III, Article I. Of Sin

1] Here we must confess, as Paul says in Rom. 5:12, that sin originated [and entered the world] from one man Adam, by whose disobedience all men were made sinners, [and] subject to death and the devil. This is called original or capital sin.

2] The fruits of this sin are afterwards the evil deeds which are forbidden in the Ten Commandments, such as [distrust] unbelief, false faith, idolatry, to be without the fear of God, presumption [recklessness], despair, blindness [or complete *loss of sight*], and, in short not to know or regard God; furthermore to lie, to swear by [to abuse] God's name [to swear falsely], not to pray, not to call upon God, not to regard [to despise or neglect] God's Word, to be disobedient to parents, to murder, to be unchaste, to steal, to deceive, etc.

3] This hereditary sin is so deep [and horrible] a corruption of nature that no reason can understand it, but it must be [learned and] believed from the revelation of Scriptures, Ps. 51:5; Rom. 6:12ff ; Ex. 33:3; Gen. 3:7ff Hence, it is nothing but error and blindness in regard to this article what the

scholastic doctors have taught, namely:

4] *That since the fall of Adam the natural powers of man have remained entire and incorrupt, and that man by nature has a right reason and a good will; which things the philosophers teach.*

5] *Again, that man has a free will to do good and omit evil, and, conversely, to omit good and do evil.*

6] *Again, that man by his natural powers can observe and keep [do] all the commands of God.*

7] *Again, that, by his natural powers, man can love God above all things and his neighbor as himself.*

8] *Again, if a man does as much as is in him, God certainly grants him His grace.*

9] *Again, if he wishes to go to the Sacrament, there is no need of a good intention to do good, but it is sufficient if he has not a wicked purpose to commit sin; so entirely good is his nature and so efficacious the Sacrament.*

10] *[Again,] that it is not founded upon Scripture that for a good work the Holy Ghost with His grace is necessary.*

11] *Such and many similar things have arisen from want of understanding and ignorance as regards both this sin and Christ, our Savior, and they are truly heathen dogmas, which we cannot endure. For if this teaching were right [approved], then Christ has died in vain, since there is in man no defect nor sin for which he should have died; or He would have died only for the body, not for the*

soul, inasmuch as the soul is [entirely] sound, and the body only is subject to death.

Part III, Article II. Of the Law

1] Here we hold that the Law was given by God, first, to restrain sin by threats and the dread of punishment, and by the promise and offer of grace and benefit. But all this miscarried on account of the wickedness which sin has wrought in man. 2] For thereby a part [some] were rendered worse, those, namely, who are hostile to [hate] the Law, because it forbids what they like to do, and enjoins what they do not like to do. Therefore, wherever they can escape [if they were not restrained by] punishment, they [would] do more against the Law than before. These, then, are the rude and wicked [unbridled and secure] men, who do evil wherever they [notice that they] have the opportunity.

3] The rest become blind and arrogant [are smitten with arrogance and blindness], and [insolently] conceive the opinion that they observe and can observe the Law by their own powers, as has been said above concerning the scholastic theologians; thence come the hypocrites and [self-righteous or] false saints.

4] But the chief office or force of the Law is that it reveal original sin with all its fruits, and show man how very low his nature has fallen, and has become [fundamentally and] utterly corrupted; as the Law must tell man that he has no God nor regards [cares for] God, and worships other gods, a

matter which before and without the Law he would not have believed. In this way he becomes terrified, is humbled, desponds, despairs, and anxiously desires aid, but sees no escape; he begins to be an enemy of [enraged at] God, and to murmur, etc. 5] This is what Paul says, Rom. 4:15: *The Law worketh wrath.* And Rom. 5:20: *Sin is increased by the Law. [The Law entered that the offense might abound.]*

Part III, Article III. Of Repentance.

1] This office [of the Law] the New Testament retains and urges, as St. Paul, Rom. 1:18 does, saying: *The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.* Again, Rom 3:19: *All the world is guilty before God. No man is righteous before Him.* And Christ says, John 16:8: *The Holy Ghost will reprove the world of sin.*

2] This, then, is the thunderbolt of God by which He strikes in a heap [hurls to the ground] both manifest sinners and false saints [hypocrites], and suffers no one to be in the right [declares no one righteous], but drives them all together to terror and despair. This is the hammer, as Jeremiah 23:29 says: *Is not My Word like a hammer that breaketh the rock in pieces?* This is not *activa contritio* or manufactured repentance, but *passiva contritio* [torture of conscience], true sorrow of heart, suffering and sensation of death.

3] This, then, is what it means to begin true

repentance; and here man must hear such a sentence as this: You are all of no account, whether you be manifest sinners or saints [in your own opinion]; you all must become different and do otherwise than you now are and are doing [no matter what sort of people you are], whether you are as great, wise, powerful, and holy as you may. Here no one is [righteous, holy], godly, etc.

4] But to this office the New Testament immediately adds the consolatory promise of grace through the Gospel, which must be believed, as Christ declares, Mark 1:15: *Repent and believe the Gospel, i.e., become different and do otherwise, and believe My promise.* And John, preceding Him, is called a preacher of repentance, however, for the remission of sins, *i.e.,* John was to accuse all, and convict them of being sinners, that they might know what they were before God, and might acknowledge that they were lost men, and might thus be prepared for the Lord, to receive grace, and to expect and accept from Him the remission of sins. Thus also Christ Himself says, Luke 24:47: 6] *Repentance and remission of sins must be preached in My name among all nations.*

7] But whenever the Law alone, without the Gospel being added exercises this its office there is [nothing else than] death and hell, and man must despair, like Saul and Judas; as St. Paul, Rom. 7:10, says: *Through sin the Law killeth.* 8] On the other hand, the Gospel brings consolation and remission not only in one way, but through the word and Sacraments, and the like, as we shall hear afterward in order that [thus] there is *with the Lord*

plenteous redemption, as Ps. 130:7 says against the dreadful captivity of sin.

9] However, we must now contrast the false repentance of the sophists with true repentance, in order that both may be the better understood.

Of the False Repentance of the Papists.

10] It was impossible that they should teach correctly concerning repentance, since they did not [rightly] know the real sins [the real sin]. For, as has been shown above, they do not believe aright concerning original sin, but say that the natural powers of man have remained [entirely] unimpaired and incorrupt; that reason can teach aright, and the will can in accordance therewith do aright [perform those things which are taught]; that God certainly bestows His grace when a man does as much as is in him, according to his free will.

11] It had to follow thence [from this dogma] that they did [must do] penance only for actual sins, such as wicked thoughts to which a person yields (for wicked emotion [concupiscence, vicious feelings, and inclinations], lust and improper dispositions [according to them] are not sins), and for wicked words and wicked deeds, which free will could readily have omitted.

12] And of such repentance they fix three parts, contrition, confession, and satisfaction, with this

[magnificent] consolation and promise added: If man truly repent, [feel remorse,] confess, render satisfaction, he thereby would have merited forgiveness, and paid for his sins before God [atoned for his sins and obtained a plenary redemption]. Thus in repentance they instructed men to repose confidence in their own works. 13] Hence the expression originated, which was employed in the pulpit when public absolution was announced to the people: *Prolong O God, my life, until I shall make satisfaction for my sins and amend my life.*

14] There was here [profound silence and] no mention of Christ nor faith; but men hoped by their own works to overcome and blot out sins before God. And with this intention we became priests and monks, that we might array ourselves against sin.

15] As to contrition, this is the way it was done: Since no one could remember all his sins (especially as committed through an entire year), they inserted this provision, namely, that if an unknown sin should be remembered later [if the remembrance of a concealed sin should perhaps return], this also must be repented of and confessed, etc. Meanwhile they were [the person was] commended to the grace of God.

16] Moreover, since no one could know how great the contrition ought to be in order to be sufficient before God, they gave this consolation: He who could not have contrition, at least ought to have attrition, which I may call half a contrition or the

beginning of contrition; for they have themselves understood neither of these terms nor do they understand them now, as little as I. Such attrition was reckoned as contrition when a person went to confession.

17] And when it happened that any one said that he could not have contrition nor lament his sins (as might have occurred in illicit love or the desire for revenge, etc.), they asked whether he did not wish or desire to have contrition [lament]. When one would reply Yes (for who, save the devil himself, would here say No?), they accepted this as contrition, and forgave him his sins on account of this good work of his [which they adorned with the name of contrition]. Here they cited the example of St. Bernard, etc.

18] Here we see how blind reason, in matters pertaining to God, gropes about, and, according to its own imagination, seeks for consolation in its own works, and cannot think of [entirely forgets] Christ and faith. But if it be [clearly] viewed in the light, this contrition is a manufactured and fictitious thought [or imagination], derived from man's own powers, without faith and without the knowledge of Christ. And in it the poor sinner, when he reflected upon his own lust and desire for revenge, would sometimes [perhaps] have laughed rather than wept [either laughed or wept, rather than to think of something else], except such as either had been truly struck by [the lightning of] the Law, or had been vainly vexed by the devil with a sorrowful spirit. Otherwise [with the exception of these persons] such contrition was

certainly mere hypocrisy, and did not mortify the lust for sins [flames of sin]; for they had to grieve, while they would rather have continued to sin, if it had been free to them.

19] As regards confession, the procedure was this: Every one had [was enjoined] to enumerate all his sins (which is an impossible thing). This was a great torment. From such as he had forgotten [But if any one had forgotten some sins] he would be absolved on the condition that, if they would occur to him, he must still confess them. In this way he could never know whether he had made a sufficiently pure confession [perfectly and correctly], or when confessing would ever have an end. Yet he was pointed to his own works, and comforted thus: The more fully [sincerely and frankly] one confesses, and the more he humiliates himself and debases himself before the priest, the sooner and better he renders satisfaction for his sins; for such humility certainly would earn grace before God.

20] Here, too, there was no faith nor Christ, and the virtue of the absolution was not declared to him, but upon his enumeration of sins and his self-abasement depended his consolation. What torture, rascality, and idolatry such confession has produced is more than can be related.

21] As to satisfaction, this is by far the most involved [perplexing] part of all. For no man could know how much to render for a single sin, not to say how much for all. Here they have resorted to the device of imposing a small satisfaction, which

could indeed be rendered, as five Paternosters, a day's fast, etc.; for the rest [that was lacking] of the [in their] repentance they were directed to purgatory.

22] Here, too, there was nothing but anguish and [extreme] misery. [For] some thought that they would never get out of purgatory, because, according to the old canons, seven years' repentance is required for a single mortal sin. 23] Nevertheless, confidence was placed upon our work of satisfaction, and if the satisfaction could have been perfect, confidence would have been placed in it entirely, and neither faith nor Christ would have been of use. But this confidence was impossible. For, although any one had done penance in that way for a hundred years, he would still not have known whether he had finished his penance. That meant forever to do penance and never to come to repentance.

24] Here now the Holy See at Rome, coming to the aid of the poor Church, invented indulgences, whereby it forgave and remitted [expiation or] satisfaction, first, for a single instance, for seven years, for a hundred years and distributed them among the cardinals and bishops, so that one could grant indulgence for a hundred years and another for a hundred days. But he reserved to himself alone the power to remit the entire satisfaction.

25] Now, since this began to yield money, and the traffic in bulls became profitable he devised the golden jubilee year [a truly gold-bearing year], and fixed it at Rome. He called this the remission of all

punishment and guilt. Then the people came running, because every one would fain have been freed from this grievous, unbearable burden. This meant to find [dig up] and raise the treasures of the earth. Immediately the Pope pressed still further, and multiplied the golden years one upon another. But the more he devoured money, the wider grew his maw.

Later, therefore, he issued them [those golden years of his] by his legates [everywhere] to the countries, until all churches and houses were full of the Golden Year. 26] At last he also made an inroad into purgatory among the dead, first, by founding masses and vigils, afterwards, by indulgences and the Golden Year, and finally souls became so cheap that he released one for a farthing.

27] But all this, too, was of no avail. For although the Pope taught men to depend upon, and trust in, these indulgences [for salvation], yet he rendered the [whole] matter again uncertain. For in his bulls he declares: Whoever would share in the indulgences or a Golden Year must be contrite, and have confessed, and pay money. Now, we have heard above that this contrition and confession are with them uncertain and hypocrisy. Likewise, also no one knew what soul was in purgatory, and if some were therein, no one knew which had properly repented and confessed. Thus he took the precious money [the Pope snatched up the holy pence], and comforted them meanwhile with [led them to confidence in] his power and indulgence, and [then again led them away from that and]

directed them again to their uncertain work.

28] If, now [although], there were some who did not believe [acknowledge] themselves guilty of such actual sins in [committed by] thoughts, words, and works,—as I, and such as I, in monasteries and chapters [fraternities or colleges of priests], wished to be monks and priests, and by fasting, watching, praying, saying Mass, coarse garments, and hard beds, etc., fought against [strove to resist] evil thoughts, and in full earnest and with force wanted to be holy, and yet the hereditary, inborn evil sometimes did in sleep what it is wont to do (as also St. Augustine and Jerome among others confess),—still each one held the other in esteem, so that some, according to our teaching, were regarded as holy, without sin and full of good works, so much so that with this mind we would communicate and sell our good works to others, as being superfluous to us for heaven. This is indeed true, and seals, letters, and instances [that this happened] are at hand.

29] [When there were such, I say,] These did not need repentance. For of what would they repent, since they had not indulged wicked thoughts? What would they confess [concerning words not uttered], since they had avoided words? For what should they render satisfaction, since they were so guiltless of any deed that they could even sell their superfluous righteousness to other poor sinners? Such saints were also the Pharisees and scribes in the time of Christ.

30] Here comes the fiery angel, St. John [Rev. 10],

the true preacher of [true] repentance, and with one [thunderclap and] bolt hurls both [those selling and those buying works] on one heap, and says: *Repent!* Matt. 3:2. 31] Now, the former [the poor wretches] imagine: Why, we have repented! The latter [the rest] say: We need no repentance. 32] John says: Repent ye, both of you, for ye are false penitents; so are these [the rest] false saints [or hypocrites], and all of you on either side need the forgiveness of sins, because neither of you know what true sin is not to say anything about your duty to repent of it and shun it. For no one of you is good; you are full of unbelief, stupidity, and ignorance of God and God's will. For here He is present *of whose fulness have all we received, and grace for grace*, John 1:16, and without Him no man can be just before God. Therefore, if you wish to repent, repent aright; your penance will not accomplish anything [is nothing]. And you hypocrites, who do not need repentance, you serpents' brood, who has assured you that you will escape the wrath to come? etc. Matt. 3:7; Luke 3:7.

33] In the same way Paul also preaches, Rom. 3:10-12: *There is none righteous, there is none that understandeth, there is none that seeketh after God, there is none that doeth good, no not one; they are all gone out of the way; they are together become unprofitable.* 34] And Acts 17:30: *God now commandeth all men everywhere to repent.* "All men," he says; no one excepted who is a man. 35] This repentance teaches us to discern sin, namely, that we are altogether lost, and that there is nothing good in us from head to foot [both within and without], and that we must absolutely become new

and other men.

36] This repentance is not piecemeal [partial] and beggarly [fragmentary], like that which does penance for actual sins, nor is it uncertain like that. For it does not debate what is or is not sin, but hurls everything on a heap, and says: All in us is nothing but sin [affirms that, with respect to us, all is simply sin (and there is nothing in us that is not sin and guilt)]. What is the use of [For why do we wish] investigating, dividing, or distinguishing a long time? For this reason, too, this contrition is not [doubtful or] uncertain. For there is nothing left with which we can think of any good thing to pay for sin, but there is only a sure despairing concerning all that we are, think, speak, or do [all hope must be cast aside in respect of everything], etc.

37] In like manner confession, too, cannot be false, uncertain, or piecemeal [mutilated or fragmentary]. For he who confesses that all in him is nothing but sin comprehends all sins, excludes none, forgets none. 38] Neither can the satisfaction be uncertain, because it is not our uncertain, sinful work, but it is the suffering and blood of the [spotless and] innocent Lamb of God who taketh away the sin of the world.

39] Of this repentance John preaches, and afterwards Christ in the Gospel, and we also. By this [preaching of] repentance we dash to the ground the Pope and everything that is built upon our good works. For all is built upon a rotten and vain foundation, which is called a good work or

law, even though no good work is there, but only wicked works, and no one does the Law (as Christ, John 7:19, says), but all transgress it. Therefore the building [that is raised upon it] is nothing but falsehood and hypocrisy, even [in the part] where it is most holy and beautiful.

40] And in Christians this repentance continues until death, because, through the entire life it contends with sin remaining in the flesh, as Paul, Rom. 7:14-25, [shows] testifies that he *wars with the law in his members*, etc.; and that, not by his own powers, but by the gift of the Holy Ghost that follows the remission of sins. This gift daily cleanses and sweeps out the remaining sins, and works so as to render man truly pure and holy.

41] The Pope, the theologians, the jurists, and every other man know nothing of this [from their own reason], but it is a doctrine from heaven, revealed through the Gospel, and must suffer to be called heresy by the godless saints [or hypocrites].

42] On the other hand, if certain sectarists would arise, some of whom are perhaps already extant, and in the time of the insurrection [of the peasants] came to my own view, holding that all those who had once received the Spirit or the forgiveness of sins, or had become believers, even though they should afterwards sin, would still remain in the faith, and such sin would not harm them, and [hence] crying thus: "Do whatever you please; if you believe, it all amounts to nothing; faith blots out all sins," etc. — they say, besides, that if any one sins after he has received faith and the Spirit, he

never truly had the Spirit and faith: I have had before me [seen and heard] many such insane men, and I fear that in some such a devil is still remaining [hiding and dwelling].

43] It is, accordingly, necessary to know and to teach that when holy men, still having and feeling original sin, also daily repenting of and striving with it, happen to fall into manifest sins, as David into adultery, murder, and blasphemy, that then faith and the Holy Ghost has departed from them [they cast out faith and the Holy Ghost]. For the Holy Ghost does not permit sin to have dominion, to gain the upper hand so as to be accomplished, but represses and restrains it so that it must not do what it wishes. But if it does what it wishes, the Holy Ghost and faith are [certainly] not present. For St. John says, 1 John 3:9: *Whosoever is born of God doth not commit sin, ... and he cannot sin.* And yet it is also the truth when the same St. John says, 1:8: *If we say that we have no sin, we deceive ourselves and the truth is not in us.*

Part III, Article IV. Of the Gospel.

We will now return to the Gospel, which not merely in one way gives us counsel and aid against sin; for God is superabundantly rich [and liberal] in His grace [and goodness]. First, through the spoken Word by which the forgiveness of sins is preached [He commands to be preached] in the whole world; which is the peculiar office of the Gospel. Secondly, through Baptism. Thirdly,

through the holy Sacrament of the Altar. Fourthly, through the power of the keys, and also through the mutual conversation and consolation of brethren, Matt. 18:20: *Where two or three are gathered together*, etc.

Part III, Article V. Of Baptism.

1] Baptism is nothing else than the Word of God in the water, commanded by His institution, or, as Paul says, *a washing in the Word*; as also Augustine says: *Let the Word come to the element, and it becomes a Sacrament.* 2] And for this reason we do not hold with Thomas and the monastic preachers [or Dominicans] who forget the Word (God's institution) and say that God has imparted to the water a spiritual power, which through the water washes away sin. 3] Nor [do we agree] with Scotus and the Barefooted monks [Minorites or Franciscan monks], who teach that, by the assistance of the divine will, Baptism washes away sins, and that this ablution occurs only through the will of God, and by no means through the Word or water.

4] Of the baptism of children we hold that children ought to be baptized. For they belong to the promised redemption made through Christ, and the Church should administer it [Baptism and the announcement of that promise] to them.

Part III, Article VI. Of the Sacrament of the Altar.

1] Of the Sacrament of the Altar we hold that bread and wine in the Supper are the true body and blood of Christ, and are given and received not only by the godly, but also by wicked Christians.

2] And that not only one form is to be given. [For] we do not need that high art [specious wisdom] which is to teach us that under the one form there is as much as under both, as the sophists and the Council of Constance teach. 3] For even if it were true that there is as much under one as under both, yet the one form only is not the entire ordinance and institution [made] ordained and commanded by Christ. 4] And we especially condemn and in God's name execrate those who not only omit both forms but also quite autocratically [tyrannically] prohibit, condemn, and blaspheme them as heresy, and so exalt themselves against and above Christ, our Lord and God [opposing and placing themselves ahead of Christ], etc.

5] As regards transubstantiation, we care nothing about the sophistical subtlety by which they teach that bread and wine leave or lose their own natural substance, and that there remain only the appearance and color of bread, and not true bread. For it is in perfect agreement with Holy Scriptures that there is, and remains, bread, as Paul himself calls it, 1 Cor. 10:16: *The bread which we break*. And 1 Cor. 11:28: *Let him so eat of that bread*.

Part III, Article VII. Of the Keys.

1] The keys are an office and power given by Christ to the Church for binding and loosing sin, not only the gross and well-known sins, but also the subtle, hidden, which are known only to God, as it is written in Ps. 19:13: *Who can understand his errors?* And in Rom. 7:25 St. Paul himself complains *that with the flesh he serves the law of sin.* 2] For it is not in our power, but belongs to God alone, to judge which, how great, and how many the sins are, as it is written in Ps. 143:2: *Enter not into judgment with Thy servant; for in Thy sight shall no man living be justified.* 3] And Paul says, 1 Cor. 4:4: *For I know nothing by myself; yet am I not hereby justified.*

Part III, Article VIII. Of Confession.

1] Since Absolution or the Power of the Keys is also an aid and consolation against sin and a bad conscience, ordained by Christ [Himself] in the Gospel, Confession or Absolution ought by no means to be abolished in the Church, especially on account of [tender and] timid consciences and on account of the untrained [and capricious] young people, in order that they may be examined, and instructed in the Christian doctrine.

2] But the enumeration of sins ought to be free to every one, as to what he wishes to enumerate or not to enumerate. For as long as we are in the flesh, we shall not lie when we say: "I am a poor man [I acknowledge that I am a miserable sinner], full of sin." Rom. 7:23: *I see another law in my members, etc.*

For since private absolution originates in the Office of the Keys, it should not be despised [neglected], but greatly and highly esteemed [of the greatest worth], as [also] all other offices of the Christian Church.

3] And in those things which concern the spoken, outward Word, we must firmly hold that God grants His Spirit or grace to no one, except through or with the preceding outward Word, in order that we may [thus] be protected against the enthusiasts, *i.e.*, spirits who boast that they have the Spirit without and before the Word, and accordingly judge Scripture or the spoken Word, and explain and stretch it at their pleasure, as Muenzer did, and many still do at the present day, who wish to be acute judges between the Spirit and the letter, and yet know not what they say or declare. 4] For [indeed] the Papacy also is nothing but sheer enthusiasm, by which the Pope boasts that all rights exist in the shrine of his heart, and whatever he decides and commands with [in] his church is spirit and right, even though it is above and contrary to Scripture and the spoken Word.

5] All this is the old devil and old serpent, who also converted Adam and Eve into enthusiasts, and led them from the outward Word of God to spiritualizing and self-conceit, and nevertheless he accomplished this through other outward words. 6] Just as also our enthusiasts [at the present day] condemn the outward Word, and nevertheless they themselves are not silent, but they fill the world with their pratings and writings, as though, indeed, the Spirit could not come

through the writings and spoken word of the apostles, but [first] through their writings and words he must come. Why [then] do not they also omit their own sermons and writings, until the Spirit Himself come to men, without their writings and before them, as they boast that He has come into them without the preaching of the Scriptures? But of these matters there is not time now to dispute at greater length; we have elsewhere sufficiently urged this subject.

7] For even those who believe before Baptism, or become believing in Baptism, believe through the preceding outward Word, as the adults, who have come to reason, must first have heard: *He that believeth and is baptized shall be saved*, even though they are at first unbelieving, and receive the Spirit and Baptism ten years afterwards. 8] Cornelius, Acts 10:1ff, had heard long before among the Jews of the coming Messiah, through whom he was righteous before God, and in such faith his prayers and alms were acceptable to God (as Luke calls him devout and God-fearing), and without such preceding Word and hearing could not have believed or been righteous. But St. Peter had to reveal to him that the Messiah (in whom, as one that was to come, he had hitherto believed) now had come, lest his faith concerning the coming Messiah hold him captive among the hardened and unbelieving Jews, but know that he was now to be saved by the present Messiah, and must not, with the [rabble of the] Jews deny nor persecute Him.

9] In a word, enthusiasm inheres in Adam and his

children from the beginning [from the first fall] to the end of the world, [its poison] having been implanted and infused into them by the old dragon, and is the origin, power [life], and strength of all heresy, especially of that of the Papacy and Mahomet. 10] Therefore we ought and must constantly maintain this point, that God does not wish to deal with us otherwise than through the spoken Word and the Sacraments. 11] It is the devil himself whatsoever is extolled as Spirit without the Word and Sacraments. For God wished to appear even to Moses through the burning bush and spoken Word; and no prophet neither Elijah nor Elisha, received the Spirit without the Ten Commandments [or spoken Word]. 12] Neither was John the Baptist conceived without the preceding word of Gabriel, nor did he leap in his mother's womb without the voice of Mary. 13] And Peter says, 2 Pet. 1:21: *The prophecy came not by the will of man; but holy men of God spake as they were moved by the Holy Ghost.* Without the outward Word, however, they were not holy, much less would the Holy Ghost have moved them to speak when they still were unholy [or profane]; for they were holy, says he, since the Holy Ghost spake through them.

Part III, Article IX. Of Excommunication.

The greater excommunication, as the Pope calls it, we regard only as a civil penalty, and it does not concern us ministers of the Church. But the lesser, that is, the true Christian excommunication,

consists in this, that manifest and obstinate sinners are not admitted to the Sacrament and other communion of the Church until they amend their lives and avoid sin. And ministers ought not to mingle secular punishments with this ecclesiastical punishment, or excommunication.

Part III, Article X. Of Ordination and the Call.

1] If the bishops would be true bishops [would rightly discharge their office], and would devote themselves to the Church and the Gospel, it might be granted to them for the sake of love and unity, but not from necessity, to ordain and confirm us and our preachers; omitting, however, all comedies and spectacular display [deceptions, absurdities, and appearances] of unchristian [heathenish] parade and pomp. 2] But because they neither are, nor wish to be, true bishops, but worldly lords and princes, who will neither preach, nor teach, nor baptize, nor administer the Lord's Supper, nor perform any work or office of the Church, and, moreover, persecute and condemn those who discharge these functions, having been called to do so, the Church ought not on their account to remain without ministers [to be forsaken by or deprived of ministers].

3] Therefore, as the ancient examples of the Church and the Fathers teach us, we ourselves will and ought to ordain suitable persons to this office; and, even according to their own laws, they have not the right to forbid or prevent us. For their laws say

that those ordained even by heretics should be declared [truly] ordained and stay ordained [and that such ordination must not be changed], as St. Jerome writes of the Church at Alexandria, that at first it was governed in common by priests and preachers, without bishops.

Part III, Article XI. Of the Marriage of Priests.

1] To prohibit marriage, and to burden the divine order of priests with perpetual celibacy, they have had neither authority nor right [they have done out of malice, without any honest reason], but have acted like antichristian, tyrannical, desperate scoundrels [have performed the work of antichrist, of tyrants and the worst knaves], and have thereby caused all kinds of horrible, abominable, innumerable sins of unchastity [depraved lusts], in which they still wallow. 2] Now, as little as we or they have been given the power to make a woman out of a man or a man out of a woman, or to nullify either sex, so little have they had the power to [sunder and] separate such creatures of God, or to forbid them from living [and cohabiting] honestly in marriage with one another. 3] Therefore we are unwilling to assent to their abominable celibacy, nor will we [even] tolerate it, but we wish to have marriage free as God has instituted [and ordained] it, and we wish neither to rescind nor hinder His work; for Paul says, 1 Tim. 4:1ff, that this [prohibition of marriage] is *a doctrine of devils*.

Part III, Article XII. Of the Church.

1] We do not concede to them that they are the Church, and [in truth] they are not [the Church]; nor will we listen to those things which, under the name of Church, they enjoin or forbid. 2] For, thank God, [to-day] a child seven years old knows what the Church is, namely, the holy believers and lambs who hear the voice of their Shepherd. For the children pray thus: *I believe in one holy [catholic or] Christian Church.* 3] This holiness does not consist in albs, tonsures, long gowns, and other of their ceremonies devised by them beyond Holy Scripture, but in the Word of God and true faith.

Part III, Article XIII. How One is Justified before God, and of Good Works.

1] What I have hitherto and constantly taught concerning this I know not how to change in the least, namely, that by faith, as St. Peter says, we acquire a new and clean heart, and God will and does account us entirely righteous and holy for the sake of Christ, our Mediator. And although sin in the flesh has not yet been altogether removed or become dead, yet He will not punish or remember it.

2] And such faith, renewal, and forgiveness of sins

is followed by good works. And what there is still sinful or imperfect also in them shall not be accounted as sin or defect, even [and that, too] for Christ's sake; but the entire man, both as to his person and his works, is to be called and to be righteous and holy from pure grace and mercy, shed upon us [unfolded] and spread over us in Christ. 3] Therefore we cannot boast of many merits and works, if they are viewed apart from grace and mercy, but as it is written, 1 Cor. 1:31: *He that glorieth, let him glory in the Lord*, namely, that he has a gracious God. For thus all is well. 4] We say, besides, that if good works do not follow, faith is false and not true.

Part III, Article XIV. Of Monastic Vows.

1] As monastic vows directly conflict with the first chief article, they must be absolutely abolished. For it is of them that Christ says, Matt. 24:5,23ff : *I am Christ*, etc. 2] For he who makes a vow to live as a monk believes that he will enter upon a mode of life holier than ordinary Christians lead, and wishes to earn heaven by his own works not only for himself, but also for others; this is to deny Christ. 3] And they boast from their St. Thomas that a monastic vow is equal to Baptism. This is blasphemy [against God].

Part III, Article XV. Of Human Traditions.

1] The declaration of the Papists that human

traditions serve for the remission of sins, or merit salvation, is [altogether] unchristian and condemned, as Christ says Matt. 15:9: *In vain they do worship Me, teaching for doctrines the commandments of men.* 2] Again, Titus 1:14: *That turn from the truth.* Again, when they declare that it is a mortal sin if one breaks these ordinances [does not keep these statutes], this, too, is not right.

3] These are the articles on which I must stand, and, God willing, shall stand even to my death; and I do not know how to change or to yield anything in them. If any one wishes to yield anything, let him do it at the peril of his conscience.

4] Lastly, there still remains the Pope's bag of impostures concerning foolish and childish articles, as, the dedication of churches, the baptism of bells, the baptism of the altarstone, and the inviting of sponsors to these rites, who would make donations towards them. Such baptizing is a reproach and mockery of Holy Baptism, hence should not be tolerated. 5] Furthermore, concerning the consecration of wax-tapers, palm-branches, cakes, oats, [herbs,] spices, etc., which indeed, cannot be called consecrations, but are sheer mockery and fraud. And such deceptions there are without number, which we commend for adoration to their god and to themselves, until they weary of it. We will [ought to] have nothing to do with them.

1] *Dr. Martin Luther* subscribed.

2] *Dr. Justus Jonas*, Rector, subscribed with his own hand.

3] *Dr. John Bugenhagen*, *Pomeranus*, subscribed.

4] *Dr. Caspar Creutziger* subscribed.

5] *Niclas Ambsdorf* of Magdeburg subscribed.

6] *George Spalatin* of Altenburg subscribed.

7] I, *Philip Melanchthon*, also regard [approve] the above articles as right and Christian. But regarding the Pope I hold that, if he would allow the Gospel, his superiority over the bishops which he has otherwise, is conceded to him by human right also by us, for the sake of peace and general unity of those Christians who are also under him, and may be under him hereafter.

8] *John Agricola* of Eisleben subscribed.

9] *Gabriel Didymus* subscribed.

10] I, *Dr. Urban Rhegius*, Superintendent of the churches in the Duchy of Lueneburg, subscribe in my own name and in the name of my brethren, and of the Church of Hannover.

11] I, *Stephen Agricola*, Minister at Hof, subscribe.

12] Also I, *John Draconites*, Professor and Minister at Marburg, subscribe.

13] I, *Conrad Figenbotz*, for the glory of God

subscribe that I have thus believed, and am still preaching and firmly believing as above.

14] I, *Andrew Osiander* of Nuernberg, subscribe.

15] I, Magister *Veit Dieterich*, Minister at Nuernberg, subscribe.

16] I, *Erhard Schnepf*, Preacher at Stuttgart, subscribe.

17] *Conrad Oetinger*, Preacher of Duke Ulrich at Pforzheim.

18] *Simon Schneveis*, Pastor of the Church at Crailsheim.

19] I, *John Schlainhauffen*, Pastor of the Church at Koethen, subscribe.

20] The Reverend Magister *George Helt* of Forchheim.

21] The Reverend Magister *Adam of Fulda*, Preacher in Hesse.

22] The Reverend Magister *Anthony Corvinus*, Preacher in Hesse.

23] I, Doctor *John Bugenhagen, Pomeranus*, again subscribe in the name of Magister *John Brentz*, as on departing from Smalcald he directed me orally and by a letter, which I have shown to those brethren who have subscribed.

24] I, *Dionysius Melander*, subscribe to the Confession, the Apology, and the Concordia on the subject of the Eucharist.

25] *Paul Rhodius*, Superintendent of Stettin.

26] *Gerard Oeniken*, Superintendent of the Church at Minden.

27] I, *Brixius Northanus*, Minister of the Church of Christ which is at Soest, subscribe to the Articles of the Reverend Father Martin Luther, and confess that hitherto I have thus believed and taught, and by the Spirit of Christ I shall continue thus to believe and teach.

28] *Michael Coelius*, Preacher at Mansfeld, subscribed.

29] The Reverend Magister *Peter Geltner*, Preacher at Frankfort, subscribed.

30] *Wendal Faber*, Pastor of Seeburg in Mansfeld.

31] I, *John Aepinus*, subscribe.

32] Likewise, I, *John Amsterdam* of Bremen.

33] I, *Frederick Myconius*, Pastor of the Church at Gotha in Thuringia, subscribe in my own name and in that of *Justus Menius* of Eisenach

34] I, Doctor *John Lang*, Preacher of the Church at Erfurt, subscribe with my own hand in my own name, and in that of my other coworkers in the

Gospel, namely:

35] The Reverend Licentiate *Ludwig Platz* of Melsungen.

36] The Reverend Magister *Sigismund Kirchner*.

37] The Reverend *Wolfgang Kismetter*.

38] The Reverend *Melchior Weitmann*.

39] The Reverend *John Tall*.

40] The Reverend *John Kilian*.

41] The Reverend *Nicholas Faber*.

42] The Reverend *Andrew Menser*.

43] And I, *Egidius Mechler*, have subscribed with my own hand.

Formula of Concord

Comprehensive Summary, Rule and Norm According to which all dogmas should be judged, and the erroneous

teachings [controversies] that have occurred should be decided and explained in a Christian way.

1] 1. We believe, teach, and confess that the sole rule and standard according to which all dogmas together with [all] teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and of the New Testament alone, as it is written Ps. 119:105: Thy Word is a lamp unto my feet and a light unto my path. And St. Paul: Though an angel from heaven preach any other gospel unto you, let him be accursed, Gal. 1:8.

2] Other writings, however, of ancient or modern teachers, whatever name they bear, must not be regarded as equal to the Holy Scriptures, but all of them together be subjected to them, and should not be received otherwise or further than as witnesses, [which are to show] in what manner after the time of the apostles, and at what places, this [pure] doctrine of the prophets and apostles was preserved.

3] 2. And because directly after the times of the apostles, and even while they were still living, false teachers and heretics arose, and symbols, i.e., brief, succinct [categorical] confessions, were composed against them in the early Church, which were regarded as the unanimous, universal Christian faith and confession of the orthodox and true Church, namely, the Apostles' Creed, the Nicene Creed, and the Athanasian Creed, we pledge ourselves to them, and hereby reject all heresies and dogmas which, contrary to them, have been introduced into the Church of God.

4] 3. As to the schisms in matters of faith, however, which have occurred in our time, we regard as the unanimous

consensus and declaration of our Christian faith and confession, especially against the Papacy and its false worship, idolatry, superstition, and against other sects, as the symbol of our time, the First, Unaltered Augsburg Confession, delivered to the Emperor Charles V at Augsburg in the year 1530, in the great Diet, together with its Apology, and the Articles composed at Smalcald in the year 1537, and subscribed at that time by the chief theologians.

5] And because such matters concern also the laity and the salvation of their souls, we also confess the Small and Large Catechisms of Dr. Luther, as they are included in Luther's works, as the Bible of the laity, wherein everything is comprised which is treated at greater length in Holy Scripture, and is necessary for a Christian man to know for his salvation.

6] To this direction, as above announced, all doctrines are to be conformed, and what is, contrary thereto is to be rejected and condemned, as opposed to the unanimous declaration of our faith.

7] In this way the distinction between the Holy Scriptures of the Old and of the New Testament and all other writings is preserved, and the Holy Scriptures alone remain the only judge, rule, and standard, according to which, as the only test-stone, all dogmas shall and must be discerned and judged, as to whether they are good or evil, right or wrong.

8] But the other symbols and writings cited are not judges, as are the Holy Scriptures, but only a testimony and declaration of the faith, as to how at any time the Holy Scriptures have been understood and explained in the

articles in controversy in the Church of God by those then living, and how the opposite dogma was rejected and condemned [by what arguments the dogmas conflicting with the Holy Scripture were rejected and condemned].

I. Original Sin.

STATUS CONTROVERSIAE.

The Principal Question in This Controversy.

1] Whether original sin is properly and without any distinction man's corrupt nature, substance, and essence, or at any rate the principal and best part of his essence [substance], namely, the rational soul itself in its highest state and powers; or whether, even after the Fall, there is a distinction between man's substance, nature, essence, body, soul, and original sin, so that the nature [itself] is one thing, and original sin, which inheres in the corrupt nature and corrupts the nature, another.

Affirmative Theses.

The Pure Doctrine, Faith, and Confession according to the Aforesaid Standard and Summary Declaration.

2] 1. We believe, teach, and confess that there is a distinction between man's nature, not only as he was originally created by God pure and holy and without sin, but also as we have it [that nature] now after the Fall, namely, between the nature [itself], which even after the Fall is and remains a creature of God, and original sin, and that this distinction is as great as the distinction between a work of God and a work of the devil.

3] 2. We believe, teach, and confess also that this distinction should be maintained with the greatest care, because this doctrine, that no distinction is to be made between our corrupt human nature and original sin, conflicts with the chief articles of our Christian faith concerning creation, redemption, sanctification, and the resurrection of our body, and cannot coexist therewith.

4] For God created not only the body and soul of Adam and Eve before the Fall, but also our bodies and souls after the Fall, notwithstanding that they are corrupt, which God also still acknowledges as His work, as it is written Job 10:8: Thine hands have made me and fashioned me together round about. Deut. 32:18; Is. 45:9ff; 54:5; 64:8; Acts 17:28; Job 10:8; Ps. 100:3; 139:14; Eccl. 12:1.

5] Moreover, the Son of God has assumed this human nature, however, without sin, and therefore not a foreign, but our own flesh, into the unity of His person, and according to it is become our true Brother. Heb. 2:14: Forasmuch, then, as the children were partakers of flesh and blood, He also Himself likewise took part of the same. Again, 16; 4:15: He took not on Him the nature of angels, but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, yet without sin. 6] In like manner Christ has also redeemed it as His work, sanctifies it as His work, raises it from the dead, and gloriously adorns it as His work. But original sin He has not created, assumed, redeemed, sanctified; nor will He raise it, will neither adorn nor save it in the elect, but in the [blessed] resurrection it will be entirely destroyed.

7] Hence the distinction between the corrupt nature and the corruption which infects the nature and by which the nature became corrupt, can easily be discerned.

8] 3. But, on the other hand, we believe, teach, and confess that original sin is not a slight, but so deep a corruption of human nature that nothing healthy or uncorrupt has remained in man's body or soul, in his inner or outward powers, but, as the Church sings:

Through Adam's fall is all corrupt, Nature and essence human.

9] This damage is unspeakable, and cannot be discerned by reason, but only from God's Word. 10] And [we affirm] that no one but God alone can separate from one another the nature and this corruption of the nature, which will fully come to pass through death, in the [blessed] resurrection, where our nature which we now bear will rise and live eternally without original sin and separated and sundered from it, as it is written Job 19:26: I shall be compassed again with this my skin, and in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold.

Negative Theses.

Rejection of the False Opposite Dogmas.

11] 1. Therefore we reject and condemn the teaching that original sin is only a reatus or debt on account of what has been committed by another [diverted to us] without any corruption of our nature.

12] 2. Also, that evil lusts are not sin, but con-created, essential properties of the nature, or, as though the above-mentioned defect and damage were not truly sin, because of which man without Christ [not ingrafted into Christ] would be a child of wrath.

13] 3. We likewise reject the Pelagian error, by which it is alleged that man's nature even after the Fall is incorrupt, and especially with respect to spiritual things has remained entirely good and pure in naturalibus, i.e., in its natural powers.

14] 4. Also, that original sin is only a slight, insignificant spot on the outside, dashed upon the nature, or a blemish that has been blown upon it, beneath which [nevertheless] the nature has retained its good powers even in spiritual things.

15] 5. Also, that original sin is only an external impediment to the good spiritual powers, and not a despoliation or want of the same, as when a magnet is smeared with garlic-juice, its natural power is not thereby removed, but only impeded; or that this stain can be easily wiped away like a spot from the face or pigment from the wall.

16] 6. Also, that in man the human nature and essence are not entirely corrupt, but that man still has something good in him, even in spiritual things, namely, capacity, skill, aptness, or ability in spiritual things to begin, to work, or to help working for something [good].

17] 7. On the other hand, we also reject the false dogma of the Manicheans, when it is taught that original sin, as something essential and self-subsisting, has been infused

by Satan into the nature, and intermingled with it, as poison and wine are mixed.

18] 8. Also, that not the natural man, but something else and extraneous to man, sins, on account of which not the nature, but only original sin in the nature, is accused.

19] 9. We reject and condemn also as a Manichean error the doctrine that original sin is properly and without any distinction the substance, nature, and essence itself of the corrupt man, so that a distinction between the corrupt nature, as such, after the Fall and original sin should not even be conceived of, nor that they could be distinguished from one another [even] in thought.

20] 10. Now, this original sin is called by Dr. Luther nature-sin, person-sin, essential sin, not because the nature, person, or essence of man is, without any distinction, itself original sin, but in order to indicate by such words the distinction between original sin, which inheres in human nature, and other sins, which are called actual sins.

21] 11. For original sin is not a sin which is committed, but it inheres in the nature, substance, and essence of man, so that, though no wicked thought ever should arise in the heart of corrupt man, no idle word were spoken, no wicked deed were done, yet the nature is nevertheless corrupted through original sin, which is born in us by reason of the sinful seed, and is a fountainhead of all other actual sins, as wicked thoughts, words, and works, as it is written Matt. 15:19: Out of the heart proceed evil thoughts. Also Gen. 6:5; 8:21: The imagination of man's heart is evil from his youth.

22] 12. Thus there is also to be noted well the diverse signification of the word nature, whereby the Manicheans cover their error and lead astray many simple men. For sometimes it means the essence [the very substance] of man, as when it is said: God created human nature. But at other times it means the disposition and the vicious quality [disposition, condition, defect, or vice] of a thing, which inheres in the nature or essence, as when it is said: The nature of the serpent is to bite, and the nature and disposition of man is to sin, and is sin; here the word nature does not mean the substance of man, but something that inheres in the nature or substance.

23] 13. But as to the Latin terms *substantia* and *accidens*, because they are not words of Holy Scripture, and besides unknown to the ordinary man, they should not be used in sermons before ordinary, uninstructed people, but simple people should be spared them.

24] But in the schools, among the learned, these words are rightly retained in disputations concerning original sin, because they are well known and used without any misunderstanding, to distinguish exactly between the essence of a thing and what attaches to it in an accidental way.

25] For the distinction between God's work and that of the devil is thereby designated in the clearest way, because the devil can create no substance, but can only, in an accidental way, by the providence of God [God permitting], corrupt the substance created by God.

II. Free Will.

STATUS CONTROVERSIAE.

The Principal Question in This Controversy.

1] Since the will of man is found in four unlike states, namely: 1. before the Fall; 2. since the Fall; 3. after regeneration; 4. after the resurrection of the body, the chief question is only concerning the will and ability of man in the second state, namely, what powers in spiritual things he has of himself after the fall of our first parents and before regeneration, and whether he is able by his own powers, prior to and before his regeneration by God's Spirit, to dispose and prepare himself for God's grace, and to accept [and apprehend], or not, the grace offered through the Holy Ghost in the Word and holy [divinely instituted] Sacraments.

Affirmative Theses.

The Pure Doctrine concerning This Article, according to God's Word.

2] 1. Concerning this subject, our doctrine, faith, and confession is, that in spiritual things the understanding and reason of man are [altogether] blind, and by their own powers understand nothing, as it is written 1 Cor. 2:14: The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them when he is examined concerning spiritual things.

3] 2. Likewise we believe, teach, and confess that the unregenerate will of man is not only turned away from God, but also has become an enemy of God, so that it only has an inclination and desire for that which is evil and contrary to God, as it is written Gen. 8:21: The imagination of man's heart is evil from his youth. Also Rom. 8:7: The carnal mind is enmity against God; for it is not subject to

the Law of God, neither, indeed, can be. Yea, as little as a dead body can quicken itself to bodily, earthly life, so little can man, who by sin is spiritually dead, raise himself to spiritual life, as it is written Eph. 2:5: Even when we were dead in sins, He hath quickened us together with Christ; 2 Cor. 3:5: Not that we are sufficient of ourselves to think anything good as of ourselves, but that we are sufficient is of God.

4] 3. God the Holy Ghost, however, does not effect conversion without means, but uses for this purpose the preaching and hearing of God's Word, as it is written Rom. 1:16: The Gospel is the power of God 5] unto salvation to every one that believeth. Also Rom. 10:17: Faith cometh by hearing of the Word of God. And it is God's will that His Word should be heard, and that man's ears should not be closed. Ps. 95:8. With this Word the Holy Ghost is present, and opens hearts, so that they, as Lydia in Acts 16:14, are attentive to it, and are thus converted alone through the grace and power of the Holy Ghost, whose 6] work alone the conversion of man is. For without His grace, and if He do not grant the increase, our willing and running, our planting, sowing, and watering, all are nothing, as Christ says John 15:5: Without Me ye can do nothing. With these brief words He denies to the free will its powers, and ascribes everything to God's grace, in order that no one may boast before God. 1 Cor. 1:29; 2 Cor. 12:5; Jer. 9:23.

Negative Theses.

Contrary False Doctrine.

7] Accordingly, we reject and condemn all the following errors as contrary to the standard of God's Word:

8] 1. The delirium [insane dogma] of philosophers who are called Stoics, as also of the Manicheans, who taught that everything that happens must so happen, and cannot happen otherwise, and that everything that man does, even in outward things, he does by compulsion, and that he is coerced to evil works and deeds, as in chastity, robbery, murder, theft, and the like.

9] 2. We reject also the error of the gross Pelagians, who taught that man by his own powers, without the grace of the Holy Ghost, can turn himself to God, believe the Gospel, be obedient from the heart to God's Law, and thus merit the forgiveness of sins and eternal life.

10] 3. We reject also the error of the Semi-Pelagians, who teach that man by his own powers can make a beginning of his conversion, but without the grace of the Holy Ghost cannot complete it.

11] 4. Also, when it is taught that, although man by his free will before regeneration is too weak to make a beginning, and by his own powers to turn himself to God, and from the heart to be obedient to God, yet, if the Holy Ghost by the preaching of the Word has made a beginning, and therein offered His grace, then the will of man from its own natural powers can add something, though little and feebly, to this end, can help and cooperate, qualify and prepare itself for grace, and embrace and accept it, and believe the Gospel.

12] 5. Also, that man, after he has been born again, can perfectly observe and completely fulfil God's Law, and that this fulfilling is our righteousness before God, by which we merit eternal life.

13] 6. Also, we reject and condemn the error of the Enthusiasts, who imagine that God without means, without the hearing of God's Word, also without the use of the holy Sacraments, draws men to Himself, and enlightens, justifies, and saves them. (Enthusiasts we call those who expect the heavenly illumination of the Spirit [celestial revelations] without the preaching of God's Word.)

14] 7. Also, that in conversion and regeneration God entirely exterminates the substance and essence of the old Adam, and especially the rational soul, and in conversion and regeneration creates a new essence of the soul out of nothing.

15] 8. Also, when the following expressions are employed without explanation, namely, that the will of man before, in, and after conversion resists the Holy Ghost, and that the Holy Ghost is given to those who resist Him intentionally and persistently; for, as Augustine says, in conversion God makes willing persons out of the unwilling and dwells in the willing.

16] As to the expressions of ancient and modern teachers of the Church, when it is said: *Deus trahit, sed volentem trahit*, i. e., God draws, but He draws the willing; likewise, *Hominis voluntas in conversione non est otiosa, sed agit aliquid*, i. e., In conversion the will of man is not idle, but also effects something, we maintain that, inasmuch as these expressions have been introduced for confirming [the false opinion concerning] the powers of the natural free will in man's conversion, against the doctrine of God's grace, they do not conform to the form of sound doctrine, and therefore, when we speak of conversion to God, justly ought to be avoided.

17] But, on the other hand, it is correctly said that in conversion God, through the drawing of the Holy Ghost, makes out of stubborn and unwilling men willing ones, and that after such conversion in the daily exercise of repentance the regenerate will of man is not idle, but also cooperates in all the works of the Holy Ghost, which He performs through us.

18] 9. Also what Dr. Luther has written, namely, that man's will in his conversion is pure passive, that is, that it does nothing whatever, is to be understood respectu divinae gratiae in accendendis novis motibus, that is, when God's Spirit, through the Word heard or the use of the holy Sacraments, lays hold upon man's will, and works [in man] the new birth and conversion. For when [after] the Holy Ghost has wrought and accomplished this, and man's will has been changed and renewed by His divine power and working alone, then the new will of man is an instrument and organ of God the Holy Ghost, so that he not only accepts grace, but also cooperates with the Holy Ghost in the works which follow.

19] Therefore, before the conversion of man there are only two efficient causes, namely, the Holy Ghost and the Word of God, as the instrument of the Holy Ghost, by which He works conversion. This Word man is [indeed] to hear; however, it is not by his own powers, but only through the grace and working of the Holy Ghost that he can yield faith to it and accept it.

III. The Righteousness of Faith Before God.

STATUS CONTROVERSIAE.

The Principal Question In This Controversy.

1] Since it is unanimously confessed in our churches, in accordance with God's Word and the sense of the Augsburg Confession, that we poor sinners are justified before God and saved alone by faith in Christ, and thus Christ alone is our Righteousness, who is true God and man, because in Him the divine and human natures are personally united with one another, Jer. 23:6; 1 Cor. 1:30; 2 Cor. 5:21, the question has arisen: According to which nature is Christ our Righteousness? and thus two contrary errors have arisen in some churches.

2] For the one side has held that Christ according to His divinity alone is our Righteousness, if He dwell in us by faith; contrasted with this divinity, dwelling in us by faith, the sins of all men must be regarded as a drop of water compared to the great ocean. Others, on the contrary, have held that Christ is our Righteousness before God according to the human nature alone.

Affirmative Theses.

Pure Doctrine of the Christian Churches against Both Errors Just Mentioned.

3] 1. Against both the errors just recounted, we unanimously believe, teach, and confess that Christ is our Righteousness neither according to the divine nature alone nor according to the human nature alone, but that it is the entire Christ according to both natures, in His obedience alone, which as God and man He rendered to the Father even unto death, and thereby merited for us the forgiveness of sins and eternal life, as it is written: As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous, Rom. 5:19.

4] 2. Accordingly, we believe, teach, and confess that our righteousness before God is (this very thing), that God forgives us our sins out of pure grace, without any work, merit, or worthiness of ours preceding, present, or following, that He presents and imputes to us the righteousness of Christ's obedience, on account of which righteousness we are received into grace by God, and regarded as righteous.

5] 3. We believe, teach, and confess that faith alone is the means and instrument whereby we lay hold of Christ, and thus in Christ of that righteousness which avails before God, for whose sake this faith is imputed to us for righteousness, Rom. 4:5.

6] 4. We believe, teach, and confess that this faith is not a bare knowledge of the history of Christ, but such a gift of God by which we come to the right knowledge of Christ as our Redeemer in the Word of the Gospel, and trust in Him that for the sake of His obedience alone we have, by grace, the forgiveness of sins, are regarded as holy and righteous before God the Father, and eternally saved.

7] 5. We believe, teach, and confess that according to the usage of Holy Scripture the word justify means in this article, to absolve, that is, to declare free from sins. Prov. 17:15: He that justifieth the wicked, and he that condemneth the righteous, even they both are abomination to the Lord. Also Rom. 8:33: Who shall lay anything to the charge of God's elect? It is God that justifieth.

8] And when, in place of this, the words regeneratio and vivificatio, that is, regeneration and vivification, are employed, as in the Apology, this is done in the same sense. By these terms, in other places, the renewal of man

is understood, and distinguished from justification by faith.

9] 6. We believe, teach, and confess also that notwithstanding the fact that many weaknesses and defects cling to the true believers and truly regenerate, even to the grave, still they must not on that account doubt either their righteousness which has been imputed to them by faith, or the salvation of their souls, but must regard it as certain that for Christ's sake, according to the promise and [immovable] Word of the holy Gospel, they have a gracious God.

10] 7. We believe, teach, and confess that for the preservation of the pure doctrine concerning the righteousness of faith before God it is necessary to urge with special diligence the *particulae exclusivae*, that is, the exclusive particles, i. e., the following words of the holy Apostle Paul, by which the merit of Christ is entirely separated from our works, and the honor given to Christ alone, when the holy Apostle Paul writes: Of grace, without merit, without Law, without works, not of works. All these words together mean as much as that we are justified and saved alone by faith in Christ. Eph. 2:8; Rom. 1:17; 3:24; 4:3ff.; Gal. 3:11; *Heb. 11*.

11] 8. We believe, teach, and confess that, although the contrition that precedes, and the good works that follow, do not belong to the article of justification before God, yet one is not to imagine a faith of such a kind as can exist and abide with, and alongside of, a wicked intention to sin and to act against the conscience. But after man has been justified by faith, then a true living faith worketh by love, Gal. 5:6, so that thus good works always follow justifying faith, and are surely found with it, if it be true

and living; for it never is alone, but always has with it love and hope.

Antitheses: Contrary Doctrines Rejected.

12] Therefore we reject and condemn all the following errors:

13] 1. That Christ is our Righteousness according to His divine nature alone.

14] 2. That Christ is our Righteousness according to His human nature alone.

15] 3. That in the sayings of the prophets and apostles where the righteousness of faith is spoken of the words justify and to be justified are not to signify declaring or being declared free from sins, and obtaining the forgiveness of sins, but actually being made righteous before God, because of love infused by the Holy Ghost, virtues, and the works following them.

16] 4. That faith looks not only to the obedience of Christ, but to His divine nature, as it dwells and works in us, and that by this indwelling our sins are covered.

17] 5. That faith is such a trust in the obedience of Christ as can exist and remain in a man even when he has no genuine repentance, in whom also no love follows, but who persists in sins against his conscience.

18] 6. That not God Himself, but only the gifts of God, dwell in believers.

19] 7. That faith saves on this account, because by faith the renewal, which consists in love to God and one's neighbor, is begun in us.

20] 8. That faith has the first place in justification, nevertheless also renewal and love belong to our righteousness before God in such a manner that they [renewal and love] are indeed not the chief cause of our righteousness, but that nevertheless our righteousness before God is not entire or perfect without this love and renewal.

21] 9. That believers are justified before God and saved jointly by the imputed righteousness of Christ and by the new obedience begun in them, or in part by the imputation of Christ's righteousness, but in part also by the new obedience begun in them.

22] 10. That the promise of grace is made our own by faith in the heart, and by the confession which is made with the mouth, and by other virtues.

23] 11. That faith does not justify without good works; so that good works are necessarily required for righteousness, and without their presence man cannot be justified.

IV. Good Works.

STATUS CONTROVERSIAE.

The Principal Question In the Controversy concerning Good Works.

1] Concerning the doctrine of good works two divisions have arisen in some churches:

2] 1. First, some theologians have become divided because of the following expressions, where the one side wrote: Good works are necessary for salvation. It is impossible to be saved without good works. Also: No one has ever been saved without good works. But the other side, on the contrary, wrote: Good works are injurious to salvation.

3] 2. Afterwards a schism arose also between some theologians with respect to the two words necessary and free, since the one side contended that the word necessary should not be employed concerning the new obedience, which, they say, does not flow from necessity and coercion, but from a voluntary spirit. The other side insisted on the word necessary, because, they say, this obedience is not at our option, but regenerate men are obliged to render this obedience.

4] From this disputation concerning the terms a controversy afterwards occurred concerning the subject itself; for the one side contended that among Christians the Law should not be urged at all, but men should be exhorted to good works from the Holy Gospel alone; the other side contradicted this.

Affirmitive Theses.

Pure Doctrine of the Christian Churches concerning This Controversy.

5] For the thorough statement and decision of this controversy our doctrine, faith, and confession is:

6] 1. That good works certainly and without doubt follow true faith, if it is not a dead, but a living faith, as fruits of a good tree.

7] 2. We believe, teach, and confess also that good works should be entirely excluded, just as well in the question concerning salvation as in the article of justification before God, as the apostle testifies with clear words, when he writes as follows: Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed is the man to whom the Lord will not impute sin, Rom. 4:6ff And again: By grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast, Eph. 2:8-9.

8] 3. We believe, teach, and confess also that all men, but those especially who are born again and renewed by the Holy Ghost, are bound to do good works.

9] 4. In this sense the words necessary, shall, and must are employed correctly and in a Christian manner also with respect to the regenerate, and in no way are contrary to the form of sound words and speech.

10] 5. Nevertheless, by the words mentioned, necessitas, necessarium, necessity and necessary, if they be employed concerning the regenerate, not coercion, but only due obedience is to be understood, which the truly believing, so far as they are regenerate, render not from coercion or the driving of the Law, but from a voluntary spirit; because they are no more under the Law, but under grace, Rom. 6:14; 7:6; 8:14.

11] 6. Accordingly, we also believe, teach, and confess that when it is said: The regenerate do good works from a free spirit, this is not to be understood as though it is at the option of the regenerate man to do or to forbear doing good when he wishes, and that he can nevertheless retain faith if he intentionally perseveres in sins.

12] 7. Yet this is not to be understood otherwise than as the Lord Christ and His apostles themselves declare, namely, regarding the liberated spirit, that it does not do this from fear of punishment, like a servant, but from love of righteousness, like children, Rom. 8:15.

13] 8. Although this voluntariness [liberty of spirit] in the elect children of God is not perfect, but burdened with great weakness, as St. Paul complains concerning himself, Rom. 7:14-25; Gal. 5:17;

14] 9. Nevertheless, for the sake of the Lord Christ, the Lord does not impute this weakness to His elect, as it is written: There is therefore now no condemnation to them which are in Christ Jesus, Rom. 8:1.

15] 10. We believe, teach, and confess also that not works maintain faith and salvation in us, but the Spirit of God alone, through faith, of whose presence and indwelling good works are evidences.

Negative Theses.

False Contrary Doctrine.

16] 1. Accordingly, we reject and condemn the following modes of speaking: when it is taught and written that good works are necessary to salvation; also, that no one

ever has been saved without good works; also, that it is impossible to be saved without good works.

17] 2. We reject and condemn as offensive and detrimental to Christian discipline the bare expression, when it is said: Good works are injurious to salvation.

18] For especially in these last times it is no less needful to admonish men to Christian discipline [to the way of living aright and godly] and good works, and remind them how necessary it is that they exercise themselves in good works as a declaration of their faith and gratitude to God, than that the works be not mingled in the article of justification; because men may be damned by an Epicurean delusion concerning faith, as well as by papistic and Pharisaic confidence in their own works and merits.

19] 3. We also reject and condemn the dogma that faith and the indwelling of the Holy Ghost are not lost by wilful sin, but that the saints and elect retain the Holy Ghost even though they fall into adultery and other sins and persist therein.

V. Law and Gospel

STATUS CONTROVERSIAE.

The Principal Question In This Controversy.

1] Whether the preaching of the Holy Gospel is properly not only a preaching of grace, which announces the forgiveness of sins, but also a preaching of repentance and reproof, rebuking unbelief, which, they say, is rebuked not in the Law, but alone through the Gospel.

Affirmative Theses.

Pure Doctrine of God's Word.

2] 1. We believe, teach, and confess that the distinction between the Law and the Gospel is to be maintained in the Church with great diligence as an especially brilliant light, by which, according to the admonition of St. Paul, the Word of God is rightly divided.

3] 2. We believe, teach, and confess that the Law is properly a divine doctrine, which teaches what is right and pleasing to God, and reproveth everything that is sin and contrary to God's will.

4] 3. For this reason, then, everything that reproveth sin is, and belongs to, the preaching of the Law.

5] 4. But the Gospel is properly such a doctrine as teaches what man who has not observed the Law, and therefore is condemned by it, is to believe, namely, that Christ has expiated and made satisfaction for all sins, and has obtained and acquired for him, without any merit of his [no merit of the sinner intervening], forgiveness of sins, righteousness that avails before God, and eternal life.

6] 5. But since the term Gospel is not used in one and the same sense in the Holy Scriptures, on account of which this dissension originally arose, we believe, teach, and confess that if by the term Gospel is understood the entire doctrine of Christ which He proposed in His ministry, as also did His apostles (in which sense it is employed, Mark 1:15; Acts 20:21), it is correctly said and written that the Gospel is a preaching of repentance and of the forgiveness of sins.

7] 6. But if the Law and the Gospel, likewise also Moses himself [as] a teacher of the Law and Christ as a preacher of the Gospel are contrasted with one another, we believe, teach, and confess that the Gospel is not a preaching of repentance or reproof, but properly nothing else than a preaching of consolation, and a joyful message which does not reprove or terrify, but comforts consciences against the terrors of the Law, points alone to the merit of Christ, and raises them up again by the lovely preaching of the grace and favor of God, obtained through Christ's merit.

8] 7. As to the revelation of sin, because the veil of Moses hangs before the eyes of all men as long as they hear the bare preaching of the Law, and nothing concerning Christ, and therefore do not learn from the Law to perceive their sins aright, but either become presumptuous hypocrites [who swell with the opinion of their own righteousness] as the Pharisees, or despair like Judas, Christ takes the Law into His hands, and explains it spiritually, Matt. 5:21ff ; Rom. 7:14. And thus the wrath of God is revealed from heaven against all sinners [Rom. 1:18], how great it is; by this means they are directed [sent back] to the Law, and then first learn from it to know aright their sins—a knowledge which Moses never could have forced out of them.

9] Accordingly, although the preaching of the suffering and death of Christ, the Son of God, is an earnest and terrible proclamation and declaration of God's wrath, whereby men are first led into the Law aright, after the veil of Moses has been removed from them, so that they first know aright how great things God in His Law requires of us, none of which we can observe, and therefore are to seek all our righteousness in Christ:

10] 8. Yet as long as all this (namely, Christ's suffering and death) proclaims God's wrath and terrifies man, it is still not properly the preaching of the Gospel, but the preaching of Moses and the Law, and therefore a foreign work of Christ, by which He arrives at His proper office, that is, to preach grace, console, and quicken, which is properly the preaching of the Gospel.

Negative Theses.

Contrary Doctrine which is Rejected.

11] Accordingly we reject and regard as incorrect and injurious the dogma that the Gospel is properly a preaching of repentance or reproof, and not alone a preaching of grace; for thereby the Gospel is again converted into a doctrine of the Law, the merit of Christ and Holy Scripture are obscured, Christians robbed of true consolation, and the door is opened again to [the errors and superstitions of] the Papacy.

VI. The Third Use of the Law.

STATUS CONTROVERSIAE.

The Principal Question In This Controversy.

1] Since the Law was given to men for three reasons: first, that thereby outward discipline might be maintained against wild, disobedient men [and that wild and intractable men might be restrained, as though by certain bars]; secondly, that men thereby may be led to the knowledge of their sins; thirdly, that after they are regenerate and [much of] the flesh notwithstanding cleaves to them, they might on this account have a fixed

rule according to which they are to regulate and direct their whole life, a dissension has occurred between some few theologians concerning the third use of the Law, namely, whether it is to be urged or not upon regenerate Christians. The one side has said, Yea; the other, Nay.

Affirmative Theses.

The True Christian Doctrine concerning This Controversy.

2] 1. We believe, teach, and confess that, although men truly believing [in Christ] and truly converted to God have been freed and exempted from the curse and coercion of the Law, they nevertheless are not on this account without Law, but have been redeemed by the Son of God in order that they should exercise themselves in it day and night [that they should meditate upon God's Law day and night, and constantly exercise themselves in its observance, Ps. 1:2], Ps. 119. For even our first parents before the Fall did not live without Law, who had the Law of God written also into their hearts, because they were created in the image of God, Gen. 1:26f.; 2:16ff; 3:3.

3] 2. We believe, teach, and confess that the preaching of the Law is to be urged with diligence, not only upon the unbelieving and impenitent, but also upon true believers, who are truly converted, regenerate, and justified by faith.

4] 3. For although they are regenerate and renewed in the spirit of their mind, yet in the present life this regeneration and renewal is not complete, but only begun, and believers are, by the spirit of their mind, in a constant struggle against the flesh, that is, against the corrupt nature and disposition which cleaves to us unto death. On account of

this old Adam, which still inheres in the understanding, the will, and all the powers of man, it is needful that the Law of the Lord always shine before them, in order that they may not from human devotion institute wanton and self-elected cults [that they may frame nothing in a matter of religion from the desire of private devotion, and may not choose divine services not instituted by God's Word]; likewise, that the old Adam also may not employ his own will, but may be subdued against his will, not only by the admonition and threatening of the Law, but also by punishments and blows, so that he may follow and surrender himself captive to the Spirit, 1 Cor. 9:27; Rom. 6:12, Gal. 6:14; Ps. 119:1ff ; Heb. 13:21 (Heb. 12:1).

5] 4. Now, as regards the distinction between the works of the Law and the fruits of the Spirit, we believe, teach, and confess that the works which are done according to the Law are and are called works of the Law as long as they are only extorted from man by urging the punishment and threatening of God's wrath.

6] 5. Fruits of the Spirit, however, are the works which the Spirit of God who dwells in believers works through the regenerate, and which are done by believers so far as they are regenerate [spontaneously and freely], as though they knew of no command, threat, or reward; for in this manner the children of God live in the Law and walk according to the Law of God, which [mode of living] St. Paul in his epistles calls the Law of Christ and the Law of the mind, Rom. 7:25; 8:7; Rom. 8:2; Gal. 6:2.

7] 6. Thus the Law is and remains both to the penitent and impenitent, both to regenerate and unregenerate men, one [and the same] Law, namely, the immutable will of God; and the difference, so far as concerns obedience, is alone in

man, inasmuch as one who is not yet regenerate does for the Law out of constraint and unwillingly what it requires of him (as also the regenerate do according to the flesh); but the believer, so far as he is regenerate, does without constraint and with a willing spirit that which no threatenings [however severe] of the Law could ever extort from him.

Negative Theses.

False Contrary Doctrine.

8] Accordingly, we reject as a dogma and error injurious to, and conflicting with, Christian discipline and true godliness the teaching that the Law in the above-mentioned way and degree is not to be urged upon Christians and true believers, but only upon unbelievers, non-Christians, and the impenitent.

VII. The Lord's Supper.

1] Although the Zwinglian teachers are not to be reckoned among the theologians who affiliate with [acknowledge and profess] the Augsburg Confession, as they separated from them at the very time when this Confession was presented, nevertheless, since they are intruding themselves (into their assembly), and are attempting, under the name of this Christian Confession, to spread their error, we intend also to make a needful statement [we have judged that the Church of Christ should be instructed also] concerning this controversy.

STATUS CONTROVERSIAE.

Chief Controversy between Our Doctrine and That of the Sacramentarians regarding This Article.

2] Whether in the Holy Supper the true body and blood of our Lord Jesus Christ are truly and essentially present, are distributed with the bread and wine, and received with the mouth by all those who use this Sacrament, whether they be worthy or unworthy, godly or ungodly, believing or unbelieving; by the believing for consolation and life, by the unbelieving for judgment? The Sacramentarians say, No; we say, Yes.

3] For the explanation of this controversy it is to be noted in the beginning that there are two kinds of Sacramentarians. Some are gross Sacramentarians, who declare in plain (deutschen), clear words as they believe in their hearts, that in the Holy Supper nothing but bread and wine is present, and distributed and received with the mouth. 4] Others, however, are subtle Sacramentarians, and the most injurious of all, who partly speak very speciously in our own words, and pretend that they also believe a true presence of the true, essential, living body and blood of Christ in the Holy Supper, however, that 5] this occurs spiritually through faith. Nevertheless they retain under these specious words precisely the former gross opinion, namely, that in the Holy Supper nothing is present and received with the mouth except bread and wine. For with them the word spiritually means nothing else than the Spirit of Christ or the power of the absent body of Christ and His merit, which is present; but the body of Christ is in no mode or way present, except only above in the highest heaven, to which we should elevate ourselves into heaven by the thoughts of our faith, and there, not at all, however, in the bread and wine of the Holy Supper, should seek this body and blood [of Christ].

Affirmative Theses.**Confession of the Pure Doctrine concerning the Holy Supper against the Sacramentarians.**

6] 1. We believe, teach, and confess that in the Holy Supper the body and blood of Christ are truly and essentially present, and are truly distributed and received with the bread and wine.

7] 2. We believe, teach, and confess that the words of the testament of Christ are not to be understood otherwise than as they read, according to the letter, so that the bread does not signify the absent body and the wine the absent blood of Christ, but that, on account of the sacramental union, they [the bread and wine] are truly the body and blood of Christ.

8] 3. Now, as to the consecration, we believe, teach, and confess that no work of man or recitation of the minister [of the church] produces this presence of the body and blood of Christ in the Holy Supper, but that this is to be ascribed only and alone to the almighty power of our Lord Jesus Christ.

9] 4. But at the same time we also believe, teach, and confess unanimously that in the use of the Holy Supper the words of the institution of Christ should in no way be omitted, but should be publicly recited, as it is written 1 Cor. 10:16: The cup of blessing which we bless, etc. This blessing occurs through the recitation of the words of Christ.

10] 5. The grounds, however, on which we stand against the Sacramentarians in this matter are those which Dr.

Luther has laid down in his Large Confession concerning the Lord's Supper.

The first is this article 11] of our Christian faith: Jesus Christ is true, essential, natural, perfect God and man in one person, undivided and inseparable.

12] The second: That God's right hand is everywhere; at which Christ is placed in deed and in truth according to His human nature, [and therefore] being present, rules, and has in His hands and beneath His feet everything that is in heaven and on earth [as Scripture says, Eph. 1:22], where no man else, nor angel, but only the Son of Mary is placed; hence He can do this [those things which we have said].

13] The third: That God's Word is not false, and does not deceive.

14] The fourth: That God has and knows of various modes of being in any place, and not only the one [is not bound to the one] which philosophers call localis (local) for circumscribed].

15] 6. We believe, teach, and confess that the body and blood of Christ are received with the bread and wine, not only spiritually by faith, but also orally; yet not in a Capernaitic, but in a supernatural, heavenly mode, because of the sacramental union; as the words of Christ clearly show, when Christ gives direction to take, eat, and drink, as was also done by the apostles; for it is written Mark 14:23: And they all drank of it. St. Paul likewise says, 1 Cor. 10:16: The bread which we break, is it not the communion of the body of Christ? that is: He who eats this bread eats the body of Christ, which also the chief

ancient teachers of the Church, Chrysostom, Cyprian, Leo I, Gregory, Ambrose, Augustine, unanimously testify.

16] 7. We believe, teach, and confess that not only the true believers [in Christ] and the worthy, but also the unworthy and unbelievers, receive the true body and blood of Christ; however, not for life and consolation, but for judgment and condemnation, if they are not converted and do not repent, 1 Cor. 11:27-29.

17] For although they thrust Christ from themselves as a Savior, yet they must admit Him even against their will as a strict Judge, who is just as present also to exercise and render judgment upon impenitent guests as He is present to work life and consolation in the hearts of the true believers and worthy guests.

18] 8. We believe, teach, and confess also that there is only one kind of unworthy guests, namely, those who do not believe, concerning whom it is written John 3:18: He that believeth not is condemned already. And this judgment becomes greater and more grievous, being aggravated, by the unworthy use of the Holy Supper, 1 Cor. 11:29.

19] 9. We believe, teach, and confess that no true believer, as long as he retains living faith, however weak he may be, receives the Holy Supper to his judgment, which was instituted especially for Christians weak in faith, yet penitent, for the consolation and strengthening of their weak faith [Matt. 9:12; 11:5. 28].

20] 10. We believe, teach, and confess that all the worthiness of the guests of this heavenly feast is and consists in the most holy obedience and perfect merit of Christ alone, which we appropriate to ourselves by true

faith, and whereof [of the application of this merit] we are assured by the Sacrament, and not at all in [but in nowise does this worthiness depend upon] our virtues or inward and outward preparations.

Negative Theses.

Contrary, Condemned Doctrines of the Sacramentarians.

21] On the other hand, we unanimously reject and condemn all the following erroneous articles, which are opposed and contrary to the doctrine presented above, the simple faith, and the [pure] confession concerning the Lord's Supper;

22] 1. The papistic transubstantiation, when it is taught in the Papacy that in the Holy Supper the bread and wine lose their substance and natural essence, and are thus annihilated; that they are changed into the body of Christ, and the outward form alone remains.

23] 2. The papistic sacrifice of the Mass for the sins of the living and the dead.

24] 3. That [the sacrilege whereby] to laymen one form only of the Sacrament is given, and, contrary to the plain words of the testament of Christ, the cup is withheld from them, and they are [thus] deprived of His blood.

25] 4. When it is taught that the words of the testament of Christ must not be understood or believed simply as they read, but that they are obscure expressions, whose meaning must be sought first in other passages of Scripture.

26] 5. That in the Holy Supper the body of Christ is not received orally with the bread; but that with the mouth only bread and wine are received, the body of Christ, however, only spiritually by faith.

27] 6. That the bread and wine in the Holy Supper are nothing more than [symbols or] tokens by which Christians recognize one another.

28] 7. That the bread and wine are only figures, similitudes, and representations of the far absent body and blood of Christ.

29] 8. That the bread and wine are no more than a memorial, seal, and pledge, through which we are assured that when faith elevates itself to heaven, it there becomes partaker of the body and blood of Christ as truly as we eat bread and drink wine in the Supper.

30] 9. That the assurance and confirmation of our faith [concerning salvation] in the Holy Supper occur through the external signs of bread and wine alone, and not through the true, [verily] present body and blood of Christ.

31] 10. That in the Holy Supper only the power, efficacy, and merit of the absent body and blood of Christ are distributed.

32] 11. That the body of Christ is so enclosed in heaven that it can in no way be at once and at one time in many or all places upon earth where His Holy Supper is celebrated.

33] 12. That Christ has not promised, neither could have effected, the essential presence of His body and blood in

the Holy Supper, because the nature and property of His assumed human nature cannot suffer nor permit it.

34] 13. That God, according to [even by] all His omnipotence (which is dreadful to hear), is not able to cause His body to be essentially present in more than one place at one time.

35] 14. That not the omnipotent words of Christ's testament, but faith, produces and makes [is the cause of] the presence of the body and blood of Christ in the Holy Supper.

36] 15. That believers must not seek the body [and blood] of Christ in the bread and wine of the Holy Supper, but raise their eyes from the bread to heaven and there seek the body of Christ.

37] 16. That unbelieving, impenitent Christians do not receive the true body and blood of Christ in the Holy Supper, but only bread and wine.

38] 17. That the worthiness of the guests at this heavenly meal consists not alone in true faith in Christ, but also in the external preparation of men.

39] 18. That even the true believers, who have and retain a true, living, pure faith in Christ, can receive this Sacrament to their judgment, because they are still imperfect in their outward life.

40] 19. That the external visible elements of the bread and wine should be adored in the Holy Sacrament.

41] 20. Likewise, we consign also to the just judgment of God all presumptuous, frivolous, blasphemous questions (which decency forbids to mention) and [other] expressions, which most blasphemously and with great offense [to the Church] are proposed by the Sacramentarians in a gross, carnal, Capernaitic way concerning the supernatural, heavenly mysteries of this Sacrament.

42] 21. Hence we hereby utterly [reject and] condemn the Capernaitic eating of the body of Christ, as though [we taught that] His flesh were rent with the teeth, and digested like other food, which the Sacramentarians, against the testimony of their conscience, after all our frequent protests, wilfully force upon us, and in this way make our doctrine odious to their hearers; and on the other hand, we maintain and believe, according to the simple words of the testament of Christ, the true, yet supernatural eating of the body of Christ, as also the drinking of His blood, which human senses and reason do not comprehend, but as in all other articles of faith our reason is brought into captivity to the obedience of Christ, and this mystery is not apprehended otherwise than by faith alone, and revealed in the Word alone.

VIII. The Person of Christ.

1] From the controversy concerning the Holy Supper a disagreement has arisen between the pure theologians of the Augsburg Confession and the Calvinists, who also have confused some other theologians, concerning the person of Christ and the two natures in Christ and their properties.

STATUS CONTROVERSIAE.

Chief Controversy In This Dissension.

2] The chief question, however, has been whether, because of the personal union, the divine and human natures, as also their properties, have realiter, that is, in deed and truth, a communion with one another in the person of Christ, and how far this communion extends.

3] The Sacramentarians have asserted that the divine and human natures in Christ are united personally in such a way that neither has realiter, that is, in deed and truth, in common with the other that which is peculiar to either nature, but that they have in common nothing more than the name alone. For unio, they plainly say, facit communia nomina, i. e., the personal union makes nothing more than the names common, namely, that God is called man, and man God, yet in such a way that God has nothing realiter, that is, in deed and truth, in common with humanity, and humanity nothing in common with divinity, its majesty and properties. Dr. Luther, and those who held with him, have contended for the contrary against the Sacramentarians.

Affirmative Theses.

Pure Doctrine of the Christian Church concerning the Person of Christ.

4] To explain this controversy, and settle it according to the guidance [analogy] of our Christian faith, our doctrine, faith, and confession is as follows:

5] 1. That the divine and human natures in Christ are personally united, so that there are not two Christs, one the Son of God, the other the Son of man, but that one and

the same is the Son of God and Son of man, Luke 1:35; Rom. 9:5.

6] 2. We believe, teach, and confess that the divine and human natures are not mingled into one substance, nor the one changed into the other, but that each retains its own essential properties, which [can] never become the properties of the other nature.

7] 3. The properties of the divine nature are: to be almighty, eternal, infinite, and to be, according to the property of its nature and its natural essence, of itself, everywhere present, to know everything, etc.; which never become properties of the human nature.

8] 4. The properties of the human nature are: to be a corporeal creature, to be flesh and blood, to be finite and circumscribed, to suffer, to die, to ascend and descend, to move from one place to another, to suffer hunger, thirst, cold, heat, and the like; which never become properties of the divine nature.

9] 5. As the two natures are united personally, i. e., in one person, we believe, teach, and confess that this union is not such a copulation and connection that neither nature has anything in common with the other personally, i.e. because of the personal union, as when two boards are glued together, where neither gives anything to the other or takes anything from the other. But here is the highest communion, which God truly has with the [assumed] man, from which personal union, and the highest and ineffable communion resulting therefrom, there flows everything human that is said and believed concerning God, and everything divine that is said and believed concerning the man Christ; as the ancient teachers of the Church

explained this union and communion of the natures by the illustration of iron glowing with fire, and also by the union of body and soul in man.

10] 6. Hence we believe, teach, and confess that God is man and man is God, which could not be if the divine and human natures had in deed and truth absolutely no communion with one another.

11] For how could the man, the son of Mary, in truth be called or be God, or the Son of God the Most High, if His humanity were not personally united with the Son of God, and He thus had realiter, that is, in deed and truth, nothing in common with Him except only the name of God?

12] 7. Hence we believe, teach, and confess that Mary conceived and bore not a mere man and no more, but the true Son of God; therefore she also is rightly called and truly is the mother of God.

13] 8. Hence we also believe, teach, and confess that it was not a mere man who suffered, died, was buried, descended to hell, arose from the dead, ascended into heaven, and was raised to the majesty and almighty power of God for us, but a man whose human nature has such a profound [close], ineffable union and communion with the Son of God that it is [has become] one person with Him.

14] 9. Therefore the Son of God truly suffered for us, however, according to the property of the human nature which He assumed into the unity of His divine person and made His own, so that He might be able to suffer and be our High Priest for our reconciliation with God, as it is written 1 Cor. 2:8: They have crucified the Lord of glory. And Acts 20:28: We are purchased with God's blood.

15] 10. Hence we believe, teach, and confess that the Son of Man is realiter, that is, in deed and truth, exalted according to His human nature to the right hand of the almighty majesty and power of God, because He [that man] was assumed into God when He was conceived of the Holy Ghost in His mother's womb, and His human nature was personally united with the Son of the Highest.

16] 11. This majesty He [Christ] always had according to the personal union, and yet He abstained from it in the state of His humiliation, and on this account truly increased in all wisdom and favor with God and men; therefore He exercised this majesty, not always, but when [as often as] it pleased Him, until after His resurrection He entirely laid aside the form of a servant, but not the [human] nature, and was established in the full use, manifestation, and declaration of the divine majesty, and thus entered into His glory, Phil. 2:6ff, so that now not only as God, but also as man He knows all things, can do all things, is present with all creatures, and has under His feet and in His hands everything that is in heaven and on earth and under the earth, as He Himself testifies Matt. 28:18; John 13:3: All power is given unto Me in heaven and in earth. And St. Paul says Eph. 4:10: He ascended up far above all heavens, that He might fill all things. And this His power, He, being present, can exercise everywhere, and to Him everything is possible and everything is known.

17] 12. Hence He also is able and it is very easy for Him to impart, as one who is present, His true body and blood in the Holy Supper, not according to the mode or property of the human nature, but according to the mode and property of the right hand of God, as Dr. Luther says in accordance with our Christian faith for children, which presence (of

Christ in the Holy Supper] is not [physical or] earthly, nor Capernaïtic; nevertheless it is true and substantial, as the words of His testament read: This is, is, is My body, etc.

18] By this our doctrine, faith, and confession the person of Christ is not divided, as it was by Nestorius, who denied the *communicatio idiomatum*, that is, the true communion of the properties of both natures in Christ, and thus divided the person, as Luther has explained in his book *Concerning Councils*. Neither are the natures together with their properties confounded with one another [or mingled] into one essence (as Eutyches erred); nor is the human nature in the person of Christ denied or annihilated; nor is either nature changed into the other; but Christ is and remains to all eternity God and man in one undivided person, which, next to the Holy Trinity, is, as the Apostle testifies, 1 Tim. 3:16, the highest mystery, upon which our only consolation, life, and salvation depends.

Negative Theses.

Contrary False Doctrine concerning the Person of Christ.

19] Accordingly, we reject and condemn as contrary to God's Word and our simple [pure] Christian faith all the following erroneous articles, when it is taught:

20] 1. That God and man in Christ are not one person, but that the Son of God is one, and the Son of Man another, as Nestorius raved.

21] 2. That the divine and human natures have been mingled with one another into one essence, and the human nature has been changed into the Deity, as Eutyches fanatically asserted.

22] 3. That Christ is not true, natural, and eternal God, as Arius held [blasphemed].

23] 4. That Christ did not have a true human nature [consisting] of body and soul, as Marcion imagined.

24] 5. Quod unio personalis faciat tantum communia nomina, that is, that the personal union renders only the names and titles common.

25] 6. That it is only phrasis et modus loquendi, that is, a phrase and mode of speaking, when it is said: God is man, man is God; since Divinity, as they say, has realiter, that is, in deed [and truth], nothing in common with the humanity, nor the humanity with the Deity.

26] 7. That there is merely communicatio [idiomatum] verbalis [without reality], that is, that it is nothing but words when it is said the Son of God died for the sins of the world; the Son of Man has become almighty.

27] 8. That the human nature in Christ has become an infinite essence in the same manner as the Divinity, and that it is everywhere present in the same manner as the divine nature because of this essential power and property, communicated to, and poured out into, the human nature and separated from God.

28] 9. That the human nature has become equal to and like the divine nature in its substance and essence, or in its essential properties.

29] 10. That the human nature of Christ is locally extended to all places of heaven and earth, which should not be ascribed even to the divine nature.

30] 11. That because of the property of the human nature it is impossible for Christ to be able to be at the same time in more than one place, much less everywhere, with His body.

31] 12. That only the mere humanity has suffered for us and redeemed us, and that the Son of God in the suffering had actually no communion with the humanity, as though it did not concern Him.

32] 13. That Christ is present with us on earth in the Word, the Sacraments, and in all our troubles, only according to His divinity, and that this presence does not at all pertain to His human nature, according to which also, as they say, He, after having redeemed us by His suffering and death, has nothing to do with us any longer upon earth.

33] 14. That the Son of God who assumed the human nature, after He has laid aside the form of a servant, does not perform all the works of His omnipotence in, through, and with His human nature, but only some, and only in the place where His human nature is locally.

34] 15. That according to His human nature He is not at all capable of omnipotence and other attributes of the divine nature, against the express declaration of Christ, Matt. 28:18: All power is given unto He in heaven and in earth, and of St. Paul, Col. 2:9: In Him dwelleth all the fulness of the Godhead bodily.

35] 16. That to Him [to Christ according to His humanity] greater power is given in heaven and upon earth, namely, greater and more than to all angels and other creatures, but that He has no communion with the omnipotence of God, nor that this has been given Him. Hence they devise

mediam potentiam, that is, a power between the almighty power of God and the power of other creatures given to Christ according to His humanity by the exaltation, such as would be less than God's almighty power and greater than that of other creatures.

36] 17. That Christ according to His human mind has a certain limit as to how much He is to know, and that He knows no more than is becoming and needful for Him to know for [the execution of] His office as Judge.

37] 18. That Christ does not yet have a perfect knowledge of God and all His works; of whom nevertheless it is written Col. 2:3: In whom are hid all the treasures of wisdom and knowledge.

38] 19. That it is impossible for Christ according to His human mind to know what has been from eternity, what at present is occurring everywhere, and what will be in eternity.

39] 20. When it is taught, and the passage Matt. 28:18: All power is given unto Me, etc., is thus interpreted and blasphemously perverted, namely, that all power in heaven and on earth was restored, that is, delivered again to Christ according to the divine nature, at the resurrection and His ascension to heaven, as though He had also according to His divinity laid this aside and abandoned it in His state of humiliation. By this doctrine not only the words of the testament of Christ are perverted, but also the way is prepared for the accursed Arian heresy, so that finally the eternal deity of Christ is denied, and thus Christ, and with Him our salvation, are entirely lost if this false doctrine were not firmly contradicted from the

immovable foundation of the divine Word and our simple Christian [catholic] faith.

IX. The Descent of Christ Into Hell.

STATUS CONTROVERSIAE.

Chief Controversy concerning This Article.

1] It has also been disputed among some theologians who have subscribed to the Augsburg Confession concerning this article: When and in what manner the Lord Christ, according to our simple Christian faith, descended to hell: whether this was done before or after His death; also, whether it occurred according to the soul alone, or according to the divinity alone, or with body and soul, spiritually or bodily; also, whether this article belongs to the passion or to the glorious victory and triumph of Christ.

2] But since this article, as also the preceding, cannot be comprehended by the senses or by our reason, but must be grasped by faith alone, it is our unanimous opinion that there should be no disputation concerning it, but that it should be believed 3] and taught only in the simplest manner; according as Dr. Luther, of blessed memory, in his sermon at Torgau in the year 1533 has explained this article in an altogether Christian manner, separated from it all useless, unnecessary questions, and admonished all godly Christians to Christian simplicity of faith.

4] For it is sufficient that we know that Christ descended into hell, destroyed hell for all believers, and delivered them from the power of death and of the devil, from eternal condemnation and the jaws of hell. But how this

occurred we should [not curiously investigate, but] reserve until the other world, where not only this point [mystery], but also still others will be revealed, which we here simply believe, and cannot comprehend with our blind reason.

X. Church Rites

Which are [Commonly] Called Adiaphora or Matters of Indifference.

1] Concerning ceremonies or church rites which are neither commanded nor forbidden in God's Word, but have been introduced into the Church for the sake of good order and propriety, a dissension has also occurred among the theologians of the Augsburg Confession.

STATUS CONTROVERSIAE.

Chief Controversy concerning This Article.

2] The chief question, however, has been, whether, in time of persecution and in case of confession, even if the enemies of the Gospel have not reached an agreement with us in doctrine, some abrogated ceremonies, which in themselves are matters of indifference and are neither commanded nor forbidden by God, may nevertheless, upon the pressure and demand of the adversaries, be reestablished without violence to conscience, and we may thus [rightly] have conformity with them in such ceremonies and adiaphora. To this the one side has said Yea, the other, Nay.

Affirmative Theses.

The Correct and True Doctrine and Confession concerning This Article.

3] 1. For settling also this controversy we unanimously believe, teach, and confess that the ceremonies or church rites which are neither commanded nor forbidden in God's Word, but have been instituted alone for the sake of propriety and good order, are in and of themselves no divine worship, nor even a part of it. Matt. 15:9: In vain they do worship Me, teaching for doctrines the commandments of men.

4] 2. We believe, teach, and confess that the congregation of God of every place and every time has the power, according to its circumstances, to change such ceremonies in such manner as may be most useful and edifying to the congregation of God.

5] 3. Nevertheless, that herein all frivolity and offense should be avoided, and special care should be taken to exercise forbearance towards the weak in faith. 1 Cor. 8:9; Rom. 14:13.

6] 4. We believe, teach, and confess that in time of persecution, when a plain [and steadfast] confession is required of us, we should not yield to the enemies in regard to such adiaphora, as the apostle has written Gal. 5:1: Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage. Also 2 Cor. 6:14: Be ye not unequally yoked together with unbelievers, etc. For what concord hath light with darkness? Also Gal. 2:5: To whom we gave place, no, not for an hour, that the truth of the Gospel might remain with you. For in such a case it is no longer a question concerning adiaphora, but concerning the truth of the

Gospel, concerning [preserving] Christian liberty, and concerning sanctioning open idolatry, as also concerning the prevention of offense to the weak in the faith [how care should be taken lest idolatry be openly sanctioned and the weak in faith be offended]; in which we have nothing to concede, but should plainly confess and suffer on that account what God sends, and what He allows the enemies of His Word to inflict upon us.

7] 5. We believe, teach, and confess also that no Church should condemn another because one has less or more external ceremonies not commanded by God than the other, if otherwise there is agreement among them in doctrine and all its articles, as also in the right use of the holy Sacraments, according to the well-known saying: *Dissonantia ieiunii non dissolvit consonantiam fidei*, Disagreement in fasting does not destroy agreement in faith.

Negative Theses.

False Doctrine concerning This Article.

8] Accordingly, we reject and condemn as wrong and contrary to God's Word when it is taught:

9] 1. That human ordinances and institutions in the church should be regarded as in themselves a divine worship or part of it.

10] 2. When such ceremonies, ordinances, and institutions are violently forced upon the congregation of God as necessary, contrary to its Christian liberty which it has in external things.

11] 3. Also, that in time of persecution and public confession [when a clear confession is required] we may yield to the enemies of the Gospel in such adiaphora and ceremonies, or may come to an agreement with them (which causes injury to the truth).

12] 4. Also, when these external ceremonies and adiaphora are abrogated in such a manner as though it were not free to the congregation of God to employ one or more [this or that] in Christian liberty, according to its circumstances, as may be most useful at any time to the Church [for edification].

XI. Election.

1] Concerning this article no public dissension has occurred among the theologians of the Augsburg Confession. But since it is a consolatory article, if treated properly, and lest offensive disputations concerning the same be instituted in the future, it is also explained in this writing.

Affirmative Theses.

The Pure and True Doctrine concerning This Article.

2] 1. To begin with [First of all], the distinction between praescientia et praedestinatio, that is, between God's foreknowledge and His eternal election, ought to be accurately observed.

3] 2. For the foreknowledge of God is nothing else than that God knows all things before they happen, as it is written Dan. 2:28: There is a God in heaven that revealeth

secrets and maketh known to the king Nebuchadnezzar what shall be in the latter days.

4] 3. This foreknowledge extends alike over the godly and the wicked, but it is not the cause of evil, neither of sin, namely, of doing what is wrong (which originally arises from the devil and the wicked, perverse will of man), nor of their ruin [that men perish], for which they themselves are responsible [which they must ascribe to themselves]; but it only regulates it, and fixes a limit to it [how far it should progress and] how long it should last, and all this to the end that it should serve His elect for their salvation, notwithstanding that it is evil in itself.

5] 4. The predestination or eternal election of God, however, extends only over the godly, beloved children of God, being a cause of their salvation, which He also provides, as well as disposes what belongs thereto. Upon this [predestination of God] our salvation is founded so firmly that the gates of hell cannot overcome it. John 10:28; Matt. 16:18.

6] 5. This [predestination of God] is not to be investigated in the secret counsel of God, but to be sought in the Word of God, where it is also revealed.

7] 6. But the Word of God leads us to Christ, who is the Book of Life, in whom all are written and elected that are to be saved in eternity, as it is written Eph. 1:4: He hath chosen us in Him [Christ] before the foundation of the world.

8] 7. This Christ calls to Himself all sinners and promises them rest, and He is in earnest [seriously wills] that all men should come to Him and suffer themselves to be

helped, to whom He offers Himself in His Word, and wishes them to hear it and not to stop their ears or [neglect and] despise the Word. Moreover, He promises the power and working of the Holy Ghost, and divine assistance for perseverance and eternal salvation [that we may remain steadfast in the faith and attain eternal salvation].

9] 8. Therefore we should judge concerning this our election to eternal life neither from reason nor from the Law of God, which lead us either into a reckless, dissolute, Epicurean life or into despair, and excite pernicious thoughts in the hearts of men, for they cannot, as long as they follow their reason, successfully refrain from thinking: If God has elected me to salvation, I cannot be condemned, no matter what I do; and again: If I am not elected to eternal life, it is of no avail what good I do; it is all [all my efforts are] in vain anyway.

10] 9. But it [the true judgment concerning predestination] must be learned alone from the holy Gospel concerning Christ, in which it is clearly testified that God hath concluded them all in unbelief, that He might have mercy upon all, and that He is not willing that any should perish, but that all should come to repentance and believe in the Lord Christ. Rom. 11:32; Ezek. 18:23; 33:11; 2 Pet. 3:9; 1 John 2:2.

11] 10. Whoever, now, is thus concerned about the revealed will of God, and proceeds according to the order which St. Paul has observed in the Epistle to the Romans, who first directs men to repentance, to knowledge of sins, to faith in Christ, to divine obedience, before he speaks of the mystery of the eternal election of God, to him this doctrine [concerning God's predestination] is useful and consolatory.

12] 11. However, that many are called and few chosen, Matt. 22:14, does not mean that God is not willing to save everybody; but the reason is that they either do not at all hear God's Word, but wilfully despise it, stop their ears and harden their hearts, and in this manner foreclose the ordinary way to the Holy Ghost, so that He cannot perform His work in them, or, when they have heard it, make light of it again and do not heed it, for which [that they perish] not God or His election, but their wickedness, is responsible. [2 Pet. 2:1ff ; Luke 11:49. 52; Heb. 12:25f.]

13] 12. Thus far a Christian should occupy himself [in meditation] with the article concerning the eternal election of God, as it has been revealed in God's Word, which presents to us Christ as the Book of Life, which He opens and reveals to us by the preaching of the holy Gospel, as it is written Rom. 8:30: Whom He did predestinate, them He also called. In Him we are to seek the eternal election of the Father, who has determined in His eternal divine counsel that He would save no one except those who know His Son Christ and truly believe on Him. Other thoughts are to be [entirely] banished [from the minds of the godly], as they proceed not from God, but from the suggestion of the Evil Foe, whereby he attempts to weaken or entirely to remove from us the glorious consolation which we have in this salutary doctrine, namely, that we know [assuredly] that out of pure grace, without any merit of our own, we have been elected in Christ to eternal life, and that no one can pluck us out of His hand; as He has not only promised this gracious election with mere words, but has also certified it with an oath and sealed it with the holy Sacraments, which we can [ought to] call to mind in our most severe temptations, and take comfort in them, and therewith quench the fiery darts of the devil.

14] 13. Besides, we should use the greatest diligence to live according to the will of God, and, as St. Peter admonishes, 2 Pet. 1:10, make our calling sure, and especially adhere to [not recede a finger's breadth from] the revealed Word: that can and will not fail us.

15] 14. By this brief explanation of the eternal election of God His glory is entirely and fully given to God, that out of pure mercy alone, without all merit of ours, He saves us according to the purpose of His will; besides, also, no cause is given any one for despondency or a vulgar, wild life [no opportunity is afforded either for those more severe agitations of mind and faintheartedness or for Epicureanism].

Negative Theses

False Doctrine concerning This Article.

16] Accordingly, we believe and hold: When any teach the doctrine concerning the gracious election of God to eternal life in such a manner that troubled Christians cannot comfort themselves therewith, but are thereby led to despondency or despair, or the impenitent are strengthened in their wantonness, that such doctrine is treated [wickedly and erroneously] not according to the Word and will of God, but according to reason and the instigation of the cursed Satan. For, as the apostle testifies, Rom. 15:4, whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope. Therefore we reject the following errors:

17] 1. As when it is taught that God is unwilling that all men repent and believe the Gospel.

18] 2. Also, that when God calls us to Himself, He is not in earnest that all men should come to Him.

19] 3. Also, that God is unwilling that every one should be saved, but that some, without regard to their sins, from the mere counsel, purpose, and will of God, are ordained to condemnation so that they cannot be saved.

20] 4. Also, that not only the mercy of God and the most holy merit of Christ, but also in us there is a cause of God's election, on account of which God has elected us to everlasting life.

21] All these are blasphemous and dreadful erroneous doctrines, whereby all the comfort which they have in the holy Gospel and the use of the holy Sacraments is taken from Christians, and therefore should not be tolerated in the Church of God.

22] This is the brief and simple explanation of the controverted articles, which for a time have been debated and taught controversially among the theologians of the Augsburg Confession. Hence every simple Christian, according to the guidance of God's Word and his simple Catechism, can perceive what is right or wrong, since not only the pure doctrine has been stated, but also the erroneous contrary doctrine has been repudiated and rejected, and thus the offensive divisions that have occurred are thoroughly settled [and decided].

23] May Almighty God and the Father of our Lord Jesus grant the grace of His Holy Ghost that we all may be one

in Him, and constantly abide in this Christian unity, which is well pleasing to Him! Amen.

(XII.) Other Heresies and Sects Which Never Embraced the Augsburg Confession.

1] In order that such [heresies and sects] may not silently be ascribed to us, because, in the preceding explanation, we have made no mention of them, we intend at the end [of this writing] simply to enumerate the mere articles wherein they [the heretics of our time] err and teach contrary to our Christian faith and confession to which we have often referred.

Erroneous Articles of the Anabaptists.

2] The Anabaptists are divided among themselves into many factions, as one contends for more, another for less errors; however, they all in common propound [profess] such doctrine as is to be tolerated or allowed neither in the Church, nor in the commonwealth and secular government, nor in domestic life.

Articles that Cannot be Tolerated in the Church.

3] 1. That Christ did not assume His body and blood from the Virgin Mary, but brought them with Him from heaven.

4] 2. That Christ is not true God, but only [is superior to other saints, because He] has more gifts of the Holy Ghost than any other holy man.

5] 3. That our righteousness before God consists not in the sole merit of Christ alone, but in renewal, and hence in our own godliness [uprightness] in which we walk. This is

based in great part upon one's own special, self-chosen [and humanly devised] spirituality [holiness], and in fact is nothing else than a new sort of monkery.

6] 4. That children who are not baptized are not sinners before God, but righteous and innocent, who in their innocency, because they have not yet attained their reason [the use of reason], are saved without Baptism (which, according to their assertion, they do not need). Therefore they reject the entire doctrine concerning original sin and what belongs to it.

7] 5. That children are not to be baptized until they have attained their reason [the use of reason], and can themselves confess their faith.

8] 6. That the children of Christians, because they have been born of Christian and believing parents, are holy and children of God even without and before Baptism; and for this reason they neither attach much importance to the baptism of children nor encourage it, contrary to the express words of God's promise which pertains only to those who keep His covenant and do not despise it. Gen. 17:7ff

9] 7. That that is no true Christian congregation [church] in which sinners are still found.

10] 8. That no sermon is to be heard nor attended in those churches in which formerly papal masses have been celebrated and said.

11] 9. That one [a godly man] must not have anything to do with the ministers of the Church who preach the Gospel according to the Augsburg Confession, and rebuke

the sermons and errors of the Anabaptists; also that he is neither to serve nor in any way to labor for them, but to flee from and shun them as perverters of God's Word.

Articles that Cannot be Tolerated in the Government.

12] 1. That under the New Testament the magistracy is not an estate pleasing to God.

13] 2. That a Christian cannot with a good, inviolate conscience hold or discharge the office of magistrate.

14] 3. That a Christian cannot without injury to conscience use the office of the magistracy against the wicked in matters as they occur [matters so requiring], nor that subjects may invoke for their protection and defense the power which the magistrates possess and have received from God.

15] 4. That a Christian cannot with a good conscience take an oath, nor with an oath do homage [promise fidelity] to the hereditary prince of his country or sovereign.

16] 5. That under the New Testament magistrates cannot, without injury to conscience, inflict capital punishment upon malefactors.

Articles that Cannot be Tolerated in Domestic Life.

17] 1. That a Christian cannot with a good conscience hold or possess property, but is in duty bound to devote it to the common treasury.

18] 2. That a Christian cannot with a good conscience be an innkeeper, merchant, or cutler [maker of arms].

19] 3. That the married may be divorced on account of [diverse] faith, and the one may abandon the other and be married to another person who is of his faith.

Erroneous Articles of the Schwenkfeldians.

20] 1. That all those have no true knowledge of Christ as reigning King of heaven who regard Christ according to the flesh as a creature.

21] 2. That the flesh of Christ by His exaltation has assumed all divine properties in such a manner that Christ as man is in might, power, majesty, and glory altogether, as regards degree and position of essence equal to the Father and to the Word, so that now there is only one essence, property, will, and glory of both natures in Christ, and that the flesh of Christ belongs to the essence of the Holy Trinity.

22] 3. That the ministry of the Church [ministry of the Word], the Word preached and heard, is not a means whereby God the Holy Ghost teaches men, and works in them the saving knowledge of Christ, conversion, repentance, faith, and new obedience.

23] 4. That the water of Baptism is not a means whereby God the Lord seals the adoption of sons and works regeneration.

24] 5. That bread and wine in the Holy Supper are not means through and by which Christ distributes His body and blood.

25] 6. That a Christian who is truly regenerated by God's Spirit can perfectly observe and fulfil the Law of God in this life.

26] 7. That it is not a true Christian congregation [church] in which no public excommunication [some formal mode of excommunication] or no regular process of the ban [as it is commonly called] is observed.

27] 8. That the minister of the church who is not on his part truly renewed, regenerate, righteous, and godly cannot teach other men with profit or distribute genuine, true Sacraments.

Error of the New Arians.

28] That Christ is not true, essential, natural God, of one eternal, divine essence with God the Father and the Holy Ghost, but is only adorned with divine majesty inferior to and alongside of God the Father [is so adorned with divine majesty, with the Father, that He is inferior to the Father].

Error of the Anti-Trinitarians.

29] This is an entirely new sect, not heard of before in Christendom, [composed of those] who believe, teach, and confess that there is not one only, eternal, divine essence of the Father Son, and Holy Ghost, but as God the Father, Son, and Holy Ghost are three distinct persons, so each person has its essence distinct and separate from the other persons of the Godhead; and that nevertheless they are either [some think] all three of equal power, wisdom, majesty, and glory, just as otherwise three men are distinct and separate from one another in their essence, or [others think that these three persons and essences are] unequal

with one another in essence and properties, so that the Father alone is properly and truly God.

30] These and similar articles, one and all, with whatever other errors depend upon and follow from them, we reject and condemn as wrong, false, heretical, contrary to the Word of God, the three Creeds, the Augsburg Confession and Apology, the Smalcald Articles, and Luther's Catechisms, against which all godly Christians of both high and low station are to be on their guard as they love the welfare and salvation of their souls.

31] That this is the doctrine, faith, and confession of us all, for which we will answer at the last day before the just Judge, our Lord Jesus Christ, and will neither secretly nor publicly speak or write anything against it, but that we intend by the grace of God to persevere therein, we have after mature deliberation testified, in the true fear of God and invocation of His name, by signing with our own hands [this Epitome].

Belgic Confession

Article 1: The Only God

We all believe in our hearts and confess with our mouths that there is a single and simple spiritual being, whom we call God -- eternal, incomprehensible, invisible, unchangeable, infinite, almighty; completely wise, just, and good, and the overflowing source of all good.

Article 2: The Means by Which We Know God

We know him by two means:

First, by the creation, preservation, and government of the universe, since that universe is before our eyes like a beautiful book in which all creatures, great and small, are as letters to make us ponder the invisible things of God: his eternal power and his divinity, as the apostle Paul says in Romans 1:20.

All these things are enough to convict men and to leave them without excuse.

Second, he makes himself known to us more openly by his holy and divine Word, as much as we need in this life, for his glory and for the salvation of his own.

Article 3: The Written Word of God

We confess that this Word of God was not sent nor delivered by the will of men, but that holy men of God spoke, being moved by the Holy Spirit, as Peter says.¹

Afterwards our God -- because of the special care he has for us and our salvation -- commanded his servants, the prophets and apostles, to commit this revealed Word to writing. He himself wrote with his own finger the two tables of the law.

Therefore we call such writings holy and divine Scriptures.
2 Pet. 1:21

Article 4: The Canonical Books

We include in the Holy Scripture the two volumes of the Old and New Testaments. They are canonical books with which there can be no quarrel at all.

In the church of God the list is as follows: In the Old Testament, the five books of Moses -- Genesis, Exodus, Leviticus, Numbers, Deuteronomy; the books of Joshua, Judges, and Ruth; the two books of Samuel, and two of Kings; the two books of Chronicles, called Paralipomenon; the first book of Ezra; Nehemiah, Esther, Job; the Psalms of David; the three books of Solomon -- Proverbs, Ecclesiastes, and the Song; the four major prophets -- Isaiah, Jeremiah, Ezekiel, Daniel; and then the other twelve minor prophets -- Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

In the New Testament, the four gospels -- Matthew, Mark, Luke, and John; the Acts of the Apostles; the fourteen letters of Paul -- to the Romans; the two letters to the Corinthians; to the Galatians, Ephesians, Philippians, and Colossians; the two letters to the Thessalonians; the two letters to Timothy; to Titus, Philemon, and to the Hebrews; the seven letters of the other apostles -- one of James; two of Peter; three of John; one of Jude; and the Revelation of the apostle John.

Article 5: The Authority of Scripture

We receive all these books and these only as holy and canonical, for the regulating, founding, and establishing of our faith.

And we believe without a doubt all things contained in them -- not so much because the church receives and approves them as such but above all because the Holy Spirit testifies in our hearts that they are from God, and also because they prove themselves to be from God.

For even the blind themselves are able to see that the things predicted in them do happen.

Article 6: The Difference Between Canonical and Apocryphal Books

We distinguish between these holy books and the apocryphal ones, which are the third and fourth books of Esdras; the books of Tobit, Judith, Wisdom, Jesus Sirach, Baruch; what was added to the Story of Esther; the Song of the Three Children in the Furnace; the Story of Susannah; the Story of Bell and the Dragon; the Prayer of Manasseh; and the two books of Maccabees.

The church may certainly read these books and learn from them as far as they agree with the canonical books. But they do not have such power and virtue that one could confirm from their testimony any point of faith or of the Christian religion. Much less can they detract from the authority of the other holy books.

Article 7: The Sufficiency of Scripture

We believe that this Holy Scripture contains the will of God completely and that everything one must believe to be saved is sufficiently taught in it. For since the entire manner of service which God requires of us is described in it at great length, no one -- even an apostle or an angel from heaven, as Paul says -- 2 ought to teach other than what the Holy Scriptures have already taught us. For since it is forbidden to add to or subtract from the Word of God, 3 this plainly demonstrates that the teaching is perfect and complete in all respects.

Therefore we must not consider human writings -- no matter how holy their authors may have been -- equal to the divine writings; nor may we put custom, nor the majority, nor age, nor the passage of time or persons, nor councils, decrees, or official decisions above the truth of God, for truth is above everything else.

For all human beings are liars by nature and more vain than vanity itself.

Therefore we reject with all our hearts everything that does not agree with this infallible rule, as we are taught to do by the apostles when they say, "Test the spirits to see if they are of God," and also, "If anyone comes to you and does not bring this teaching, do not receive him into your house." Gal. 1:8; Deut. 12:32; Rev. 22:18-19; 1 John 4:1; 2 John 1:10

Article 8: The Trinity

In keeping with this truth and Word of God we believe in one God, who is one single essence, in whom there are three persons, really, truly, and eternally distinct according to their incommunicable properties -- namely, Father, Son, and Holy Spirit. The Father is the cause, origin, and source of all things, visible as well as invisible.

The Son is the Word, the Wisdom, and the image of the Father.

The Holy Spirit is the eternal power and might, proceeding from the Father and the Son.

Nevertheless, this distinction does not divide God into three, since Scripture teaches us that the Father, the Son,

and the Holy Spirit each has his own subsistence distinguished by characteristics -- yet in such a way that these three persons are only one God.

It is evident then that the Father is not the Son and that the Son is not the Father, and that likewise the Holy Spirit is neither the Father nor the Son.

Nevertheless, these persons, thus distinct, are neither divided nor fused or mixed together.

For the Father did not take on flesh, nor did the Spirit, but only the Son.

The Father was never without his Son, nor without his Holy Spirit, since all these are equal from eternity, in one and the same essence.

There is neither a first nor a last, for all three are one in truth and power, in goodness and mercy.

Article 9: The Scriptural Witness on the Trinity

All these things we know from the testimonies of Holy Scripture as well as from the effects of the persons, especially from those we feel within ourselves.

The testimonies of the Holy Scriptures, which teach us to believe in this Holy Trinity, are written in many places of the Old Testament, which need not be enumerated but only chosen with discretion.

In the book of Genesis God says, "Let us make man in our image, according to our likeness." So "God created man in

his own image" -- indeed, "male and female he created them." "Behold, man has become like one of us."

It appears from this that there is a plurality of persons within the Deity, when he says, "Let us make man in our image" -- and afterwards he indicates the unity when he says, "God created."

It is true that he does not say here how many persons there are -- but what is somewhat obscure to us in the Old Testament is very clear in the New.

For when our Lord was baptized in the Jordan, the voice of the Father was heard saying, "This is my dear Son"; the Son was seen in the water; and the Holy Spirit appeared in the form of a dove.

So, in the baptism of all believers this form was prescribed by Christ: "Baptize all people in the name of the Father, and of the Son, and of the Holy Spirit."

In the Gospel according to Luke the angel Gabriel says to Mary, the mother of our Lord: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and therefore that holy one to be born of you shall be called the Son of God."

And in another place it says: "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you."

"There are three who bear witness in heaven -- the Father, the Word, and the Holy Spirit -- and these three are one."

In all these passages we are fully taught that there are three persons in the one and only divine essence. And although this doctrine surpasses human understanding, we nevertheless believe it now, through the Word, waiting to know and enjoy it fully in heaven.

Furthermore, we must note the particular works and activities of these three persons in relation to us. The Father is called our Creator, by reason of his power. The Son is our Savior and Redeemer, by his blood. The Holy Spirit is our Sanctifier, by his living in our hearts.

This doctrine of the holy Trinity has always been maintained in the true church, from the time of the apostles until the present, against Jews, Muslims, and certain false Christians and heretics, such as Marcion, Mani, Praxeas, Sabellius, Paul of Samosata, Arius, and others like them, who were rightly condemned by the holy fathers.

And so, in this matter we willingly accept the three ecumenical creeds -- the Apostles', Nicene, and Athanasian -- as well as what the ancient fathers decided in agreement with them.

Gen. 1:26-27; Gen. 3:22; Matt. 3:17; Matt. 28:19; Luke 1:35; 2 Cor. 13:14; 1 John 5:7 (KJV)

Article 10: The Deity of Christ

We believe that Jesus Christ, according to his divine nature, is the only Son of God -- eternally begotten, not made nor created, for then he would be a creature.

He is one in essence with the Father; coeternal; the exact image of the person of the Father and the "reflection of his glory," 13 being in all things like him.

He is the Son of God not only from the time he assumed our nature but from all eternity, as the following testimonies teach us when they are taken together.

Moses says that God "created the world"; 14 and John says that "all things were created by the Word," 15 which he calls God. The apostle says that "God made the world by his Son." 16 He also says that "God created all things by Jesus Christ."17

And so it must follow that he who is called God, the Word, the Son, and Jesus Christ already existed when all things were created by him.

Therefore the prophet Micah says that his origin is "from ancient times, from eternity." 18 And the apostle says that he has "neither beginning of days nor end of life."19

So then, he is the true eternal God, the Almighty, whom we invoke, worship, and serve.

Col.1:15 Gen. 1:1 John 1:3 Heb. 1:2 Col. 1:16
 Mic. 5:2 Heb. 7:3

Article 11: The Deity of the Holy Spirit

We believe and confess also that the Holy Spirit proceeds eternally from the Father and the Son -- neither made, nor created, nor begotten, but only proceeding from the two of them. In regard to order, he is the third person of the

Trinity -- of one and the same essence, and majesty, and glory, with the Father and the Son.

He is true and eternal God, as the Holy Scriptures teach us.

Article 12: The Creation of All Things

We believe that the Father created heaven and earth and all other creatures from nothing, when it seemed good to him, by his Word -- that is to say, by his Son.

He has given all creatures their being, form, and appearance, and their various functions for serving their Creator.

Even now he also sustains and governs them all, according to his eternal providence, and by his infinite power, that they may serve man, in order that man may serve God.

He has also created the angels good, that they might be his messengers and serve his elect.

Some of them have fallen from the excellence in which God created them into eternal perdition; and the others have persisted and remained in their original state, by the grace of God.

The devils and evil spirits are so corrupt that they are enemies of God and of everything good. They lie in wait for the church and every member of it like thieves, with all their power, to destroy and spoil everything by their deceptions.

So then, by their own wickedness they are condemned to everlasting damnation, daily awaiting their torments.

For that reason we detest the error of the Sadducees, who deny that there are spirits and angels, and also the error of the Manicheans, who say that the devils originated by themselves, being evil by nature, without having been corrupted.

Article 13: The Doctrine of God's Providence

We believe that this good God, after he created all things, did not abandon them to chance or fortune but leads and governs them according to his holy will, in such a way that nothing happens in this world without his orderly arrangement.

Yet God is not the author of, nor can he be charged with, the sin that occurs. For his power and goodness are so great and incomprehensible that he arranges and does his work very well and justly even when the devils and wicked men act unjustly.

We do not wish to inquire with undue curiosity into what he does that surpasses human understanding and is beyond our ability to comprehend. But in all humility and reverence we adore the just judgments of God, which are hidden from us, being content to be Christ's disciples, so as to learn only what he shows us in his Word, without going beyond those limits.

This doctrine gives us unspeakable comfort since it teaches us that nothing can happen to us by chance but only by the arrangement of our gracious heavenly Father. He watches over us with fatherly care, keeping all creatures under his control, so that not one of the hairs on our heads (for they are all numbered) nor even a little bird can fall to the ground 20 without the will of our Father.

In this thought we rest, knowing that he holds in check the devils and all our enemies, who cannot hurt us without his permission and will.

For that reason we reject the damnable error of the Epicureans, who say that God involves himself in nothing and leaves everything to chance.

20 Matt. 10:29-30

Article 14: The Creation and Fall of Man

We believe that God created man from the dust of the earth and made and formed him in his image and likeness -- good, just, and holy; able by his own will to conform in all things to the will of God.

But when he was in honor he did not understand it 21 and did not recognize his excellence. But he subjected himself willingly to sin and consequently to death and the curse, lending his ear to the word of the devil.

For he transgressed the commandment of life, which he had received, and by his sin he separated himself from God, who was his true life, having corrupted his entire nature.

So he made himself guilty and subject to physical and spiritual death, having become wicked, perverse, and corrupt in all his ways. He lost all his excellent gifts which he had received from God, and he retained none of them except for small traces which are enough to make him inexcusable.

Moreover, all the light in us is turned to darkness, as the Scripture teaches us: "The light shone in the darkness, and the darkness did not receive it." 22 Here John calls men "darkness."

Therefore we reject everything taught to the contrary concerning man's free will, since man is nothing but the slave of sin and cannot do a thing unless it is "given him from heaven." 23

For who can boast of being able to do anything good by himself, since Christ says, "No one can come to me unless my Father who sent me draws him"? 24

Who can glory in his own will when he understands that "the mind of the flesh is enmity against God"? 25 Who can speak of his own knowledge in view of the fact that "the natural man does not understand the things of the Spirit of God"? 26

In short, who can produce a single thought, since he knows that we are "not able to think a thing" about ourselves, by ourselves, but that "our ability is from God"? 27

And therefore, what the apostle says ought rightly to stand fixed and firm: "God works within us both to will and to do according to his good pleasure." 28

For there is no understanding nor will conforming to God's understanding and will apart from Christ's involvement, as he teaches us when he says, "Without me you can do nothing." 29

Ps. 49:20; John 1:5; John 3:27; John 6:44; Rom. 8:7; 1 Cor. 2:14;

2 Cor. 3:5; Phil. 2:13; John 15:5

Article 15: The Doctrine of Original Sin

We believe that by the disobedience of Adam original sin has been spread through the whole human race.

It is a corruption of all nature -- an inherited depravity which even infects small infants in their mother's womb, and the root which produces in man every sort of sin. It is therefore so vile and enormous in God's sight that it is enough to condemn the human race, and it is not abolished or wholly uprooted even by baptism, seeing that sin constantly boils forth as though from a contaminated spring.

Nevertheless, it is not imputed to God's children for their condemnation but is forgiven by his grace and mercy -- not to put them to sleep but so that the awareness of this corruption might often make believers groan as they long to be set free from the "body of this death." 30

Therefore we reject the error of the Pelagians who say that this sin is nothing else than a matter of imitation.

30 Rom. 7:24

Article 16: The Doctrine of Election

We believe that -- all Adam's descendants having thus fallen into perdition and ruin by the sin of the first man -- God showed himself to be as he is: merciful and just.

He is merciful in withdrawing and saving from this perdition those whom he, in his eternal and unchangeable counsel, has elected and chosen in Jesus Christ our Lord by his pure goodness, without any consideration of their works.

He is just in leaving the others in their ruin and fall into which they plunged themselves.

Article 17: The Recovery of Fallen Man

We believe that our good God, by his marvelous wisdom and goodness, seeing that man had plunged himself in this manner into both physical and spiritual death and made himself completely miserable, set out to find him, though man, trembling all over, was fleeing from him.

And he comforted him, promising to give him his Son, "born of a woman," 31 to crush the head of the serpent, 32 and to make him blessed.

31 Gal. 4:4; 32 Gen. 3:15

Article 18: The Incarnation

So then we confess that God fulfilled the promise which he had made to the early fathers by the mouth of his holy prophets when he sent his only and eternal Son into the world at the time set by him.

The Son took the "form of a servant" and was made in the "likeness of man," 33 truly assuming a real human nature, with all its weaknesses, except for sin; being conceived in the womb of the blessed virgin Mary by the power of the Holy Spirit, without male participation.

And he not only assumed human nature as far as the body is concerned but also a real human soul, in order that he might be a real human being. For since the soul had been lost as well as the body he had to assume them both to save them both together.

Therefore we confess, against the heresy of the Anabaptists who deny that Christ assumed human flesh from his mother, that he "shared the very flesh and blood of children"; 34 that he is "fruit of the loins of David" according to the flesh; 35 "born of the seed of David" according to the flesh; 36 "fruit of the womb of the virgin Mary"; 37 "born of a woman"; 38 "the seed of David"; 39 "a shoot from the root of Jesse"; 40 "the offspring of Judah," 41 having descended from the Jews according to the flesh; "from the seed of Abraham" -- for he "assumed Abraham's seed" and was "made like his brothers except for sin." 42

In this way he is truly our Immanue l-- that is: "God with us." 43

33 Phil. 2:7; 34 Heb. 2:14; 35 Acts 2:30; 36 Rom. 1:3; 37 Luke 1:42; 38 Gal. 4:4; 39 2 Tim. 2:8; 40

Rom. 15:12; 41 Heb. 7:14; 42 Heb. 2:17; 4:15; 43 Matt. 1:23

Article 19: The Two Natures of Christ

We believe that by being thus conceived the person of the Son has been inseparably united and joined together with human nature, in such a way that there are not two Sons of God, nor two persons, but two natures united in a single

person, with each nature retaining its own distinct properties.

Thus his divine nature has always remained uncreated, without beginning of days or end of life, 44 filling heaven and earth.

His human nature has not lost its properties but continues to have those of a creature -- it has a beginning of days; it is of a finite nature and retains all that belongs to a real body. And even though he, by his resurrection, gave it immortality, that nonetheless did not change the reality of his human nature; for our salvation and resurrection depend also on the reality of his body.

But these two natures are so united together in one person that they are not even separated by his death.

So then, what he committed to his Father when he died was a real human spirit which left his body. But meanwhile his divine nature remained united with his human nature even when he was lying in the grave; and his deity never ceased to be in him, just as it was in him when he was a little child, though for a while it did not show itself as such.

These are the reasons why we confess him to be true God and true man -- true God in order to conquer death by his power, and true man that he might die for us in the weakness of his flesh.

44 Heb. 7:3

Article 20: The Justice and Mercy of God in Christ

We believe that God -- who is perfectly merciful and also very just -- sent his Son to assume the nature in which the disobedience had been committed, in order to bear in it the punishment of sin by his most bitter passion and death.

So God made known his justice toward his Son, who was charged with our sin, and he poured out his goodness and mercy on us, who are guilty and worthy of damnation, giving to us his Son to die, by a most perfect love, and raising him to life for our justification, in order that by him we might have immortality and eternal life.

Article 21: The Atonement

We believe that Jesus Christ is a high priest forever according to the order of Melchizedek -- made such by an oath -- and that he presented himself in our name before his Father, to appease his wrath with full satisfaction by offering himself on the tree of the cross and pouring out his precious blood for the cleansing of our sins, as the prophets had predicted.

For it is written that "the chastisement of our peace" was placed on the Son of God and that "we are healed by his wounds." He was "led to death as a lamb"; he was "numbered among sinners" 45 and condemned as a criminal by Pontius Pilate, though Pilate had declared that he was innocent.

So he paid back what he had not stolen, 46 and he suffered -- the "just for the unjust," 47 in both his body and his soul -- in such a way that when he senses the horrible punishment required by our sins his sweat became like "big drops of blood falling on the ground." 48 He cried, "My God, my God, why have you abandoned me?" 49

And he endured all this for the forgiveness of our sins.

Therefore we rightly say with Paul that we "know nothing but Jesus and him crucified"; 50 we consider all things as "dung for the excellence of the knowledge of our Lord Jesus Christ." 51 We find all comforts in his wounds and have no need to seek or invent any other means to reconcile ourselves with God than this one and only sacrifice, once made, which renders believers perfect forever.

This is also why the angel of God called him Jesus -- that is, "Savior"-- because he would save his people from their sins. 52

45 Isa. 53:4-12; 46 Ps. 69:4; 47 1 Pet. 3:18; 48 Luke 22:44; 49 Matt. 27:46; 50 1 Cor. 2:2; 51 Phil. 3:8; 52 Matt. 1:21

Article 22: The Righteousness of Faith

We believe that for us to acquire the true knowledge of this great mystery the Holy Spirit kindles in our hearts a true faith that embraces Jesus Christ, with all his merits, and makes him its own, and no longer looks for anything apart from him.

For it must necessarily follow that either all that is required for our salvation is not in Christ or, if all is in him, then he who has Christ by faith has his salvation entirely.

Therefore, to say that Christ is not enough but that something else is needed as well is a most enormous blasphemy against God -- for it then would follow that Jesus Christ is only half a Savior. And therefore we justly

say with Paul that we are justified "by faith alone" or by faith "apart from works." 53

However, we do not mean, properly speaking, that it is faith itself that justifies us -- for faith is only the instrument by which we embrace Christ, our righteousness.

But Jesus Christ is our righteousness in making available to us all his merits and all the holy works he has done for us and in our place. And faith is the instrument that keeps us in communion with him and with all his benefits.

When those benefits are made ours they are more than enough to absolve us of our sins.

53 Rom. 3:28

Article 23: The Justification of Sinners

We believe that our blessedness lies in the forgiveness of our sins because of Jesus Christ, and that in it our righteousness before God is contained, as David and Paul teach us when they declare that man blessed to whom God grants righteousness apart from works. 54

And the same apostle says that we are justified "freely" or "by grace" through redemption in Jesus Christ. 55 And therefore we cling to this foundation, which is firm forever, giving all glory to God, humbling ourselves, and recognizing ourselves as we are; not claiming a thing for ourselves or our merits and leaning and resting on the sole obedience of Christ crucified, which is ours when we believe in him.

That is enough to cover all our sins and to make us confident, freeing the conscience from the fear, dread, and terror of God's approach, without doing what our first father, Adam, did, who trembled as he tried to cover himself with fig leaves.

In fact, if we had to appear before God relying -- no matter how little -- on ourselves or some other creature, then, alas, we would be swallowed up.

Therefore everyone must say with David: "Lord, do not enter into judgment with your servants, for before you no living person shall be justified." 56

54 Ps. 32:1; Rom. 4:6; 55 Rom. 3:24; 56 Ps. 143:2

Article 24: The Sanctification of Sinners

We believe that this true faith, produced in man by the hearing of God's Word and by the work of the Holy Spirit, regenerates him and makes him a "new man," 57 causing him to live the "new life" 58 and freeing him from the slavery of sin.

Therefore, far from making people cold toward living in a pious and holy way, this justifying faith, quite to the contrary, so works within them that apart from it they will never do a thing out of love for God but only out of love for themselves and fear of being condemned.

So then, it is impossible for this holy faith to be unfruitful in a human being, seeing that we do not speak of an empty faith but of what Scripture calls "faith working through love," 59 which leads a man to do by himself the works that God has commanded in his Word.

These works, proceeding from the good root of faith, are good and acceptable to God, since they are all sanctified by his grace. Yet they do not count toward our justification -- for by faith in Christ we are justified, even before we do good works. Otherwise they could not be good, any more than the fruit of a tree could be good if the tree is not good in the first place.

So then, we do good works, but not for merit -- for what would we merit? Rather, we are indebted to God for the good works we do, and not he to us, since it is he who "works in us both to will and do according to his good pleasure" 60 -- thus keeping in mind what is written: "When you have done all that is commanded you, then you shall say, 'We are unworthy servants; we have done what it was our duty to do.'" 61

Yet we do not wish to deny that God rewards good works -- but it is by his grace that he crowns his gifts.

Moreover, although we do good works we do not base our salvation on them; for we cannot do any work that is not defiled by our flesh and also worthy of punishment. And even if we could point to one, memory of a single sin is enough for God to reject that work.

So we would always be in doubt, tossed back and forth without any certainty, and our poor consciences would be tormented constantly if they did not rest on the merit of the suffering and death of our Savior.

57 2 Cor. 5:17; 58 Rom. 6:4; 59 Gal. 5:6 60; Phil. 2:13;
61 Luke 17:10

Article 25: The Fulfillment of the Law

We believe that the ceremonies and symbols of the law have ended with the coming of Christ, and that all foreshadowings have come to an end, so that the use of them ought to be abolished among Christians. Yet the truth and substance of these things remain for us in Jesus Christ, in whom they have been fulfilled.

Nevertheless, we continue to use the witnesses drawn from the law and prophets to confirm us in the gospel and to regulate our lives with full integrity for the glory of God, according to his will.

Article 26: The Intercession of Christ

We believe that we have no access to God except through the one and only Mediator and Intercessor: Jesus Christ the Righteous. 62

He therefore was made man, uniting together the divine and human natures, so that we human beings might have access to the divine Majesty. Otherwise we would have no access.

But this Mediator, whom the Father has appointed between himself and us, ought not terrify us by his greatness, so that we have to look for another one, according to our fancy. For neither in heaven nor among the creatures on earth is there anyone who loves us more than Jesus Christ does. Although he was "in the form of God," he nevertheless "emptied himself," taking the form of "a man" and "a servant" for us; 63 and he made himself "completely like his brothers." 64

Suppose we had to find another intercessor. Who would love us more than he who gave his life for us, even though

"we were his enemies"? 65 And suppose we had to find one who has prestige and power. Who has as much of these as he who is seated "at the right hand of the Father," 66 and who has all power "in heaven and on earth"? 67 And who will be heard more readily than God's own dearly beloved Son?

So then, sheer unbelief has led to the practice of dishonoring the saints, instead of honoring them. That was something the saints never did nor asked for, but which in keeping with their duty, as appears from their writings, they consistently refused.

We should not plead here that we are unworthy -- for it is not a question of offering our prayers on the basis of our own dignity but only on the basis of the excellence and dignity of Jesus Christ, whose righteousness is ours by faith.

Since the apostle for good reason wants us to get rid of this foolish fear -- or rather, this unbelief -- he says to us that Jesus Christ was "made like his brothers in all things," that he might be a high priest who is merciful and faithful to purify the sins of the people. 68 For since he suffered, being tempted, he is also able to help those who are tempted. 69

And further, to encourage us more to approach him he says, "Since we have a high priest, Jesus the Son of God, who has entered into heaven, we maintain our confession. For we do not have a high priest who is unable to have compassion for our weaknesses, but one who was tempted in all things, just as we are, except for sin. Let us go then with confidence to the throne of grace that we may obtain mercy and find grace, in order to be helped." 70

The same apostle says that we "have liberty to enter into the holy place by the blood of Jesus. Let us go, then, in the assurance of faith...." 71

Likewise, "Christ's priesthood is forever. By this he is able to save completely those who draw near to God through him who always lives to intercede for them." 72

What more do we need? For Christ himself declares: "I am the way, the truth, and the life; no one comes to my Father but by me." 73 Why should we seek another intercessor?

Since it has pleased God to give us his Son as our Intercessor, let us not leave him for another -- or rather seek, without ever finding. For when God gave him to us he knew well that we were sinners.

Therefore, in following the command of Christ we call on the heavenly Father through Christ, our only Mediator, as we are taught by the Lord's Prayer, being assured that we shall obtain all we ask of the Father in his name.

62 1 John 2:1; 63 Phil. 2:6-8; 64 Heb. 2:17; 65 Rom. 5:10; 66 Rom. 8:34; Heb. 1:3; 67 Matt. 28:18; 68 Heb. 2:17; 69 Heb. 2:18; 70 Heb. 4:14-16; 71 Heb. 10:19, 22; 72 Heb. 7:24-25; 73 John 14:6

Article 27: The Holy Catholic Church

We believe and confess one single catholic or universal church -- a holy congregation and gathering of true Christian believers, awaiting their entire salvation in Jesus Christ being washed by his blood, and sanctified and sealed by the Holy Spirit.

This church has existed from the beginning of the world and will last until the end, as appears from the fact that Christ is eternal King who cannot be without subjects.

And this holy church is preserved by God against the rage of the whole world, even though for a time it may appear very small in the eyes of men -- as though it were snuffed out.

For example, during the very dangerous time of Ahab the Lord preserved for himself seven thousand men who did not bend their knees to Baal. 74

And so this holy church is not confined, bound, or limited to a certain place or certain persons. But it is spread and dispersed throughout the entire world, though still joined and united in heart and will, in one and the same Spirit, by the power of faith.

74 1 Kings 19:18

Article 28: The Obligations of Church Members

We believe that since this holy assembly and congregation is the gathering of those who are saved and there is no salvation apart from it, no one ought to withdraw from it, content to be by himself, regardless of his status or condition.

But all people are obliged to join and unite with it, keeping the unity of the church by submitting to its instruction and discipline, by bending their necks under the yoke of Jesus Christ, and by serving to build up one another, according to the gifts God has given them as members of each other in the same body.

And to preserve this unity more effectively, it is the duty of all believers, according to God's Word, to separate themselves from those who do not belong to the church, in order to join this assembly wherever God has established it, even if civil authorities and royal decrees forbid and death and physical punishment result.

And so, all who withdraw from the church or do not join it act contrary to God's ordinance.

Article 29: The Marks of the True Church

We believe that we ought to discern diligently and very carefully, by the Word of God, what is the true church -- for all sects in the world today claim for themselves the name of "the church."

We are not speaking here of the company of hypocrites who are mixed among the good in the church and who nonetheless are not part of it, even though they are physically there. But we are speaking of distinguishing the body and fellowship of the true church from all sects that call themselves "the church."

The true church can be recognized if it has the following marks: The church engages in the pure preaching of the gospel; it makes use of the pure administration of the sacraments as Christ instituted them; it practices church discipline for correcting faults. In short, it governs itself according to the pure Word of God, rejecting all things contrary to it and holding Jesus Christ as the only Head.

By these marks one can be assured of recognizing the true church -- and no one ought to be separated from it.

As for those who can belong to the church, we can recognize them by the distinguishing marks of Christians: namely by faith, and by their fleeing from sin and pursuing righteousness, once they have received the one and only Savior, Jesus Christ. They love the true God and their neighbors, without turning to the right or left, and they crucify the flesh and its works.

Though great weakness remains in them, they fight against it by the Spirit all the days of their lives, appealing constantly to the blood, suffering, death, and obedience of the Lord Jesus, in whom they have forgiveness of their sins, through faith in him.

As for the false church, it assigns more authority to itself and its ordinances than to the Word of God; it does not want to subject itself to the yoke of Christ; it does not administer the sacraments as Christ commanded in his Word; it rather adds to them or subtracts from them as it pleases; it bases itself on men, more than on Jesus Christ; it persecutes those who live holy lives according to the Word of God and who rebuke it for its faults, greed, and idolatry.

These two churches are easy to recognize and thus to distinguish from each other.

Article 30: The Government of the Church

We believe that this true church ought to be governed according to the spiritual order that our Lord has taught us in his Word. There should be ministers or pastors to preach the Word of God and administer the sacraments. There should also be elders and deacons, along with the pastors, to make up the council of the church.

By this means true religion is preserved; true doctrine is able to take its course; and evil men are corrected spiritually and held in check, so that also the poor and all the afflicted may be helped and comforted according to their need.

By this means everything will be done well and in good order in the church, when such persons are elected who are faithful and are chosen according to the rule that Paul gave to Timothy. 75

75 1 Tim. 3

Article 31: The Officers of the Church

We believe that ministers of the Word of God, elders, and deacons ought to be chosen to their offices by a legitimate election of the church, with prayer in the name of the Lord, and in good order, as the Word of God teaches.

So everyone must be careful not to push himself forward improperly, but he must wait for God's call, so that he may be assured of his calling and be certain that he is chosen by the Lord.

As for the ministers of the Word, they all have the same power and authority, no matter where they may be, since they are all servants of Jesus Christ, the only universal bishop, and the only head of the church.

Moreover, to keep God's holy order from being violated or despised, we say that everyone ought, as much as possible, to hold the ministers of the Word and elders of the church in special esteem, because of the work they do, and be at

peace with them, without grumbling, quarreling, or fighting.

Article 32: The Order and Discipline of the Church

We also believe that although it is useful and good for those who govern the churches to establish and set up a certain order among themselves for maintaining the body of the church, they ought always to guard against deviating from what Christ, our only Master, has ordained for us.

Therefore we reject all human innovations and all laws imposed on us, in our worship of God, which bind and force our consciences in any way.

So we accept only what is proper to maintain harmony and unity and to keep all in obedience to God.

To that end excommunication, with all it involves, according to the Word of God, is required.

Article 33: The Sacraments

We believe that our good God, mindful of our crudeness and weakness, has ordained sacraments for us to seal his promises in us, to pledge his good will and grace toward us, and also to nourish and sustain our faith.

He has added these to the Word of the gospel to represent better to our external senses both what he enables us to understand by his Word and what he does inwardly in our hearts, confirming in us the salvation he imparts to us.

For they are visible signs and seals of something internal and invisible, by means of which God works in us through the power of the Holy Spirit. So they are not empty and hollow signs to fool and deceive us, for their truth is Jesus Christ, without whom they would be nothing.

Moreover, we are satisfied with the number of sacraments that Christ our Master has ordained for us. There are only two: the sacrament of baptism and the Holy Supper of Jesus Christ.

Article 34: The Sacrament of Baptism

We believe and confess that Jesus Christ, in whom the law is fulfilled, has by his shed blood put an end to every other shedding of blood, which anyone might do or wish to do in order to atone or satisfy for sins.

Having abolished circumcision, which was done with blood, he established in its place the sacrament of baptism. By it we are received into God's church and set apart from all other people and alien religions, that we may be dedicated entirely to him, bearing his mark and sign. It also witnesses to us that he will be our God forever, since he is our gracious Father.

Therefore he has commanded that all those who belong to him be baptized with pure water in the name of the Father, and the Son, and the Holy Spirit. 76

In this way he signifies to us that just as water washes away the dirt of the body when it is poured on us and also is seen on the body of the baptized when it is sprinkled on him, so too the blood of Christ does the same thing internally, in the soul, by the Holy Spirit. It washes and

cleanses it from its sins and transforms us from being the children of wrath into the children of God.

This does not happen by the physical water but by the sprinkling of the precious blood of the Son of God, who is our Red Sea, through which we must pass to escape the tyranny of Pharaoh, who is the devil, and to enter the spiritual land of Canaan.

So ministers, as far as their work is concerned, give us the sacrament and what is visible, but our Lord gives what the sacrament signifies -- namely the invisible gifts and graces; washing, purifying, and cleansing our souls of all filth and unrighteousness; renewing our hearts and filling them with all comfort; giving us true assurance of his fatherly goodness; clothing us with the "new man" and stripping off the "old," with all its works.

For this reason we believe that anyone who aspires to reach eternal life ought to be baptized only once without ever repeating it -- for we cannot be born twice. Yet this baptism is profitable not only when the water is on us and when we receive it but throughout our entire lives.

For that reason we detest the error of the Anabaptists who are not content with a single baptism once received and also condemn the baptism of the children of believers. We believe our children ought to be baptized and sealed with the sign of the covenant, as little children were circumcised in Israel on the basis of the same promises made to our children.

And truly, Christ has shed his blood no less for washing the little children of believers than he did for adults.

Therefore they ought to receive the sign and sacrament of what Christ has done for them, just as the Lord commanded in the law that by offering a lamb for them the sacrament of the suffering and death of Christ would be granted them shortly after their birth. This was the sacrament of Jesus Christ.

Furthermore, baptism does for our children what circumcision did for the Jewish people. That is why Paul calls baptism the "circumcision of Christ." 77

76 Matt. 28:19; 77 Col. 2:11

Article 35: The Sacrament of the Lord's Supper

We believe and confess that our Savior Jesus Christ has ordained and instituted the sacrament of the Holy Supper to nourish and sustain those who are already born again and ingrafted into his family: his church.

Now those who are born again have two lives in them. The one is physical and temporal -- they have it from the moment of their first birth, and it is common to all. The other is spiritual and heavenly, and is given them in their second birth; it comes through the Word of the gospel in the communion of the body of Christ; and this life is common to God's elect only.

Thus, to support the physical and earthly life God has prescribed for us an appropriate earthly and material bread, which is as common to all as life itself also is. But to maintain the spiritual and heavenly life that belongs to believers he has sent a living bread that came down from heaven: namely Jesus Christ, who nourishes and maintains

the spiritual life of believers when eaten -- that is, when appropriated and received spiritually by faith.

To represent to us this spiritual and heavenly bread Christ has instituted an earthly and visible bread as the sacrament of his body and wine as the sacrament of his blood. He did this to testify to us that just as truly as we take and hold the sacraments in our hands and eat and drink it in our mouths, by which our life is then sustained, so truly we receive into our souls, for our spiritual life, the true body and true blood of Christ, our only Savior. We receive these by faith, which is the hand and mouth of our souls.

Now it is certain that Jesus Christ did not prescribe his sacraments for us in vain, since he works in us all he represents by these holy signs, although the manner in which he does it goes beyond our understanding and is incomprehensible to us, just as the operation of God's Spirit is hidden and incomprehensible.

Yet we do not go wrong when we say that what is eaten is Christ's own natural body and what is drunk is his own blood -- but the manner in which we eat it is not by the mouth but by the Spirit, through faith.

In that way Jesus Christ remains always seated at the right hand of God the Father in heaven -- but he never refrains on that account to communicate himself to us through faith.

This banquet is a spiritual table at which Christ communicates himself to us with all his benefits. At that table he makes us enjoy himself as much as the merits of his suffering and death, as he nourishes, strengthens, and

comforts our poor, desolate souls by the eating of his flesh, and relieves and renews them by the drinking of his blood.

Moreover, though the sacraments and thing signified are joined together, not all receive both of them. The wicked person certainly takes the sacrament, to his condemnation, but does not receive the truth of the sacrament, just as Judas and Simon the Sorcerer both indeed received the sacrament, but not Christ, who was signified by it. He is communicated only to believers.

Finally, with humility and reverence we receive the holy sacrament in the gathering of God's people, as we engage together, with thanksgiving, in a holy remembrance of the death of Christ our Savior, and as we thus confess our faith and Christian religion. Therefore no one should come to this table without examining himself carefully, lest "by eating this bread and drinking this cup he eat and drink to his own judgment." 78

In short, by the use of this holy sacrament we are moved to a fervent love of God and our neighbors.

Therefore we reject as desecrations of the sacraments all the muddled ideas and damnable inventions that men have added and mixed in with them. And we say that we should be content with the procedure that Christ and the apostles have taught us and speak of these things as they have spoken of them.

78 1 Cor. 11:27

Article 36: The Civil Government

We believe that because of the depravity of the human race our good God has ordained kings, princes, and civil officers. He wants the world to be governed by laws and policies so that human lawlessness may be restrained and that everything may be conducted in good order among human beings.

For that purpose he has placed the sword in the hands of the government, to punish evil people and protect the good.

And being called in this manner to contribute to the advancement of a society that is pleasing to God, the civil rulers have the task, subject to God's law, of removing every obstacle to the preaching of the gospel and to every aspect of divine worship.

They should do this while completely refraining from every tendency toward exercising absolute authority, and while functioning in the sphere entrusted to them, with the means belonging to them.

And the government's task is not limited to caring for and watching over the public domain but extends also to upholding the sacred ministry, with a view to removing and destroying all idolatry and false worship of the Antichrist; to promoting the kingdom of Jesus Christ; and to furthering the preaching of the gospel everywhere; to the end that God may be honored and served by everyone, as he requires in his Word.

Moreover everyone, regardless of status, condition, or rank, must be subject to the government, and pay taxes, and hold its representatives in honor and respect, and obey them in all things that are not in conflict with God's

Word, praying for them that the Lord may be willing to lead them in all their ways and that we may live a peaceful and quiet life in all piety and decency.

And on this matter we denounce the Anabaptists, other anarchists, and in general all those who want to reject the authorities and civil officers and to subvert justice by introducing common ownership of goods and corrupting the moral order that God has established among human beings.

Article 37: The Last Judgment

Finally we believe, according to God's Word, that when the time appointed by the Lord is come (which is unknown to all creatures) and the number of the elect is complete, our Lord Jesus Christ will come from heaven, bodily and visibly, as he ascended, with great glory and majesty, to declare himself the judge of the living and the dead. He will burn this old world, in fire and flame, in order to cleanse it.

Then all human creatures will appear in person before the great judge -- men, women, and children, who have lived from the beginning until the end of the world.

They will be summoned there by the voice of the archangel and by the sound of the divine trumpet. 79

For all those who died before that time will be raised from the earth, their spirits being joined and united with their own bodies in which they lived. And as for those who are still alive, they will not die like the others but will be changed "in the twinkling of an eye" from "corruptible to incorruptible." 80

Then "the books" (that is, the consciences) will be opened, and the dead will be judged according to the things they did in the world, 81 whether good or evil. Indeed, all people will give account of all the idle words they have spoken, 82 which the world regards as only playing games. And then the secrets and hypocrisies of men will be publicly uncovered in the sight of all.

Therefore, with good reason the thought of this judgment is horrible and dreadful to wicked and evil people. But it is very pleasant and a great comfort to the righteous and elect, since their total redemption will then be accomplished. They will then receive the fruits of their labor and of the trouble they have suffered; their innocence will be openly recognized by all; and they will see the terrible vengeance that God will bring on the evil ones who tyrannized, oppressed, and tormented them in this world.

The evil ones will be convicted by the witness of their own consciences, and shall be made immortal -- but only to be tormented in the everlasting fire prepared for the devil and his angels. 83

In contrast, the faithful and elect will be crowned with glory and honor. The Son of God will "confess their names" 84 before God his Father and the holy and elect angels; all tears will be "wiped from their eyes"; 85 and their cause -- at present condemned as heretical and evil by many judges and civil officers -- will be acknowledged as the "cause of the Son of God."

And as a gracious reward the Lord will make them possess a glory such as the heart of man could never imagine.

So we look forward to that great day with longing in order to enjoy fully the promises of God in Christ Jesus, our Lord.

79 1 Thess. 4:16; 80 1 Cor. 15:51-53; 81 Rev. 20:12; 82 Matt. 12:36; 83 Matt. 25:41; 84 Matt. 10:32; 85 Rev. 7:17

Canons of Dort

First Head of Doctrine. Divine Election and Reprobation

FIRST HEAD: ARTICLE 1. As all men have sinned in Adam, lie under the curse, and are deserving of eternal death, God would have done no injustice by leaving them all to perish and delivering them over to condemnation on account of sin, according to the words of the apostle: "that every mouth may be silenced and the whole world held accountable to God." (Rom 3:19). And: "for all have sinned and fall short of the glory of God," (Rom 3:23). And: "For the wages of sin is death." (Rom 6:23).

FIRST HEAD: ARTICLE 2. but in this the love of God was manifested, that He "sent his one and only Son into the world, that whoever believes in him shall not perish but have eternal life." (1 John 4:9, John 3:16).

FIRST HEAD: ARTICLE 3. And that men may be brought to believe, God mercifully sends the messengers of these most joyful tidings to whom He will and at what time He pleases; by whose ministry men are called to repentance and faith in Christ crucified. "How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?"

And how can they preach unless they are sent?" (Rom 10:14-15).

FIRST HEAD: ARTICLE 4. The wrath of God abides upon those who believe not this gospel. But such as receive it and embrace Jesus the Savior by a true and living faith are by Him delivered from the wrath of God and from destruction, and have the gift of eternal life conferred upon them.

FIRST HEAD: ARTICLE 5. The cause or guilt of this unbelief as well as of all other sins is no wise in God, but in man himself; whereas faith in Jesus Christ and salvation through Him is the free gift of God, as it is written: "For it is by grace you have been saved, through faith – and this not from yourselves, it is the gift of God" (Eph 2:8). Likewise: "For it has been granted to you on behalf of Christ not only to believe on him, but also to suffer for him" (Phil 1:29).

FIRST HEAD: ARTICLE 6. That some receive the gift of faith from God, and others do not receive it, proceeds from God's eternal decree. "For known unto God are all his works from the beginning of the world" (Acts 15:18A.V.). "who works out everything in conformity with the purpose of his will" (Eph 1:11). According to which decree He graciously softens the hearts of the elect, however obstinate, and inclines them to believe; while He leaves the non-elect in His just judgment to their own wickedness and obduracy. And herein is especially displayed the profound, the merciful, and at the same time the righteous discrimination between men equally involved in ruin; or that decree of election and reprobation, revealed in the Word of God, which, though men of perverse, impure, and

unstable minds wrest it to their own destruction, yet to holy and pious souls affords unspeakable consolation.

FIRST HEAD: ARTICLE 7. Election is the unchangeable purpose of God, whereby, before the foundation of the world, He has out of mere grace, according to the sovereign good pleasure of His own will, chosen from the whole human race, which had fallen through their own fault from the primitive state of rectitude into sin and destruction, a certain number of persons to redemption in Christ, whom He from eternity appointed the Mediator and Head of the elect and the foundation of salvation.

This elect number, though by nature neither better nor more deserving than others, but with them involved in one common misery, God has decreed to give to Christ to be saved by Him, and effectually to call and draw them to His communion by His Word and Spirit; to bestow upon them true faith, justification, and sanctification; and having powerfully preserved them in the fellowship of His son, finally to glorify them for the demonstration of His mercy, and for the praise of the riches of His glorious grace; as it is written "For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will – to the praise of his glorious grace, which he has freely given us in the One he loves." (Eph 1:4-6). And elsewhere: "And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified." (Rom 8:30).

FIRST HEAD: ARTICLE 8. There are not various decrees of election, but one and the same decree respecting all those who shall be saved, both under the Old and New Testament; since the Scripture declares the good pleasure,

purpose, and counsel of the divine will to be one, according to which He has chosen us from eternity, both to grace and to glory, to salvation and to the way of salvation, which He has ordained that we should walk therein (Eph 1:4, 5; 2:10).

FIRST HEAD: ARTICLE 9. This election was not founded upon foreseen faith and the obedience of faith, holiness, or any other good quality or disposition in man, as the prerequisite, cause, or condition of which it depended; but men are chosen to faith and to the obedience of faith, holiness, etc. Therefore election is the fountain of every saving good, from which proceed faith, holiness, and the other gifts of salvation, and finally eternal life itself, as its fruits and effects, according to the testimony of the apostle: "For he chose us (not because we were, but) in him before the creation of the world to be holy and blameless in his sight." (Eph 1:4).

FIRST HEAD: ARTICLE 10. The good pleasure of God is the sole cause of this gracious election; which does not consist herein that out of all possible qualities and actions of men God has chosen some as a condition of salvation, but that He was pleased out of the common mass of sinners to adopt some certain persons as a peculiar people to Himself, as it is written: "Yet, before the twins were born or had done anything good or bad – in order that God's purpose in election might stand: not by works but by him who calls – she (Rebekah) was told, 'The older will serve the younger.' Just as it is written: 'Jacob I loved, but Esau I hated.'" (Rom 9:11-13). "When the Gentiles heard this, they were glad and honored the word of the Lord; and all who were appointed for eternal life believed." (Acts 13:48).

FIRST HEAD: ARTICLE 11. And as God Himself is most wise, unchangeable, omniscient, and omnipotent, so the election made by Him can neither be interrupted nor changed, recalled, or annulled; neither can the elect be cast away, nor their number diminished.

FIRST HEAD: ARTICLE 12. The elect in due time, though in various degrees and in different measures, attain the assurance of this their eternal and unchangeable election, not by inquisitively prying into the secret and deep things of God, but by observing in themselves with a spiritual joy and holy pleasure the infallible fruits of election pointed out in the Word of God – such as, a true faith in Christ, filial fear, a godly sorrow for sin, a hungering and thirsting after righteousness, etc.

FIRST HEAD: ARTICLE 13. The sense and certainty of this election afford to the children of God additional matter for daily humiliation before Him, for adoring the depth of His mercies, for cleansing themselves, and rendering grateful returns of ardent love to Him who first manifested so great love towards them. The consideration of this doctrine of election is so far from encouraging remissness in the observance of the divine commands or from sinking men in carnal security, that these, in the just judgment of God, are the usual effects of rash presumption or of idle and wanton trifling with the grace of election, in those who refuse to walk in the ways of the elect.

FIRST HEAD: ARTICLE 14. As the doctrine of election by the most wise counsel of God was declared by the prophets, by Christ Himself, and by the apostles, and is clearly revealed in the Scriptures both of the Old and the New Testament, so it is still to be published in due time

and place in the Church of God, for which it was peculiarly designed, provided it be done with reverence, in the spirit of discretion and piety, for the glory of God's most holy Name, and for enlivening and comforting His people, without vainly attempting to investigate the secret ways of the Most High (Acts 20:27; Rom 11:33f; 12:3; Heb 6:17f).

FIRST HEAD: ARTICLE 15. What peculiarly tends to illustrate and recommend to us the eternal and unmerited grace of election is the express testimony of sacred Scripture that not all, but some only, are elected, while others are passed by in the eternal decree; whom God, out of His sovereign, most just, irreprehensible, and unchangeable good pleasure, has decreed to leave in the common misery into which they have willfully plunged themselves, and not to bestow upon them saving faith and the grace of conversion; but, permitting them in His just judgment to follow their own ways, at last, for the declaration of His justice, to condemn and punish them forever, not only on account of their unbelief, but also for all their other sins. And this is the decree of reprobation, which by no means makes God the Author of sin (the very thought of which is blasphemy), but declares Him to be an awful, irreprehensible, and righteous Judge and Avenger thereof.

FIRST HEAD: ARTICLE 16. Those in whom a living faith in Christ, and assured confidence of soul, peace of conscience, an earnest endeavor after filial obedience, a glorying in God through Christ, is not as yet strongly felt, and who nevertheless make use of the means which God has appointed for working these graces in us, ought not to be alarmed at the mention of reprobation, nor to rank

themselves among the reprobate, but diligently to persevere in the use of means, and with ardent desires devoutly and humble to wait for a season of richer grace. Much less cause to be terrified by the doctrine of reprobation have they who, though they seriously desire to be turned to God, to please Him only, and to be delivered from the body of death, cannot yet reach that measure of holiness and faith to which they aspire; since a merciful God has promised that He will not quench the smoking flax, nor break the bruised reed. But this doctrine is justly terrible to those who, regardless of God and of the Savior Jesus Christ, have wholly given themselves up to the cares of the world and the pleasures of the flesh, so long as they are not seriously converted to God.

FIRST HEAD: ARTICLE 17. Since we are to judge of the will of God from His Word, which testifies that the children of believers are holy, not by nature, but in virtue of the covenant of grace, in which they together with the parents are comprehended, godly parents ought not to doubt the election and salvation of their children whom it pleases God to call out of this life in their infancy (Gen 17:7; Acts 2:39; 1 Cor 7:14).

FIRST HEAD: ARTICLE 18. To those who murmur at the free grace of election and the just severity of reprobation we answer with the apostle "But who are you, O man, to talk back to God?" (Rom 9:20), and quote the language of our Savior: "Don't I have the right to do what I want with my own?" (Matt 20:15). And therefore, with holy adoration of these mysteries, we exclaim in the words of the apostle: "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 counselor?' '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).

REJECTION OF ERRORS

The true doctrine concerning election and reprobation having been explained, the Synod rejects the errors of those:

FIRST HEAD: PARAGRAPH 1. Who teach: That the will of God to save those who would believe and would persevere in faith and in the obedience of faith is the whole and entire decree of election, and that nothing else concerning this decree has been revealed in God's Word.

For these deceive the simple and plainly contradict the Scriptures, which declare that God will not only save those who will believe, but that He has also from eternity chosen certain particular persons to whom, above others, He will grant in time, both faith in Christ and perseverance; as it is written "I have revealed you to those whom you gave me out of the world. (John 17:6). "and all who were appointed for eternal life believed. (Acts 13:48)". And "For he chose us in him before the creation of the world to be holy and blameless in his sight. (Eph 1:4)."

FIRST HEAD: PARAGRAPH 2. Who teach: That there are various kinds of election of God unto eternal life: the one general and indefinite, the other particular and definite; and that the latter in turn is either incomplete, revocable, non-decisive, and conditional, or complete, irrevocable, decisive, and absolute. Likewise: That there is one election unto faith and another unto salvation, so that election can

be unto justifying faith, without being a decisive election unto salvation.

For this is a fancy of men's minds, invented regardless of the Scriptures, whereby the doctrine of election is corrupted, and this golden chain of our salvation is broken: "And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified. (Rom 8:30)."

FIRST HEAD: PARAGRAPH 3. Who teach: That the good pleasure and purpose of God, of which Scripture makes mention in the doctrine of election, does not consist in this, that God chose certain persons rather than others, but in this, that He chose out of all possible conditions (among which are also the works of the law), or out of the whole order of things, that act of faith which from its very nature is undeserving, as well as it incomplete obedience, as a condition of salvation, and that He would graciously consider this in itself as a complete obedience and count it worthy of the reward of eternal life.

For by this injurious error the pleasure of God and the merits of Christ are made of none effect, and men are drawn away by useless questions from the truth of gracious justification and from the simplicity of Scripture, and this declaration of the apostle is charged as untrue: "who has saved us and called us to a holy life, not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time (2 Tim 1:9)."

FIRST HEAD: PARAGRAPH 4. Who teach: That in the election unto faith this condition is beforehand demanded that man should use the light of nature aright, be pious,

humble, meek, and fit for eternal life, as if on these things election were in any way dependent.

For this savors of the teaching of Pelagius, and is opposed to the doctrine of the apostle when he writes: "All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath. But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions – it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus. For it is by grace you have been saved, through faith – and this not from yourselves, it is the gift of God – not by works, so that no one can boast (Eph 2:3-9)."

FIRST HEAD: PARAGRAPH 5. Who teach: That the incomplete and non-decisive election of particular persons to salvation occurred because of a foreseen faith, conversion, holiness, godliness, which either began or continued for some time; but that the complete and decisive election occurred because of foreseen perseverance unto the end in faith, conversion, holiness, and godliness; and that this is the gracious and evangelical worthiness, for the sake of which he who is chosen is more worthy than he who is not chosen; and that therefore faith, the obedience of faith, holiness, godliness, and perseverance are not fruits of the unchangeable election unto glory, but are conditions which, being required beforehand, were foreseen as being met by those who will

be fully elected, and are causes without which the unchangeable election to glory does not occur.

This is repugnant to the entire Scripture, which constantly inculcates this and similar declarations: Election is "not by works but by him who calls (Rom 9:12)." "And all who were appointed for eternal life believed (Acts 13:48)." "For he chose us in him before the creation of the world to be holy and blameless in his sight (Eph 1:4)." "You did not choose me, but I chose you and appointed you to go and bear fruit that will last. Then the Father will give you whatever you ask in my name (John 15:16)." "And if by grace, then it is no longer by works (Rom 11:6)." "This is love: not that we loved God, but that he loved us and sent his Son (1 John 4:10)."

FIRST HEAD: PARAGRAPH 6. Who teach: That not every election unto salvation is unchangeable, but that some of the elect, any decree of God notwithstanding, can yet perish and do indeed perish.

By this gross error they make God be changeable, and destroy the comfort which the godly obtain out of the firmness of their election, and contradict the Holy Scripture, which teaches that the elect can not be led astray (Matt 24:24), that Christ does not lose those whom the Father gave him (John 6:39), and that God also glorified those whom he foreordained, called, and justified (Rom 8:30).

FIRST HEAD: PARAGRAPH 7. Who teach: That there is in this life no fruit and no consciousness of the unchangeable elect to glory, nor any certainty, except that which depends on a changeable and uncertain condition.

For not only is it absurd to speak of an uncertain certainty, but also contrary to the experience of the saints, who by virtue of the consciousness of their election rejoice with the apostle and praise this favor of God (Eph 1); who according to Christ's admonition rejoice with his disciples that their names are written in heaven (Luke 10:20); who also place the consciousness of their election over against the fiery darts of the devil, asking: "Who will bring any charge against those whom God has chosen? (Rom 8:33)."

FIRST HEAD: PARAGRAPH 8. Who teach: That God, simply by virtue of His righteous will, did not decide either to leave anyone in the fall of Adam and in the common state sin and condemnation, or to pass anyone by in the communication of grace which is necessary for faith and conversion.

For this is firmly decreed: "God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden (Rom 9:18)." And also this: "The knowledge of the secrets of the kingdom of heaven has been given to you, but not to them (Mat 13:11)." Likewise: "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure (Mat 11:25-26)."

FIRST HEAD: PARAGRAPH 9. Who teach: That the reason why God sends the gospel to one people rather than to another is not merely and solely the good pleasure of God, but rather the fact that one people is better and worthier than another to which the gospel is not communicated.

For this Moses denies, addressing the people of Israel as follows: "To the LORD your God belong the heavens, even the highest heavens, the earth and everything in it. Yet the LORD set his affection on your forefathers and loved them, and he chose you, their descendants, above all the nations, as it is today (Deu 10:14-15)." And Christ said: "Woe to you, Korazin! Woe to you, Bethsaida! If the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes (Mat 11:21)."

SECOND HEAD OF DOCTRINE.

THE DEATH OF CHRIST, AND THE REDEMPTION OF MEN THEREBY

SECOND HEAD: ARTICLE 1. God is not only supremely merciful, but also supremely just. And His justice requires (as He has revealed Himself in His Word) that our sins committed against His infinite majesty should be punished, not only with temporal but with eternal punishments, both in body and soul; which we cannot escape, unless satisfaction be made to the justice of God.

SECOND HEAD: ARTICLE 2. Since, therefore, we are unable to make that satisfaction in our own persons, or to deliver ourselves from the wrath of God, He has been pleased of His infinite mercy to give His only begotten Son for our Surety, who was made sin, and became a curse for us and in our stead, that He might make satisfaction to divine justice on our behalf.

SECOND HEAD: ARTICLE 3. The death of the Son of God is the only and most perfect sacrifice and satisfaction

for sin, and is of infinite worth and value, abundantly sufficient to expiate the sins of the whole world.

SECOND HEAD: ARTICLE 4. This death is of such infinite value and dignity because the person who submitted to it was not only really man and perfectly holy, but also the only-begotten Son of God, of the same eternal and infinite essence with the Father and the Holy Spirit, which qualifications were necessary to constitute Him a Savior for us; and, moreover, because it was attended with a sense of the wrath and curse of God due to us for sin.

SECOND HEAD: ARTICLE 5. Moreover, the promise of the gospel is that whosoever believes in Christ crucified shall not perish, but have eternal life. This promise, together with the command to repent and believe, ought to be declared and published to all nations, and to all persons promiscuously and without distinction, to whom God out of His good pleasure sends the gospel.

SECOND HEAD: ARTICLE 6. And, whereas many who are called by the gospel do not repent nor believe in Christ, but perish in unbelief, this is not owing to any defect or insufficiency in the sacrifice offered by Christ upon the cross, but is wholly to be imputed to themselves.

SECOND HEAD: ARTICLE 7. But as many as truly believe, and are delivered and saved from sin and destruction through the death of Christ, are indebted for this benefit solely to the grace of God given them in Christ from everlasting, and not to any merit of their own.

SECOND HEAD: ARTICLE 8. For this was the sovereign counsel and most gracious will and purpose of God the Father that the quickening and saving efficacy of the most

precious death of His Son should extend to all the elect, for bestowing upon them alone the gift of justifying faith, thereby to bring them infallibly to salvation; that is, it was the will of God that Christ by the blood of the cross, whereby He confirmed the new covenant, should effectually redeem out of every people, tribe, nation, and language, all those, and those only, who were from eternity chosen to salvation and given to Him by the Father; that He should confer upon them faith, which, together with all the other saving gifts of the Holy Spirit, He purchased for them by His death; should purge them from all sin, both original and actual, whether committed before or after believing; and having faithfully preserved them even to the end, should at last bring them, free from every spot and blemish, to the enjoyment of glory in His own presence forever.

SECOND HEAD: ARTICLE 9. This purpose, proceeding from everlasting love towards the elect, has from the beginning of the world to this day been powerfully accomplished, and will henceforward still continue to be accomplished, notwithstanding all the ineffectual opposition of the gates of hell; so that the elect in due time may be gathered together into one, and that there never may be wanting a Church composed of believers, the foundation of which is laid in the blood of christ; which may steadfastly love and faithfully serve Him as its Savior (who, as a bridegroom for his bride, laid down His life for them upon the cross); and which may celebrate His praises here and through all eternity.

REJECTION OF ERRORS

The true doctrine having been explained, the Synod rejects the errors of those:

SECOND HEAD: PARAGRAPH 1. Who teach: That God the Father has ordained His Son to the death of the cross without a certain and definite decree to save any, so that the necessity, profitableness, and worth of what Christ merited by His death might have existed, and might remain in all its parts complete, perfect, and intact, even if the merited redemption had never in fact been applied to any person.

For this doctrine tends to the despising of the wisdom of the Father and of the merits of Jesus Christ, and is contrary to Scripture. For thus says our Savior: "I lay down my life for the sheep ... and I know them. (John 10:15, 27)." And the prophet Isaiah says concerning the Savior: "Yet it was the Lord's will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand (Isa 53:10)." Finally, this contradicts the article of faith according to which we believe the catholic Christian Church.

SECOND HEAD: PARAGRAPH 2. Who teach: That it was not the purpose of the death of Christ that He should confirm the new covenant of grace through His blood, but only that He should acquire for the Father the mere right to establish with man such a covenant as He might please, whether of grace or of works.

For this is repugnant to Scripture which teaches that "Jesus has become the guarantee of a better covenant that is a new covenant ..." and that "it never takes effect while the one who made it is living. (Heb 7:22; 9:15, 17)."

SECOND HEAD: PARAGRAPH 3. Who teach: That Christ by His satisfaction merited neither salvation itself for any one, nor faith, whereby this satisfaction of Christ unto salvation is effectually appropriated; but that He merited for the Father only the authority or the perfect will to deal again with man, and to prescribe new conditions as He might desire, obedience to which, however, depended on the free will of man, so that it therefore might have come to pass that either none or all should fulfill these conditions.

For these adjudge too contemptuously of the death of Christ, in no wise acknowledge that most important fruit or benefit thereby gained and bring again out of the hell the Pelagian error.

SECOND HEAD: PARAGRAPH 4. Who teach: That the new covenant of grace, which God the Father, through the mediation of the death of Christ, made with man, does not herein consist that we by faith, in as much as it accepts the merits of Christ, are justified before God and saved, but in the fact that God, having revoked the demand of perfect obedience of faith, regards faith itself and the obedience of faith, although imperfect, as the perfect obedience of the law, and does esteem it worthy of the reward of eternal life through grace.

For these contradict the Scriptures, being: "justified freely by his grace through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement, through faith in his blood (Rom 3:24-25)." And these proclaim, as did the wicked Socinus, a new and strange justification of man before God, against the consensus of the whole Church.

SECOND HEAD: PARAGRAPH 5. Who teach: That all men have been accepted unto the state of reconciliation and unto the grace of the covenant, so that no one is worthy of condemnation on account of original sin, and that no one shall be condemned because of it, but that all are free from the guilt of original sin.

For this opinion is repugnant to Scripture which teaches that we are by nature children of wrath (Eph 2:3).

SECOND HEAD: PARAGRAPH 6. Who use the difference between meriting and appropriating, to the end that they may instill into the minds of the imprudent and inexperienced this teaching that God, as far as He is concerned, has been minded to apply to all equally the benefits gained by the death of Christ; but that, while some obtain the pardon of sin and eternal life, and others do not, this difference depends on their own free will, which joins itself to the grace that is offered without exception, and that it is not dependent on the special gift of mercy, which powerfully works in them, that they rather than others should appropriate unto themselves this grace.

For these, while they feign that they present this distinction in a sound sense, seek to instill into the people the destructive poison of the Pelagian errors.

SECOND HEAD: PARAGRAPH 7. Who teach: That Christ neither could die, nor needed to die, and also did not die, for those whom God loved in the highest degree and elected to eternal life, since these do not need the death of Christ.

For the contradict the apostle, who declares, Christ: "loved me and gave himself for me (Gal 2:20)." Likewise: "Who

will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? Christ Jesus, who died (Rom 8:33-34)", namely, for them; and the Savior who says: "I lay down my life for the sheep (John 10:15)." And: "My command is this: Love each other as I have loved you. Greater love has no one than this, that he lay down his life for his friends (John 15:12-13)."

THIRD AND FOURTH HEADS OF DOCTRINE.

THE CORRUPTION OF MAN, HIS CONVERSION TO GOD, AND THE MANNER THEREOF

THIRD AND FOURTH HEAD: ARTICLE 1. Man was originally formed after the image of God. His understanding was adorned with a true and saving knowledge of his Creator, and of spiritual things; his heart and will were upright, all his affections pure, and the whole man was holy. But, revolting from God by the instigation of the devil and by his own free will, he forfeited these excellent gifts; and an in the place thereof became involved in blindness of mind, horrible darkness, vanity, and perverseness of judgment; became wicked, rebellious, and obdurate in heart and will, and impure in his affections.

THIRD AND FOURTH HEAD: ARTICLE 2. Man after the fall begat children in his own likeness. A corrupt stock produced a corrupt offspring. Hence all the posterity of Adam, Christ only excepted, have derived corruption from their original parent, not by limitation, as the Pelagians of old asserted, but by the propagation of a vicious nature, in consequence of the just judgment of God.

THIRD AND FOURTH HEAD: ARTICLE 3. Therefore all men are conceived in sin, and are by nature children of wrath, incapable of saving good, prone to evil, dead in sin, and in bondage thereto; and without the regenerating grace of the Holy Spirit, they are neither able nor willing to return to God, to reform the depravity of their nature, or to dispose themselves to reformation

THIRD AND FOURTH HEAD: ARTICLE 4. There remain, however, in man since the fall, the glimmerings of natural light, whereby he retains some knowledge of God, or natural things, and of the difference between good and evil, and shows some regard for virtue and for good outward behavior. But so far is this light of nature from begin sufficient to bring him to a saving knowledge of God and to true conversion that he is incapable of using it aright even in things natural and civil. Nay further, this light, such as it is , man in various ways renders wholly polluted, and hinders in unrighteousness, by doing which he becomes inexcusable before God.

THIRD AND FOURTH HEAD: ARTICLE 5. In the same light are we to consider the law of the decalogue, delivered by God to His peculiar people, the Jews, by the hands of Moses. For though it reveals the greatness of sin, and more and more convinces man thereof, yet, as it neither points out a remedy nor imparts strength to extricate him from his misery, but, being weak through the flesh, leaves the transgressor under the curse, man cannot by this law obtain saving grace.

THIRD AND FOURTH HEAD: ARTICLE 6. What, therefore, neither the light of nature nor the law could do, that God performs by the operation of the Holy Spirit

through the word or ministry of reconciliation; which is the glad tidings concerning the Messiah, by means whereof it has pleased God to save such as believe, as well under the Old as under the New Testament.

THIRD AND FOURTH HEAD: ARTICLE 7. This mystery of His will God reveals to but a small number under the Old Testament; under the New Testament (the distinction between various peoples having been removed) He reveals it to many. The cause of this dispensation is not to be ascribed to the superior worth of one nation above another, nor to their better use of the light of nature, but results wholly from the sovereign good pleasure and unmerited love of God. Hence they to whom so great and so gracious a blessing is communicated, above their desert, or rather notwithstanding their demerits, are bound to acknowledge it with humble and grateful hearts, and with the apostle to adore, but in no wise curiously to pry into, the severity and justice of God's judgments displayed in others to whom this grace is not given.

THIRD AND FOURTH HEAD: ARTICLE 8. As many as are called by the gospel are unfeignedly called. For God has most earnestly and truly declared in His Word what is acceptable to Him, namely, that those who are called should come unto Him. He also seriously promises rest of soul and eternal life to all who come to Him and believe.

THIRD AND FOURTH HEAD: ARTICLE 9. It is not the fault of the gospel, nor of Christ offered therein, nor of God, who calls men by the gospel and confers upon them various gifts, that those who are called by the ministry of the Word refuse to come and be converted. The fault lies in themselves; some of whom when called, regardless of

their danger, reject the Word of life; other, though they receive it, suffer it not to make a lasting impression on their heart; therefore, their joy, arising only from a temporary faith, soon vanishes, and they fall away; while others choke the seed of the Word by perplexing cares and the pleasures of this world, and produce no fruit. This our Savior teaches in the parable of the sower (Matt 13).

THIRD AND FOURTH HEAD: ARTICLE 10. But that others who are called by the gospel obey the call and are converted is not to be ascribed to the proper exercise of free will, whereby one distinguishes himself above others equally furnished with grace sufficient for faith and conversion (as the proud heresy of Pelagius maintains); but it must be wholly ascribed to God, who, as He has chosen His own from eternity in Christ, so He calls them effectually in time, confers upon them faith and repentance, rescues them from the power of darkness, and translates them into the kingdom of His own Son; that they may show forth the praises of Him who has called them out of darkness into His marvelous light, and may glory not in themselves but in the Lord, according to the testimony of the apostles in various places.

THIRD AND FOURTH HEAD: ARTICLE 11. But when God accomplishes His good pleasure in the elect, or works in them true conversion, He not only causes the gospel to be externally preached to them, and powerfully illuminates their minds by His Holy Spirit, that they may rightly understand and discern the things of the Spirit of God; but by the efficacy of the same regenerating Spirit He pervades the inmost recesses of man; He opens the closed and softens the hardened heart, and circumcises that which was uncircumcised; infuses new qualities into the

will, which, though heretofore dead, He quickens; from being evil, disobedient, and refractory, He renders it good, obedient, and pliable; actuates and strengthens it, that like a good tree, it may bring forth the fruits of good actions.

THIRD AND FOURTH HEAD: ARTICLE 12. And this is that regeneration so highly extolled in Scripture, that renewal, new creation, resurrection from the dead, making alive, which God works in us without our aid. But this is in no wise effected merely by the external preaching of the gospel, by moral suasion, or such a mode of operation that, after God has performed His part, it still remains in the power of man to be regenerated or not, to be converted or to continue unconverted; but it is evidently a supernatural work, most powerful, and at the same time most delightful, astonishing, mysterious, and ineffable; not inferior in efficacy to creation or the resurrection from the dead, as the Scripture inspired by the Author of this work declares; so that all in whose heart God works in this marvelous manner are certainly, infallibly, and effectually regenerated, and do actually believe. Whereupon the will thus renewed is not only actuated and influenced by God, but in consequence of this influence becomes itself active. Wherefore also man himself is rightly said to believe and repent by virtue of that grace received.

THIRD AND FOURTH HEAD: ARTICLE 13. The manner of this operation cannot be fully comprehended by believers in this life. Nevertheless, they are satisfied to know and experience that by this grace of God they are enabled to believe with the heart and to love their Savior.

THIRD AND FOURTH HEAD: ARTICLE 14. Faith is therefore to be considered as the gift of God, not on

account of its being offered by God to man, to be accepted or rejected at his pleasure, but because it is in reality conferred upon him, breathed and infused into him; nor even because God bestows the power or ability to believe, and then expects that man should by the exercise of his own free will consent to the terms of salvation and actually believe in Christ, but because He who works in man both to will and to work, and indeed all things in all, produces both the will to believe and the act of believing also.

THIRD AND FOURTH HEAD: ARTICLE 15. God is under no obligation to confer this grace upon any; for how can He be indebted to one who had no previous gifts to bestow as a foundation for such recompense? Nay, how can He be indebted to one who has nothing of his own but sin and falsehood? He, therefore, who becomes the subject of this grace owes eternal gratitude to God, and gives Him thanks forever. Whoever is not made partaker thereof is either altogether regardless of these spiritual gifts and satisfied with his own condition, or is in no apprehension of danger, and vainly boasts the possession of that which he has not. Further, with respect to those who outwardly profess their faith and amend their lives, we are bound, after the example of the apostle, to judge and speak of them in the most favorable manner; for the secret recesses of the heart are unknown to us. And as to others who have not yet been called, it is our duty to pray for them to God, who calls the things that are not as if they were. But we are in no wise to conduct ourselves towards them with haughtiness, as if we had made ourselves to differ.

THIRD AND FOURTH HEAD: ARTICLE 16. But as man by the fall did not cease to be a creature endowed with understanding and will, nor did sin which pervaded the

whole race of mankind deprive him of the human nature, but brought upon him depravity and spiritual death; so also this grace of regeneration does not treat men as senseless stocks and blocks, nor take away their will and its properties, or do violence thereto; but is spiritually quickens, heals, corrects, and at the same time sweetly and powerfully bends it, that where carnal rebellion and resistance formerly prevailed, a ready and sincere spiritual obedience begins to reign; in which the true and spiritual restoration and freedom of our will consist. Wherefore, unless the admirable Author of every good work so deal with us, man can have no hope of being able to rise from his fall by his own free will, by which, in a state of innocence, he plunged himself into ruin.

THIRD AND FOURTH HEAD: ARTICLE 17. As the almighty operation of God whereby He brings forth and supports this our natural life does not exclude but require the use of means by which God, of His infinite mercy and goodness, has chosen to exert His influence, so also the aforementioned supernatural operation of God by which we are regenerated in no wise excludes or subverts the use of the gospel, which the most wise God has ordained to be the seed of regeneration and food of the soul. Wherefore, as the apostles and the teachers who succeeded them piously instructed the people concerning this grace of God, to His glory and to the abasement of all pride, and in the meantime, however, neglected not to keep them, by the holy admonitions of the gospel, under the influence of the Word, the sacraments, and ecclesiastical discipline; so even now it should be far from those who give or receive instruction in the Church to presume to tempt God by separating what He of His good pleasure has most intimately joined together. For grace is conferred by means

of admonitions; and the more readily we perform our duty, the more clearly this favor of God, working in us, usually manifest itself, and the more directly His work is advanced; to whom alone all the glory, both for the means and for their saving fruit and efficacy, is forever due. Amen.

REJECTION OF ERRORS

The true doctrine having been explained, the Synod rejects the errors of those:

THIRD AND FOURTH HEAD: PARAGRAPH 1. Who teach: That it cannot properly be said that original sin in itself suffices to condemn the whole human race or to deserve temporal and eternal punishment.

For these contradict the apostle, who declares: "Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned (Rom 5:12)." And: "The judgment followed one sin and brought condemnation (Rom 5:16)." And "the wages of sin is death (Rom 6:23)."

THIRD AND FOURTH HEAD: PARAGRAPH 2. Who teach: That the spiritual gifts or the good qualities and virtues, such as goodness, holiness, righteousness, could not belong to the will of man when he was first created, and that these, therefore, cannot have been separated therefrom in the fall.

For such is contrary to the description of the image of God which the apostle gives in Eph. 4:24, where he declares that it consists in righteousness and holiness, which undoubtedly belong to the will.

THIRD AND FOURTH HEAD: PARAGRAPH 3. Who teach: That in spiritual death the spiritual gifts are not separate from the will of man, since the will in itself has never been corrupted, but only hindered through the darkness of the understanding and the irregularity of the affection; and that, these hindrances having been removed, the will can then bring into operation its nature powers, that is, that the will of itself is able to will and to choose, or not to will and not to choose, all manner of good which may be presented to it. This is an innovation and an error, and tends to elevate the powers of the free will, contrary to the declaration of the prophet: "The heart is deceitful above all things and beyond cure (Jer 17:9)"; and of the apostle: "All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts (Eph 2:3)."

THIRD AND FOURTH HEAD: PARAGRAPH 4. Who teach: That the unregenerate man is not really nor utterly dead in sin, nor destitute of all powers unto spiritual good, but that he can yet hunger and thirst after righteousness and life, and offer the sacrifice of a contrite and broken spirit, which is pleasing to God.

For these things are contrary to the express testimony of Scripture: "you were dead in your transgressions and sins (Eph 2:1, 5)." And: "every inclination of the thoughts of his heart was only evil all the time. (Gen 6:5, 8:21)." Moreover, to hunger and thirst after deliverance from misery and after life, and to offer unto God the sacrifice of a broken spirit, is peculiar to the regenerate and those that are called blessed (Ps 51:17; Matt 5:6).

THIRD AND FOURTH HEAD: PARAGRAPH 5. Who teach: That the corrupt and natural man can so well use the common grace (by which they understand the light of nature), or the gifts still left him after the fall, that he can gradually gain by their good use a greater, that is, the evangelical or saving grace, and salvation itself; and that in this way God on His part shows Himself ready to reveal Christ unto all men, since He applies to all sufficiently and efficiently the means necessary to conversion.

For both the experience of all ages and the Scriptures testify that this is untrue. "He has revealed his word to Jacob, his laws and decrees to Israel. He has done this for no other nation; they do not know his laws (Psa 147:19-20)." "In the past, he let all nations go their own way (Acts 14:16)." And: "Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia. When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to (Acts 16:6-7)."

THIRD AND FOURTH HEAD: PARAGRAPH 6. Who teach: That in the true conversion of man no new qualities, powers, or gifts can be infused by God into the will, and that therefore faith, through which we are first converted and because of which we are called believers, is not a quality or gift infused by God but only an act of man, and that it cannot be said to be a gift, except in respect of the power to attain to this faith.

For thereby they contradict the Holy Scriptures, which declare that God infuses new qualities of faith, of obedience, and of the consciousness of His love into our

hearts: ""This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts (Jer 31:33)."

And: "For I will pour water on the thirsty land, and streams on the dry ground; I will pour out my Spirit on your offspring, and my blessing on your descendants (Isa 44:3)." And: "God has poured out his love into our hearts by the Holy Spirit, whom he has given us (Rom 5:5)." This is also repugnant to the constant practice of the Church, which prays by the mouth of the prophet thus: "Restore me, and I will return (Jer 31:18)."

THIRD AND FOURTH HEAD: PARAGRAPH 7. Who teach: That the grace whereby we are converted to God is only a gentle advising, or (as others explain it) that this is the noblest manner of working in the conversion of man, and that this manner of working, which consists in advising, is most in harmony with man's nature; and that there is no reason why this advising grace alone should not be sufficient to make the natural man spiritual; indeed, that God does not produce the consent of the will except through this manner of advising; and that the power of the divine working, whereby it surpasses the working of Satan, consists in this that God promises eternal, while Satan promise only temporal good.

But this is altogether Pelagian and contrary to the whole Scripture, which, besides this, teaches yet another and far more powerful and divine manner of the Holy Spirit's working in the conversion of man, as in Ezekiel: "I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh (Ezek 36:26)."

THIRD AND FOURTH HEAD: PARAGRAPH 8. Who teach: That god in the regeneration of man does not use such powers of His omnipotence as potently and infallibly bend man's will to faith and conversion; but that all the works of grace having been accomplished, which God employs to convert man, man may yet so resist god and the Holy Spirit, when God intends man's regeneration and wills to regenerate him, and indeed that man often does so resist that he prevents entirely his regeneration, and that it therefore remains in man's power to be regenerated or not.

For this is nothing less than the denial of all that efficiency of God's grace in our conversion, and the subjecting of the working of Almighty God to the will of man, which is contrary to the apostles, who teach that we believe accord to the working of the strength of his might (Eph 1:19); and that God fulfills every desire of goodness and every work of faith with power (2 Th 1:11); and that "His divine power has given us everything we need for life and godliness (2 Pet 1:3)."

THIRD AND FOURTH HEAD: PARAGRAPH 9. Who teach: That grace and free will are partial causes which together work the beginning of conversion, and that grace, in order of working, does not precede the working of the will; that is, that God does not efficiently help the will of man unto conversion until the will of man moves and determines to do this. For the ancient Church has long ago condemned this doctrine of the Pelagians according to the words of the apostle: "It does not, therefore, depend on man's desire or effort, but on God's mercy (Rom 9:16)." Likewise: "For who makes you different from anyone else? What do you have that you did not receive? And if you did receive it (1 Cor 4:7)?" And: "for it is God who works in

you to will and to act according to his good purpose (Phil 2:13)."

FIFTH HEAD OF DOCTRINE.

THE PERSEVERANCE OF THE SAINTS

FIFTH HEAD: ARTICLE 1. Those whom God, according to His purpose, calls to the communion of His Son, our Lord Jesus Christ, and regenerates by the Holy Spirit, He also delivers from the dominion and slavery of sin, though in this life He does not deliver them altogether from the body of sin and from the infirmities of the flesh.

FIFTH HEAD: ARTICLE 2. Hence spring forth the daily sins of infirmity, and blemishes cleave even to the best works of the saints. These are to them a perpetual reason to humiliate themselves before God and to flee for refuge to Christ crucified; to mortify the flesh more and more by the spirit of prayer and by holy exercises of piety; and to press forward to the goal of perfection, until at length, delivered from this body of death, they shall reign with the Lamb of God in heaven.

FIFTH HEAD: ARTICLE 3. By reason of these remains of indwelling sin, and also because the temptations of the world and of Satan, those who are converted could not persevere in that grace if left to their own strength. But God is faithful, who, having conferred grace, mercifully confirms and powerfully preserves them therein, even to the end.

FIFTH HEAD: ARTICLE 4. Although the weakness of the flesh cannot prevail against the power of God, who confirms and preserves true believers in a state of grace,

yet converts are not always so influenced and actuated by the Spirit of God as not in some particular instances sinfully to deviate from the guidance of divine grace, so as to be seduced by and to comply with the lusts of the flesh; they must, therefore, be constant in watching and prayer, that they may not be led into temptation. When these are great and heinous sins by the flesh, the world, and Satan, but sometimes by the righteous permission of God actually are drawn into these evils. This, the lamentable fall of David, Peter, and other saints described in Holy Scripture, demonstrates.

FIFTH HEAD: ARTICLE 5. By such enormous sins, however, they very highly offend God, incur a deadly guilt, grieve the Holy Spirit, interrupt the exercise of faith, very grievously wound their consciences, and sometimes for a while lose the sense of God's favor, until, when they change their course by serious repentance, the light of God's fatherly countenance again shines upon them.

FIFTH HEAD: ARTICLE 6. But God, who is rich in mercy, according to His unchangeable purpose of election, does not wholly withdraw the Holy Spirit from His own people even in their grievous falls; nor suffers them to proceed so far as to lose the grace of adoption and forfeit the state of justification, or to commit the sin unto death or against the Holy Spirit; nor does He permit them to be totally deserted, and to plunge themselves into everlasting destruction.

FIFTH HEAD: ARTICLE 7. For in the first place, in these falls He preserves in them the incorruptible seed of regeneration from perishing or being totally lost; and again, by His Word and Spirit He certainly and effectually

renews them to repentance, to a sincere and godly sorrow for their sins, that they may seek and obtain remission in the blood of the Mediator, may again experience the favor of a reconciled God, through faith adore His mercies, and henceforward more diligently work out their own salvation with fear and trembling.

FIFTH HEAD: ARTICLE 8. Thus it is not in consequence of their own merits or strength, but of God's free mercy, that they neither totally fall from faith and grace nor continue and perish finally in their backslidings; which, with respect to themselves is not only possible, but would undoubtedly happen; but with respect to God, it is utterly impossible, since His counsel cannot be changed nor His promise fail; neither can the call according to His purpose be revoked, nor the merit, intercession, and preservation of Christ be rendered ineffectual, nor the sealing of the Holy Spirit be frustrated or obliterated.

FIFTH HEAD: ARTICLE 9. Of this preservation of the elect to salvation and of their perseverance in the faith, true believers themselves may and do obtain assurance according to the measure of their faith, whereby they surely believe that they are and ever will continue true and living members of the Church, and that they have the forgiveness of sins and life eternal.

FIFTH HEAD: ARTICLE 10. This assurance, however, is not produced by any peculiar revelation contrary to or independent of the Word of God, but springs from faith in God's promises, which He has most abundantly revealed in His Word for our comfort; from the testimony of the Holy Spirit, witnessing with our spirit that we are children and heirs of God (Rom 8:16); and lastly, from a serious and

holy desire to preserve a good conscience and to perform good works. And if the elect of God were deprived of this solid comfort that they shall finally obtain the victory, and of this infallible pledge of eternal glory, they would be of all men the most miserable.

FIFTH HEAD: ARTICLE 11. The Scripture moreover testifies that believers in this life have to struggle with various carnal doubts, and that under grievous temptations they do not always feel this full assurance of faith and certainty of persevering. But God, who is the Father of all consolation, does not suffer them to be tempted above that they are able, but will with the temptation make also the way of escape, that they may be able to endure it (1 Cor 10:13), and by the Holy Spirit again inspires them with the comfortable assurance of persevering.

FIFTH HEAD: ARTICLE 12. This certainty of perseverance, however, is so far from exciting in believers a spirit of pride, or of rendering them carnally secure, that on the contrary it is the real source of humility, filial reverence, true piety, patience in every tribulation, fervent prayers, constancy in suffering and in confessing the truth, and of solid rejoicing in God; so that the consideration of this benefit should serve as an incentive to the serious and constant practice of gratitude and good works, as appears from the testimonies of Scripture and the examples of the saints.

FIFTH HEAD: ARTICLE 13. Neither does renewed confidence of persevering produce licentiousness or a disregard of piety in those who are recovered from backsliding; but it renders them much more careful and

solicitous to continue in the ways of the Lord, which He has ordained, that they who walk therein may keep the assurance of persevering; lest, on account of their abuse of His fatherly kindness, God should turn away His gracious countenance from them (to behold which is to the godly dearer than life, and the withdrawal of which is more bitter than death) and they in consequence thereof should fall into more grievous torments of conscience.

FIFTH HEAD: ARTICLE 14. And as it has pleased God, by the preaching of the gospel, to begin this work of grace in us, so He preserves, continues, and perfects it by the hearing and reading of His Word, by meditation thereon, and by the exhortations, threatenings, and promises thereof, and by the use of the sacraments.

FIFTH HEAD: ARTICLE 15. The carnal mind is unable to comprehend this doctrine of the perseverance of the saints and the certainty thereof, which God has most abundantly revealed in His Word, for the glory of His Name and the consolation of pious souls, and which He impresses upon the hearts of the believers. Satan abhors it, the world ridicules it, the ignorant and hypocritical abuse it, and the heretics oppose it. But the bride of Christ has always most tenderly loved and constantly defended it as an inestimable treasure; and God, against whom neither counsel nor strength can prevail, will dispose her so to continue to the end. Now to this one God, Father, Son, and Holy Spirit, be honor and glory forever. Amen.

REJECTION OF ERRORS

The true doctrine having been explained, the Synod rejects the errors of those:

FIFTH HEAD: PARAGRAPH 1. Who teach: That the perseverance of the true believers is not a fruit of election, or a gift of God gained by the death of Christ, but a condition of the new covenant which (as they declare) man before his decisive election and justification must fulfil through his free will.

For the Holy Scripture testifies that this follows out of election, and is given the elect in virtue of the death, the resurrection, and the intercession of Christ: "What Israel sought so earnestly it did not obtain, but the elect did. The others were hardened (Rom 11:7)." Likewise: "He who did not spare His own Son, but gave him up for us all – how will he not also, along with him, graciously give us all things? Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? Christ Jesus, who died – more than that, who was raised to life – is at the right hand of God and is also interceding for us. Who shall separate us from the love of Christ (Rom 8:32-35)?"

FIFTH HEAD: PARAGRAPH 2. Who teach: That God does indeed provide the believer with sufficient powers to persevere, and is ever ready to preserve these in him if he will do his duty; but that, though all though which are necessary to persevere in faith and which God will use to preserve faith are made us of, even then it ever depends on the pleasure of the will whether it will persevere or not.

For this idea contains outspoken Pelagianism, and while it would make men free, it make them robbers of God's honor, contrary to the prevailing agreement of the evangelical doctrine, which takes from man all cause of boasting, and ascribes all the praise for this favor to the

grace of God alone; and contrary to the apostle, who declares that it is God, "He will keep you strong to the end, so that you will be blameless on the day of our Lord Jesus Christ (1 Cor 1:8)."

FIFTH HEAD: PARAGRAPH 3. Who teach: That the true believers and regenerate not only can fall from justifying faith and likewise from grace and salvation wholly and to the end, but indeed often do fall from this and are lost forever.

For this conception makes powerless the grace, justification, regeneration, and continued preservation by Christ, contrary to the expressed words of the apostle Paul: "While we were still sinners, Christ died for us. Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him (Rom 5:8-9)." And contrary to the apostle John: "No one who is born of God will continue to sin, because God's seed remains in him; he cannot go on sinning, because he has been born of God (1 John 3:9)." And also contrary to the words of Jesus Christ: "I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand (John 10:28-29)."

FIFTH HEAD: PARAGRAPH 4. Who teach: That true believers and regenerate can sin the sin unto death or against the Holy Spirit.

Since the same apostle John, after having spoken in the fifth chapter of his first epistle, vs. 16 and 17, of those who sin unto death and having forbidden to pray for them, immediately adds to this in vs. 18: "We know that anyone

born of God does not continue to sin (meaning a sin of that character); the one who was born of God keeps him safe, and the evil one cannot harm him (1 John 5:18)."

FIFTH HEAD: PARAGRAPH 5. Who teach: That without a special revelation we can have no certainty of future perseverance in this life.

For by this doctrine the sure comfort of the true believers is taken away in this life, and the doubts of the papist are again introduced into the Church, while the Holy Scriptures constantly deduce this assurance, not from a special and extraordinary revelation, but from the marks proper to the children of God and from the very constant promises of God. So especially the apostle Paul: "neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord (Rom 8:39)." And John declares: "Those who obey his commands live in him, and he in them. And this is how we know that he lives in us: We know it by the Spirit he gave us (1 John 3:24)."

FIFTH HEAD: PARAGRAPH 6. Who teach: That the doctrine of the certainty of perseverance and of salvation from its own character and nature is a cause of indolence and is injurious to godliness, good morals, prayers, and other holy exercises, but that on the contrary it is praiseworthy to doubt.

For these show that they do not know the power of divine grace and the working of the indwelling Holy Spirit. And they contradict the apostle John, who teaches that opposite with express words in his first epistle: "Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears,

we shall be like him, for we shall see him as he is. Everyone who has this hope in him purifies himself, just as he is pure (1 John 3:2-3)." Furthermore, these are contradicted by the example of the saints, both of the Old and the New Testament, who though they were assured of their perseverance and salvation, were nevertheless constant in prayers and other exercises of godliness.

FIFTH HEAD: PARAGRAPH 7. Who teach: That the faith of those who believe for a time does not differ from justifying and saving faith except only in duration.

For Christ Himself, in Matt 13:20, Luke 8:13, and in other places, evidently notes, beside this duration, a threefold difference between those who believe only for a time and true believers, when He declares that the former receive the seed on stony ground, but the latter in the good ground or heart; that the former are without root, but the latter have a firm root; that the former are without fruit, but that the latter bring forth their fruit in various measure, with constancy and steadfastness.

FIFTH HEAD: PARAGRAPH 8. Who teach: That it is not absurd that one having lost his first regeneration is again and even often born anew.

For these deny by this doctrine the incorruptibleness of the seed of God, whereby we are born again; contrary to the testimony of the apostle Peter: "For you have been born again, not of perishable seed, but of imperishable (1 Pet 1:23)."

FIFTH HEAD: PARAGRAPH 9. Who teach: That Christ has in no place prayed that believers should infallibly continue in faith.

For the contradict Christ Himself, who says: "I have prayed for you, Simon, that your faith may not fail (Luke 22:32)", and the evangelist John, who declares that Christ has not prayed for the apostles only, but also for those who through their word would believe: "Holy Father, protect them by the power of your name," and "My prayer is not that you take them out of the world but that you protect them from the evil one (John 17:11, 15,20)."

CONCLUSION

And this is the perspicuous, simple, an ingenuous declaration of the orthodox doctrine respecting the five articles which have been controverted in the Belgic Churches; and the rejection of the errors, with which they have for some time been troubled. This doctrine the Synod judges to be drawn from the Word of God, and to be agreeable to the confession of the Reformed Churches. Whence it clearly appears that some, whom such conduct by no means became, have violated all truth, equity, and charity, in wishing to persuade the public:

"That the doctrine of the Reformed Churches concerning predestination, and the points annexed to it, by its own genius and necessary tendency, leads off the minds of men from all piety and religion; that it is a opiate administered by the flesh and the devil; and the stronghold of Satan, where he lies in wait for all, and from which he wounds multitudes, and mortally strikes through many with the darts both of despair and security; that it makes God the author of sin, unjust, tyrannical, hypocritical; that it is nothing more than interpolated Stoicism, Manicheism, Libertinism, Turcism; that it renders men carnally secure, since they are persuaded by it that nothing can hinder the

salvation of the elect, let them live as they please; and, therefore, that they may safely perpetrate every species of the most atrocious crimes; and that, if the reprobate should even perform truly all the works of the saints, their obedience would not in the least contribute to their salvation; that the same doctrine teaches that God, by a mere arbitrary act of his will, without the least respect or view to any sin, has predestinated the greatest part of the world to eternal damnation, and has created them for this very purpose; that in the same manner in which the election is the fountain and cause of faith and good works, reprobation is the cause of unbelief and impiety; that many children of the faithful are torn, guiltless, from their mothers' breasts, and tyrannically plunged into hell: so that neither baptism nor the prayers of the Church at their baptism can at all profit them;" and many other things of the same kind which the Reformed Churches not only do not acknowledge, but even detest with their whole soul.

Wherefore, this Synod of Dort, in the name of the Lord, conjures as many as piously call upon the name of our Savior Jesus Christ to judge of the faith of the Reformed Churches, not from the calumnies which on every side are heaped upon it, nor from the private expressions of a few among ancient and modern teachers, often dishonestly quoted, or corrupted and wrested to a meaning quite foreign to their intention; but from the public confessions of the Churches themselves, and from this declaration of the orthodox doctrine, confirmed by the unanimous consent of all and each of the members of the whole Synod. Moreover, the Synod warns calumniators themselves to consider the terrible judgment of God which awaits them, for bearing false witness against the confessions of so many Churches; for distressing the

consciences of the weak; and for laboring to render suspected the society of the truly faithful.

Finally, this Synod exhorts all their brethren in the gospel of Christ to conduct themselves piously and religiously in handling this doctrine, both in the universities and churches; to direct it, as well in discourse as in writing, to the glory of the Divine name, to holiness of life, and to the consolation of afflicted souls; to regulate, by the Scripture, according to the analogy of faith, not only their sentiments, but also their language, and to abstain from all those phrases which exceed the limits necessary to be observed in ascertaining the genuine sense of the Holy Scriptures, and may furnish insolent sophists with a just pretext for violently assailing, or even vilifying, the doctrine of the Reformed Churches.

May Jesus Christ, the Son of God, who, seated at the Father's right hand, gives gifts to men, sanctify us in the truth; bring to the truth those who err; shut the mouths of the calumniators of sound doctrine, and endue the faithful ministers of his Word with the spirit of wisdom and discretion, that all their discourses may tend to the glory of God, and the edification of those who hear them. Amen.

Waldensian Confession

A brief confession of faith of the Reformed Churches of Piedmont

Published with their Manifesto on the occasion of the frightful massacres of the year 1655.

Having understood that our adversaries, not contented to have most cruelly persecuted us, and robbed us of all our goods and estates, have yet an intention to render us odious to the world by spreading abroad many false reports, and so not only to defame our persons, but likewise to asperse with most shameful calumnies that holy and wholesome doctrine which we profess, we feel obliged, for the better information of those whose minds may perhaps be preoccupied by sinister opinions, to make a short declaration of our faith, such as we have heretofore professed as conformable to the Word of God; and so every one may see the falsity of those their calumnies, and also how unjustly we are hated and persecuted for a doctrine so innocent.

I. That there is one only God, who is a spiritual essence, eternal, infinite, all-wise, all merciful, and all-just, in one word, all-perfect; and that there are three persons in that one only and simple essence: the Father, Son, and Holy Spirit.

II. That this God manifested himself to men by his works of Creation and Providence, as also by his Word revealed unto us, first by oracles in divers manners, and afterwards by those written books which are called the Holy Scripture.

III. That we ought to receive this Holy Scripture (as we do) for divine and canonical, that is to say, for the constant rule of our faith and life: as also that the same is fully contained in the Old and New Testament; and that by the Old Testament we must understand only such books as God did entrust the Jewish Church with, and which that Church has always approved and acknowledged to be

from God: namely, the five books of Moses, Joshua, the Judges, Ruth, I and II Samuel, I and II of the Kings, I and II of the Chronicles, one of Ezra, Nehemiah, Esther, Job, the Psalms, the Proverbs of Solomon, Ecclesiastes, the Song of Songs, the four great and twelve minor Prophets: and the New Testament containing the four gospels, the Acts of the Apostles, the Epistles of St. Paul - 1 to the Romans, 2 to the Corinthians, 1 to the Galatians, 1 to the Ephesians, 1 to the Philippians, 1 to the Colossians {2 to the Thessalonians, 2 to Timothy, 1 to Titus, 1 to Philemon}, and the Epistle to the Hebrews; 1 of St. James, 2 of St. Peter, 3 of St. John, 1 of St. Jude, and the Revelation.

IV. We acknowledge the divinity of these sacred books, not only from the testimony of the Church, but more especially because of the eternal and indubitable truth of the doctrine therein contained, and of that most divine excellency, sublimity, and majesty which appears therein; and because of the operation of the Holy Spirit, who causes us to receive with reverence the testimony of the Church in that point, who opens our eyes to discover the beams of that celestial light which shines in the Scripture, and correct our taste to discern the divine savor of that spiritual food.

V. That God made all things of nothing by his own free will, and by the infinite power of the Word.

VI. That he governs and rules all by his providence, ordaining and appointing whatsoever happens in this world, without being the author or cause of any evil committed by the creatures, so that the guilt thereof neither can nor ought to be in any way imputed unto him.

VII. That the angels were all in the beginning created pure

and holy, but that some of them have fallen into irreparable corruption and perdition; and that the rest have persevered in their first purity by an effect of divine goodness, which has upheld and confirmed them.

VIII. That man, who was created pure and holy, after the image of God, deprived himself through his own fault of that happy condition by giving credit to the deceitful words of the devil.

IX. That man by his transgression lost that righteousness and holiness which he had received, and thus incurring the wrath of God, became subject to death and bondage, under the dominion of him who has the power of death, that is, the devil; insomuch that our free will has become a servant and a slave to sin: and thus all men, both Jews and Gentiles, are, are by nature children of wrath, being all dead in their trespasses and sins, and consequently incapable of the least good motion to any thing which concerns their salvation: yea, incapable of one good thought without God's grace, all their imaginations being wholly evil, and that continually.

X. That all the posterity of Adam is guilty in him of his disobedience, infected by his corruption, and fallen into the same calamity with him, even the very infants from their mother's womb, whence is derived the name of original sin.

XI. That God saves from this corruption and condemnation those whom he has chosen {from the foundation of the world, not for any foreseen disposition, faith, or holiness in them, but} of his mercy in Jesus Christ his Son; passing by

all the rest, according to the irreprehensible reason of his freedom and justice.

XII. That Jesus Christ having been ordained by the eternal decree of God to be the only Savior and only head of his body which is the Church, he redeemed it with his own blood in the fullness of time, and communicates unto the same all his benefits by means of the gospel.

XIII. That there are two natures in Jesus Christ, viz., divine and human, truly united in one and the same person, without confusion, division, separation, or alteration; each nature keeping its own distinct proprieties; and that Jesus Christ is both true God and true man.

XIV. That God so loved the world, that is to say, those whom he has chosen out of the world, that he gave his own Son to save us by his most perfect obedience (especially that obedience which he manifested in suffering the cursed death of the cross), and also by his victory over the devil, sin, and death.

XV. That Jesus Christ having made a full expiation for our sins by his most perfect sacrifice once offered on the cross, it neither can nor ought to be repeated upon any pretext whatsoever, as they pretend to do in the mass.

XVI. That the Lord Jesus having fully reconciled us unto God, through the blood of his cross, it is by virtue of his merits only, and not of our works, that we are absolved and justified in his sight.

XVII. That we are united to Jesus Christ and made partakers of his benefits by faith, which rests upon those promises of life which are made to us in his gospel.

XVIII. That this faith is the gracious and efficacious work of the Holy Spirit, who enlightens our souls, and persuades them to lean and rest upon the mercy of God, and so to apply the merits of Jesus Christ.

XIX. That Jesus Christ is our true and only Mediator, not only redeeming us, but also interceding for us, and that by virtue of his merits and intercession we have access unto the Father, to make our supplications unto him, with a holy confidence that he will grant our requests, it being needless to have recourse to any other intercessor besides himself.

XX. That as God promised us regeneration in Jesus Christ, so those who are united to him by a living faith ought to apply, and do really apply themselves, unto good works.

XXI. That good works are so necessary to the faithful that they can not attain the kingdom of heaven without the same, seeing that God has prepared them that we should walk therein; and there fore we ought to flee from vice, and apply ourselves to Christian virtues, making use of fasting, and all other means which may conduce to so holy a thing.

XXII. That, although our good works can not merit any thing, yet the Lord will reward or recompense them with eternal life, through the merciful continuation of his grace, and by virtue of the unchangeable constancy of his promises made unto us.

XXIII. That those who are already in the possession of eternal life in consequence of their faith and good works ought to be considered as saints and glorified persons, and

to be praised for their virtue and imitated in all good actions of their life, but neither worshipped nor invoked, for God only is to be prayed unto, and that through Jesus Christ.

XXVIII. That God does not only instruct us by his Word, but has also ordained certain sacraments to be joined with it, as means to unite us to Jesus Christ, and to make us partakers of his benefits; and that there are only two of them belonging in common to all the members of the Church under the New Testament - to wit, Baptism and the Lord's Supper.

XXIX. That Christ has instituted the sacrament of Baptism to be a testimony of our adoption, and that therein we are cleansed from our sins by the blood of Jesus Christ, and renewed in holiness of life.

XXX. That he has instituted the Holy Supper, or Eucharist, for the nourishment of our souls, to the end that eating effectually the flesh of Christ, and drinking effectually his blood, by a true and living faith, and by the incomprehensible virtue of the Holy Spirit, and so uniting ourselves most closely and inseparably to Christ, we come to enjoy in him and by him the spiritual and eternal life.

Now to the end that every one may clearly see what our belief is as to this point, we here insert the very expressions of that prayer which we make use of before the Communion, as they are written in our Liturgy or form of celebrating the Holy Supper, and likewise in our public Catechism, which are to be seen at the end of our Psalms; these are the words of the prayer:

'Seeing our Lord has not only once offered his body and blood for the remission of our sins, but is willing also to communicate the same unto us as the food of eternal life, we humbly beseech thee to grant us this grace that in true sincerity of heart and with an ardent zeal we may receive from him so great a benefit; that is, that we may be made partakers of his body and blood, or rather of his whole self, by a sure and certain faith.'

The words of the Liturgy are these: 'Let us then believe first of all the promises which Christ (who is the infallible truth) has pronounced with his own mouth, viz., that he will make us truly partakers of his body and blood, that so we may possess him entirely, in such a manner that he may live in us and we in him.'

The words of our Catechism are the same, Nella Dominica 53.

XXXI. That it is necessary the Church should have pastor known by those who are employed for that purpose to be well instructed and of a good life, as well to preach the Word of God as to administer the sacraments, and wait upon the flock of Christ (according to the rules of a good and holy discipline), together with elders and deacons, after the manner of the primitive Church.

XXXII. That God has established kings and magistrates to govern the people, and that the people ought to be subject and obedient unto them, by virtue of that ordination, not only for fear, but also for conscience' sake, in all things that are conformable to the Word of God, who is the King of kings and the Lord of lords.

XXXIII. Finally, that we ought to receive the symbol of the Apostles, the Lord's Prayer, and the Decalogue as fundamentals of our faith and our devotion.

Conclusion

And for a more ample declaration of our faith we do here reiterate the same protestation which we caused to be printed in 1603, that is to say, that we do agree in sound doctrine with all the Reformed Churches of France, Great Britain, the Low Countries, Germany, Switzerland, Bohemia, Poland, Hungary, and others, as it is set forth by them in their confessions; as also in the Confession of Augsburg, as it was explained by the author,[1] promising to persevere constantly therein with the help of God, both in life and death, and being ready to subscribe to that eternal truth of God with our own blood, even as our ancestors have done from the days of the Apostles, and especially in these latter ages.

Therefore we humbly entreat all the Evangelical and Protestant Churches, notwithstanding our poverty and lowness, to look upon us as true members of the mystical body of Christ, suffering for his name's sake, and to continue unto us the help of their prayers to God, and all other effects of their charity, as we have heretofore abundantly experienced, for which we return them our most humble thanks, entreating the Lord with all our heart to be their rewarder, and to pour upon them the most precious blessings of grace and glory, both in this life and in that which is to come. Amen.

1. Viz., the editio variata of 1540, which Calvin subscribed at Strasburg.

XXIV. That God has chosen one Church in the world for the salvation of men, and that this Church has one only head and foundation, which is Jesus Christ.

XXV. That this Church is the company of the faithful, who, having been elected by God before the foundation of the world, and called with a holy calling, unite themselves to follow the Word of God, believing whatsoever he teaches them therein, and living in his fear.

XXVI. That this Church can not fail, nor be annihilated, but must endure forever {and that all the elect are upheld and preserved by the power of God in such sort that they all persevere in the faith unto the end, and remain united in the holy Church, as so many living members thereof}.

XXVII. That all men ought to join with that Church, and to continue in the communion thereof.

Heidelberg Catechism

1. Q. What is your only comfort in life and death?

A. That I am not my own,[1] but belong with body and soul, both in life and in death,[2] to my faithful Saviour Jesus Christ.[3] He has fully paid for all my sins with His precious blood[4], and has set me free from all the power of the devil.[5] He also preserves me in such a way[6] that without the will of my heavenly Father not a hair can fall from my head;[7] indeed, all things must work together for my salvation.[8] Therefore, by His Holy Spirit He also assures me of eternal life[9] and makes me heartily willing and ready from now on to live for Him.[10]

[1] I Cor. 6:19, 20 [2] Rom. 14:7-9. [3] I Cor. 3:23; Tit. 2:14.
 [4] I Pet. 1:18, 19; I John 1:7; 2:2. [5] John 8:34-36; Heb.
 2:14, 15; I John 3:8. [6] John 6:39, 40; 10:27-30; II Thess. 3:3; I
 Pet. 1:5. [7] Matt. 10:29-31; Luke 21:16-18. [8] Rom. 8:28.
 [9] Rom. 8:15, 16; II Cor. 1:21, 22; 5:5; Eph. 1:13-14.
 [10] Rom. 8:14.

2. Q. What do you need to know in order to live and die in the joy of this comfort?

A. First, how great my sins and misery are; [1] second, how I am delivered from all my sins and misery; [2] third, how I am to be thankful to God for such deliverance. [3]

[1] Rom. 3:9, 10; I John 1:10. [2] John 17:3; Acts 4:12; 10:43.
 [3] Matt. 5:16; Rom. 6:13; Eph. 5:8-10; I Pet. 2:9, 10.

3.Q. From where do you know your sins and misery?

A. From the law of God. [1]

[1] Rom. 3: 20;

4. Q. What does God's law require of us?

A. Christ teaches us this in a summary in Matthew 22: You shall love the LORD your God with all your heart, and with all your soul, and with all your mind. [1] This is the great and first commandment. And a second is like it, You

shall love your neighbour as yourself. On these two commandments depend all the law and the prophets.[2]

[1] Deut. 6:5. [2] Lev. 19:18.

5. Q. Can you keep all this perfectly?

A. No,[1] I am inclined by nature to hate God and my neighbour.[2]

[1] Rom. 3:10, 23; I John 1:8, 10. [2] Gen. 6:5; 8:21; Jer. 17:9; Rom. 7:23; 8:7; Eph. 2:3; Tit. 3:3.

6. Q. Did God, then, create man so wicked and perverse?

A. No, on the contrary, God created man good[1] and in His image,[2] that is, in true righteousness and holiness,[3] so that he might rightly know God His Creator,[4] heartily love Him, and live with Him in eternal blessedness to praise and glorify Him.[5]

[1] Gen. 1:31. [2] Gen. 1:26, 27. [3] Eph. 4:24. [4] Col. 3:10. [5] Ps. 8.

7. Q. From where, then, did man's depraved nature come?

A. From the fall and disobedience of our first parents, Adam and Eve, in Paradise,[1] for there our nature became so corrupt[2] that we are all conceived and born in sin.[3]

[1] Gen. 3. [2] Rom. 5:12, 18, 19. [3] Ps. 51:5.

8. Q. But are we so corrupt that we are totally unable to do any good and inclined to all evil?

A. Yes,[1] unless we are regenerated by the Spirit of God.[2]

[1] Gen. 6:5; 8:21; Job 14:4; Is. 53:6. [2] John 3:3-5.

9. Q. Is God, then, not unjust by requiring in His law what man cannot do?

A. No, for God so created man that he was able to do it.[1] But man, at the instigation of the devil,[2] in deliberate disobedience[3] robbed himself and all his descendants of these gifts.[4]

[1] Gen. 1:31. [2] Gen. 3:13; John 8:44; I Tim. 2:13, 14. [3] Gen. 3:6. [4] Rom. 5:12, 18, 19.

10. Q. Will God allow such disobedience and apostasy to go unpunished?

A. Certainly not. He is terribly displeased with our original sin as well as our actual sins. Therefore He will punish them by a just judgment both now and eternally,[1] as He has declared:[2] Cursed be every one who does not abide by all things written in the book of the law, and do them (Galatians 3:10).

[1] Ex. 34:7; Ps. 5:4-6; 7:10; Nah. 1:2; Rom. 1:18; 5:12; Eph. 5:6; Heb. 9:27. [2] Deut. 27:26.

11. Q. But is God not also merciful?

A. God is indeed merciful,[1] but He is also just.[2] His justice requires that sin committed against the most high majesty of God also be punished with the most severe, that is, with everlasting, punishment of body and soul.[3]

[1] Ex. 20:6; 34:6, 7; Ps. 103:8, 9. [2] Ex. 20:5; 34:7; Deut. 7:9-11; Ps. 5:4-6; Heb. 10:30, 31. [3] Matt. 25:45,46.

12. Q. Since, according to God's righteous judgment we deserve temporal and eternal punishment, how can we escape this punishment and be again received into favour?

A. God demands that His justice be satisfied.[1] Therefore full payment must be made either by ourselves or by another.[2]

[1] Ex. 20:5; 23:7; Rom. 2:1-11. [2] Is. 53:11; Rom. 8:3, 4.

13. Q. Can we ourselves make this payment?

A. Certainly not. On the contrary, we daily increase our debt.[1]

[1] Ps. 130:3; Matt. 6:12; Rom. 2:4, 5.

14. Q. Can any mere creature pay for us?

A. No. In the first place, God will not punish another creature for the sin which man has committed.[1] Furthermore, no mere creature can sustain the burden of God's eternal wrath against sin and deliver others from it.[2]

[1] Ezek. 18:4, 20; Heb. 2:14-18. [2] Ps. 130:3; Nah. 1:6.

15. Q. What kind of mediator and deliverer must we seek?

A. One who is a true[1] and righteous[2] man, and yet more powerful than all creatures; that is, one who is at the same time true God.[3]

[1] I Cor. 15:21; Heb. 2:17. [2] Is. 53:9; II Cor. 5:21; Heb. 7:26. [3] Is. 7:14; 9:6; Jer. 23:6; John 1:1; Rom. 8:3, 4.

16. Q. Why must He be a true and righteous man?

A. He must be a true man because the justice of God requires that the same human nature which has sinned should pay for sin.[1] He must be a righteous man because one who himself is a sinner cannot pay for others.[2]

[1] Rom. 5:12, 15; I Cor. 15:21; Heb. 2:14-16. [2] Heb. 7:26, 27; I Pet. 3:18.

17. Q. Why must He at the same time be true God?

A. He must be true God so that by the power of His divine nature[1] He might bear in His human nature the burden

of God's wrath,[2] and might obtain for us and restore to us righteousness and life.[3]

[1] Is. 9:5. [2] Deut. 4:24; Nah. 1:6; Ps. 130:3. [3] Is. 53:5, 11; John 3:16; II Cor. 5:21.

18. Q. But who is that Mediator who at the same time is true God and a true and righteous man?

A. Our Lord Jesus Christ,[1] whom God made our wisdom, our righteousness and sanctification and redemption (I Corinthians 1:30).

[1] Matt. 1:21-23; Luke 2:11; I Tim. 2:5; 3:16.

19. Q. From where do you know this?

A. From the holy gospel, which God Himself first revealed in Paradise.[1] Later, He had it proclaimed by the patriarchs[2] and prophets,[3] and foreshadowed by the sacrifices and other ceremonies of the law.[4] Finally, He had it fulfilled through His only Son.[5]

[1] Gen. 3:15. [2] Gen. 12:3; 22:18; 49:10. [3] Is. 53; Jer. 23:5, 6; Mic. 7:18-20; Acts 10:43; Heb. 1:1. [4] Lev. 1:7; John 5:46; Heb. 10:1-10. [5] Rom. 10:4; Gal. 4:4, 5; Col. 2:17.

20. Q. Are all men, then, saved by Christ just as they perished through Adam?

A. No. Only those are saved who by a true faith are grafted into Christ and accept all His benefits.[1]

[1] Matt. 7:14; John 1:12; 3:16, 18, 36; Rom. 11:16-21.

21. Q. What is true faith?

A. True faith is a sure knowledge whereby I accept as true all that God has revealed to us in His Word.[1] At the same time it is a firm confidence[2] that not only to others, but also to me,[3] God has granted forgiveness of sins, everlasting righteousness, and salvation,[4] out of mere grace, only for the sake of Christ's merits.[5] This faith the Holy Spirit works in my heart by the gospel.[6]

[1] John 17:3, 17; Heb. 11:1-3; James 2:19. [2] Rom. 4:18-21; 5:1; 10:10; Heb. 4:16. [3] Gal. 2:20. [4] Rom. 1:17; Heb. 10:10. [5] Rom.3:20-26; Gal. 2:16; Eph. 2:8-10. [6] Acts 16:14; Rom. 1:16; 10:17; I Cor. 1:21.

22. Q. What, then, must a Christian believe?

A. All that is promised us in the gospel,[1] which the articles of our catholic and undoubted Christian faith teach us in a summary.

[1] Matt. 28:19; John 20:30, 31.

23. Q. What are these articles?

A. III.1.I believe in God the Father almighty, III.1. Creator of heaven and earth. III.2.I believe in Jesus Christ, III.2. His only begotten Son, our Lord; III.3. He was conceived by the Holy Spirit, III.3. born of the virgin Mary; III.4. suffered under Pontius Pilate, III.4. was crucified, dead, and buried; III.4. He descended into hell; III.5. On the third day He arose from the dead; III.6. He ascended into heaven, III.6. and sits at the right hand III.6. of God the Father almighty; III.7. from there He will come to judge III.7. the living and the dead. III.8. I believe in the Holy Spirit; III.9. I believe a holy catholic Christian church, III.9. the communion of saints; III.10. the forgiveness of sins; III.11. the resurrection of the body; III.12. and the life everlasting.

24. Q. How are these articles divided?

A. Into three parts: the first is about God the Father and our creation; the second about God the Son and our redemption; the third about God the Holy Spirit and our sanctification.

25. Q. Since there is only one God,[1] why do you speak of three persons, Father, Son, and Holy Spirit?

A. Because God has so revealed Himself in His Word[2] that these three distinct persons are the one, true, eternal God.

[1] Deut. 6:4; Is. 44:6; 45:5; I Cor. 8:4, 6. [2] Gen. 1:2, 3; Is. 61:1; 63:8-10; Matt. 3:16, 17; 28:18, 19; Luke 4:18; John 14:26; 15:26; II Cor. 13:14; Gal. 4:6; Tit. 3:5, 6. God the Father and Our Creation

26. Q. What do you believe when you say: I believe in God the Father almighty, Creator of heaven and earth?

A. That the eternal Father of our Lord Jesus Christ, who out of nothing created heaven and earth and all that is in them,[1] and who still upholds and governs them by His eternal counsel and providence,[2] is, for the sake of Christ His Son, my God and my Father.[3] In Him I trust so completely as to have no doubt that He will provide me with all things necessary for body and soul,[4] and will also turn to my good whatever adversity He sends me in this life of sorrow.[5] He is able to do so as almighty God,[6] and willing also as a faithful Father.[7]

[1] Gen. 1 and 2; Ex. 20:11; Job 38 and 39; Ps. 33:6; Is. 44:24; Acts 4:24; 14:15. [2] Ps. 104:27-30; Matt. 6:30; 10:29; Eph. 1:11. [3] John 1:12, 13; Rom. 8:15, 16; Gal. 4:4-7; Eph. 1:5. [4] Ps. 55:22; Matt. 6:25, 26; Luke 12:22-31. [5] Rom. 8:28. [6] Gen. 18:14; Rom. 8:31-39. [7] Matt. 6:32, 33; 7:9-11.

27. Q. What do you understand by the providence of God?

A. God's providence is His almighty and ever present power,[1] whereby, as with His hand, He still upholds heaven and earth and all creatures,[2] and so governs them that leaf and blade, rain and drought, fruitful and barren years, food and drink, health and sickness, riches and poverty,[3] indeed, all things, come not by chance[4] but by His fatherly hand.[5]

[1] Jer. 23:23, 24; Acts 17:24-28. [2] Heb. 1:3. [3] Jer. 5:24; Acts 14:15-17; John 9:3; Prov. 22:2. [4] Prov. 16:33. [5] Matt. 10:29.

28. Q. What does it benefit us to know that God has created all things and still upholds them by His providence?

A. We can be patient in adversity,[1] thankful in prosperity,[2] and with a view to the future we can have a firm confidence in our faithful God and Father that no creature shall separate us from His love;[3] for all creatures are so completely in His hand that without His will they cannot so much as move.[4]

[1] Job. 1:21, 22; Ps. 39:10; James 1:3. [2] Deut. 8:10; I Thess. 5:18. [3] Ps. 55:22; Rom. 5:3-5; 8:38, 39. [4] Job 1:12; 2:6; Prov. 21:1; Acts 17:24-28.

29. Q. Why is the Son of God called Jesus, that is, Saviour?

A. Because He saves us from all our sins,[1] and because salvation is not to be sought or found in anyone else.[2]

[1] Matt. 1:21; Heb. 7:25. [2] Is. 43:11; John 15:4, 5; Acts 4:11, 12; I Tim. 2:5.

30. Q. Do those believe in the only Saviour Jesus who seek their salvation and well-being from saints, in themselves, or anywhere else?

A. No. Though they boast of Him in words, they in fact deny the only Saviour Jesus.[1] For one of two things must be true: either Jesus is not a complete Saviour, or those who by true faith accept this Saviour must find in Him all that is necessary for their salvation.[2]

[1] I Cor. 1:12, 13; Gal. 5:4. [2] Col. 1:19, 20; 2:10; I John 1:7.

31. Q. Why is He called Christ, that is, Anointed?

A. Because He has been ordained by God the Father, and anointed with the Holy Spirit,[1] to be our chief Prophet and Teacher,[2] who has fully revealed to us the secret counsel and will of God concerning our redemption;[3] our only High Priest,[4] who by the one sacrifice of His body has redeemed us,[5] and who continually intercedes for us before the Father;[6] and our eternal King,[7] who governs us by His Word and Spirit, and who defends and preserves us in the redemption obtained for us.[8]

[1] Ps. 45:7 (Heb. 1:9); Is. 61:1 (Luke 4:18; Luke 3:21, 22. [2] Deut. 18:15 (Acts 3:22). [3] John 1:18; 15:15. [4] Ps. 110:4 (Heb. 7:17). [5] Heb. 9:12; 10:11-14. [6] Rom. 8:34; Heb. 9:24; I John 2:1. [7] Zach. 9:9; (Matt. 21:5); Luke 1:33. [8] Matt. 28:18-20; John 10:28; Rev. 12:10, 11.

32. Q. Why are you called a Christian?

A. Because I am a member of Christ by faith[1] and thus share in His anointing,[2] so that I may as prophet confess His Name,[3] as priest present myself a living sacrifice of thankfulness to Him,[4] and as king fight with a free and good conscience against sin and the devil in this life,[5] and hereafter reign with Him eternally over all creatures.[6]

[1] I Cor. 12:12-27. [2] Joel 2:28 (Acts 2:17); I John 2:27. [3] Matt. 10:32; Rom 10:9, 10; Heb. 13:15. [4] Rom. 12:1; I Pet. 2:5, 9. [5] Gal. 5:16, 17; Eph. 6:11; I Tim. 1:18, 19. [6] Matt. 25:34; II Tim. 2:12.

33. Q. Why is He called God's only begotten Son, since we also are children of God?

A. Because Christ alone is the eternal, natural Son of God.[1] We, however, are children of God by adoption, through grace, for Christ's sake.[2]

[1] John 1:1-3, 14, 18; 3:16; Rom. 8:32; Heb. 1; I John 4:9. [2] John 1:12; Rom. 8:14-17; Gal. 4:6; Eph. 1:5, 6.

34. Q. Why do you call Him our Lord?

A. Because He has ransomed us, body and soul,[1] from all our sins, not with silver or gold but with His precious blood,[2] and has freed us from all the power of the devil to make us His own possession.[3]

[1] I Cor. 6:20; I Tim. 2:5, 6. [2] I Peter 1:18, 19. [3] Col. 1:13, 14; Heb. 2:14, 15.

35. Q. What do you confess when you say: He was conceived by the Holy Spirit, born of the virgin Mary?

A. The eternal Son of God, who is and remains true and eternal God,[1] took upon Himself true human nature from the flesh and blood of the virgin Mary,[2] through the working of the Holy Spirit.[3] Thus He is also the true seed of David,[4] and like His brothers in every respect,[5] yet without sin.[6]

[1] John 1:1; 10:30-36; Rom. 1:3; 9:5; Col. 1:15-17; I John 5:20.

[2] Matt. 1:18-23; John 1:14; Gal. 4:4; Heb. 2:14. [3] Luke 1:35. [4] II Sam. 7:12-16; Ps. 132:11; Matt. 1:1; Luke 1:32; Rom. 1:3. [5] Phil. 2:7; Heb. 2:17. [6] Heb. 4:15; 7:26, 27.

36. Q. What benefit do you receive from the holy conception and birth of Christ?

A. He is our Mediator,[1] and with His innocence and perfect holiness covers, in the sight of God, my sin, in which I was conceived and born.[2]

[1] I Tim. 2:5, 6; Heb. 9:13-15. [2] Rom. 8:3, 4; II Cor. 5:21; Gal. 4:4, 5; I Pet. 1:18, 19.

37. Q. What do you confess when you say that He suffered?

A. During all the time He lived on earth, but especially at the end, Christ bore in body and soul the wrath of God against the sin of the whole human race.[1] Thus, by His suffering, as the only atoning sacrifice,[2] He has redeemed our body and soul from everlasting damnation,[3] and obtained for us the grace of God, righteousness, and eternal life.[4]

[1] Is. 53; I Tim. 2:6; I Pet. 2:24; 3:18. [2] Rom. 3:25; I Cor. 5:7; Eph. 5:2; Heb. 10:14; I John 2:2; 4:10. [3] Rom. 8:1-4; Gal. 3:13; Col. 1:13; Heb. 9:12; I Pet 1:18, 19. [4] John 3:16; Rom. 3:24-26; II Cor. 5:21; Heb. 9:15.

38. Q. Why did He suffer under Pontius Pilate as judge?

A. Though innocent, Christ was condemned by an earthly judge,[1] and so He freed us from the severe judgment of God that was to fall on us.[2]

[1] Luke 23:13-24; John 19:4, 12-16. [2] Is. 53:4, 5; II Cor. 5:21; Gal. 3:13.

39. Q. Does it have a special meaning that Christ was crucified and did not die in a different way?

A. Yes. Thereby I am assured that He took upon Himself the curse which lay on me, for a crucified one was cursed by God.[1]

[1] Deut. 21:23; Gal. 3:13.

40. Q. Why was it necessary for Christ to humble Himself even unto death?

A. Because of the justice and truth of God[1] satisfaction for our sins could be made in no other way than by the death of the Son of God.[2]

[1] Gen. 2:17. [2] Rom. 8:3; Phil. 2:8; Heb. 2:9, 14, 15.

41. Q. Why was he buried?

A. His burial testified that He had really died.[1]

[1] Is. 53:9; John 19:38-42; Acts 13:29; I Cor. 15:3,4.

42. Q. Since Christ has died for us, why do we still have to die?

A. Our death is not a payment for our sins, but it puts an end to sin and is an entrance into eternal life.[1]

[1] John 5:24; Phil. 1:21-23; I Thess. 5:9, 10.

43. Q. What further benefit do we receive from Christ's sacrifice and death on the cross?

A. Through Christ's death our old nature is crucified, put to death, and buried with Him,[1] so that the evil desires of the flesh may no longer reign in us,[2] but that we may offer ourselves to Him as a sacrifice of thankfulness.[3]

[1] Rom. 6:5-11; Col. 2:11, 12. [2] Rom. 6:12-14. [3] Rom. 12:1; Eph. 5:1, 2.

44. Q. Why is there added: He descended into hell?

A. In my greatest sorrows and temptations I may be assured and comforted that my Lord Jesus Christ, by His unspeakable anguish, pain, terror, and agony, which He endured throughout all His sufferings[1] but especially on the cross, has delivered me from the anguish and torment of hell.[2]

[1] Ps. 18:5, 6; 116:3; Matt. 26:36-46; 27:45, 46; Heb. 5:7-10.
[2] Is. 53.

45. Q. How does Christ's resurrection benefit us?

A. First, by His resurrection He has overcome death, so that He could make us share in the righteousness which He had obtained for us by His death.[1] Second, by His power we too are raised up to a new life.[2] Third, Christ's resurrection is to us a sure pledge of our glorious resurrection.[3]

[1] Rom. 4:25; I Cor. 15:16-20; I Pet. 1:3-5. [2] Rom. 6:5-11; Eph. 2:4-6; Col. 3:1-4. [3] Rom. 8:11; I Cor. 15:12-23; Phil. 3:20, 21.

46. Q. What do you confess when you say, He ascended into heaven?

A. That Christ, before the eyes of His disciples, was taken up from the earth into heaven,[1] and that He is there for our benefit[2] until He comes again to judge the living and the dead.[3]

[1] Mark 16:19; Luke 24:50, 51; Acts 1:9-11. [2] Rom. 8:34; Heb. 4:14; 7:23-25; 9:24. [3] Matt. 24:30; Acts 1:11.

47. Q. Is Christ, then, not with us until the end of the world, as He has promised us?[1]

A. Christ is true man and true God. With respect to His human nature He is no longer on earth,[2] but with respect to His divinity, majesty, grace, and Spirit He is never absent from us.[3]

[1] Matt. 28:20. [2] Matt. 26:11; John 16:28; 17:11; Acts 3:19-21; Heb. 8:4. [3] Matt. 28:18-20; John 14:16-19; 16:13.

48. Q. But are the two natures in Christ not separated from each other if His human nature is not present wherever His divinity is?

A. Not at all, for His divinity has no limits and is present everywhere.[1] So it must follow that His divinity is indeed beyond the human nature which He has taken on and nevertheless is within this human nature and remains personally united with it.[2]

[1] Jer. 23:23, 24; Acts 7:48, 49. [2] John 1:14; 3:13; Col. 2:9.

49. Q. How does Christ's ascension into heaven benefit us?

A. First, He is our Advocate in heaven before His Father.[1] Second, we have our flesh in heaven as a sure pledge that He, our Head, will also take us, His members, up to Himself.[2] Third, He sends us His Spirit as a counter-pledge,[3] by whose power we seek the things that are above, where Christ is, seated at the right hand of God, and not the things that are on earth.[4]

[1] Rom. 8:34; I John 2:1. [2] John 14:2; 17:24; Eph. 2:4-6. [3] John 14:16; Acts 2:33; II Cor. 1:21, 22; 5:5. [4] Col. 3:1-4.

50. Q. Why is it added, And sits at the right hand of God?

A. Christ ascended into heaven to manifest Himself there as Head of His Church,[1] through whom the Father governs all things.[2]

[1] Eph. 1:20-23; Col. 1:18. [2] Matt. 28:18; John 5:22, 23.

51. Q. How does the glory of Christ, our Head, benefit us?

A. First, by His Holy Spirit He pours out heavenly gifts upon us, His members.[1] Second, by His power He defends and preserves us against all enemies.[2]

[1] Acts 2:33; Eph. 4:7-12. [2] Ps. 2:9; 110:1, 2; John 10:27-30; Rev. 19:11-16.

52. Q. What comfort is it to you that Christ will come to judge the living and the dead?

A. In all my sorrow and persecution I lift up my head and eagerly await as judge from heaven the very same person who before has submitted Himself to the judgment of God for my sake, and has removed all the curse from me.[1] He will cast all His and my enemies into everlasting condemnation, but He will take me and all His chosen ones to Himself into heavenly joy and glory.[2]

[1] Luke 21:28; Rom. 8:22-25; Phil. 3:20,21; Tit. 2:13, 14.
[2] Matt. 25:31-46; I Thess. 4:16, 17; II Thess. 1:6-10.

53. Q. What do you believe concerning the Holy Spirit?

A. First, He is, together with the Father and the Son, true and eternal God.[1] Second, He is also given to me,[2] to make me by true faith share in Christ and all His benefits,[3] to comfort me,[4] and to remain with me forever.[5]

[1] Gen. 1:1, 2; Matt. 28:19; Acts 5:3, 4; I Cor. 3:16. [2] I Cor. 6:19; II Cor. 1:21, 22; Gal. 4:6; Eph. 1:13. [3] Gal. 3:14; I Pet. 1:2. [4] John 15:26; Acts 9:31. [5] John 14:16, 17; I Pet. 4:14.

54. Q. What do you believe concerning the holy catholic Christian church?

A. I believe that the Son of God,[1] out of the whole human race,[2] from the beginning of the world to its end,[3] gathers, defends, and preserves for Himself, [4] by His

Spirit and Word,[5] in the unity of the true faith,[6] a church chosen to everlasting life.[7] And I believe that I am[8] and forever shall remain a living member of it.[9]

[1] John 10:11; Acts 20:28; Eph. 4:11-13; Col. 1:18. [2] Gen. 26:4; Rev. 5:9. [3] Is. 59:21; I Cor. 11:26. [4] Ps. 129:1-5; Matt. 16:18; John 10:28-30. [5] Rom. 1:16; 10:14-17; Eph. 5:26. [6] Acts 2:42-47; Eph. 4:1-6. [7] Rom. 8:29; Eph. 1:3-14. [8] I John 3:14, 19-21. [9] Ps. 23:6; John 10:27, 28; I Cor. 1:4-9; I Pet. 1:3-5.

55. Q. What do you understand by the communion of saints?

A. First, that believers, all and everyone, as members of Christ have communion with Him and share in all His treasures and gifts.[1] Second, that everyone is duty-bound to use his gifts readily and cheerfully for the benefit and well-being of the other members.[2]

[1] Rom. 8:32; I Cor. 6:17; 12:4-7, 12, 13; I John 1:3. [2] Rom. 12:4-8; I Cor. 12:20-27; 13:1-7; Phil. 2:4-8.

56. Q. What do you believe concerning the forgiveness of sins?

A. I believe that God, because of Christ's satisfaction, will no more remember my sins,[1] nor my sinful nature, against which I have to struggle all my life,[2] but He will graciously grant me the righteousness of Christ, that I may never come into condemnation.[3]

[1] Ps. 103:3, 4, 10, 12; Mic. 7:18, 19; II Cor. 5:18-21; I John 1:7; 2:2. [2] Rom. 7:21-25. [3] John 3:17, 18; 5:24; Rom. 8:1, 2.

57. Q. What comfort does the resurrection of the body offer you?

A. Not only shall my soul after this life immediately be taken up to Christ, my Head,[1] but also this my flesh, raised by the power of Christ, shall be reunited with my soul and made like Christ's glorious body.[2]

[1] Luke 16:22; 23:43; Phil. 1:21-23. [2] Job 19:25, 26; I Cor. 15:20, 42-46, 54; Phil. 3:21; I John 3:2.

58. Q. What comfort do you receive from the article about the life everlasting?

A. Since I now already feel in my heart the beginning of eternal joy, [1] I shall after this life possess perfect blessedness, such as no eye has seen, nor ear heard, nor the heart of man conceived-- a blessedness in which to praise God forever.[2]

[1] John 17:3; Rom. 14:17; II Cor. 5:2, 3. [2] John 17:24; I Cor. 2:9.

59. Q. But what does it help you now that you believe all this?

A. In Christ I am righteous before God and heir to life everlasting.[1]

[1] Hab. 2:4; John 3:36; Rom. 1:17; 5:1, 2.

60. Q. How are you righteous before God?

A. Only by true faith in Jesus Christ.[1] Although my conscience accuses me that I have grievously sinned against all God's commandments, have never kept any of them,[2] and am still inclined to all evil,[3] yet God, without any merit of my own,[4] out of mere grace,[5] imputes to me the perfect satisfaction, righteousness, and holiness of Christ.[6] He grants these to me as if I had never had nor committed any sin, and as if I myself had accomplished all the obedience which Christ has rendered for me,[7] if only I accept this gift with a believing heart.[8]

[1] Rom. 3:21-28; Gal. 2:16; Eph. 2:8, 9; Phil. 3:8-11. [2] Rom. 3:9, 10. [3] Rom. 7:23. [4] Deut. 9:6; Ezek. 36:22; Tit. 3:4, 5. [5] Rom. 3:24; Eph. 2:8. [6] Rom. 4:3-5; II Cor. 5:17-19; I John 2:1, 2. [7] Rom. 4:24, 25; II Cor. 5:21. [8] John 3:18; Acts 16:30, 31; Rom. 3:22.

61. Q. Why do you say that you are righteous only by faith?

A. Not that I am acceptable to God on account of the worthiness of my faith, for only the satisfaction, righteousness, and holiness of Christ is my righteousness before God.[1] I can receive this righteousness and make it mine my own by faith only.[2]

[1] I Cor. 1:30, 31; 2:2. [2] Rom. 10:10; I John 5:10-12.

62. Q. But why can our good works not be our righteousness before God, or at least a part of it?

A. Because the righteousness which can stand before God's judgment must be absolutely perfect and in complete

agreement with the law of God,[1] whereas even our best works in this life are all imperfect and defiled with sin.[2]

[1] Deut. 27:26; Gal. 3:10. [2] Is. 64:6.

63. Q. But do our good works earn nothing, even though God promises to reward them in this life and the next?

A. This reward is not earned[1]; it is a gift of grace.[2]

[1] Matt. 5:12; Heb. 11:6. [2] Luke 17:10; II Tim. 4:7, 8.

64. Q. Does this teaching not make people careless and wicked?

A. No. It is impossible that those grafted into Christ by true faith should not bring forth fruits of thankfulness.[1]

[1] Matt. 7:18; Luke 6:43-45; John 15:5.

65. Q. Since then faith alone makes us share in Christ and all His benefits, where does this faith come from?

A. From the Holy Spirit,[1] who works it in our hearts by the preaching of the gospel,[2] and strengthens it by the use of the sacraments.[3]

[1] John 3:5; I Cor. 2:10-14; Eph. 2:8; Phil. 1:29. [2] Rom. 10:17; I Pet. 1:23-25. [3] Matt. 28:19, 20; I Cor. 10:16.

66. Q. What are the sacraments?

A. The sacraments are holy, visible signs and seals. They were instituted by God so that by their use He might the more fully declare and seal to us the promise of the gospel.[1] And this is the promise: that God graciously grants us forgiveness of sins and everlasting life because of the one sacrifice of Christ accomplished on the cross.[2]

[1] Gen. 17:11; Deut. 30:6; Rom. 4:11 [2] Matt. 26:27, 28; Acts 2:38; Heb. 10:10.

67. Q. Are both the Word and the sacraments then intended to focus our faith on the sacrifice of Jesus Christ on the cross as the only ground of our salvation?

A. Yes, indeed. The Holy Spirit teaches us in the gospel and assures us by the sacraments that our entire salvation rests on Christ's one sacrifice for us on the cross.[1]

[1] Rom. 6:3; I Cor. 11:26; Gal. 3:27.

68. Q. How many sacraments has Christ instituted in the new covenant?

A. Two: holy baptism and the holy supper.[1]

[1] Matt. 28:19, 20; I Cor. 11:23-26. Holy Baptism

69. Q. How does holy baptism signify and seal to you that the one sacrifice of Christ on the cross benefits you?

A. In this way: Christ instituted this outward washing[1] and with it gave the promise that, as surely as water washes away the dirt from the body, so certainly His blood and Spirit wash away the impurity of my soul, that is, all my sins.[2]

[1] Matt. 28:19. [2] Matt. 3:11; Mark 16:16; John 1:33; Acts 2:38; Rom. 6:3, 4; I Pet. 3:21.

70. Q. What does it mean to be washed with Christ's blood and Spirit?

A. To be washed with Christ's blood means to receive forgiveness of sins from God, through grace, because of Christ's blood, poured out for us in His sacrifice on the cross.[1] To be washed with His Spirit means to be renewed by the Holy Spirit and sanctified to be members of Christ, so that more and more we become dead to sin and lead a holy and blameless life.[2]

[1] Ez. 36:25; Zech. 13:1; Eph. 1:7; Heb. 12:24; I Pet. 1:2; Rev. 1:5; 7:14. [2] John 3:5-8; Rom. 6:4; I Cor. 6:11; Col. 2:11, 12.

71. Q. Where has Christ promised that He will wash us with His blood and Spirit as surely as we are washed with the water of baptism?

A. In the institution of baptism, where He says: Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit (Matthew 28:19). He who believes and is baptized will be saved, but he who does not believe will be condemned (Mark 16:16). This promise is repeated where Scripture calls baptism the washing of regeneration and the washing away of sins (Titus 3:5; Acts 22:16).

72. Q. Does this outward washing with water itself wash away sins?

A. No, only the blood of Jesus Christ and the Holy Spirit cleanse us from all sins.[1]

[1] Matt. 3:11; I Pet. 3:21; I John 1:7.

73. Q. Why then does the Holy Spirit call baptism the washing of regeneration and the washing away of sins?

A. God speaks in this way for a good reason. He wants to teach us that the blood and Spirit of Christ remove our sins just as water takes away dirt from the body.[1] But, even more important, He wants to assure us by this divine pledge and sign that we are as truly cleansed from our sins spiritually as we are bodily washed with water.[2]

[1] I Cor. 6:11; Rev. 1:5; 7:14. [2] Mark 16:16; Acts 2:38; Rom. 6:3, 4; Gal. 3:27.

74. Q. Should infants, too, be baptized?

A. Yes. Infants as well as adults belong to God's covenant and congregation.[1] Through Christ's blood the redemption from sin and the Holy Spirit, who works faith, are promised to them no less than to adults.[2] Therefore, by baptism, as sign of the covenant, they must be grafted into the Christian church and distinguished from the children of unbelievers.[3] This was done in the old covenant by circumcision,[4] in place of which baptism was instituted in the new covenant.[5]

[1] Gen. 17:7; Matt. 19:14. [2] Ps. 22:11; Is. 44:1-3; Acts 2:38, 39; 16:31. [3] Acts 10:47; I Cor. 7:14. [4] Gen. 17:9-14. [5] Col. 2: 11-13.

75. Q. How does the Lord's Supper signify and seal to you that you share in Christ's one sacrifice on the cross and in all His gifts?

A. In this way: Christ has commanded me and all believers to eat of this broken bread and drink of this cup in remembrance of Him. With this command He gave these promises:[1] First, as surely as I see with my eyes the bread of the Lord broken for me and the cup given to me, so surely was His body offered for me and His blood poured out for me on the cross. Second, as surely as I receive from the hand of the minister and taste with my mouth the bread and the cup of the Lord as sure signs of Christ's body and blood, so surely does He Himself nourish and refresh my soul to everlasting life with His crucified body and shed blood.

[1] Matt. 26:26-28; Mark 14:22-24; Luke 22:19, 20; I Cor. 11:23-25.

76. Q. What does it mean to eat the crucified body of Christ and to drink His shed blood?

A. First, to accept with a believing heart all the suffering and the death of Christ, and so receive forgiveness of sins and life eternal.[1] Second, to be united more and more to His sacred body through the Holy Spirit, who lives both in Christ and in us.[2] Therefore, although Christ is in heaven[3] and we are on earth, yet we are flesh of His flesh and bone of His bones,[4] and we forever live and are governed by one Spirit, as the members of our body are by one soul.[5]

[1] John 6:35, 40, 50-54. [2] John 6:55, 56; I Cor. 12:13. [3] Acts 1:9-11; 3:21; I Cor. 11:26; Col. 3:1. [4] I Cor. 6:15, 17; Eph. 5:29, 30; I John 4:13. [5] John 6:56-58; 15:1-6; Eph. 4:15, 16; I John 3:24.

77. Q. Where has Christ promised that He will nourish and refresh believers with His body and blood as surely as they eat of this broken bread and drink of this cup?

A. In the institution of the Lord's supper: The Lord Jesus on the night when He was betrayed took bread, and when He had given thanks, He broke it and said, "This is my body which is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "Do this, as often as you drink it, in remembrance of me." For as

often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes (I Corinthians 11:23-26).

This promise is repeated by Paul where he says: The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread (I Corinthians 10:16, 17).

78. Q. Are then the bread and wine changed into the real body and blood of Christ?

A. No. Just as the water of baptism is not changed into the blood of Christ and is not the washing away of sins itself but is simply God's sign and pledge,[1] so also the bread in the Lord's supper does not become the body of Christ itself,[2] although it is called Christ's body[3] in keeping with the nature and usage of sacraments.[4]

[1] Eph. 5:26; Tit. 3:5. [2] Matt. 26:26-29. [3] I Cor. 10:16, 17; 11:26-28. [4] Gen. 17:10, 11; Ex. 12:11, 13; I Cor. 10:3, 4; I Pet. 3:21.

79. Q. Why then does Christ call the bread His body and the cup His blood, or the new covenant in His blood, and why does Paul speak of a participation in the body and blood of Christ?

A. Christ speaks in this way for a good reason: He wants to teach us by His supper that as bread and wine sustain us in this temporal life, so His crucified body and shed blood are true food and drink for our souls to eternal life.[1] But, even more important, He wants to assure us by

this visible sign and pledge, first, that through the working of the Holy Spirit we share in His true body and blood as surely as we receive with our mouth these holy signs in remembrance of Him,[2] and, second, that all His suffering and obedience are as certainly ours as if we personally had suffered and paid for our sins.[3]

[1] John 6:51, 55. [2] I Cor. 10:16, 17; 11:26. [3] Rom. 6:5-11.

80. Q. What difference is there between the Lord's supper and the papal mass?

A. The Lord's supper testifies to us, first, that we have complete forgiveness of all our sins through the one sacrifice of Jesus Christ, which He Himself accomplished on the cross once for all;[1] and, second, that through the Holy Spirit we are grafted into Christ,[2] who with His true body is now in heaven at the right hand of the Father,[3] and this is where He wants to be worshipped.[4] But the mass teaches, first, that the living and the dead do not have forgiveness of sins through the suffering of Christ unless He is still offered for them daily by the priests; and, second, that Christ is bodily present in the form of bread and wine, and there is to be worshipped. Therefore the mass is basically nothing but a denial of the one sacrifice and suffering of Jesus Christ, and an accursed idolatry.

[1] Matt. 26:28; John 19:30; Heb. 7:27; 9:12, 25, 26; 10:10-18.

[2] I Cor. 6:17; 10:16, 17. [3] Joh. 20:17; Acts 7:55, 56; Heb. 1:3; 8:1. [4] John 4:21-24; Phil. 3:20; Col. 3:1; I Thess. 1:10.

81. Q. Who are to come to the table of the Lord?

A. Those who are truly displeased with themselves because of their sins and yet trust that these are forgiven them and that their remaining weakness is covered by the suffering and death of Christ, and who also desire more and more to strengthen their faith and amend their life. But hypocrites and those who do not repent eat and drink judgment upon themselves.[1]

[1] I Cor. 10:19-22; 11:26-32.

82. Q. Are those also to be admitted to the Lord's supper who by their confession and life show that they are unbelieving and ungodly?

A. No, for then the covenant of God would be profaned and His wrath kindled against the whole congregation.[1] Therefore, according to the command of Christ and His apostles, the Christian church is duty-bound to exclude such persons by the keys of the kingdom of heaven, until they amend their lives.

[1] Ps. 50:16; Is. 1:11-17; I Cor. 11:17-34.

83. Q. What are the keys of the kingdom of heaven?

A. The preaching of the holy gospel and church discipline. By these two the kingdom of heaven is opened to believers and closed to unbelievers.[1]

[1] Matt. 16:19; John 20:21-23.

84. Q. How is the kingdom of heaven opened and closed by the preaching of the gospel?

A. According to the command of Christ, the kingdom of heaven is opened when it is proclaimed and publicly testified to each and every believer that God has really forgiven all their sins for the sake of Christ's merits, as often as they by true faith accept the promise of the gospel. The kingdom of heaven is closed when it is proclaimed and testified to all unbelievers and hypocrites that the wrath of God and eternal condemnation rest on them as long as they do not repent. According to this testimony of the gospel, God will judge both in this life and in the life to come.[1]

[1] Matt. 16:19; John 3:31-36; 20:21-23.

85. Q. How is the kingdom of heaven closed and opened by church discipline?

A. According to the command of Christ, people who call themselves Christians but show themselves to be unchristian in doctrine or life are first repeatedly admonished in a brotherly manner. If they do not give up their errors or wickedness, they are reported to the church, that is, to the elders. If they do not heed also their admonitions, they are forbidden the use of the sacraments, and they are excluded by the elders from the Christian congregation, and by God Himself from the kingdom of

Christ.[1] They are again received as members of Christ and of the church when they promise and show real amendment.[2]

[1] Matt. 18:15-20; I Cor. 5:3-5; 11-13; II Thess. 3:14, 15.

[2] Luke 15:20-24; II Cor. 2:6-11.

86. Q. Since we have been delivered from our misery by grace alone through Christ, without any merit of our own, why must we yet do good works?

A. Because Christ, having redeemed us by His blood, also renews us by His Holy Spirit to be His image, so that with our whole life we may show ourselves thankful to God for His benefits,[1] and He may be praised by us.[2] Further, that we ourselves may be assured of our faith by its fruits,[3] and that by our godly walk of life we may win our neighbours for Christ.[4]

[1] Rom. 6:13; 12:1, 2; I Pet. 2:5-10. [2] Matt. 5:16; I Cor. 6:19, 20. [3] Matt. 7:17, 18; Gal. 5:22-24; II Pet. 1:10, 11.

[4] Matt. 5:14-16; Rom. 14:17-19; I Pet. 2:12; 3:1, 2.

87. Q. Can those be saved who do not turn to God from their ungrateful and impenitent walk of life?

A. By no means. Scripture says that no unchaste person, idolater, adulterer, thief, greedy person, drunkard, slanderer, robber, or the like shall inherit the kingdom of God.[1]

[1] I Cor. 6:9, 10; Gal. 5:19-21; Eph. 5:5, 6; I John 3:14.

88 Q. What is the true repentance or conversion of man?

A. It is the dying of the old nature and the coming to life of the new.[1]

[1] Rom. 6:1-11; I Cor. 5:7; II Cor. 5:17; Eph. 4:22-24; Col. 3:5-10.

89. Q. What is the dying of the old nature?

A. It is to grieve with heartfelt sorrow that we have offended God by our sin, and more and more to hate it and flee from it.[1]

[1] Ps. 51:3, 4, 17; Joel 2:12, 13; Rom. 8:12, 13; II Cor. 7:10.

90. Q. What is the coming to life of the new nature?

A. It is a heartfelt joy in God through Christ,[1] and a love and delight to live according to the will of God in all good works.[2]

[1] Ps. 51:8, 12; Is. 57:15; Rom. 5:1; 14:17. [2] Rom. 6:10, 11; Gal. 2:20.

91. Q. But what are good works?

A. Only those which are done out of true faith,[1] in accordance with the law of God,[2] and to His glory,[3] and not those based on our own opinion or on precepts of men.[4]

[1] Joh. 15:5; Rom. 14:23; Heb. 11:6. [2] Lev. 18:4; I Sam. 15:22; Eph. 2:10. [3] I Cor. 10:31. [4] Deut. 12:32; Is. 29:13; Ezek. 20:18, 19; Matt. 15:7-9.

92. Q. What is the law of the LORD?

A. God spoke all these words, saying: I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. 1. You shall have no other gods before Me. 2. You shall not make for yourself a graven image, 2. or any likeness of anything that is in heaven above, 2. or that is in the earth beneath, 2. or that is in the water under the earth; 2. you shall not bow down to them or serve them; 2. for I the LORD your God am a jealous God, 2. visiting the iniquity of the fathers upon the children 2. to the third and fourth generation 2. of those who hate Me, 2. but showing steadfast love to thousands of those 2. who love Me and keep My commandments. 3. You shall not take the Name of the LORD your God 3. in vain; 3. for the LORD will not hold him guiltless 3. who takes His Name in vain. 4. Remember the sabbath day, to keep it holy. 4. Six days you shall labour, and do all your work; 4. but the seventh day is a sabbath to the LORD your 4. God; 4. in it you shall not do any work, 4. you, or your son, or your daughter, 4. your manservant, or your maidservant, 4. or your cattle, 4. or the sojourner who is within your gates; 4. for in six days the LORD made heaven and earth, 4. the sea, and all that is in them, 4. and rested the seventh day; 4. therefore the LORD blessed the sabbath day 4. and hallowed it. 5. Honour your father and your mother, 5. that your days may be long 5. in the land which the LORD your God gives you. 6. You shall

not kill. 7. You shall not commit adultery. 8. You shall not steal. 9. You shall not bear false witness against your neighbour. 10. you shall not covet your neighbour's house; 10. you shall not covet your neighbour's wife, 10. or his manservant, or his maidservant, 10. or his ox, or his ass, 10. or anything that is your neighbour's.[1]

[1] Ex. 20:1-17; Deut. 5:6-21.

93. Q. How are these commandments divided?

A. Into two parts. The first teaches us how to live in relation to God; the second, what duties we owe our neighbour.[1]

[1] Matt. 22:37-40.

94. Q. What does the LORD require in the first commandment?

A. That for the sake of my very salvation I avoid and flee all idolatry,[1] witchcraft, superstition,[2] and prayer to saints or to other creatures.[3] Further, that I rightly come to know the only true God.[4] trust in Him alone,[5] submit to Him with all humility[6] and patience,[7] expect all good from Him only,[8] and love,[9] fear,[10] and honour Him[11] with all my heart. In short, that I forsake all creatures rather than do the least thing against His will.[12]

[1] I Cor. 6:9, 10; 10:5-14; I John 5:21. [2] Lev. 19:31; Deut. 18:9-12. [3] Matt. 4:10; Rev. 19:10; 22:8, 9. [4] John 17:3. [5] Jer. 17:5, 7. [6] I Pet. 5:5, 6. [7] Rom. 5:3, 4; I Cor.

10:10; Phil. 2:14; Col. 1:11; Heb. 10:36. [8] Ps. 104:27, 28; Is. 45:7; James 1:17. [9] Deut. 6:5; (Matt. 22:37). [10] Deut. 6:2; Ps. 111:10; Prov. 1:7; 9:10; Matt. 10:28; I Pet. 1:17. [11] Deut. 6:13; (Matt. 4:10); Deut. 10:20. [12] Matt. 5:29, 30; 10:37-39; Acts 5:29.

95. Q. What is idolatry?

A. Idolatry is having or inventing something in which to put our trust instead of, or in addition to, the only true God who has revealed Himself in His Word.[1]

[1] I Chron. 16:26; Gal. 4:8, 9; Eph. 5:5; Phil. 3:19.

96. Q. What does God require in the second commandment?

A. We are not to make an image of God in any way,[1] nor to worship Him in any other manner than He has commanded in His Word.[2]

[1] Deut. 4:15-19; Is. 40:18-25; Acts 17:29; Rom. 1:23. [2] Lev. 10:1-7; Deut. 12:30; I Sam. 15:22, 23; Matt. 15:9; John 4:23, 24.

97. Q. May we then not make any image at all?

A. God cannot and may not be visibly portrayed in any way. Creatures may be portrayed, but God forbids us to make or have any images of them in order to worship them or to serve God through them.[1]

[1] Ex. 34:13, 14, 17; Num. 33:52; II Kings 18:4, 5; Is. 40:25.

98. Q. But may images not be tolerated in the churches as "books for the laity"?

A. No, for we should not be wiser than God. He wants His people to be taught not by means of dumb images[1] but by the living preaching of His Word.[2]

[1] Jer. 10:8; Hab. 2:18-20. [2] Rom. 10:14, 15, 17; II Tim. 3:16, 17; II Pet. 1:19.

99. Q. What is required in the third commandment?

A. We are not to blaspheme or to abuse the Name of God by cursing,[1] perjury,[2] or unnecessary oaths,[3] nor to share in such horrible sins by being silent bystanders.[4] In short, we must use the holy Name of God only with fear and reverence,[5] so that we may rightly confess Him,[6] call upon Him,[7] and praise Him in all our words and works.[8]

[1] Lev. 24:10-17. [2] Lev. 19:12 [3] Matt. 5:37; James 5:12. [4] Lev. 5:1; Prov. 29:24. [5] Ps. 99:1-5; Is. 45:23; Jer. 4:2. [6] Matt. 10:32, 33; Rom. 10:9, 10. [7] Ps. 50:14, 15; I Tim. 2:8. [8] Rom. 2:24; Col. 3:17; I Tim. 6:1.

100. Q. Is the blaspheming of God's Name by swearing and cursing such a grievous sin that God is angry also with those who do not prevent and forbid it as much as they can?

A. Certainly,[1] for no sin is greater or provokes God's wrath more than the blaspheming of His Name. That is why He commanded it to be punished with death.[2]

[1] Lev. 5:1. [2] Lev. 24:16.

101. Q. But may we swear an oath by the Name of God in a godly manner?

A. Yes, when the government demands it of its subjects, or when necessity requires it, in order to maintain and promote fidelity and truth, to God's glory and for our neighbour's good. Such oath-taking is based on God's Word[1] and was therefore rightly used by saints in the Old and the New Testament.[2]

[1] Deut. 6:13; 10:20; Jer. 4:1, 2; Heb. 6:16. [2] Gen. 21:24; 31:53; Josh. 9:15; I Sam. 24:22; I Kings 1:29, 30; Rom. 1:9; II Cor. 1:23.

102. Q. May we also swear by saints or other creatures?

A. No. A lawful oath is a calling upon God, who alone knows the heart, to bear witness to the truth, and to punish me if I swear falsely.[1] No creature is worthy of such honour.[2]

[1] Rom. 9:1; II Cor. 1:23. [2] Matt. 5:34-37; 23:16-22; James 5:12.

103. Q. What does God require in the fourth commandment?

A. First, that the ministry of the gospel and the schools be maintained[1] and that, especially on the day of rest, I diligently attend the church of God[2] to hear God's Word,[3] to use the sacraments,[4] to call publicly upon the LORD,[5] and to give Christian offerings for the poor.[6] Second, that all the days of my life I rest from my evil works, let the LORD work in me through His Holy Spirit, and so begin in this life the eternal sabbath.[7]

[1] Deut. 6:4-9; 20-25; I Cor. 9:13, 14; II Tim. 2:2; 3:13-17; Tit. 1:5. [2] Deut. 12:5-12; Ps. 40:9, 10; 68:26; Acts 2:42-47; Heb. 10:23-25. [3] Rom. 10:14-17; I Cor. 14:26-33; I Tim. 4:13. [4] I Cor. 11:23, 24. [5] Col. 3:16; I Tim. 2:1. [6] Ps. 50:14; I Cor. 16:2; II Cor. 8 and 9. [7] Is. 66:23; Heb. 4:9-11.

104. Q. What does God require in the fifth commandment?

A. That I show all honour, love, and faithfulness to my father and mother and to all those in authority over me, submit myself with due obedience to their good instruction and discipline,[1] and also have patience with their weaknesses and shortcomings,[2] since it is God's will to govern us by their hand.[3]

[1] Ex. 21:17; Prov. 1:8; 4:1; Rom. 13:1, 2; Eph. 5:21, 22; 6:1-9; Col. 3:18-4:1. [2] Prov. 20:20; 23:22; I Pet.2:18. [3] Matt. 22:21, Rom. 13:1-8; Eph. 6:1-9; Col. 3:18-21.

105. Q. What does God require in the sixth commandment?

A. I am not to dishonour, hate, injure, or kill my neighbour by thoughts, words, or gestures, and much less by deeds, whether personally or through another;[1] rather, I am to put away all desire of revenge.[2] Moreover, I am not to harm or recklessly endanger myself.[3] Therefore, also, the government bears the sword to prevent murder.[4]

[1] Gen. 9:6; Lev. 19:17, 18; Matt. 5:21, 22; 26:52. [2] Prov. 25:21, 22; Matt. 18:35; Rom. 12:19; Eph. 4:26. [3] Matt. 4:7; 26:52; Rom. 13:11-14. [4] Gen. 9:6; Ex. 21:14; Rom. 13:4.

106. Q. But does this commandment speak only of killing?

A. By forbidding murder God teaches us that He hates the root of murder, such as envy, hatred, anger, and desire of revenge,[1] and that He regards all these as murder.[2]

[1] Prov. 14:30; Rom. 1:29; 12:19; Gal. 5:19-21; James 1:20; I John 2:9-11. [2] I John 3:15.

107. Q. Is it enough, then, that we do not kill our neighbour in any such way?

A. No. When God condemns envy, hatred, and anger, He commands us to love our neighbour as ourselves,[1] to show patience, peace, gentleness, mercy, and friendliness toward him,[2] to protect him from harm as much as we can, and to do good even to our enemies.[3]

[1] Matt. 7:12; 22:39; Rom. 12:10. [2] Matt. 5:5; Luke 6:36; Rom. 12:10, 18; Gal. 6:1, 2; Eph. 4:2; Col. 3:12; I Pet. 3:8. [3] Ex. 23:4, 5; Matt. 5:44, 45; Rom. 12:20.

108. Q. What does the seventh commandment teach us?

A. That all unchastity is cursed by God.[1] We must therefore detest it from the heart[2] and live chaste and disciplined lives, both within and outside of holy marriage.[3]

[1] Lev. 18:30; Eph. 5:3-5. [2] Jude 22, 23. [3] I Cor. 7:1-9; I Thess. 4:3-8; Heb. 13:4.

109. Q. Does God in this commandment forbid nothing more than adultery and similar shameful sins?

A. Since we, body and soul, are temples of the Holy Spirit, it is God's will that we keep ourselves pure and holy. Therefore He forbids all unchaste acts, gestures, words, thoughts, desires,[1] and whatever may entice us to unchastity.[2]

[1] Matt. 5:27-29; I Cor. 6:18-20; Eph. 5:3, 4. [2] I Cor. 15:33; Eph. 5:18.

110. Q. What does God forbid in the eighth commandment?

A. God forbids not only outright theft and robbery[1] but also such wicked schemes and devices as false weights and measures, deceptive merchandising, counterfeit money, and usury;[2] we must not defraud our neighbour in any way, whether by force or by show of right.[3] In addition God forbids all greed[4] and all abuse or squandering of His gifts.[5]

[1] Ex. 22:1; I Cor. 5:9, 10; 6:9, 10. [2] Deut. 25:13-16; Ps. 15:5; Prov. 11:1; 12:22; Ezek. 45:9-12; Luke 6:35. [3] Mic. 6:9-11; Luke 3:14; James 5:1-6. [4] Luke 12:15; Eph. 5:5. [5] Prov. 21:20; 23:20, 21; Luke 16:10-13.

111. Q. What does God require of you in this commandment?

A. I must promote my neighbour's good wherever I can and may, deal with him as I would like others to deal with me, and work faithfully so that I may be able to give to those in need.[1]

[1] Is. 58:5-10; Matt. 7:12; Gal. 6:9, 10; Eph. 4:28.

112. Q. What is required in the ninth commandment?

A. I must not give false testimony against anyone, twist no one's words, not gossip or slander, nor condemn or join in condemning anyone rashly and unheard.[1] Rather, I must avoid all lying and deceit as the devil's own works, under penalty of God's heavy wrath.[2] In court and everywhere else, I must love the truth,[3] speak and confess it honestly, and do what I can to defend and promote my neighbour's honour and reputation.[4]

[1] Ps. 15; Prov. 19:5, 9; 21:28; Matt. 7:1; Luke 6:37; Rom. 1:28-32. [2] Lev. 19:11, 12; Prov. 12:22; 13:5; John 8:44; Rev. 21:8. [3] I Cor. 13:6; Eph. 4:25. [4] I Pet. 3:8, 9; 4:8.

113. Q. What does the tenth commandment require of us?

A. That not even the slightest thought or desire contrary to any of God's commandments should ever arise in our heart. Rather, we should always hate all sin with all our heart, and delight in all righteousness.[1]

[1] Ps. 19:7-14; 139:23, 24; Rom. 7:7, 8.

114. Q. But can those converted to God keep these commandments perfectly?

A. No. In this life even the holiest have only a small beginning of this obedience.[1] Nevertheless, with earnest purpose they do begin to live not only according to some but to all the commandments of God.[2]

[1] Eccles. 7:20; Rom. 7:14, 15; I Cor. 13:9; I John 1:8. [2] Ps. 1:1, 2; Rom. 7:22-25; Phil. 3:12-16.

115. Q. If in this life no one can keep the ten commandments perfectly, why does God have them preached so strictly?

A. First, that throughout our life we may more and more become aware of our sinful nature, and therefore seek more eagerly the forgiveness of sins and righteousness in Christ.[1] Second, that we may be zealous for good deeds and constantly pray to God for the grace of the Holy Spirit,

that He may more and more renew us after God's image, until after this life we reach the goal of perfection.[2]

[1] Ps. 32:5; Rom. 3:19-26; 7:7, 24, 25; I John 1:9. [2] I Cor. 9:24; Phil. 3:12-14; I John 3:1-3.

116. Q. Why is prayer necessary for Christians?

A. Because prayer is the most important part of the thankfulness which God requires of us.[1] Moreover, God will give His grace and the Holy Spirit only to those who constantly and with heartfelt longing ask Him for these gifts and thank Him for them.[2]

[1] Ps. 50:14, 15; 116:12-19; I Thess. 5:16-18. [2] Matt. 7:7, 8; Luke 11:9-13.

117. Q. What belongs to a prayer which pleases God and is heard by Him?

A. First, we must from the heart call upon the one true God only, who has revealed Himself in His Word, for all that He has commanded us to pray.[1] Second, we must thoroughly know our need and misery, so that we may humble ourselves before God.[2] Third, we must rest on this firm foundation that, although we do not deserve it, God will certainly hear our prayer for the sake of Christ our Lord, as He has promised us in His Word.[3]

[1] Ps. 145:18-20; John 4:22-24; Rom. 8:26, 27; James 1:5; I John 5:14, 15; Rev. 19:10. [2] II Chron. 7:14; 20:12; Ps. 2:11; 34:18; 62:8; Is. 66:2; Rev. 4. [3] Dan. 9:17-19; Matt. 7:8; John 14:13, 14; 16:23; Rom. 10:13; James 1:6.

118. Q. What has God commanded us to ask of Him?

A. All the things we need for body and soul,[1] as included in the prayer which Christ our Lord Himself taught us.

[1] Matt. 6:33; James 1:17.

119. Q. What is the Lord's prayer?

A. Our Father who art in heaven, Hallowed be Thy Name. Thy kingdom come, Thy will be done, On earth as it is in heaven. Give us this day our daily bread; And forgive us our debts, As we also have forgiven our debtors; And lead us not into temptation, But deliver us from the evil one. For Thine is the kingdom, and the power, and the glory, for ever. Amen.[1]

[1] Matt. 6:9-13; Luke 11:2-4.

120. Q. Why has Christ commanded us to address God as Our Father?

A. To awaken in us at the very beginning of our prayer that childlike reverence and trust toward God which should be basic to our prayer: God has become our Father through Christ and will much less deny us what we ask of Him in faith than our fathers would refuse us earthly things.[1] [1] Matt. 7:9-11; Luke 11:11-13. 121.

121. Q. Why is there added, Who art in heaven?

A. These words teach us not to think of God's heavenly majesty in an earthly manner,[1] and to expect from His almighty power all things we need for body and soul.[2]

[1] Jer. 23:23, 24; Acts 17:24, 25. [2] Matt. 6:25-34; Rom. 8:31, 32.

122. Q. What is the first petition?

A. Hallowed be Thy Name. That is: Grant us first of all that we may rightly know Thee,[1] and sanctify, glorify, and praise Thee in all Thy works, in which shine forth Thy almighty power, wisdom, goodness, righteousness, mercy, and truth.[2] Grant us also that we may so direct our whole life -- our thoughts, words, and actions -- that Thy Name is not blasphemed because of us but always honoured and praised.[3]

[1] Jer. 9:23, 24; 31: 33, 34; Matt. 16:17; John 17:3. [2] Ex. 34:5-8; Ps. 145; Jer. 32:16-20; Luke 1:46-55, 68-75; Rom. 11: 33-36. [3] Ps. 115:1; Matt. 5:16.

123. Q. What is the second petition?

A. Thy kingdom come. That is: So rule us by Thy Word and Spirit that more and more we submit to Thee.[1] Preserve and increase Thy church.[2] Destroy the works of the devil, every power that raises itself against Thee, and every conspiracy against Thy holy Word.[3] Do all this until the fulness of Thy kingdom comes, wherein Thou shalt be all in all.[4]

[1] Ps. 119:5, 105; 143:10; Matt. 6:33. [2] Ps. 51:18; 122:6-9; Matt. 16:18; Acts 2:42-47. [3] Rom. 16:20; I John 3:8. [4] Rom. 8:22, 23; I Cor. 15:28; Rev. 22: 17, 20.

124. Q. What is the third petition?

A. Thy will be done, on earth as it is in heaven. That is: Grant that we and all men may deny our own will, and without any murmuring obey Thy will, for it alone is good.[1] Grant also that everyone may carry out the duties of his office and calling[2] as willingly and faithfully as the angels in heaven.[3]

[1] Matt. 7:21; 16:24-26; Luke 22:42; Rom. 12:1, 2; Tit. 2:11, 12. [2] I Cor. 7:17-24; Eph. 6:5-9. [3] Ps. 103:20,21.

125. Q. What is the fourth petition?

A. Give us this day our daily bread. That is: Provide us with all our bodily needs[1] so that we may acknowledge that Thou art the only fountain of all good,[2] and that our care and labour, and also Thy gifts, cannot do us any good without Thy blessing.[3] Grant therefore that we may withdraw our trust from all creatures, and place it only in Thee.[4]

[1] Ps. 104:27-30; 145:15, 16; Matt. 6:25-34. [2] Acts 14:17; 17:25; James 1:17. [3] Deut. 8:3; Ps. 37:16; 127:1,2; I Cor. 15:58. [4] Ps. 55:22; 62; 146; Jer. 17:5-8; Heb. 13:5, 6.

126. Q. What is the fifth petition?

A. And forgive us our debts, as we also have forgiven our debtors. That is: For the sake of Christ's blood, do not impute to us, wretched sinners; any of our transgressions, nor the evil which still clings to us,[1] as we also find this evidence of Thy grace in us that we are fully determined wholeheartedly to forgive our neighbor.[2]

[1] Ps. 51:1-7; 143:2; Rom. 8:1; I John 2:1, 2. [2] Matt. 6:14, 15; 18:21-35.

127. Q. What is the sixth petition?

A. And lead us not into temptation, but deliver us from the evil one. That is: In ourselves we are so weak that we cannot stand even for a moment.[1] Moreover, our sworn enemies -- the devil,[2] the world,[3] and our own flesh[4] - - do not cease to attack us. Wilt Thou, therefore, uphold and strengthen us by the power of Thy Holy Spirit, so that in this spiritual war[5] we may not go down to defeat, but always firmly resist our enemies, until we finally obtain the complete victory.[6]

[1] Ps. 103:14-16; John 15:1-5. [2] II Cor. 11:14; Eph. 6:10-13; I Pet. 5:8. [3] John 15:18-21. [4] Rom. 7:23; Gal. 5:17. [5] Matt. 10:19, 20; 26:41; Mark 13:33; Rom. 5:3-5. [6] I Cor. 10:13; I Thess. 3:13; 5:23.

128. Q. How do you conclude your prayer?

A. For Thine is the kingdom, and the power, and the glory, for ever. That is: All this we ask of Thee because, as our King, having power over all things, Thou art both willing and able to give us all that is good,[1] and because not we but Thy holy Name should so receive all glory for ever.[2]

[1] Rom. 10:11-13; II Pet 2:9. [2] Ps. 115:1; Jer. 33:8, 9; John 14:13.

129. Q. What does the word Amen mean?

A. Amen means: It is true and certain. For God has much more certainly heard my prayer than I feel in my heart that I desire this of Him.[1]

[1] Is. 65:24; II Cor. 1:20; II Tim. 2:13.

Dordrecht Confessions

I. Of God and the Creation of All Things

Since we find it testified that without faith it is impossible to please God, and that he that would come to God must believe that there is a God, and that He is a rewarder of them that seek Him; therefore, we confess with the mouth, and believe with the heart, with all the pious, according to the holy Scriptures, in one eternal, almighty, and incomprehensible God, the Father, Son, and Holy Ghost, and in none more, nor in any other; before whom no God was made or existed, nor shall there be any after Him: for of Him, and through Him, and in Him, are all things; to Him be praise and honor forever and ever, Amen. Heb. 11:6; Deut. 6:4; Gen. 17:1; Isa. 46:8; I John 5:7; Rom. 11:36.

Of this same one God, who worketh all in all, we believe and confess that He is the Creator of all things visible and invisible; that He, in six days, created, made, and prepared, heaven and earth, and the sea, and all that in them is; and that He still governs and upholds the same and all His works through His wisdom, might, and the word of His power. I Cor. 12:6; Gen. I; Acts 14:15.

And when He had finished His works, and had ordained and prepared them, each in its nature and properties, good and upright, according to His pleasure, He created the first man, the father of us Ml, Adam; whom He formed of the dust of the ground, and breathed into his nostrils the breath of life, so that he became a living soul, created by God in His own image and likeness, in righteousness and holiness, unto eternal life. He regarded him above all other creatures, endowed him with many high and glorious gifts, placed him in the pleasure garden or Paradise, and

gave him a command and prohibition; afterwards He took a rib from Adam, made a woman therefrom, and brought her to him, joining and giving her to him for a helpmate, companion, and wife; and in consequence of this He also caused, that from this one man Adam, all men that dwell upon the whole earth have descended. Gen. 1:27; 2:7, 17, 18, 22.

II. Of the Fall of Man

We believe and confess, according to the holy Scriptures, that these our first parents, Adam and Eve, did not continue long in this glorious state in which they were created, but that they, seduced by the subtlety and deceit of the serpent, and the envy of the devil, transgressed the high commandment of God and became disobedient to their Creator; through which disobedience sin has come into the world, and death by sin, which has thus passed upon all men, for that all have sinned, and, hence, brought upon themselves the wrath of God, and condemnation; for which reason they were of God driven out of Paradise, or the pleasure garden, to till the earth, in sorrow to eat of it, and to eat their bread in the sweat of their face, till they should return to the earth, from which they were taken; and that they, therefore, through this one sin, became so ruined, separated, and estranged from God, that they, neither through themselves, nor through any of their descendants, nor through angels, nor men, nor any other creature in heaven or on earth, could be raised up, redeemed, or reconciled to God, but would have had to be eternally lost, had not God, in compassion for His creatures, made provision for it, and interposed with His love and mercy.

Gen. 3:6; IV Esd. 3:7; Rom. 5:12, 18; Gen. 3:23; Ps. 49:8; Rev. 5:9; John 3:16.

III. Of the Restoration of Man Through the Promise of the Coming Christ

Concerning the restoration of the first man and his posterity we confess and believe, that God, notwithstanding their fall, transgression, and sin, and their utter inability, was nevertheless not willing to cast them off entirely, or to let them be forever lost; but that He called them again to Him, comforted them, and showed them that with Him there was yet a means for their reconciliation, namely, the immaculate Lamb, the Son of God, who had been foreordained thereto before the foundation of the world, and was promised them while they were yet in Paradise, for consolation, redemption, and salvation, for themselves as well as for their posterity; yea, who through faith, had, from that time on, been given them as their own; for whom all the pious patriarchs, unto whom this promise was frequently renewed, longed and inquired, and to whom, through faith, they looked forward from afar, waiting for the fulfillment, that He by His coming, would redeem, liberate, and raise the fallen race of man from their sin, guilt; and unrighteousness. John 1:29; I Pet. 1:19; Gen. 3:15; I John 3:8; 2:1; Heb. 11:13, 39; Gal. 4:4.

IV. Of the Coming of Christ into This World, and the Purpose for Which He Came

We believe and confess further, that when the time of the promise, for which all the pious forefathers had so much longed and waited, had come and was fulfilled, this previously promised Messiah, Redeemer, and Saviour, proceeded from God, was sent, and, according to the

prediction of the prophets, and the testimony of the evangelists, came into the world, yea, into the flesh, was made manifest, and the Word, Himself became flesh and man; that He was conceived in the virgin Mary, who was espoused to a man named Joseph, of the house of David; and that she brought Him forth as her first-born son, at Bethlehem, wrapped Him in swaddling clothes, and laid Him in a manger. John 4:25; 16:28; I Tim. 3:16; John 1:14; Matt. 1:23; Luke 2:7.

We confess and believe also, that this is the same whose goings forth have been from of old, from everlasting, without beginning of days, or end of life; of whom it is testified that He Himself is the Alpha and Omega, the beginning and the ending, the first and the last; that He is the same, and no other, who was foreordained, promised, sent, and came into the world; who is God's only, first and own Son; who was before John the Baptist, before Abraham, before the world; yea, who was David's Lord, and the God of the whole world, the first-born of every creature; who was brought into the world, and for whom a body was prepared, which He yielded up as a sacrifice and offering, for a sweet savor unto God, yea, for the consolation, redemption, and salvation of all mankind. John 3:16; Heb. 1:6; Rom. 8:32; John 1:30; Matt. 22:43; Col. 1:15; Heb. 10:5.

But as to how and in what manner this precious body was prepared, and how the Word became flesh, and He Himself man, in regard to this we content ourselves with the statement pertaining to this matter which the worthy evangelists have left us in their accounts, according to which we confess with all the saints, that He is the Son of the living God, in whom alone consist all our hope, consolation, redemption, and salvation, which we neither

may nor must seek in any other. Luke 1:31, 32; John 20:31; Matt. 16:16.

We furthermore believe and confess with the Scriptures, that, when He had finished His course, and accomplished the work for which He was sent and came into the world, He was, according to the providence of God, delivered into the hands of the unrighteous; suffered under the judge, Pontius Pilate; was crucified, dead, was buried, and on the third day, rose from the dead, and ascended to heaven; and that He sits on the right hand of God the Majesty on high, whence He will come again to judge the quick and the dead. Luke 22:53; 23:1; 24:6, 7, 51.

And that thus the Son of God died, and tasted death and shed His precious blood for all men; and that He thereby bruised the serpent's head, destroyed the works of the devil, annulled the handwriting and obtained forgiveness of sins for all mankind; thus becoming the cause of eternal salvation for all those who, from Adam unto the end of the world, each in his time, believe in, and obey Him. Gen. 3:15; I John 3:8; Col. 2:14; Rom. 5:18.

V. Of the Law of Christ, i.e., the Holy Gospel or the New Testament

We also believe and confess that before His ascension He instituted His New Testament, and, since it was to be and remain an eternal Testament, that He confirmed and sealed the same with His precious blood, and gave and left it to His disciples, yea, charged them so highly with it, that neither angel nor man may alter it, nor add to it nor take away from it; and that He caused the same, as containing the whole counsel and will of His heavenly Father, as far as is necessary for salvation to be proclaimed in His name

by His beloved apostles, messengers, and ministers-whom He called, chose, and sent into all the world for that purpose-among all peoples, nations, and tongues; and repentance and remission of sins to be preached and testified of; and that He accordingly has therein declared all men without distinction, who through faith, as obedient children, heed, follow, and practice what the same contains, to be His children and lawful heirs; thus excluding no one from the precious inheritance of eternal salvation, except the unbelieving and disobedient, the stiff-necked and obdurate, who despise it, and incur this through their own sins, thus making themselves unworthy of eternal life. Jer. 31:31; Heb. 9:15-17; Matt. 26:28; Gal. 1:8; I Tim. 6:3; John 15:15; Matt. 28:19; Mark 16:15; Luke 24:47; Rom. 8:17; Acts 13:46.

VI. Of Repentance and Reformation of Life

We believe and confess, that, since the imagination of man's heart is evil from his youth, and, therefore, prone to all unrighteousness, sin, and wickedness, the first lesson of the precious New Testament of the Son of God is repentance and reformation of life, and that, therefore, those who have ears to hear, and hearts to understand, must bring forth genuine fruits of repentance, reform their lives, believe the Gospel, eschew evil and do good, desist from unrighteousness, forsake sin, put off the old man with his deeds, and put on the new man, which after God is created in righteousness and true holiness: for, neither baptism, supper, church [membership], nor any other outward ceremony, can without faith, regeneration, change or renewing of life, avail anything to please God or to obtain of Him any consolation or promise of salvation; but we must go to God with an upright heart, and in perfect faith, and believe in Jesus Christ, as the Scripture

says, and testifies of Him; through which faith we obtain forgiveness of sins, are sanctified, justified, and made children of God, yea, partake of His mind, nature, and image, as being born again of God from above, through incorruptible seed. Gen. 8:21; Mark 1:15; Ezek. 12:2; Col. 3:9, 10; Eph. 4:22, 24; Heb. 10:22, 23; John 7:38.

VII. Of Holy Baptism

Concerning baptism we confess that ~1 penitent believers, who, through faith, regeneration, and the renewing of the Holy Ghost, are made one with God, and are written in heaven, must, upon such Scriptural confession of faith, and renewing of life, be baptized with water, in the most worthy name of the Father, and of the Son, and of the Holy Ghost, according to the command of Christ, and the teaching, example, and practice of the apostles, to the burying of their sins, and thus be incorporated into the communion of the saints; henceforth to learn to observe all things which the Son of God has taught, left, and commanded His disciples. Acts 2:38; Matt. 28:19, 20; Rom. 6:4; Mark 16:16; Matt. 3:15; Acts 8:16; 9:18; 10:47; 16:33; Col. 2:11, 12

VIII. Of the Church of Christ

We believe in, and confess a visible church of God, namely, those who, as has been said before, truly repent and believe, and are rightly baptized; who are one with God in heaven, and rightly incorporated into the communion of the saints here on earth. These we confess to be the chosen generation, the royal priesthood, the holy nation, who are declared to be the bride and wife of Christ, yea, children and heirs of everlasting life, a tent, tabernacle, and habitation of God in the Spirit, built upon

the foundation of the apostles and prophets, of which Jesus Christ Himself is declared to be the cornerstone (upon which His church is built). This church of the living God, which He has acquired, purchased, and redeemed with His own precious blood; with which, according to His promise, He will be and remain always, even unto the end of the world, for consolation and protection, yea, will dwell and walk among them, and preserve them, so that no floods or tempests, nay, not even the gates of hell, shall move or prevail against them-this church, we say, may be known by their Scriptural faith, doctrine, love, and godly conversation, as, also, by the fruitful observance, practice, and maintenance of the true ordinances of Christ, which He so highly enjoined upon His disciples. I Cor. 12; I Pet. 2.9; John 3.29; Rev. 19.7; Titus 3:6, 7; Eph. 2:19-21; Matt. 16.18; I Pet. 1.18, 19; Matt. 28.20; II Cor. 6:16; Matt. 7:25.

IX. Of the Election, and Offices of Teachers, Deacons, and Deaconesses in the Church

Concerning the offices and elections in the church, we believe and confess, that, since without offices and ordinances the church cannot subsist in her growth, nor continue in building, therefore the Lord Jesus Christ Himself, as a husbandman in His house, has instituted, ordained, enjoined, and commanded His offices and ordinances, how everyone is to walk therein, and give heed to and perform His work and calling, as is meet, even as He Himself, as the faithful, great, chief Shepherd and Bishop of our souls, was sent, and came into the world, not to bruise, break, or destroy the souls of men, but to heal and restore them, to seek the lost, to break down the middle wall of partition, to make of twain one, and thus to gather of Jews, Gentiles, and all nations, one flock, for a church in His name, for which-that no one should err or be

lost-He Himself laid down His life, thus ministering to their salvation, and liberating and redeeming them, (mark) wherein no one else could help or assist them. Eph. 4:10-12; I Pet. 2:25; Matt 12:19 18:11 Eph. 2:14; Gal. 3:28; John 10:9, 11, 15; Ps. 49:8.

And that He, moreover, before His departure, left His church supplied with faithful ministers, apostles, evangelists, pastors, and teachers, whom He before, through the Holy Ghost, had chosen with prayer and supplication; that they might govern the church, feed His flock, and watch over, protect, and provide for it, yea, do in all things, as He had done before them, had taught, by example shown, and charged them, to teach to observe all things whatsoever He had commanded them. Luke 10:1; 6:12, 13; John 2:15.

That the apostles, likewise, as faithful followers of Christ, and leaders of the church, were diligent in this respect, with prayer and supplication to God, through the election of brethren, to provide every city, place, or church, with bishops, pastors, and leaders, and to ordain such persons thereto, who would take heed unto themselves, and unto the doctrine and flock, who were sound in faith, pious in life and conversation, and of good report without as well as in the church; that they might be an example, light, and pattern in all godliness and good works, worthily administering the Lord's ordinances--baptism and supper--and that they might everywhere (where such could be found) appoint faithful men who would be able to teach others also, as elders, ordaining them by the laying on of hands in the name of the Lord, and provide for all the wants of the church according to their ability; so that, as faithful servants, they might husband well their Lord's talent, get gain with it, and, consequently, save themselves

and those who hear them. I Tim. 3:1; Acts 23:24; Titus 1:5; I Tim. 4:16; Titus 2:1, 2; I Tim. 3:7; II Tim. 2:2; I Tim. 4:14; 5:2; Luke 19:13.

That they should also see diligently to it, particularly each among his own over whom he has the oversight, that all places be well provided with deacons (to look after and care for the poor), who may receive the contributions and alms, in order to dispense them faithfully and with all propriety to the poor and needy saints. Acts 6:3-6.

And that also honorable aged widows should be chosen and ordained deaconesses, that they with the deacons may visit, comfort, and care for, the poor, feeble, sick, sorrowing and needy, as also the widows and orphans, and assist in attending to other wants and necessities of the church to the best of their ability. I Tim. 5:9; Rom. 16:1; Jas. 1:27.

Furthermore, concerning deacons, that they, especially when they are fit, and chosen and ordained thereto by the church, for the assistance and relief of the elders, may exhort the church (since they, as has been said, are chosen thereto), and labor also in the Word and in teaching; that each may minister unto the other with the gift he has received of the Lord, so that through mutual service and the assistance of every member, each in his measure, the body of Christ may be improved, and the vine and church of the Lord continue to grow, increase, and be built up, according as it is proper.

X. Of the Holy Supper

We also confess and observe the breaking of bread, or Supper, as the Lord Christ Jesus before His suffering

instituted it with bread and wine, and observed and ate with His apostles, commanding them to observe it in remembrance of Him; which they accordingly taught and practiced in the church, and commanded that it should be kept in remembrance of the suffering and death of the Lord; and that His precious body was broken, and His blood shed, for us and all mankind, as also the fruits hereof, namely, redemption and eternal salvation, which He purchased thereby, showing such great love toward us sinful men; whereby we are admonished to the utmost, to love and forgive one another and our neighbor, as He has done unto us, and to be mindful to maintain and live up to the unity and fellowship which we have with God and one another, which is signified to us by this breaking of bread. Matt. 26:26; Mark 14:22; Acts 2:42; I Cor. 10:16; 11:23.

XI. Of the Washing of the Saints' Feet

We also confess a washing of the saints' feet, as the Lord Christ not only instituted, enjoined and commanded it, but Himself, although He was their Lord and Master, washed His apostles' feet, thereby giving an example that they should likewise wash one another's feet, and do as He had done unto them; which they accordingly, from this time on, taught believers to observe, as a sign of true humility, and, especially, to remember by this feet washing, the true washing, whereby we are washed through His precious blood, and made pure after the soul. John 13:4-17; I Tim. 5:10.

XII. Of the State of Matrimony

We confess that there is in the church of God an honorable state of matrimony, of two free, believing persons, in accordance with the manner after which God originally

ordained the same in Paradise, and instituted it Himself with Adam and Eve, and that the Lord Christ did away and set aside all the abuses of marriage which had meanwhile crept in, and referred all to the original order, and thus left it. Gen. 1:27; Mark 10:4.

In this manner the Apostle Paul also taught and permitted matrimony in the church, and left it free for every one to be married, according to the original order, in the Lord, to whomsoever one may get to consent. By these words, in the Lord, there is to be understood, we think, that even as the patriarchs had to marry among their kindred or generation, so the believers of the New Testament have likewise no other liberty than to marry among the chosen generation and spiritual kindred of Christ, namely, such, and no others, who have previously become united with the church as one heart and soul, have received one baptism, and stand in one communion, faith, doctrine and practice, before they may unite with one another by marriage. Such are then joined by God in His church according to the original order; and this is called, marrying in the Lord. II Cor. 7:2; I Cor. 9:5; Gen. 24:4; 28:2; I Cor. 7:39.

XIII. Of the Office of the Secular Authority

We believe and confess that God has ordained power and authority, and set them to punish the evil, and protect the good, to govern the world, and maintain countries and cities, with their subjects, in good order and regulation; and that we, therefore, may not despise, revile, or resist the same, but must acknowledge and honor them as the ministers of God, and be subject and obedient unto them, yea, ready for all good works, especially in that which is not contrary to the law, will, and commandment of God;

also faithfully pay custom, tribute, and taxes, and to render unto them their dues, even also as the Son of God taught and practiced, and commanded His disciples to do; that we, moreover, must constantly and earnestly pray to the Lord for them and their welfare, and for the prosperity of the country, that we may dwell under its protection, earn our livelihood, and lead a quiet, peaceable life, with all godliness and honesty; and, furthermore, that the Lord would recompense unto them, here, and afterwards in eternity, all benefits, liberty, and favor which we enjoy here under their praiseworthy administration. Rom. 13:1-7; Titus 3:1; I Pet. 2:17; Matt. 22:21; 17:27; I Tim. 2:1.

XIV. Of Revenge

As regards revenge, that is, to oppose an enemy with the sword, we believe and confess that the Lord Christ has forbidden and set aside to His disciples and followers all revenge and retaliation, and commanded them to render to no one evil for evil, or cursing for cursing, but to put the sword into the sheath, or, as the prophets have predicted, to beat the swords into ploughshares. Matt. 5:39, 44; Rom. 12:14; I Pet. 3:9; Isa. 2:4; Micah 4:3; Zech. 9:8, 9.

From this we understand that therefore, and according to His example, we must not inflict pain, harm, or sorrow upon any one, but seek the highest welfare and salvation of all men, and even, if necessity require it, flee for the Lord's sake from one city or country into another, and suffer the spoiling of our goods; that we must not harm any one, and, when we are smitten, rather turn the other cheek also, than take revenge or retaliate. Matt. 5:39.

And, moreover, that we must pray for our enemies, feed and refresh them whenever they are hungry or thirsty, and thus convince them by well-doing, and overcome all ignorance. Rom. 12:19, 20.

Finally, that we must do good and commend ourselves to every man's conscience; and, according to the law of Christ, do unto no one that which we would not have done to us. II Cor. 4:2; Matt. 7:12.

XV. Of the Swearing of Oaths

Concerning the swearing of oaths we believe and confess that the Lord Christ has set aside and forbidden the same to His disciples, that they should not swear at all, but that yea should be yea, and nay, nay; from which we understand that all oaths, high and low, are forbidden, and that instead of them we are to confirm all our promises and obligations, yea, all our declarations and testimonies of any matter, only with our word yea, in that which is yea, and with nay, in that which is nay; yet, that we must always, in all matters, and with everyone, adhere to, keep, follow, and fulfill the same, as though we had confirmed it with a solemn oath. And if we do this, we trust that no one, not even the Magistracy itself, will have just reason to lay a greater burden on our mind and conscience. Matt. 5:34, 35; Jas. 5:12; II Cor. 1:17.

XVI. Of the Ecclesiastical Ban, or Separation from the Church

We also believe in, and confess, a ban, separation, and Christian correction in the church, for amendment, and not for destruction, in order to distinguish that which is pure from the impure: namely, when any one, after he is

enlightened, has accepted the knowledge of the truth, and been incorporated into the communion of the saints, sins again unto death, either through willfulness, or through presumption against God, or through some other cause, and falls into the unfruitful works of darkness, thereby becoming separated from God, and forfeiting the kingdom of God, that such a one, after the deed is manifest and sufficiently known to the church, may not remain in the congregation of the righteous, but, as an offensive member and open sinner, shall and must be separated, put away, reprov'd before all, and purged out as leaven; and this for his amendment, as an example, that others may fear, and to keep the church pure, by cleansing her from such spots, lest, in default of this, the name of the Lord be blasphemed, the church dishonored, and offense given to them that are without; and finally, that the sinner may not be condemned with the world, but become convinced in his mind, and be moved to sorrow, repentance, and reformation. Jer. 59:2; I Cor. 5:5, 13; I Tim. 5:20; I Cor. 5:6; II Cor. 10:8; 13:10.

Further, concerning brotherly reproof or admonition, as also the instruction of the erring it is necessary to exercise all diligence and care, to watch over them and to admonish them with all meekness, that they may be bettered, and to reprove, according as is proper, the stubborn who remain obdurate; in short, the church must put away from her the wicked (either in doctrine or life), and no other. Jas. 5:19; Titus 3:10; I Cor. 5:13.

XVII. Of Shunning the Separated

Concerning the withdrawing from, or shunning the separated, we believe and confess, that if any one, either through his wicked life or perverted doctrine, has so far

fallen that he is separated from God, and, consequently, also separated and punished by the church, the same must, according to the doctrine of Christ and His apostles, be shunned, without distinction, by all the fellow members of the church, especially those to whom it is known, in eating, drinking, and other similar intercourse, and no company be had with him that they may not become contaminated by intercourse with him, nor made partakers of his sins; but that the sinner may be made ashamed, pricked in his heart, and convicted in his conscience, unto his reformation. I Cor. 5:9-11; II Thess. 3:14.

Yet, in shunning as well as in reprovng, such moderation and Christian discretion must be used, that it may conduce, not to the destruction, but to the reformation of the sinner. For, if he is needy, hungry, thirsty, naked, sick, or in any other distress, we are in duty bound, necessity requiring it, according to love and the doctrine of Christ and His apostles, to render him aid and assistance; otherwise, shunning would in this case tend more to destruction than to reformation.

Therefore, we must not count them as enemies, but admonish them as brethren, that thereby they may be brought to a knowledge of and to repentance and sorrow for their sins, so that they may become reconciled to God, and consequently be received again into the church, and that love may continue with them, according as is proper. II Thess. 3:15.

XVIII. Of the Resurrection of the Dead, and the Last Judgment

Finally, concerning the resurrection of the dead, we confess with the mouth, and believe with the heart,

according to Scripture, that in the last day all men who shall have died, and fallen asleep, shall be awaked and quickened, and shall rise again, through the incomprehensible power of God; and that they, together with those who then will still be alive, and who shall be changed in the twinkling of an eye, at the sound of the last trump, shall be placed before the judgment seat of Christ, and the good be separated from the wicked; that then everyone shall receive in his own body according to that he hath done, whether it be good or evil; and that the good or pious, as the blessed, shall be taken up with Christ, and shall enter into life eternal, and obtain that joy, which eye hath not seen, nor ear heard, neither hath entered into the heart of man, to reign and triumph with Christ forever. and ever. Matt. 22:30, 31; Dan. 12:12; Job 19:26, 27; Matt. 25:31; John 5:28; II Cor. 5:10; I Cor. 15; Rev. 20:12; I Thess. 4:15; I Cor. 2:9.

And that, on the other hand, the wicked or impious, as accursed, shall be cast into outer darkness, yea, into the everlasting pains of hell, where their worm shall not die, nor their fire be quenched, and where they, according to holy Scripture, can nevermore expect any hope, comfort, or redemption. Mark 9:44; Rev. 14:11.

May the Lord, through His grace, make us all worthy and meet, that this may befall none of us; but that we may thus take heed unto ourselves, and use all diligence, that on that day we may be found before Him unspotted and blameless in peace. Amen.

These, then, as has been briefly stated before, are the principal articles of our general Christian faith, as we teach and practice the same throughout in our churches and among our people; which, in our judgment, is the only true

Christian faith, which the apostles in their time believed and taught, yea, testified with their life, confirmed with their death, and, some of them, also sealed with their blood; wherein we in our weakness with them and all the pious, would fain abide, live, and die, that we 'may afterwards obtain salvation with them through the grace of the Lord.

Thus done and finished in our united churches, in the city of Dordrecht, the 21st of April, 1632, new style.
[Signers given in Van Bragt: Martyrs' Mirror, page 44.]

ADOPTION BY THE ALSATIAN MENNONITES, 1660

We, the undersigned, ministers of the word of God, and elders of the church in Alsace, hereby declare and make known, that being assembled this 4th of February in the year of our Lord 1660, at Ohnenheim in the principality of Rappoltstein, on account of the Confession of Faith, which was adopted at the Peace Convention of the Taufsgesinnten which are called the Flemish, in the city of Dort, on the 21st day of April in the year 1632, and which was printed at Rotterdam by Franciscus von Hochstraten, Anno 1658; and having examined the same, and found it in agreement with our judgment, we have entirely adopted it as our own.

[Signers given in Wenger: Glimpses of Mennonite History and Doctrine (Scottsdale, Pa.: Mennonite Publishing House, 1949), page 227.]

ADOPTION BY THE MENNONITES OF AMERICA, 1725

We the hereunder written Servants of the Word of God, and Elders in the Congregation of the People called,

Mennonists, in the Province of Pennsylvania, do acknowledge, and herewith make known, That we do own the afore-going Confession, Appendix, and Menno's Excusation, to be according to our Opinion: and also have took the same to be wholly ours. [Signers given in Wenger: History of the Mennonites of the Franconia Conference (Telford, Pa.: Franconia Mennonite Historical Society, 1937), page 318.]

Mennonite Confession of Faith

1. We believe that God exists and is pleased with all who draw near by faith. We worship the one holy and loving God who is Father, Son, and Holy Spirit eternally. God has created all things visible and invisible, has brought salvation and new life to humanity through Jesus Christ, and continues to sustain the church and all things until the end of the age.
2. We believe in Jesus Christ , the Word of God become flesh. He is the Savior of the world, who has delivered us from the dominion of sin and reconciled us to God by his death on a cross. He was declared to be Son of God by his resurrection from the dead. He is the head of the church, the exalted Lord, the Lamb who was slain, coming again to reign with God in glory.
3. We believe in the Holy Spirit , the eternal Spirit of God, who dwelled in Jesus Christ, who empowers the church, who is the source of our life in Christ, and who is poured out on those who believe as the guarantee of redemption.
4. We believe that all Scripture is inspired by God through the Holy Spirit for instruction in salvation and training in righteousness. We accept the Scriptures as the Word of

God and as the fully reliable and trustworthy standard for Christian faith and life. Led by the Holy Spirit in the church, we interpret Scripture in harmony with Jesus Christ.

5. We believe that God has created the heavens and the earth and all that is in them, and that God preserves and renews what has been made. All creation has its source outside itself and belongs to the Creator. The world has been created good because God is good and provides all that is needed for life.

6. We believe that God has created human beings in the divine image. God formed them from the dust of the earth and gave them a special dignity among all the works of creation. Human beings have been made for relationship with God, to live in peace with each other, and to take care of the rest of creation.

7. We confess that, beginning with Adam and Eve, humanity has disobeyed God, given way to the tempter, and chosen to sin. All have fallen short of the Creator's intent, marred the image of God in which they were created, disrupted order in the world, and limited their love for others. Because of sin, humanity has been given over to the enslaving powers of evil and death.

8. We believe that, through Jesus Christ, God offers salvation from sin and a new way of life. We receive God's salvation when we repent and accept Jesus Christ as Savior and Lord. In Christ, we are reconciled with God and brought into the reconciling community. We place our faith in God that, by the same power that raised Christ from the dead, we may be saved from sin to follow Christ and to know the fullness of salvation.

9. We believe that the church is the assembly of those who have accepted God's offer of salvation through faith in Jesus Christ. It is the new community of disciples sent into the world to proclaim the reign of God and to provide a foretaste of the church's glorious hope. It is the new society established and sustained by the Holy Spirit.

10. We believe that the mission of the church is to proclaim and to be a sign of the kingdom of God. Christ has commissioned the church to make disciples of all nations, baptizing them, and teaching them to observe all things he has commanded.

11. We believe that the baptism of believers with water is a sign of their cleansing from sin. Baptism is also a pledge before the church of their covenant with God to walk in the way of Jesus Christ through the power of the Holy Spirit. Believers are baptized into Christ and his body by the Spirit, water, and blood.

12. We believe that the Lord's Supper is a sign by which the church thankfully remembers the new covenant which Jesus established by his death. In this communion meal, the church renews its covenant with God and with each other and participates in the life and death of Jesus Christ, until he comes.

13. We believe that in washing the feet of his disciples, Jesus calls us to serve one another in love as he did. Thus we acknowledge our frequent need of cleansing, renew our willingness to let go of pride and worldly power, and offer our lives in humble service and sacrificial love.

14. We practice discipline in the church as a sign of God's offer of transforming grace. Discipline is intended to

liberate erring brothers and sisters from sin, and to restore them to a right relationship with God and to fellowship in the church. The practice of discipline gives integrity to the church's witness in the world.

15. We believe that ministry is a continuation of the work of Christ, who gives gifts through the Holy Spirit to all believers and empowers them for service in the church and in the world. We also believe that God calls particular persons in the church to specific leadership ministries and offices. All who minister are accountable to God and to the community of faith.

16. We believe that the church of Jesus Christ is one body with many members, ordered in such a way that, through the one Spirit, believers may be built together spiritually into a dwelling place for God.

17. We believe that Jesus Christ calls us to discipleship, to take up our cross and follow him. Through the gift of God's saving grace, we are empowered to be disciples of Jesus, filled with his Spirit, following his teachings and his path through suffering to new life. As we are faithful to his way, we become conformed to Christ and separated from the evil in the world.

18. We believe that to be a disciple of Jesus is to know life in the Spirit. As the life, death, and resurrection of Jesus Christ takes shape in us, we grow in the image of Christ and in our relationship with God. The Holy Spirit is active in individual and in communal worship, leading us deeper into the experience of God.

19. We believe that God intends human life to begin in families and to be blessed through families. Even more,

God desires all people to become part of the church, God's family. As single and married members of the church family give and receive nurture and healing, families can grow toward the wholeness that God intends. We are called to chastity and to loving faithfulness in marriage.

20. We commit ourselves to tell the truth , to give a simple yes or no, and to avoid the swearing of oaths.

21. We believe that everything belongs to God, who calls the church to live in faithful stewardship of all that God has entrusted to us, and to participate now in the rest and justice which God has promised.

22. We believe that peace is the will of God. God created the world in peace, and God's peace is most fully revealed in Jesus Christ, who is our peace and the peace of the whole world. Led by the Holy Spirit, we follow Christ in the way of peace, doing justice, bringing reconciliation, and practicing nonresistance, even in the face of violence and warfare.

23. We believe that the church is God's holy nation, called to give full allegiance to Christ its head and to witness to every nation, government, and society about God's saving love.

24. We place our hope in the reign of God and its fulfillment in the day when Christ will come again in glory to judge the living and the dead. He will gather his church, which is already living under the reign of God. We await God's final victory, the end of this present age of struggle, the resurrection of the dead, and a new heaven and a new earth. There the people of God will reign with Christ in justice, righteousness, and peace for ever and ever.

Conservative Mennonite Statement of Theology

GOD

God is the one and only true God, eternal, perfect and infinite in His being, holiness, love, wisdom, mercy, righteousness and power; transcendent above the world as its Creator, yet immanent in the world as the Preserver of all things. God is self-existent and self-revealing in three divine Persons—the Father, the Son, and the Holy Spirit - who are distinct in function, but equal in power and glory.

The Father is revealed in Scripture as a person of the triune Godhead. His existence and power are revealed in creation and in the function of the human conscience. He sent His Son into the world for the salvation of the world in the person of Jesus of Nazareth, who claimed and addressed Him as His Father. He is a Father in a personal relationship to all who confess and follow Jesus Christ as Savior and Lord.

JESUS CHRIST

Jesus Christ is one with the Father and the Holy Spirit in the triune Godhead, the eternal Word and divine Son of God. Before His incarnation, He was eternally with God the Father and was God. In regard to His humanity, He was miraculously conceived of the Holy Spirit without a human father, was born of a virgin, took on true humanity, and thus was fully human and fully divine. In His incarnation, He lived a perfect life on earth and revealed the invisible God perfectly. He gave Himself in death upon the cross as a substitutionary and propitiatory sacrifice for

the sins of the world, by which He paid the price of redemption, thus satisfying both the righteousness and the love of God. He was raised from the dead, glorified in the body in which He had suffered and died, ascended into heaven, is at the right hand of the Father, and makes intercession for us. He is the only Savior and Lord of the church and the universe.

HOLY SPIRIT

The Holy Spirit is one with the Father and with the Son in the triune Godhead and possesses all of the distinctively divine attributes. He is God present and active in the world, ministering conviction of sin to sinners and regeneration to penitents. The Holy Spirit is God's gift to believers, in whom He resides. He ministers comfort, assurance, guidance, and victory. He is the agent of sanctification in the believer's life, producing progressive growth in Spirit-fruit. He empowers believers and works through them in the distribution, manifestation, and ministry of spiritual gifts.

THE BIBLE

The Scriptures, both Old Testament and New Testament, are the Word of God, a supernatural revelation from God to mankind, verbally inspired by the Holy Spirit through human instrumentality, without error in the original writings in all that they affirm. They are a God given record of the incarnational revelation of God in Christ and a written disclosure of God's will and plan for mankind. The Scriptures are the final authority for faith and practice, with the entire New Testament being the fulfillment of the Old Testament and the perfected rule for the Christian church.

CREATION

Creation is a good and supernatural work of God, who is the creator of all things, visible and invisible. Creation is the explanation of the origin and existence of all things, including the material universe, the spiritual cosmos, and those beings which by free will rebelled against God and chose an attitude and condition of evil.

MAN

Man was created in the image of God, sinless, in perfect holiness and fellowship with God; as male and female, equal before God as persons and distinct in manhood and womanhood, with male responsibility for headship in the home and in the church; as a being of choice who will fully disobey God, bringing alienation, depravity, death, and eternal lostness to the human race through Adam's sin.

SALVATION

Salvation is a free gift of God's grace based on the work of Jesus Christ (the shedding of His blood on the cross, His resurrection and present intercessory ministry) and the ministry of the Holy Spirit. Those who receive God's gift of salvation by faith become children of God, justified in their relationship to God, sanctified in their walk and work, and secure in an ongoing faith expressed and fostered by obedience to Christ. Justification is extended to all people in regard to Adamic guilt and by personal repentance and faith in Jesus Christ and His provision in regard to personal guilt.

THE CHURCH

The church of Jesus Christ is the universal body of redeemed believers committed to Jesus Christ as Lord, and finds expression in the local church in worship, fellowship, holiness, discipline, teaching and preaching the Word, prayer, spiritual gifts, and the New Testament ordinances. The church is called out from and is separate from the world, but reaches out to the world with the Gospel and the "cup of cold water". The church, as the body of Christ, is the visible representation of God on earth and is ready to suffer and serve as required by Christ and His Word.

THE KINGDOM

The kingdom of God is the realm where God reigns. It is a present reality and is visible on earth, especially in the church, giving believers release from the power and penalty of sin. The kingdom is extended on earth by evangelization and is expressed in Gospel preaching, compassionate ministries, peace-making based on reconciliation to God through faith in Christ, and in supernatural demonstrations of God's power. As participants in the Kingdom, God's people follow Christ in the way of love, peace, and non-resistance in relating to all people including personal and national enemies. The final fulfillment of the kingdom is awaited, when God's people will be free from the presence of sin and the kingdom of Satan will be judged and doomed to everlasting destruction.

SATAN

Satan is a fallen angel who had rebelled against God. He is known as "the prince of the power of the air", "the prince

of this world," and "the god of this age." He is a liar, a deceiver, a cunning tempter, and a destroyer. Satan and his demons are a powerful and vast kingdom and are active in the present age and world, opposing God's kingdom, seeking to destroy God's people, holding many people in bondage, and claiming many worshippers. Satan was defeated in the death and resurrection of Jesus Christ, is restricted in his activity by God's power and permission, and is destined for eternal punishment in the lake of fire.

THE STATE

The state is a provision of God for the administration of order and justice for the welfare of all people. The state is distinct from the church in purpose, and cannot be expected to function by the ethics of Christ and the New Testament. Under God's provision, the state uses the sword, which "is ordained of God outside the perfection of Christ and is a function contrary to the New Testament teachings for the church and the disciple of Christ. Christians are to pray for and respect the state and its officials and obey in matters not violating obedience to Christ and His Word. The church is a witness to the state of God's righteousness and may cooperate with the state in matters of community and law where principles of love and righteousness are not violated, but may not be integrated with the state or succumb to a nationalism which essentially accords the state the status of a tribal god.

LAST THINGS

The end of this age and the coming of the glorious future of the kingdom will be marked by the personal return of

Jesus Christ. The living saints will be transformed; the dead will be resurrected, the just to eternal glory and bliss in heaven and the unjust to everlasting punishment and torment in hell. Satan, death, and hell will be cast into the lake of fire and the glorious reign of the Kingdom of God will be eternally fulfilled.

Waldenses Confession of 1544

1. We believe that there is but one God, who is a Spirit - the Creator of all things - the Father of all, who is above all, and through all, and in us all; who is to be worshipped in spirit and in truth - upon whom we are continually dependent, and to whom we ascribe praise for our life, food, raiment, health, sickness, prosperity, and adversity. We love him as the source of all goodness; and reverence him as that sublime being, who searches the reins and trieth the hearts of the children of men.

2. We believe that Jesus Christ is the Son and image of the Father - that in Him all the fullness of the Godhead dwells, and that by Him alone we know the Father. He is our Mediator and advocate; nor is there any other name given under heaven by which we can be saved. In His name alone we call upon the Father, using no other prayers than those contained in the Holy Scriptures, or such as are in substance agreeable thereunto.

3. We believe in the Holy Spirit as the Comforter, proceeding from the Father, and from the Son; by whose inspiration we are taught to pray; being by Him renewed in the spirit of our minds; who creates us anew unto good

works, and from whom we receive the knowledge of the truth.

4. We believe that there is one holy church, comprising the whole assembly of the elect and faithful, that have existed from the beginning of the world, or that shall be to the end thereof. Of this church the Lord Jesus Christ is the head - it is governed by His word and guided by the Holy Spirit. In the church it behooves all Christians to have fellowship. For her He [Christ] prays incessantly, and His prayer for it is most acceptable to God, without which indeed their could be no salvation.

5. We hold that the ministers of the church ought to be unblameable both in life and doctrine; and if found otherwise, that they ought to be deposed from their office, and others substituted in their stead; and that no person ought to presume to take that honour unto himself but he who is called of God as was Aaron - that the duties of such are to feed the flock of God, not for filthy lucre's sake, or as having dominion over God's heritage, but as being examples to the flock, in word, in conversation, in charity, in faith, and in chastity.

6. We acknowledge, that kings, princes, and governors, are the appointed and established ministers of God, whom we are bound to obey [in all lawful and civil concerns]. For they bear the sword for the defence of the innocent, and the punishment of evil doers; for which reason we are bound to honour and pay them tribute. From this power and authority, no man can exempt himself as is manifest from the example of the Lord Jesus Christ, who voluntarily

paid tribute, not taking upon himself any jurisdiction of temporal power.

7. We believe that in the ordinance of baptism the water is the visible and external sign, which represents to us that which, by virtue of God's invisible operation, is within us - namely, the renovation of our minds, and the mortification of our members through [the faith of] Jesus Christ. And by this ordinance we are received into the holy congregation of God's people, previously professing and declaring our faith and change of life.

8. We hold that the Lord's supper is a commemoration of, and thanksgiving for, the benefits which we have received by His sufferings and death - and that it is to be received in faith and love - examining ourselves, that so we may eat of that bread and drink of that cup, as it is written in the Holy Scriptures.

9. We maintain that marriage was instituted of God. That it is holy and honourable, and ought to be forbidden to none, provided there be no obstacle from the divine word.

10. We contend, that all those in whom the fear of God dwells, will thereby be led to please him, and to abound in the good works [of the gospel] which God hath before ordained that we should walk in them - which are love, joy, peace, patience, kindness, goodness, gentleness, sobriety, and the other good works enforced in the Holy Scriptures.

11. On the other hand, we confess that we consider it to be our duty to beware of false teachers, whose object is to divert the minds of men from the true worship of God, and to lead them to place their confidence in the creature, as well as to depart from the good works of the gospel, and to regard the inventions of men.

12. We take the Old and the New Testament for the rule of our life, and we agree with the general confession of faith contained in [what is usually termed] the apostles' creed.

Bunyan's Instructions for the Ignorant

INSTRUCTION FOR THE IGNORANT:

BEING A SALVE TO CURE THAT GREAT WANT OF KNOWLEDGE, WHICH SO MUCH REIGNS BOTH IN YOUNG AND OLD.

PREPARED AND PRESENTED TO THEM IN A PLAIN AND EASY DIALOGUE, FITTED TO THE CAPACITY OF THE WEAKEST.

'My people are destroyed for lack of knowledge.' --Hosea 4:6

TO THE CHURCH OF CHRIST IN AND ABOUT BEDFORD, WALKING IN THE FAITH AND FELLOWSHIP OF THE GOSPEL, YOUR AFFECTIONATE BROTHER AND COMPANION IN THE KINGDOM AND PATIENCE OF JESUS CHRIST, WISHETH ALL GRACE AND MERCY BY JESUS CHRIST. AMEN.

Holy and beloved,

Although I have designed this little treatise for public and common benefit, yet considering that I am to you a debtor not only in common charity; but by reason of special bonds which the Lord hath laid upon me to you-ward, I could do no less, being driven from you in presence, not affection, but first present you with this little book; not for that you are wanting in the things contained herein, but to put you again in remembrance of first things, and to give you occasion to present something to your carnal relations, that may be, if God will, for their awakening and conversion: accept it therefore as a token of my christian remembrance of you.

Next I present it to all those unconverted, old and young, who have been at any time under my preaching, and yet remain in their sins:[1] and I entreat them also that they receive it as a token of my love to their immortal souls; yea, I charge them as they will answer it in the day of terrible judgment, that they read, ponder over, and receive this wholesome medicine prepared for them. Now the God of blessing bless it to the awakening of many sinners, and the salvation of their souls by faith in Jesus Christ. Amen.

Yours, to serve you by my ministry, when I can,[2] to your edification and consolation,

JOHN BUNYAN. INSTRUCTION FOR THE IGNORANT

Quest. How many gods are there?--Answ. To the Christians there is but one God, the Father of whom are all things, and we of him (1 Cor 8:6).

Q. Why is not the God of the Christians the God of them that are no Christians?--A. He is their maker and preserver; but they have not chosen him to be their God (Acts 17:24; Psa 36:6; Ju 10:14).

Q. Are there then other gods besides the God of the Christians?--A. There is none other true God but HE; but because they want the grace of Christians, therefore they choose not him, but such gods as will suit with and countenance their lusts (John 8:44).

Q. What gods are they that countenance the lusts of wicked men?--A. The devil, who is the god of this world; the belly, that god of gluttons, drunkards, and riotous persons; and idle pleasures and vanities, which are, for the most part, the gods of the youth (Job 8:4; 2 Cor 4:4; Phil 3:19; Exo 32:6; 1 Cor 10:7; 2 Tim 2:2; 1 John 5:21).

Q. Who is a Christian?--A. One that is born again, a new creature; one that sits at Jesus' feet to hear his word; one that hath his heart purified and sanctified by faith,[3] which is in Christ (John 3:3,5,7; Acts 11:24, 15:9, 26:18; 2 Cor 5:17).

Q. How do you distinguish the God of the Christians from the gods of other people?--A. He is a Spirit (John 4:24).

Q. Is there no other spirit but the true God?--A. Yes, there are many spirits (1 John 4:1).

Q. What spirits are they?--A. The good angels are spirits; the bad angels are spirits; and the souls of men are spirits (Heb 1:7,14; 1 Kings 22:21,22; Rev 16:13,14; Acts 7:59; Heb 12:23).

Q. How then is the true God distinguished from other spirits?--A. Thus: No Spirit is eternal but HE, no Spirit is almighty but HE, no Spirit is incomprehensible and unsearchable but HE: HE is also most merciful, most just, most holy (Deut 33:27; Gen 17:1; Psa 145:3; Micah 7:18; Job 34:17; 1 Sam 2:2).

Q. Is this God, being a Spirit, to be known?--A. Yes, and that by his works of creation, by his providences, by the judgments that he executeth, and by his word.

Q. Do you understand him by the works of creation?--A. 'The heavens declare the glory of God; and the firmament sheweth his handy work' (Psa 19:1). 'For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead' (Rom 1:20).

Q. Do his works of providence also declare him?--A. They must needs do it, since through his providence the whole creation is kept in such harmony as it is, and that in despite of sin and devils; also, if you consider that from an angel to a sparrow, nothing falls to the ground without the providence of our heavenly Father (Matt 10:29).

Q. Is he known by his judgments?--A. 'The Lord is known *by* the judgments *which* he executeth; the wicked is snared in the work of his own hands' (Psa 9:16).

Q. Is he known by his word?--A. Yes, most clearly: for by that he revealeth his attributes, his decrees, his promises, his way of worship, and how he is to be pleased by us.

Q. Of what did God make the world?--A. 'Things which are seen were not made of things which do appear' (Heb 11:3).

Q. How long was he in making the world?--A. '*In six days the Lord made heaven and earth, the sea, and all that in them is*' (Exo 20:11). 'And on the seventh day God ended his work which he had made' (Gen 2:2).

Q. Of what did God make man?--A. 'The LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul' (Gen 2:7).

Q. Why doth it say, God breathed into him the breath of life; is man's soul of the very nature of the Godhead?--A. This doth not teach that the soul is of the nature of the Godhead, but sheweth that it is not of the same matter as his body, which is dust (Gen 18:27).

Q. Is not the soul then of the nature of the Godhead?--A. No, for God cannot sin, but the soul doth; God cannot be destroyed in hell, but the souls of the impenitent shall (Eze 18:4; Matt 10:28).

Q. How did God make man in the day of his first creation?--A. God made man upright (Eccl 7:29). 'In the image of God created he him' (Gen 1:27).

Q. Did God, when he made man, leave him without a rule to walk by?--A. No: he gave him a law in his nature, and imposed upon him a positive precept, but he offered violence to them, and brake them both (Gen 3:3,6).

Q. What was the due desert of that transgression?--A. Spiritual death in the day he did it, temporal death afterwards, and everlasting death last of all (Gen 2:17, 3:19; Matt 25:46).

Q. What is it to be spiritually dead?--A. To be alienate from God, and to live without him in the world, through the ignorance that is in man, and through the power of their sins (Eph 4:18,19).

Q. Wherein doth this alienation from God appear?--A. In the love they have to their sins, in their being loth to come to him, in their pleading idle excuses for their sins, and in their ignorance of the excellent mysteries of his blessed gospel (Eph 2:2,3,11,12, 4:18,19; Rom 1:28).

Q. What is temporal death?--A. To have body and soul separated asunder, the body returning to the dust as it was, and the spirit to God that gave it (Gen 3:19; Eccl 12:7).

Q. What is everlasting death?--A. For body and soul to be separate for ever from God, and to be cast into hell fire (Luke 13:27; Mark 9:43).

Q. Do men go body and soul to hell so soon as they die?--A. The body abideth in the grave till the sound of the last trump; but the soul, if the man dies wicked, goes presently from the face of God into hell, as into a prison, there to be kept till the day of judgment (1 Cor 15:52; Isa 24:22; Luke 12:20).

Q. Do we come into the world as upright as did our first parent?--A. No: he came into the world sinless, being made so of God Almighty, but we came into the world sinners, being made so by his pollution.[4]

Q. How doth it appear that we came into the world polluted?--A. We are the fruit of an unclean thing, are defiled in our very conception, and are by nature the children of wrath (Job 14:4; Psa 51:5; Eph 2:3).

Q. Can you make further proof of this?--A. Yes, it is said, That by one man came sin, death, judgment, and condemnation upon all men (Rom 5:12-19).

Q. Do we then come sinners into the world?--A. Yes, we are transgressors from the womb, and go astray as soon as we are born, speaking lies (Isa 48:8; Psa 58:3).

Q. But as Adam fell with us in him, so did he not by faith rise with us in him? for he had no seed until he had the promise.--A. He fell as a public person,[5] but believed the promise as a single person. Adam's faith saved not the world, though Adam's sin overthrew it.

Q. But do not some hold that we are sinners only by imitation?--A. Yes, being themselves deceived. But God's word saith, we are children of wrath by nature, that is, by birth and generation.

Q. Can you bring further proof of this?--A. Yes: in that day that we were born, we were polluted in our own blood, and cast out to the loathing of our persons. Again, the children of old that were dedicated unto the Lord, a sacrifice was offered for them at a month old, which was before they were sinners by imitation (Eze 16:4-9; Num 18:14-16).

Q. Can you make this appear by experience?--A. Yes: the first things that bloom and put forth themselves in children, shew their ignorance of God, their disobedience

to parents, and their innate enmity to holiness of life; their inclinations naturally run to vanity. Besides little children die, but that they could not, were they not of God counted sinners; for death is the wages of sin (Rom 6:23).

Q. What is sin?--A. It is a transgression of the law (1 John 3:4).

Q. A transgression of what law?--A. Of the law of our nature, and of the law of the ten commandments as written in the holy scriptures (Rom 2:12-15; Exo 20).

Q. When doth one sin against the law of nature?--A. When you do anything that your conscience tells you is a transgression against God or man (Rom 2:14,15).

Q. When do we sin against the law as written in the ten commandments?--A. When you do anything that they forbid, although you be ignorant of it (Psa 19:12).

Q. How many ways are there to sin against this law?--A. Three: by sinful thoughts, by sinful words, and also by sinful actions (Rom 7:7, 2:6; Matt 5:28, 12:37).

Q. What if we sin but against one of the ten commandments?--A. Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all; 'For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law' (James 2:10,11).

Q. Where will God punish sinners for their sins?--A. Both in this world and in that which is to come (Gen 3:24, 4:10-12; Job 21:30).

Q. How are men punished in this world for sin?--A. Many ways, as with sickness, losses, crosses, disappointments and the like: sometimes also God giveth them up to their own heart's lusts, to blindness of mind also, and hardness of heart; yea, and sometimes to strong delusions that they might believe lies, and be damned (Lev 26:15,26; Amos 4:7,10; Rom 1:24,28; Exo 4:21, 9:12-14; Zeph 1:17; Rom 11:7,8; 2 Thess 2:11,12).

Q. How are sinners punished in the world to come?--A. With a worm that never dies, and with a fire that never shall be quenched (Mark 9:44).

Q. Whither do sinners go to receive this punishment?--A. 'The wicked shall be turned into hell, *and* all the nations that forget God' (Psa 9:17).

Q. What is hell?--A. It is a place and a state most fearful (Luke 13:28, 16:28; Acts 1:25).

Q. Why do you call it a place?--A. Because in hell shall all the damned be confined as in a prison, in their chains of darkness for ever (Luke 12:5,58, 16:26; Jude 6).

Q. What [kind of] place is hell?--A. It is a dark bottomless burning lake of fire, large enough to hold all that perish (Matt 22:13; Rev 20:1,15; Isa 30:35; Prov 27:20).

Q. What do you mean when you say it is a fearful state?--
A. I mean, that it is the lot of those that are cast in thither to be tormented in most fearful manner, to wit, with wrath and fiery indignation (Rom 2:9; Heb 10:26,27).

Q. In what parts shall they be thus fearfully tormented?--
A. In body and soul: for hell-fire shall kindle upon both

beyond what now can be thought (Matt 10:28; Luke 16:24; James 5:3).[6]

Q. How long shall they be in this condition?--A. 'These shall go away into everlasting punishment' (Matt 25:46). 'And the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night' (Rev 14:11). For they 'shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power' (2 Thess 1:9).

Q. But why might not the ungodly be punished with this punishment in this world, that we might have seen it and believe?--A. If the ungodly should with punishment have been rewarded in this world, it would in all probability have overthrown the whole order that God hath settled here among men. For who could have endured here to have seen the flames of fire, to have heard the groans, and to have seen the tears, perhaps, of damned relations, as parents or children? Therefore as Tophet of old was without the city, and as the gallows and gibbets are built without the towns;[7] so Christ hath ordered that they who are to be punished with this kind of torment, shall be taken away: 'Take him away,' saith he (out of this world) 'and cast *him* into outer darkness,' and let him have his punishment there 'there shall be weeping and gnashing of teeth' (Matt 22:13). Besides, faith is not to be wrought by looking into hell, and seeing the damned tormented before our eyes, but by 'hearing the word of God' (Rom 10:17). For he that shall not believe Moses and the prophets, will not be persuaded should one come from the dead, yea should one come to them in flames to persuade them (Luke 16:27-31).

Q. Are there degrees of torments in hell?--A. Yes, for God will reward every one according to their works. 'Wo unto the wicked, *it shall be ill with him*, for the reward of his hands shall be given him' (Isa 3:11).

Q. Who are like to be most punished there, men or children?--A. The punishment in hell comes not upon sinners according to age, but sin; so that whether they be men or children, the greater sin, the greater punishment; 'For there is no respect of persons with God' (Rom 2:11).[8]

Q. How do you distinguish between great sins and little ones?--A. By their nature, and by the circumstances that attend them.

Q. What do you mean by their nature?--A. I mean when they are very gross in themselves (2 Chron 33:2; Eze 16:42).

Q. What kind of sins are the greatest?--A. Adultery, fornication, murder, theft, swearing, lying, covetousness, witchcraft, sedition, heresies, or any the like (1 Cor 6:9,10; Eph 5:3-6; Col 3:5,6; Gal 5:19-21; Rev 21:8).

Q. What do you mean by circumstances that attend sin?--A. I mean light, knowledge, the preaching of the Word, godly acquaintance, timely caution, &c.

Q. Will these make an alteration in the sin?--A. These things attending sinners, will make little sins great, yea greater than greater sins that are committed in grossest ignorance.

Q. How do you prove that?--A. Sodom and Gomorrah wallowed in all or most of those gross transgressions above mentioned: yea, they were said to be sinners

exceedingly, they lived in such sins as may not be spoken of without blushing, and yet God swears that Israel, his church, had done worse than they (Eze 16:48), and the Lord Jesus also seconds it in that threatening of his, 'I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee' (Matt 11:24; Luke 10:12).

Q. And was this the reason, namely, because they had such circumstances attending them as Sodom had not?--A. Yes, as will plainly appear, if you read the three chapters above mentioned.

Q. When do I sin against light and knowledge?--A. When you sin against convictions of conscience, when you sin against a known law of God, when you sin against counsels, and dissuasion of friends, then you sin against light and knowledge (Rom 1:32).

Q. When do I sin against preaching of the word?--A. When you refuse to hear God's ministers, or hearing them, refuse to follow their wholesome doctrine (2 Chron 36:16; Jer 25:4-7, 35:15).

Q. When else do I sin against preaching of the Word?--A. When you mock, or despise, or reproach the ministers; also when you raise lies and scandals of them, or receive such lies or scandals raised;[9] you then also sin against the preaching of the Word, when you persecute them that preach it, or are secretly glad to see them so used (2 Chron 30:1,10; Rom 3:8; Jer 20:10; 1 Thess 2:15,16).

Q. How will godly acquaintance greaten my sin?--A. When you sin against their counsels, warnings, or persuasions to the contrary; also when their lives and conversations are a

reproof to you, and yet against all you will sin. Thus sinned Ishmael, Esau, Eli's sons, Absalom and Judas, they had good company, good counsels, and a good life set before them by their godly acquaintance, but they sinned against all, and their judgment was the greater. Ishmael was cast away (Gen 21:10), Esau hated (Gal 4:30), Eli's sons died suddenly (Mal 1:2; 1 Sam 2:25,34, 4:11), Absalom and Judas were both strangely hanged (2 Sam 18; Matt 27).

Q. Are sins thus heightened, distinguished from others by any special name?--A. Yes; they are called rebellion, and are compared to the sin of witchcraft (1 Sam 15:23), they are called willful sins (Heb 10:26), they are called briars and thorns, and they that bring them forth are 'nigh unto cursing, whose end is to be burned' (6:7,8).

Q. Are there any other things that can make little sins great ones?--A. Yes; as when you sin against the judgments of God. As for example, you see the judgments of God come upon some for their transgressions, and you go on in their iniquities; as also when you sin against the patience, long-suffering, and forbearance of God, this will make little sins great ones (Dan 5:21-24; Rom 2:4,5).

Q. Did ever God punish little children for sin against him?--A. Yes; when the flood came, he drowned all the little children that were in the old world: he also burned up all the little children which were in Sodom; and because upon a time the little children at Bethel mocked the prophet as he was a going to worship God, God let loose two she-bears upon them, which tore forty and two of them to pieces (2 Kings 2:23,24).

Q. Alas! what shall we little children do?[10]--A. Either go on in your sins, or remember now your Creator in the days of your youth, before the evil days come (Eccl 12:1).

Q. Why do you mock us, to bid us go on in our sins? you had need pray for us that God would save us.--A. I do not mock you, but as the wise man doth; and besides, I pray for you and wish your salvation.

Q. How doth the wise man mock us?--A. Thus; 'Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment' (Eccl 11:9).

Q. What a kind of mocking is this?--A. Such an one as is mixed with the greatest seriousness; as if he should say, Ay, do, sinners, go on in your sins if you dare; do, live in your vanities, but God will have a time to judge you for them.

Q. Is not this just as when my father bids me be naught if I will: but if I be naught he will beat me for it?--A. Yes; or like that saying of Joshua, 'If it seem evil unto you to serve the Lord, choose you this day whom ye will serve'; serve your sins at your peril (Josh 24:15).

Q. Is it not best then for me to serve God?--A. Yes; for they that serve the devil must be where he is, and they that serve God and Christ, must be where they are (John 12:26; Matt 25:41).

Q. But when had I best begin to serve God?--A. Just now: 'Remember NOW thy Creator,' NOW thou hast the gospel

before thee, NOW thy heart is tender and will be soonest broken.

Q. But if I follow my play and sports a little longer, may I not come time enough?--A. I cannot promise thee that, for there be little graves in the churchyard; and who can tell but that thy young life is short; or if thou dost live, perhaps thy day of grace may be as short as was Ishmael's of old: read also Proverbs 1:24-26.

Q. But if I stay a little longer before I turn, I may have more wit to serve God than now I have, may I not?--A. If thou stayest longer, thou wilt have more sin, and perhaps less wit: for the bigger sinner, the bigger fool (Prov 1:22).

Q. If I serve God sometimes, and my sin sometimes, how then?--A. 'No man can serve two masters.' Thou canst not serve God and thy sins (Matt 6:24). God saith, 'My Son, give me thine heart' (Prov 23:26). Also thy soul and body are his; but the double-minded man is forbidden to think that he shall receive any thing of the Lord (1 Cor 6:20; James 1:7,8).

Q. Do you find many such little children as I am, serve God?--A. Not many; yet some I do, Samuel served him being a child (1 Sam 3:1). When Josiah was young he began to seek after the God of his father David (2 Chron 34:3). And how kindly did our Lord Jesus take it, to see the little children run tripping before him, and crying, Hosannah to the Son of David? (Matt 21:15,16).

Q. Then I am not like to have many companions if I thus young begin to serve God, am I?--A. 'Strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it' (Matt 7:14). Yet some companions thou wilt

have. David counted himself a companion of all them that love God's testimonies (Psa 119:63). All the godly, though grey-headed, will be thy companions; yea, and thou shalt have either one or more of the angels of God in heaven to attend on, and minister for thee (Matt 18:10).

Q. But I am like to be slighted, and despised by other little children, if I begin already to serve God, am I not?--A. If children be so rude as to mock the prophets and ministers of God, no marvel if they also mock thee; but it is a poor heaven that is not worth enduring worse things than to be mocked for the seeking and obtaining of (2 Kings 2:23,24).

Q. But how should I serve God? I do not know how to worship him.--A. The true worshippers, worship God in spirit and truth (John 4:24; Phil 3:3).

Q. What is meant by worshipping him in the spirit?--A. To worship him in God's Spirit and in mine own; that is, to worship him, being wrought over in my very heart by the good Spirit of God, to an hearty compliance with his will (Rom 1:9, 6:17; Psa 101:1-3).

Q. What is it to worship him in truth?--A. To do all that we do in his worship according to his word, for his word is truth, and to do it without dissimulation (Heb 8:5; John 17:17; Psa 26:6, 108:19,20). You may take the whole thus, Then do you worship God aright, when in heart and life you walk according to his word.

Q. How must I do to worship him with my spirit and heart?--A. Thou must first get the good knowledge of him. 'And thou, Solomon my son,' said David, 'know thou the God of thy father, and serve him with a perfect heart' (1

Chron 28:9). Mind you, he first bids *know* him, and then *serve* him with a perfect heart.

Q. Is it easy to get a true knowledge of God?--A. No; Thou must cry after knowledge, and lift up thy voice for understanding. 'If thou seekest her as silver, and searchest for her as *for* hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God' (Prov 2:4,5).

Q. How comes it to be so difficult a thing to attain the true knowledge of God?--A. By reason of the pride and ignorance that is in us, as also by reason of our wicked ways (Psa 10:4; Eph 4:18,19; Titus 1:16).

Q. But do not every one profess that they know God?--A. Yes; but their supposed knowledge of him varieth as much as do their faces or complexions, some thinking he is this, and some that.

Q. Will you shew me a little how they vary in their thoughts about him?--A. Yes; Some count him a kind of an heartless God, that will neither do evil nor good (Zeph 1:12). Some count him a kind of an ignorant and blind God, that can neither know nor see through the clouds (Job 22:13). Some again count him an inconsiderable God, not worth the enjoying, if it must not be but with the loss of this world, and their lusts (Job 21:9-15). Moreover, some think him to be altogether such an one as themselves, one that hath as little hatred to sin as themselves, and as little love to holiness as themselves (Psa 50:21).

Q. Are there any more false opinions of God?--A. Yes; There are three other false opinions of God. 1. Some think he is all mercy and no justice, and that therefore they may

live as they list (Rom 3:8). 2. Others think he is all justice and no mercy, and that therefore they had as good go on in their sins and be damned, as turn and be never the better (Jer 2:25). 3. Others think he is both justice and mercy, but yet think also, that his justice is such as they can pacify with their own good works, and save themselves with their own right hand (Job 40:14); contrary to these scriptures (Habb 1:13; Isa 45:21).

Q. How then shall I know when I have the true knowledge of God?--A. When thy knowledge of him and the holy Scriptures agree.

Q. The Scriptures! Do not all false opinions of him flow from the Scriptures?--A. No, in no wise; it is true, men father their errors upon the Scriptures, when indeed they flow from the ignorance of their hearts (Eph 4:18).

Q. But how if I do not understand the holy Bible, must I then go without the true knowledge of God?--A. His name is manifested by his Word: the Scriptures are they that testify of him (John 17:6-8, 5:39). And they are able to make the man of God perfect in all things, and wise unto salvation through faith in Jesus Christ (2 Tim 3:15,16).

Q. But what must one that knoweth not God do, to get the knowledge of God?--A. Let him apply his heart unto the Scriptures (Prov 22:17, 23:12). 'As unto a light that shineth in a dark place,' even this world, 'until the day dawn, and the day star arise in his heart' (2 Peter 1:19,20).

Q. But how shall I know when I have found by the Scriptures the true knowledge of God?--A. When thou hast also found the true knowledge of thyself (Isa 6:5; Job 42:5).

Q. What is it for me to know myself?--A. Then thou knowest thyself, when thou art in thine own eyes, a loathsome, polluted, wretched, miserable sinner; and that not anything done by thee, can pacify God unto thee (Job 42:5; Eze 20:43,44; Rom 7:24).[11]

Of Confession of Sin.

Q. You have shewed me, if I will indeed worship God, I must first know him aright, now then to the question in hand, pray how must I worship him?--A. In confessing unto him (Neh 9:1-3).

Q. What must I confess?--A. Thou must confess thy transgressions unto the Lord (Psa 32:5).

Q. Was this the way of the godly of old?--A. Yes; Nehemiah confessed his sins (Neh 1:6). David confessed his sins (Psa 32:5). Daniel confessed his sins (Dan 9:4). And they that were baptized by John in Jordan confessed their sins (Matt 3:6).

Q. What sins must I confess to God?--A. All sins whatsoever: for 'He that covereth his sins shall not prosper, but whoso confesseth and forsaketh *them* shall have mercy' (Prov 28:13; 1 John 1:9).

Q. But how if I do neither know nor remember all my sins?--A. Thou must then search and try thy ways by the holy Word of God (Lam 3:40; Psa 77:6).

Q. But how if I do not make this search after my sins?--A. If thou dost not, God will; if thou dost not search them out and confess them, God will search them out and charge

them upon thee, and tear thee in pieces for them (Psa 50:21,22).

Q. Where must I begin to confess my sins?--A. Where God beginneth to shew thee them. Observe, then, where God beginneth with conviction for sin, and there begin thou with confession of it. Thus David began to confess, thus Daniel began to confess (2 Sam 12:7-14; Dan 9:3-9).

Q. What must I do when God hath shewed me any sin, to make right confession thereof?--A. Thou must follow that conviction until it shall bring thee to the original and fountain of that sin, which is thine own heart (1 Kings 8:38; Psa 55:5).

Q. Is my heart then the fountain and original of sin?--A. Yes; 'For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man' (Mark 7:21,23).

Q. When a man sees this, what will he think of himself?--A. Then he will not only think but conclude, that he is an unclean thing, that his heart has deceived him, that it is most desperate and wicked, that it may not be trusted by any means, that every imagination and thought of his heart, naturally, is only evil, and that continually (Isa 64:6; Prov 28:26; Isa 44:20; Gen 6:5).

Q. You have given me a very bad character of the heart, but how shall I know that it is so bad as you count it?--A. Both by the text and by experience.

Q. What do you mean by experience?--A. Keep thine eyes upon thy heart, and also upon God's word, and thou shalt see with thine own eyes, the desperate wickedness that is in thine heart, for thou must know sin by the law, that bidding, thee do one thing, and thy heart inclining to another (Rom 7:7-10).

Q. May I thus then know my heart?--A. Yes, that is something of it, especially the carnality of thy mind, 'Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be' (Rom 8:7).

Q. Can you particularize some few things wherein the wickedness of the heart of man shews itself?--A. Yes; by its secret hankering after sin, although the Word forbids it; by its deferring of repentance; by its being weary of holy duties; by its aptness to forget God, by its studying to lessen and hide sin; by its feigning itself to be better than it is; by being glad when it can sin without being seen of men; by its hardening itself against the threatenings and judgments of God; by its desperate inclinings to unbelief, atheism, and the like (Prov 1:24-26; Isa 43:22; Mal 1:12,13; Ju 3:7; Jer 2:32; Psa 106:21; Hosea 2:13; Prov 30:20; Jer 2:25; Rom 1:32, 2:5; Zeph 1:11-13).[12]

Q. Is there any thing else to be done in order to a right confession of sin?--A. Yes: Let this conviction sink down into thy heart, that God sees much more wickedness in thee than thou canst see in thyself. 'If our heart condemn us, God is greater than our heart, and knoweth all things' (1 John 3:20); besides, he hath set thy secret sins in the light of his countenance (Psa 90:8).

Q. Is there any thing else that must go to a right confession of sin?--A. Yes; In thy confessions thou must greaten and aggravate thy sin by all just circumstances.

Q. How must I do that?--A. By considering against how much light and mercy thou hast sinned, against how much patience and forbearance thou hast sinned; also against what warnings and judgments thou hast sinned; and against how many of thine own vows, promises and engagements, thou hast sinned: these things heighten and aggravate sin (Ezra 9:10-14).

Q. But what need I confess my sins to God, seeing he knows them already?--A. Confession of sin is necessary, for many reasons.

Q. Will you show me some of those reasons?--A. Yes; One is, by a sincere and hearty confession of sin thou acknowledgest God to be thy Sovereign Lord, and that he hath right to impose his law upon thee (Exo 20).

Q. Can you show me another reason?--A. Yes; By confessing thy sin, thou subscribest to his righteous judgments that are pronounced against it (Psa 51:3,4).

Q. Can you show me another reason?--A. Yes; By confessing of sin, thou showest how little thou deservest the least mercy from God.

Q. Have you yet another reason why I should confess my sins?--A. Yes; By so doing thou showest whether thy heart loves it, or hates it. He that heartily confesseth his sin, is like him who having a thief or a traitor in his house, brings him out to condign punishment; but he that forbears to

confess, is like him who hideth a thief or traitor against the laws and peace of our Lord the King.

Q. Give me one more reason why I should confess my sins to God?--A. He that confesseth his sin, casteth himself at the feet of God's mercy, utterly condemns and casts away his own righteousness, concludeth there is no way to stand just and acquit before God, but by and through the righteousness of another; whether God is resolved to bring thee, if ever he saves thy soul (Psa 51:1-3; 1 John 1:9; Phil 3:6-8).

Q. What frame of heart should I be in when I confess my sins?--A. Do it HEARTILY, and to the best of thy power thoroughly. For to feign, in this work, is abominable; to do it by the halves, is wickedness; to do it without sense of sin cannot be acceptable. And to confess it with the mouth, and to love it with the heart, is a lying unto God, and a provocation of the eyes of his glory.

Q. What do you mean by feigning and dissembling in this work?--A. When men confess it, yet know not what it is; or if they think they know it, do not conclude it so bad as it is; or when men ask pardon of God, but do not see their need of pardon; this man must needs dissemble.

Q. What do you mean by doing it by the halves?--A. When men confess some, but not all that they are convinced of; or if they confess all, yet labour in their confession to lessen it (Prov 28:13; Job 31:33). Or when in their confession they turn not from all sin to God, but from one sin to another (James 3:12). They turned, '*but* not to the most High,' none of them did exalt him (Hosea 7:16).

Q. What is it to confess sin without the sense of sins?--A. To do it through custom, or tradition, when there is no guilt upon the conscience, now this cannot be acceptable.

Q. What is it to confess it with the mouth and to love it with the heart?--A. When men condemn it with their mouth, but refuse to let it go (Job 20:12,13; Jer 8:5); when 'with their mouth they show much love, *but* their heart goeth after their covetousness' (Eze 33:31).

Q. But I asked you what frame of heart I should be in, in my confessions?--A. I have showed you how you should not be. Well, I will show you now what frame of heart becomes you in your confessions of sin. Labour by all means for a sense of the evil that is in sin.

Q. What evil is there in sin?--A. No man with tongue can express what may by the heart be felt of the evil of sin;[13] but this know, it dishonoureth God (Rom 2:23). It provoketh him to wrath (Eph 5:5,6). It damneth the soul (2 Thess 2:12).

Q. What else would you advise me to in this great work?--A. When we confess sin, tears, shame, and brokenness of heart becomes us (Jer 50:4; Isa 22:12; Psa 51:17; Jer 31:19).

Q. What else becomes me in my confessions of sin?--A. Great detestation of sin, with unfeigned sighs and groans, that express thou dost it heartily (Job 42:6; Eze 9:4; Jer 31:9).

Q. Is here all?--A. No; Tremble at the word of God; tremble at every judgment, lest it overtake thee; tremble at every promise, lest thou shouldest miss thereof: for, saith God, 'To this *man* will I look, *even to him that is poor and of a*

contrite spirit, and trembleth at my word' (Isa 66:2; Heb 4:1,2).

Q. What if I cannot thus confess my sins?--A. Bewail the hardness of thy heart, keep close to the best preachers, remember that thou hangest over hell, by the weak thread of an uncertain life. And know, God counts it a great evil, not to be ashamed of, not to blush at sin (Isa 63:17; Jer 6:15, 8:12).

Q. Are there no thanks to be rendered to God in confessions?--A. O Yes. Thank him that he hath let thee see thy sins, thank him that he hath given thee time to acknowledge thy sins; thou mightest now have been confessing in hell: thank him also that he hath so far condescended as to hear the self-bemoaning sinner, and that he hath promised, SURELY to have mercy upon such (Jer 31:18-20).

Of Faith in Christ.

Q. I am glad that you have instructed me into this part of the worship of God, I pray tell me also how else I should worship him?--A. Thou must believe his word.

Q. Is that worshipping of God?--A. Yes; 'After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets,' &c. (Acts 24:14).

Q. Why should believing be counted a part of God's worship?--A. Because without faith it is impossible to please him (Heb 11:6).

Q. Why not possible to please him without believing?--A. Because in all true worship, a man 'must believe that God is, and *that* he is a rewarder of them that diligently seek him.' Besides, he that worships God, must also of necessity believe his word, else he cannot worship with that reverence and fear that becomes him, but will do it in a superstitious profane manner: 'For whatsoever *is* not of faith is sin' (Rom 14:23).

Q. But do not all believe as you have said?--A. 'That which is born of the flesh is flesh: and that which is born of the Spirit is Spirit' (John 3:6). And again 'the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed' (Rom 9:8).

Q. What do you mean by that?--A. Thou must be born twice before thou canst truly believe once (John 3:3,5).

Q. How do you prove that?--A. Because believing is a christian act, and none are true Christians but those that are born again. But I mean by believing, believing unto salvation.

Q. Can you prove this?--A. Yes. They that believe in the name of Christ are such which are born 'not of blood, nor of the will of the flesh, nor of the will of man, but of God' (John 1:13).

Q. What is believing?--A. It is such an act of a gracious soul, as layeth hold on God's mercy through Christ (Acts 15:11).

Q. Why do you call it an act of a gracious soul?--A. Because their minds are disposed that way, by 'the power of the Holy Ghost' (Rom 15:13).

Q. If such a poor sinner as I am would be saved from the wrath to come, how must I believe?--A. Thy first question should be on whom must I believe? (John 9:35,36).

Q. On whom then must I believe?--A. On the Lord Jesus Christ (Acts 16:31).

Q. Who is Jesus Christ that I might believe in him?--A. He is the only begotten Son of God (John 3:16).

Q. Why must I believe on him?--A. Because he is the Saviour of the world (2 Peter 1:1; 1 John 4:14).

Q. How is he the Saviour of the world?--A. By the Father's designation and sending: 'For God sent not his Son into the world to condemn the world, but that the world through him might be saved' (John 3:17).

Q. How did he come into the world?--A. In man's flesh, in which flesh he fulfilled the law, died for our sins, conquered the devil and death, and obtained eternal redemption for us (Gal 4:4; Rom 10:4, 8:3; Heb 2:14,15, 6:20).

Q. But is there no other way to be saved but by believing in Jesus Christ?--A. 'There is none other name under heaven, given among men, whereby we must be saved' (Acts 4:12); and therefore 'he that believeth not, shall be damned' (Mark 16:16; John 3:18,36).

Q. What is believing on Jesus Christ?--A. It is a receiving of him with what is in him, as the gift of God to thee a sinner (John 1:12).

Q. What is in Jesus Christ to encourage me to receive him?--A. Infinite righteousness to justify thee, and the Spirit without measure to sanctify thee (Isa 45:24,25; Dan 9:24; Phil 3:7-9; John 3:34).

Q. Is this made mine if I receive Christ?--A. Yes; If thou receive him as God offereth him to thee (John 3:16).

Q. How doth God offer him to me?--A. Even as a rich man freely offereth an alms to a beggar, and so must thou receive him (John 6:32-35).

Q. Hath he indeed made amends for sin? and would he indeed have me accept of what he hath done?--A. That he hath made amends for sin it is evident, because God, for Christ's sake, forgiveth thee. And it is as evident that he would have thee accept thereof, because he offereth it to thee, and hath sworn to give thee the utmost benefit, to wit, eternal life, if thou dost receive it; yea, and hath threatened thee with eternal damnation, if, after all this, thou shalt neglect so great salvation (Eph 4:32; Rom 3:24; Matt 28:18-20; Acts 13:32-39; Heb 6:17,18, 2:3; Mark 16:16).

Q. But how must I be qualified before I shall dare to believe in Christ?--A. Come sensible of thy sins, and of the wrath of God due unto them, for thus thou art bid to come (Matt 11:28).

Q. Did ever any come thus to Christ?--A. David came thus (Psa 51:1-3); Paul and the jailor came thus (Acts 9:6, 16:30); also Christ's murderers came thus (Acts 2:37).

Q. But doth it not seem most reasonable that we should first mend and be good?--A. The 'whole have no need of

the physician, but they that are sick'; Christ came 'not to call the righteous, but sinners to repentance' (Mark 2:17).

Q. But is it not the best way, if one can, to mend first?--A. This is just as if a sick man should say, Is it not best for me to be well before I go to the physician; or as if a wounded man should say, When I am cured I will lay on the plaster.[14]

Q. But when a poor creature sees its vileness, it is afraid to come to Christ, is it not?--A. Yes; but without ground, for he hath said, 'Say to them *that are* of a fearful heart, Be strong, fear not!': and 'to this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth at my word' (Isa 35:4, 66:2).

Q. What encouragement can be given us thus to come?--A. The prodigal came thus, and his father received him, and fell upon his neck and kissed him (Luke 15). Thus he received the Colossians, and consequently all that are saved (Col 2:13).

Q. Will you give me one more encouragement?--A. The promises are so worded, that they that are scarlet sinners, crimson sinners, blasphemous sinners, have encouragement to come to him with hopes of life (Isa 1:18; Mark 3:28; John 6:37; Luke 24:42,43; Acts 13:26).

Q. Shall every one that believeth be saved?--A. If they believe as the Scriptures have said, if the Scriptures be fulfilled in their believing (John 7:38; James 2:23).

Q. What do you mean by that?--A. When faith, which a man saith he hath, proveth itself to be of the right kind by

its acts and operations in the mind of a poor sinner (James 2:19-23).

Q. Why, are there many kinds of faith?--A. Yes. There is a faith that will stand with a heart as hard as a rock; a short-winded faith, which dureth for a while, and in time of temptation such fall away (Luke 8:13).

Q. Is there any other kind of faith?--A. Yes. There is a faith that hath no more life in it than hath the body of a dead man (James 2:26).

Q. Is there yet another of these unprofitable faiths?--A. Yes. There is a faith that is of ourselves, and not of the special grace of God (Eph 2:8).

Q. Tell me if there be yet another?--A. There is a faith that standeth 'in the wisdom of men,' and not 'in the power of God' (1 Cor 2:5).

Q. Is here all?--A. No. There is a faith that seems to be holy, but it will not do, because it is not the most holy faith (2 Peter 2:9; Jude 20).

Q. Alas! if there be so many kinds of faith that will not profit to salvation, how easy is it for me to be deceived?--A. It is easy indeed, and therefore the Holy Ghost doth in this thing so often caution us, 'Be not deceived' (1 Cor 6:9). 'Let no man deceive you' (Eph 5:6), and 'If a man think himself to be something when he is nothing, he deceiveth himself' (Gal 6:3).

Q. But is there no way to distinguish the right faith from that which is wrong?--A. Yes; and that by the manner of its coming and operation.

Q. What do you mean by the manner of its coming?--A. Nay, you must make two questions of this one; that is, what is it for faith to come, and in what manner doth it come?

Q. Well then, what is it for faith to come?--A. This word, *faith comes*, supposeth thou wert once without it; it also supposeth that thou didst not fetch it whence it was; it also supposeth it hath a way of coming (Gal 3:23-25).

Q. That I was once without it, you intimated before, but must I take it without proof for granted?--A. I will give you a proof or two: 'God hath concluded them all in unbelief' (Rom 11:32). And again it is said, 'faith cometh' (Rom 10:17). And again, the Holy Ghost insinuateth our estate to be dreadful 'before faith came' (Gal 3:23).

Q. Why, how is it with men, before faith comes?--A. Without faith, or before faith comes, it is impossible to please God, for whether their actions be civil or religious, they sin in all they do. The sacrifice of the wicked is an abomination, and the ploughing of the wicked is sin (Prov 21:4,27).

Q. Is not this a very sad condition?--A. Yes; but this is not all, for their present unbelief bindeth them over to wrath, by shutting them up to the law; it also draweth them away from God, and will drown them in everlasting damnation, if the grace of God prevent not (Gal 3:23; Heb 3:17,18; John 3:36).

Q. What if a man saw himself in this condition?--A. There are many see themselves in this condition.

Q. How came they to see it?--A. By the preaching and hearing the Word of God (John 16:8,9).

Q. And what do such think of themselves?--A. They do not only think, but know that in this condition they are 'without Christ, without hope, and without God in the world' (Eph 2:12).

Q. Are not they happy that see not themselves in this condition?--A. Yes. If they have seen themselves delivered therefrom by a work of faith in their souls, else not.

Q. How do you mean?--A. I mean if they have seen themselves delivered from this state, by being by the Word and Spirit of God implanted into the faith of Christ (Rom 11:17-19).

Q. Are not they happy that are never troubled with this sad sight of their condition?--A. They are just so happy as is that man who lieth fast asleep in his house while it is on fire about his ears. Can a man be happy, that is ignorant that he is without God and Christ, and hope? Can a man be happy that is ignorant that he is hanging over hell by the poor weak thread of an uncertain life? For this is the state of such an one.[15]

Q. But may not faith come to a man without he see himself to be first in this condition?--A. It is God's ordinary way to convince men of this their sad condition before he revealeth to them the righteousness of faith, or work faith in them to lay hold of that righteousness (John 16:9-11; Gal 3:23-25).

Q. How then do you conclude of them that never saw themselves shut up by unbelief under sin and the curse of

God?--A. I will not judge them for the future, God may convert them before they die; but at present their state is miserable: for because they are shut up and held prisoners by the law, by their lusts, and by the devil, and unbelief; therefore they cannot so much as with their hearts desire that God would have mercy upon them, and bring them out of their snares and chains.

Q. Then do you count it better for a man to see his condition by nature than to be ignorant thereof?--A. Better a thousand times to see it in this world than to see it in hell fire, for he must see it there or here: now if he sees it here, this is the place of prayer; here is the preaching of the word, which is God's ordinance, to beget faith. Besides, here God applieth promises of mercy to the desolate, and Christ also hath protested that he that cometh to him he 'will in no wise cast out' (John 6:37).

Q. I am convinced that I was once without faith, and also that I cannot fetch it, but pray tell me the way of its coming?--A. 'Faith *cometh* by hearing, and hearing by the Word of God' (Rom 10:17).

Q. How by hearing?--A. God mixeth it with the Word when he absolutely intendeth the salvation of the sinner (Heb 4:2; Acts 13:48).

Q. And how do men hear when faith is mixed with the Word?--A. They hear the Word, 'not *as* the word of men, but, as it is in truth, the Word of God, which effectually worketh also in you that believe' (1 Thess 2:13).

Q. Pray tell me now the manner of its coming?--A. It comes through difficulty, it comes gradually.

Q. What are the difficulties which oppose it at its coming?--A. Sense of unworthiness, guilt of conscience, natural reason, unbelief, and arguments forged in hell, and thence suggested by the devil into the heart against it (Luke 5:8; Mark 9:24; Isa 6:5; Rom 4:18-21).

Q. How doth faith come gradually?--A. Perhaps at first it is but like a grain of mustard-seed, small, and weak (Matt 17:20).

Q. Will you explain it further?--A. Faith, at first, perhaps may have its excellency lie in view only, that is, in seeing where justification and salvation is; after that it may step a degree higher, and be able to say, it may be, or who can tell but I may obtain this salvation? again, it may perhaps go yet a step higher and arrive to some short and transient assurance (Heb 11:13; Joel 2:13,14; Zeph 2:3; Psa 30:7).[16]

Q. But doth faith come only by hearing?--A. It is usually begotten by the word preached, but after it is begotten, it is increased several ways. It is increased by prayer (Luke 17:5; Mark 9:24). It is increased by christian conference (Rom 1:12). It is increased by reading (Rom 16:25,26). It is increased by meditation (1 Tim 4:12-16). It is increased by the remembrance of former experiences (Matt 16:8,9).

Q. What do these things teach us?--A. They teach us, that the men of this world are very ignorant of, and as much without desire after faith: they neither hear, nor pray, confer, nor read, nor meditate for the sake of faith.

Q. But you said even now, that this faith was distinguished from that which profiteth not to salvation, as by the manner of its coming, so by its operation: pray what is its operation?--A. It causeth the soul to see in the light thereof,

that there is no righteousness in this world that can save the sinner (Isa 64:6).

Q. How doth it give the soul this sight?--A. By giving him to understand the law, and his own inability to fulfil it (Gal 2:16).

Q. And doth it always shew the soul where justifying righteousness is?--A. Yes. It shews that justifying righteousness is only to be found in the Lord Jesus Christ, in what he hath done and suffered in the flesh (Isa 45:24,25; Phil 3:3-9).

Q. How doth faith find this righteousness in Christ?--A. By the word, which is therefore called the word of faith, because faith, by that, findeth sufficient righteousness in him (Rom 10:6-9).

Q. How else doth it operate in the soul?--A. It applieth this righteousness to the sinner, and also helps him to embrace it (Rom 3:21,22; 1 Cor 1:30; Gal 2:20).

Q. How else doth it operate?--A. By this application of Christ, the soul is quickened to life, spiritualized and made heavenly. For right faith quickeneth to spiritual life, purifies and sanctifies the heart; and worketh up the man that hath it, into the image of Jesus Christ (Col 2:12,13; Acts 15:9, 26:18; 2 Cor 3:18).

Q. How else doth it operate?--A. It giveth the soul peace with God through Jesus Christ (Rom 5:1).

Q. Surely Christ is of great esteem with them that have this faith in him, is he not?--A. Yes, Yes. Unto them therefore which believe he is precious, precious in his person,

precious in his undertakings, precious in his Word (1 Peter 2:7, 1:18,19; 2 Peter 1:3,4).

Q. Can these people then, that have this faith, endure to have this Christ spoken against?--A. O! No! This is a sword in their bones, and a burden that they cannot bear (Psa 42:10; Zeph 3:19).[17]

Q. Doth it not go near them when they see his ways and people discountenanced?--A. Yes; and they also choose rather to be despised and persecuted with them, than to enjoy the pleasures of sin for a season (Heb 11:24,25).

Q. Do they not pray much for his second coming?--A. Yes, yes; they would fain see him on this side the clouds of heaven, their 'conversation is in heaven, from whence also they look for the Saviour, the Lord Jesus Christ' (Phil 3:20).

Q. And do they live in this world as if he were to come presently?--A. Yes; for his coming will be glorious and dreadful, full of mercy and judgment. 'The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing then that* all these things shall be dissolved, what manner *of persons* ought we to be in *all* holy conversation and godliness' (2 Peter 3:10,11).

Of Prayer.

Q. Well, I am glad that you have shewed me that I must worship God by confession of sin, and faith in Jesus Christ: Is there any other thing a part of the true worship of God?--A. Yes, several; I will mention only two more at this time.

Q. What are they?--A. Prayer and self-denial.

Q. Is prayer then a part of the worship of God?--A. Yes; a great part of it.

Q. How do you prove that?--A. 'O come let us worship and bow down: let us kneel before the Lord our maker' (Psa 95:6).

Q. Is there another scripture proves it?--A. Yes; 'Then came she and worshiped him, saying, Lord, help me' (Matt 15:25).

Q. What is prayer?--A. A sincere, sensible, affectionate pouring out of the soul to God in the name of Christ for what God hath promised (Prov 15:8; Jer 31:18,19; Psa 42:2-5; John 14:13,14; 1 John 5:14).

Q. Doth not every body pray?--A. No; 'The wicked, through the pride of his countenance, will not seek *after* God: God *is* not in all his thoughts' (Psa 10:4).

Q. What will become of them that do not pray?--A. They do not worship God, and he will destroy them; 'Pour out thy fury [said the prophet] upon the heathen, - and upon the families that call not on thy name' (Jer 10:25; Psa 79:6).

Q. But seeing God knoweth what we want, why doth he not give us what we need, without praying?--A. His counsel and wisdom leadeth him otherwise. 'Thus saith the Lord God, I will yet *for* this be enquired of by the house of Israel, to do *it* for them' (Eze 36:37).

Q. Why will God have us pray?--A. Because he would be acknowledged by thee, that he is above thee, and therefore

would have thee come to him as the mean come to the mighty. Thus Abraham came unto him (Gen 18:27,30).

Q. Is there another reason why I should pray?--A. Yes. For by prayer thou acknowledgest, that help is not in thine own power (2 Chron 20:6,12).

Q. What reason else have you why I should pray?--A. By prayer thou confessest that help is only in him (Psa 62:1).

Q. What other reason have you?--A. By prayer thou confessest thou canst not live without his grace and mercy (Matt 14:30; Heb 4:16).

Q. Are all that pray heard of the Lord?--A. No; 'They looked,' that is prayed, 'but *there was* none to save; *even* unto the Lord, but he answered them not' (2 Sam 22:42).

Q. To what doth God compare the prayers which he refuseth to answer?--A. He compareth them to the howling of a dog (Hosea 7:14).

Q. Who be they whose prayers God will not answer?--A. Theirs, who think to be heard for their much speaking, and vain repetition (Matt 6:7).

Q. Is there any other whose prayer God refuseth?--A. Yes; There are that ask and have not, because what they ask, they would spend upon their lusts (James 4:3).

Q. Is there any other whose prayer God refuseth?--A. Yes; 'If I regard iniquity in my heart, the Lord will not hear *me*' (Psa 66:18).[18]

Q. Is the regarding of sin in our heart such a deadly hindrance to prayer?--A. 'Son of man,' saith God, 'these men have set up their idols in their heart, and have put the stumbling block of their iniquity before their face; should I be enquired of at all by them? I will set my face against that man, and will make him a sign and a proverb. And I will cut him off from the midst of my people' (Eze 14:3,8).

Q. Whose prayers be they that God will hear?--A. The prayers of the poor and needy (Psa 34:6; Isa 41:17).

Q. What do you mean by the poor?--A. Such as have poverty in spirit (Matt 5:3).

Q. Who are they that are poor in spirit?--A. They that are sensible of the want and necessity of all those things of God, that prepare a man to the kingdom of heaven.

Q. What things are they?--A. Faith, hope, love, joy, peace, a new heart, the Holy Ghost, sanctification. See James 2:5; 2 Thessalonians 2:16; Ezekiel 36:26,27.

Q. What do you mean by the needy?--A. Those whose souls long and cannot be satisfied without the enjoyment of these blessed things (Psa 63:1, 119:20).

Q. Will God hear the prayers of such?--A. Yes; 'For he satisfieth the longing soul, and filleth the hungry soul with goodness' (Psa 107:9).

Q. How shall I know that I am one of those to whom God will give these things?--A. If thou seest a beauty in them beyond the beauty of all other things (Psa 110:3).

Q. How else shall I know [that] he heareth me?--A. If thou desirest them for their beauty's sake (Psa 90:14,17).

Q. How else should I know I shall have them?--A. When thy groanings after them are beyond expression (Rom 8:26).[19]

Q. How else should I know, and so be encouraged to pray?--A. When thou followest hard after God in all his ordinances for the obtaining of them (Isa 4:1,3, 64:5).

Q. How else should I know?--A. When thou makest good use of that little thou hast already (Rev 3:8).

Q. Are here all the good signs that my prayers shall be heard?--A. No; there is one more without which thou shalt never obtain.

Q. Pray what is that?--A. Thou must plead with God, the name and merits of Jesus Christ, for whose sake only God giveth thee these things. If we ask any thing in his name, he heareth us, and whatsoever you ask the Father in my name, saith Christ I will do it (John 14:13,14).

Q. Doth God always answer presently?--A. Sometimes he doth, and sometimes he doth not (Isa 30:19; Dan 10:12).

Q. Is not God's deferring, a sign of his anger?--A. Sometimes it is not, and sometimes it is.

Q. When is it no sign of his anger?--A. When we have not wickedly departed from him by our sins (Luke 18:7).

Q. When is it a sign of his anger?--A. When we have backslidden, when we have not repented some former miscarriages (Hosea 5:14,15).

Q. Why doth God defer to hear their prayers that hath not wickedly departed from him?--A. He loves to hear their voice, to try their faith, to see their importunity, and to observe how they can wrestle with him for a blessing (Cant 2:14; Matt 15:22-28; Luke 11:5-8; Gen 32:25-28).

Q. But is not deferring to answer prayer a great discouragement to praying?--A. Though it is, because of our unbelief, yet it ought not, because God is faithful. Therefore 'men ought always to pray, and not to faint' (Luke 18:1-8).[20]

Of Self-Denial.

Q. I am glad you have thus far granted my request: but you told me that there was another part of God's worship; pray repeat that again?--A. It is self-denial.

Q. Now I remember it well; pray how do you prove that self-denial is called a part of God's worship?--A. It is said of Abraham, that when he went to offer up his son Isaac upon the altar for a burnt-offering, which was to him a very great part of self-denial, that he counted that act of his worshipping God.

Q. Will you be pleased to read the text?--A. Yes; 'And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship,' &c. This now was when he was a-going to slay Isaac (Gen 22:5).

Q. What is self-denial?--A. It is for a man to forsake his ALL, for the sake of Jesus Christ.

Q. Will you prove this by a scripture or two?--A. Yes; 'Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple' (Luke 14:33).

Q. Indeed this is a full place, can you give me one more?--A. Yes; 'What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,' &c. (Phil 3:7,8).

Q. These two are indeed a sufficient answer to my question; but pray will you now give me some particular instances of the self-denial of them that have heretofore been the followers of Christ?--A. Yes; Abel denied himself to the losing of his blood (Gen 4:8). Abraham denied himself to the losing of his country and his father's house (Gen 12:1-4). Moses denied himself of a crown and a kingdom, and of ease and tranquility (Heb 11:24-27). Joseph denied himself of fleshly lusts (Gen 39:7-9).

Q. But these men each of them denied themselves but of some things, did they?--A. You see Abel lost all, his blood and all; Abraham lost his country to the hazard of his life (Gen 12:13). So did Moses in leaving the crown and kingdom (Heb 11:27). And Joseph in denying his mistress (Gen 39:10-15).

Q. Will you discourse a little particularly of self-denial?--A. With all my heart.

Q. First then, pray in what spirit must this self-denial be performed?--A. It must be done in the spirit of faith, of love, and of a sound mind. Otherwise, if a man should sell all that he hath and give to the poor, and his body to be burnt besides, it would profit him nothing (1 Cor 13:1-3).

Q. Who are like to miscarry here?--A. They whose ends in self-denial are not according to the proposals of the gospel.

Q. Who are they?--A. They that suffer through strife and vain-glory; or thus, they who seek in their sufferings the praise of men more than the glory of Christ, and profit of their neighbour.

Q. Who else are like to miscarry here?--A. They that have designs like Ziba to ingratiate themselves by their pretended self-denial into the affections of the godly, and to enrich themselves by this means (2 Sam 16:1-4).

Q. Are there any other like to miscarry here?--A. Yes. They that by denying themselves think with the Pharisee, to make themselves stand more righteous in God's eyes than others (Luke 18:11,12).

Q. Who else are in danger of miscarrying here?--A. They who have fainted in their works, they whose self-denial hath at last been overcome by self-love (Gal 3:4, 6:9).

Q. Shall I propound a few more questions?--A. If you please.

Q. What then if a man promiseth to deny himself hereafter and not now, is not this one step to this kind of worship?--A. No, by no means; for the reason why this man refuseth to deny himself now, is because his heart at present sticks

closer to his lusts and the world, than to God and Christ.[21]

Q. Can you give me a Scripture instance to make this out?-

-A. Yes; Esau never intended for ever to part with the blessing, he intended to have it hereafter; but God counted his not choosing of it at present, a despising of it, and a preferring of his lusts before it: and therefore when he would, God would not, but reject both him and his tears (Gen 25:30-34; Heb 12:14-16).

Q. How and if a man shall say thus, I am willing to deny myself in many things, though he cannot deny himself in all, is not this one step in this part of this worship of God?-

-A. No, in no wise; for this man doth, just like Saul, he will slay a part, and will keep a part alive; the kingdom must be taken from him also (1 Sam 15).

Q. How if a man he willing to lose all but his life?--A. He that 'will save his life shall lose it,' but he that 'will lose his life for my sake,' saith Christ, 'shall keep it unto life eternal' (Matt 16:25; John 12:25).

Q. How if a man has been willing to lose all that he hath, but is not now, will not God accept of his willingness in time past, though he be otherwise now?--A. No; for the true disciple must deny himself daily, take up his cross daily, and go after Jesus Christ (Luke 9:23).

Q. But how if a man carrieth it well outwardly, so that he doth not dishonour the gospel before men, may not this be counted self-denial?--A. No, if he be not right at heart; for though man looketh on the outward appearance, God looketh at the heart (1 Sam 16:7).

Q. But if I be afraid my heart may deceive me in this great work, if hard things come upon me hereafter, is there no way to find out whether it will deceive me then or no?--A. I will give you a few answers to this question, and will shew you first whose heart is like to deceive him in this work.

Q. Will you befriend me so much?--A. Yes. 1. He that makes not daily conscience of self-denial, is very unlike to abide a disciple for times to come, if difficult. Judas did not deny himself daily, and therefore fell when the temptation came (John 12:6).

Q. Will you give me another sign?--A. Yes. He that indulgeth any one secret lust under a profession, is not like to deny himself in all things for Christ.

Q. Who are they that indulge their lusts?--A. They that make provision for them, either in apparel, or diet, or otherwise (Rom 13:12-14; Isa 3:6-24; Amos 6:3-6).

Q. Who else do so?--A. They that excuse their sins, and keep them disguised that they may not be reprehended, as Saul did, &c. (1 Sam 15:18-22).

Q. Who else are they that indulge their lusts?--A. They that heap up to themselves such teachers as favour their lusts (2 Tim 4:3,4; Isa 30:10).

Q. Who else do indulge their sins?--A. They that choose rather to walk by the imperfect lives of professors than by the holy Word of God: or thus, they that make the miscarriages of some good men an encouragement unto themselves to forbear to be exact in self-denial, these eat up the sins of God's people as men eat bread (Hosea 4:7-9).

Q. Will you now shew me who are like to do this part of God's worship acceptably?--A. Yes; he whose heart is set against sin as sin, is like to deny himself acceptably (Rom 7:13,14).

Q. Who else?--A. He that hath the sense and savour of forgiveness of sins upon his heart (2 Cor 5:14).

Q. Who else is like to deny himself well?--A. He that hath his affections set upon things above, where Christ sitteth at the right hand of God (Col 3:1-5).

Q. Who else is like to deny himself well for Christ?--A. He that seeth a greater treasure in self-denial, than in self-seeking (2 Cor 12:9-11; Heb 11:24-26).

Q. Are there none other signs of one that is like to do this part of God's worship acceptably?--A. Yes; he that takes up his cross daily, and makes Christ's doctrine his example (Luke 6:47,48; John 12:25,26).

Q. But how do you discover a man to be such a one?--A. He keepeth this heart with all diligence, he had rather die than sin; ill carriages of professors break his heart, nothing is so dear to him as the glory of Christ (Prov 4:23; Num 11:15; Phil 3:18; Acts 20:24).[22]

Q. Pray, can you give me some motive to self-denial?--A. Yes; the Lord Jesus denied himself for thee; what sayest thou to that?

Q. Wherein did Christ deny himself for me?--A. He left his heaven for thee, he denied for thy sake to have so much of this world as hath a fox or a bird, and he spilt his most

precious blood for thee (John 6:38; Luke 9:58; 2 Cor 8:9; Rev 1:5).

Q. Can you give another motive to self-denial?--A. Yes; 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?' (Mark 8:36).

Q. But why doth God require self-denial of them that will be saved?--A. God doth not require self-denial as the means to obtain salvation, but hath laid it down as a proof of the truth of a man's affections to God and Christ.

Q. How is self-denial a proof of the truth of a man's affections to God?--A. In that for the sake of his service, he leaveth all his enjoyments in this world. Thus he proved Abraham's affections (Gen 22:12). Thus he proved Peter's affections (Matt 4:18-22) and thus he proved their affection that you read of in the gospel (Luke 9:57-73).

Q. What reason else can you produce why God requireth self-denial?--A. Self-denial is one of the distinguishing characters by which true Christians are manifested from the feigned ones: for those that are feigned, flatter God with their mouths, but their hearts seek themselves; but the sincere, for the love that he hath to Christ, forsaketh all that he hath for his sake (Psa 78:36,37; Eze 33:31,32).[23]

Q. Is there yet another reason why God requireth self-denial of them that profess his name?--A. Yes; because by self-denial the power and goodness of the truths of God are made manifest to the incredulous world. For they cannot see but by the self-denial of God's people, that there is such power, glory, goodness, and desirableness in God's truth as indeed there is (Dan 3:16,28; Phil 1:12,13).

Q. Have you another reason why God requireth self-denial?--A. Yes; because self-denial prepareth a man, though not for the pardon of his sin, yet for that far more exceeding and eternal weight of glory, that is laid up only for them that deny all that they have for the Lord Jesus, his name, and cause in this world (2 Cor 4:8-10,17; 2 Thess 1:5,6).

Q. Before you conclude, will you give me a few instances of the severity of God's hand upon some professors, that have not denied themselves when called thereto by him?--
A. Yes, willingly; Lot's wife for but looking behind her towards Sodom, when God called her from it, was stricken from heaven, and turned into a pillar of salt; therefore remember Lot's wife (Gen 19:17,26; Luke 17:31,32).

Q. Can you give me another instance?--A. Yes; Esau for not denying himself of one morsel of meat was denied a share in the blessing, and could never obtain it after, though he sought it carefully with tears (Gen 25:32-34; Heb 12:16,17).

Q. Have you at hand another instance?--A. Yes; Judas for not denying himself, lost Christ, his soul, and heaven: and is continued the great object of God's wrath among all damned souls (John 12:5,6; Luke 22:3-6; Matt 26:14-16; Acts 1:25).

Q. Will you give me one more instance, and so conclude?--
A. Yes; Ananias and Sapphira his wife, did for the want of self-denial, pull upon themselves such wrath of God, that he slew them, while they stood in the midst before the apostles (Acts 5:1-11).

The Conclusion.

Before I wind up this discourse, I would lay down these few things for you to consider of, and meditate upon.

I. Consider, that seeing every one by nature are accounted sinners; it is no matter whether thy actual sins be little or great, few or many, thy sinful nature hath already lain thee under the curse of the law.

II. Consider, That therefore thou hast already ground for humiliation, sins to repent of, wrath to fly from, or a soul to be damned.

III. Consider, That time stays not for thee, and also that as time goes, sin increaseth; so that at last the end of thy time, and the completing of thy sin, are like to come upon thee in one moment.

IV. Bring thy last day often to thy bedside, and ask thy heart, if this morning thou wast to die, if thou be ready to die or no.

V. Know it is a sad thing to lie a dying, and to be afraid to die; to lie a dying and not to know whither thou art going; to lie a dying, and not to know whether good angels or bad must conduct thee out of this miserable world.

VI. Be often remembering what a blessed thing it is to be saved, to go to heaven, to be made like angels, and to dwell with God and Christ to all eternity.

VII. Consider how sweet the thought of salvation will be to thee when thou seest thyself in heaven, whilst others are roaring in hell.[24]

The Lord Jesus Christ be with thy spirit.

FOOTNOTES:

1. How awful the thought that persons should sit under so faithful and searching a ministry, and still remain in their sins. Is it so to the present day under a faithful ministry? then, Oh *my* soul, how is it with thee?--Ed.
2. A painful recollection of his long and cruel imprisonment for conscience sake led Bunyan to feel the value of liberty. Still he forcibly appeals to his reader on the *necessity* of private judgment in divine things. His twelve years' converse with God and his word in prison had confirmed his principles; while divine love had swallowed up the fear of man.--Ed.
3. Faith is the only principle that, by the power of the Holy Ghost, can purify the heart. It leads the soul into holy communion with a pure and holy God, and thus cleanses the heart.--Ed.
4. All mankind, as born into the world, show, as soon as the mental powers open, aversion to God, to his purity, his law, his gospel; the doctrines of grace and the work of the Spirit upon the heart. A solemn proof of the universal taint given by original sin.--Ed.
5. By the word 'public' is to be understood a federal head, or the representative of all his posterity. Adam's faith can only save his own soul; his sin taints all his seed.--Ed.
6. A state of hostility to God plunges the soul into mental darkness, rage, horror, anguish, despair, and endless and unutterable misery and woe. How ought we to love the Lord Jesus for his GREAT salvation!--Ed.

7. It is a very modern custom to have the place of execution within a city--formerly they were always without--their position being still noted by the name 'Gallow Knowe,' the knoll or mound of the gallows; 'Gallowgate,' the gate or way leading to the gallows; and so on. Happily for the well-being of society, these exhibitions are less frequent than they formerly were.

8. 'That servant which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*' (Luke 12:47)--Ed.

9. Which is the greatest sinner; he who invents scandal, or he who encourages the inventor to retail it? If there were no receivers, there would be no thieves.--Ed.

10. The terms in which this question is put, shows that the little children here intended were capable of repentance and faith. That Bunyan believed, as Toplady did, the salvation of all that die in infancy by the atonement of Christ, there can be no doubt. 'In my remarks on Dr. Rowell, I testified my firm belief that the souls of all departed infants are with God in glory.' See the Introduction to Toplady's Historic Proof.--Ed.

11. The knowledge of ourselves as vile and abominable, hopeless and helpless, is an *essential* step towards our recovery. The next step that leads to heaven, and lands us there, is to 'know the only true God, and Jesus Christ whom he has sent,' as revealed in the word of truth. 'This is eternal life.'--Ed.

12. The unrenewed heart is the sink of sin, the fountain of pollution. 'Out of the heart proceeds evil thoughts, murders, adulteries, fornications, thefts, false witness,

blasphemies; these defile a man.' Create in us a clean heart, O God!--Ed.

13. No poor soul was more severely visited with these feelings than Bunyan. 'Now I beheld the condition of the dog and toad; and counted the state of every thing that God had made far better than this state of mine.'--*Grace Abounding*, No. 104.--Ed.

14. How pointed and forcible is this illustration of the absurdity of neglecting the Physician of souls, when the malady of sin is felt. The more desperate our disease, the faster we should fly to Christ for cure.--Ed.

15. The awful condition of the unconverted consists in their being in a state of separation from God, insensible of that dismal state, utterly unable to extricate themselves out of it, and loathsome to God while they continue in it. Reader, do you recollect when this was *your* state; if not, what hope is there that you have passed from death unto life?--Ed.

16. The operation of faith is by steps. 'To open their eyes,' 'to turn them from darkness to light,' 'from power of Satan to God,' 'forgiveness of sins,' 'the heavenly inheritance' (Acts 26:18).--Ed.

17. Under a fear lest he had spoken against Christ, Bunyan thus expresses his misery; 'I fell into a very deep pause about the most fearful state my sin had brought me to; and, lifting up my head, I saw as if the sun did grudge to give me light, and as if the very stones in the street, and tiles upon the houses, did bend themselves against me.'--*Grace Abounding*, No. 186.--Ed.

18. 'The sacrifice of the wicked *is* an abomination to the Lord; but the prayer of the upright is his delight. He loveth him that followeth after righteousness' (Prov 15:8,9). That our prayers may be heard, the heart should be right with God, and our souls at peace with him through the Son of his love.--*Mason*--Ed.

19. These are parts of a Christian's experience, admirably illustrated in that extraordinary book by Bunyan, 'Grace Abounding to the Chief of Sinners.'--Ed.

20. All-prevailing prayers must be offered up through the mediation of Christ, in obedience to God's command, with an eye to his glory, and for what is agreeable to his will and heavenly wisdom to grant. 'Lifting up holy hands, without wrath and doubting' (1 Tim 2:8). God's service must be in faith, love, and purity of heart.--*Ryland*--Ed.

21. How debased is the human heart, to delay one moment in giving up its poor all for Christ. In him dwells the fulness of the Godhead; he has unsearchable riches of wisdom and knowledge to bestow; all-sufficient grace and strength, to enable us to do and suffer his will; and everlasting glory at the close of our pilgrimage.--Ed.

22. No tongue can utter, or heart conceive, the unspeakable reward which an unwearied, unfainting diligence in well-doing, attends the humble believer; it begins in this world, and is consummated in endless glory.--Ed.

23. Christian, you are not your own, you are bought with a price far above all the treasures of the earth. You must not do as *you* please, but study to do the will of your heavenly Father. The man who is bent upon doing his own will,

renounces the name of Christian. REBEL against God is inscribed upon all who do not his will.--Ed.

24. How blessed is the hope of the Christian; full of life, power, and much assurance. The salvation by Christ is infinitely precious; it redeems the souls from all possible misery, and introduces it to the favour, love, and protection of almighty God, who will save it from the ruins of time, till possessed of the riches of eternity.--Ed.

The Arminian Confession of 1621

ON THE SACRED SCRIPTURE, ITS AUTHORITY, PERFECTION, AND PERSPICUITY

1. Whoever desires to duly honor God, and certainly and undoubtedly obtain eternal salvation, before all else it is necessary that he believe that God is (Heb. 13:6), and that He is a generous rewarder of those who seek Him. Therefore, he must conform himself to the rule and square which was given and prescribed by the true God Himself (Matt. 7:21; Gal. 6:16), the supreme legislator, and stand firm upon the promise of eternal life through undoubting faith.

2. That God is (John 1:18; Heb. 13:6), and that He has spoken to the fathers through the prophets many times and in many ways, and that He has finally in the last times most fully declared and manifested His final will through His only-begotten Son (Deut. 29; Acts 2:22; 1 Thess. 1:5; Heb. 2:3-4; 1 John 2:1, 3), has been attested by so many and so great proofs, prodigious signs, mighty works, distributions of the Holy Spirit, and other wonderful effects, and the certain predictions of events, and the testimonies of men worthy of belief, that no more certain,

solid or perfect reason for faith can be given, or justly desired.

OLD TESTAMENT CANON

3. The entire declaration of the divine will pertaining to religion is contained in the books of the Old and New Testaments, and indeed authentically only in those which are called canonical. And there is no just reason to doubt that they were written and endorsed by those men who were inspired (2 Tim. 3:15-17; 2 Pet. 1:20-21), instructed and directed by the Spirit of God. Those in the Old Testament (Luke 16:29; 24:27, 45-47; Acts 17:2-3; 24:14; 16:22-23; Rom. 1:2) are the five books of Moses, the book of Joshua, Judges, Ruth, the two books of Samuel, two of the Kings, two of the Chronicles . . . , Ezra, Nehemiah, Esther. Likewise Job, the Psalms of David, Proverbs, Ecclesiastes, Song of Songs, the four major Prophets, namely, Isaiah, Jeremiah, with his Lamentations, Ezekiel, and Daniel; the twelve minor Prophets, namely, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

NEW TESTAMENT CANON

4. In the New Testament are the four Evangelists (Luke 1:1-3; John 19:35; 20:31; Acts 1:1), Matthew, Mark, Luke, and John; the Acts of the apostles, the Epistles of Paul (1 Thess. 2:2; Heb. 3:17; 2 Pet. 3:15-16), namely, Romans, the former and latter to the Corinthians, Galatians, Ephesians, Philippians, Colossians, two to the Thessalonians, two to Timothy, to Titus, to Philemon; also the Epistle to the Hebrews, one Epistle of James, two of Peter (2 Pet. 3:1; 1 John 1:1-4), of John three, of Jude one: lastly the Revelation (Rev. 1:2; 22:18-19).

5. That all these books, and without any exceptions for the majority, were written or approved by inspired men, has been recognized in the certain and evident testimonies and documents, and was so clearly proven, that nothing more can be justly or reasonably desired. For even if there were doubts about a few of them, that is, whether they were written or approved by those who are said to be their authors, nevertheless after the matter has been explored and the truth sought, it has been abundantly proven that they were truly written or approved by inspired men of infallible authority and whose credibility was undoubted by all believers.

APOCRYPHA / DEUTEROCANONICALS

6. Besides these books called the Old Testament, there are also others which for a long time have been held in esteem by many, commonly called the Apocrypha. Although they are not valid for confirming doctrines of faith, still they are useful (some more, some less), and are usually read in the church for the perfecting of faith and life; such are Tobit, Judith, Baruch, Wisdom [of Solomon], Ecclesiastes [or the Wisdom of Jesus Son of Sirach], third and fourth of Esdras [or 1 and 2 Esdras], the three Books of Maccabees, and some additions to Esther and Daniel [including The Prayer of Azariah and the Song of the Three Jews, Susanna, and Bel and the Dragon], which are commonly known [the Remonstrants excluded the Prayer of Manasseh, Psalm 151 and 4 Maccabees from the list].

DOCTRINE OF INSPIRATION

7. That the doctrine contained in the books of the New Testament (by which also the truth and dignity of the Old Testament is abundantly established and confirmed) is

completely true and divine, is not only proven by being written or approved by those inspired men whom we named before, and delivered to the church, nor from its being confirmed and established by various and innumerable miracles (Acts 5:11, 13-15; 10:37-39; Heb. 2:3-4), and by deeds, signs and wonders exceeding all human and angelic wisdom and power, and even more by the glorious resurrection from the dead of its first author (Acts 2:14; 5:29-32), our Lord Jesus Christ, and His exaltation asserted by many irrefutable testimonies and documents.

But primarily because it contains commandments more perfect (Matt. 5:6-8), just and holy than anyone could have contrived, and such excellent promises (2 Cor. 7:1; Heb. 8:6; 2 Pet. 1:4) that neither a human or angelic mind could conceive of anything more worthy of God. It adds no small weight to the admirability and efficacy of its doctrine (Acts 5:14; 19:11; Rom. 10:18; 1 Cor. 2:3-4; 2 Cor. 3; 4:2-5; Col. 1:6, 23) that such an unaccommodating enemy of the flesh was [written] by so few apostles, simple, weak men, free not only from the crime of forgery, but also unworthy of suspicion, with no protection of worldly eloquence, no renown from writs of human authority; without force, without arms, only by the persuasion of reasons and arguments and the demonstration of the Spirit, likewise men armed merely with innocence, holiness of life and patience.

In the shortest time and in all places (although opposed by the whole satanic kingdom and almost the whole world) it was amazingly disseminated, and so spread itself wherever one might turn, so that innumerable myriads of men, of all ranks, classes and conditions, not only of ignorant men, but also not a few of the most learned and wise, leaving their ancient and rites and religions into

which they were born and educated, without any hope of any earthly advantage (indeed with a certain expectation of cross, dishonor, and all dangers) most persistently adhered to it. Thus all other religions, although everywhere supported by human protection, faded at the rising of its refulgence [splendor], Judaism alone excepted because it was of God.

DOCTRINE OF AUTHORITY

8. Even if the primitive church which was in the time of the apostles, could most truly, most certainly know and undoubtedly did know that these books were written or at least approved by the apostles (Luke 1:12; Col. 4:16; 1 Thess. 5:27; 2 Thess. 3:17), and almost hand-delivered the knowledge of this matter to us and left it as a trust, nevertheless we do not hold these books to be true and inspired because the primitive church has decreed them true by its unbreakable judgment, or that they contain in them inspired meanings, and has by its infallible authority decreed that they be held as such. For first, it was not necessary that the church by its judgment should define and by its authority establish that those books which were written or approved by the apostles were true and inspired. For both before and after all such manner of judgment, this was altogether certain and undoubted by all Christians, both in general and particular, precisely in that as soon as any one of them knew that anything was written or approved by the apostles (Acts 2:41; Eph. 2:20; 1 Thess. 2:13), he could and ought to have known that it was true and inspired. He had no need for any other judgment or decision in the case.

Consequently, neither indeed could such a judgment of the church suffice, when indeed the church is not something

that has such authority to make the judgment itself, unless first one was certain and convinced that those books by which the authority of the church is said to be bestowed, were true and divine. And it cannot be known or established for certain that any church is the true church of Christ (John 10:3, 4, 27; Rom. 10:14-17; 1 Pet. 1:23-25; 2:1-3), and unless whatever is contained in these books is already previously certain and beyond doubt. Because it is through that faith which the church embraces as wholly true that she herself finally holds that she is a true church. For if truly the primitive church itself did not receive such an authority from the apostles, certainly much less is it to be believed that any church received it, much less ought we to believe that it belongs to any other church which succeeded that church, or any church today.

DOCTRINE OF PERFECTION

9. Therefore, the doctrine contained in these canonical books is of itself altogether authentic and indeed of divine authority (Isa. 1:2-3; Heb. 1:2), and unquestionable, and by reason of the infallible veracity of God, entirely deserves undoubted faith, and by virtue of its . . . absolute and supreme power, most humble obedience from us. Any other doctrine or tradition (Deut. 4:2; 12:32; 2 Tim. 3:15; 2 Pet. 1:21), however, lacks this privilege of supreme and divine revelation, and so cannot by any right have equality with that authority, much less that which either decrees something else (whether contrary or different) and that by a usurped authority (Matt. 15:9; 16:6; Gal. 1:8-9), or at least commands it to be declared otherwise than is on record in writing in these books, or being declared to be believed, upon the pain and peril of the loss of salvation, since God can neither contradict Himself, and no authority, either human or angelic, ought to be equaled to the divine.

10. Because such divine authority as this belongs to these books alone, it is therefore necessary that controversies and all debates pertaining to religion be examined by them alone (Isa. 8:20; Acts 17:11), as touchstones and firm and unmovable rules, and to be disputed from them only, and so leave them to be decided by God and Jesus Christ alone as the one supreme and infallible judge (Matt. 23:8; John 4:12). For it must not be supposed that God wanted in the least that they should be decided by any judicial or authoritative right, by some visible judge, and one ordinarily speaking in the church, since it has pleased Him to leave us, not forced judgment, but a rule in His Word so direct or even directed (Ps. 19:8-9; 119:105; Luke 16:29).

But He nowhere indicated that there ought to be an infallible judge always speaking in the church, nor has He designated in His Word who that would perpetually be. But He has expressly commanded all and every one alike to examine His laws (Deut. 6:6-7; 11:8), or judgments and statutes, to test the spirits (1 John 4:1), whether they be from God, indeed to test everything (1 Thess. 5:21), and retain that which is good, since He has promised His grace and Holy Spirit (Prov. 2:2-4; 3:13) to those who search His laws (Acts 17:11; 2 Pet. 1:19), and seek to understand them. And He has singularly commended and praised those who have searched the Scriptures, and examined controversies of faith by them, indeed, who have diligently judged those things by the square and rule of Scripture, which was spoken by the apostles themselves.

11. Therefore those who wantonly bestow, or allow to be bestowed, the unquestionable authority to peremptorily judge debates and controversies concerning faith or religion, whether all or some, either to some certain church, or synod of the learned, or to any human society,

or to any single person, who also may be ungodly and profane, as to a visible and speaking judge (Isa. 8:20), and who want to hold and bind consciences by this decision, they are not supported by firm reason, still less by any divine authority. Indeed, they are to be understood as acting equally against both the one and the other. Beyond this, on this account they greatly undermined and wholly diminish the Christian duty of searching the Scriptures, testing the spirits, examining all things (Ps. 119:33; Matt. 7:7-8; Eph. 1:16; James 1:5), etc., which is both necessary and useful for the prayers of the godly and understanding the Scriptures.

12. Therefore, on account of this most weighty and most just cause, we do not suffer ourselves in controversies of religion or sacred concerns to be pressed by the bare authorities of men, such as the glosses and opinions of those called the "fathers," the determinations of councils or synods, articles of confessions, the opinions of theologians, or the conclusions of universities, much less with ancient practices, or with the splendor and number or multitude of men of the same opinion, or lastly by some long-observed rule, etc. For neither ought we to attend to what this or that teacher of the church or assembly of teachers [has said], however famous for their learning or holiness, nor this or that synod or particular church, but what he who is before all and who alone can neither deceive nor be deceived, our Lord Jesus Christ, has said and prescribed in His word.

13. Nor is this astonishing, for in these books is perfectly contained a full and more than sufficient revelation of all the mysteries of faith, especially those which are simply necessary for each and every man to know, believe, hope, and do in order to obtain eternal salvation (2 Tim. 3:15-16;

1 Pet. 1:23-25; 2 Pet. 1:19-21), so that there is not one article, not even the least, required for a right understanding of faith, or a life pleasing to God, and absolutely necessary to be held by any Christian, which is not abundantly contained in them (Matt. 5:6-7; Rom. 10:9; Gal. 5:6; Heb. 5:9; 1 John 5:1). However, for things necessary to salvation we only understand those things without which it would be utterly impossible for any man either to obey the commandments of Jesus Christ rightly and as he ought, or firmly confide in His divine promises, and are such that they cannot be denied, unknown or called in question without a man's manifest guilt.

DOCTRINE OF PERSPICUITY

14. Furthermore the clarity and understability of these books (Ps. 19:8; 119:105; 130; 2 Cor. 3:14-15; 4:3-4; 2 Pet. 1:19), although they are obscure enough in some places (especially to the unlearned and less exercised) is so great, especially in meanings necessary to be understood for salvation, that all readers, not only the learned, but also the ignorant (who are gifted with common sense and judgment), as much as is sufficient may be able to follow their meaning, if they do not permit themselves to be blinded by prejudice, vain confidence, or other corrupt affections, but piously and carefully search the Scripture (Luke 16:29; John 5:39-40; 1 Thess. 5:20; 2 Pet. 1:19) (which we believe is not only permitted for all, though untaught, ignorant or lay people, but also commanded and enjoined by God), and study to become familiar with the very phrases of Scripture, and which were most clear and meaningful in the time and language in which these books were written.

We say that such [people] as these, truly honest, teachable and fearing God from the heart (Ps. 25:12, 14; John 7:17; 8:47), are able to perceive everything which pertains to true faith and godliness, not only those things which are necessary, but also the very reason of their necessity, namely, they really do easily perceive that they are necessary and for what purpose.

15. But because there are very many even among Christians who either do not read these books at all (John 3:18-19; 5:29-30; 12:39-40) or not with sufficient attention, nor consider what they read with care and judgment, or do not frequently and piously ask for divine aid, as is proper, or else being drenched with prejudice, confidence, hatred, envy, ambition, or other depraved feelings (2 Cor. 3:14; 2 Pet. 3:16), are busy in the reading of these books, and then next, because not rarely even in these books themselves they meet with some antique matter or phrase from the time period of the Scriptures (Acts 8:30-31; 18:24-25), and likewise tropes and figurative speech, which in the present time produce for us some obscurity and difficulty, and which are such, that unless one be solidly instructed in all these, or bring with him to the interpretational process a very teachable, honest mind, and not bring emotions, they may easily be twisted to a wrong meaning, indeed to [one that is] perverse and prejudicial to salvation. From this emerges but just one reason (lest we deal with many others now) why the interpretation and explication of the Scriptures may usefully be allowed its place in the church, and indeed always ought to be (1 Cor. 12:7-8; 14; 1 Thess. 5:20-21).

DOCTRINE OF INTERPRETATION

16. But the best interpretation of Scripture is that which most faithfully expresses the native and literal sense thereof, or at least comes nearest to it. Obviously, it alone is the true and living Word of God (Heb. 4:12-13; 1 Pet. 1:23-25; James 1:18-21), and by it, just as by incorruptible seed, we are reborn to the hope of eternal life. We call, however, the native and literal sense not so much that which the words properly taken bear (as indeed most often occurs), but that which, even if not favorable to a rigid understanding of the words, yet is most agreeable to right reason, and the very mind and intention of the one who uttered the words, whether it was enunciated properly or figuratively. Because this can and ought to be discerned from the scope and occasion of whatever passage (Matt. 4:4-5; 22:19; 2 Cor. 3:13-15; 2 Pet. 1:20-21), likewise the subject matter, the things which precede and follow, likewise from comparison with similar passages, and from palpable absurdities likely to result from it and other arguments of that kind, or from the judgment of such things.

17. But to desire to beg an exposition from some other source, namely, from any creed of human fabrication or analogy of faith received in this or that place, or any public confession of churches (which we also warned before in our Preface, which we never would want at any time to be separated from this our declaration) or from the decrees or councils, or of this or that father, though even the most or greatest part of them, is very uncertain and often dangerous.

18. And yet do we not therefore easily despise the pious, probable or ancient received interpretations of others, especially the Greek or Latin Fathers. Much less do we proudly or arrogantly reject their unanimous consent. But

we do eventually, and then modestly, recede from them if we discover in our conscience that they convey something alien to the true meaning of Scripture, or contrary to it. Nor do we think that by this reasoning to subject them to some injury, since not only every [one] of them individually, but also the greater part of them jointly, indeed all of them taken together, may err in much. For they themselves voluntarily admit this with one accord, and eloquently prohibit that their writings be simply believed, but desire that in the end they be tested by us to what degree they agree with the Sacred Scriptures, and to the contrary, that we freely reject them to the degree that they disagree with the same.

Discipline of the Church

DISCIPLINE OF THE BELIEVERS: HOW A
CHRISTIAN IS TO LIVE
(*Ordnung der Gemein, wie ein Christ leben soll*)

INTRODUCTION

(missing in the *Geschicht-Buch*)

Since the almighty God and heavenly Father is permitting His eternal and all-powerful Word to be proclaimed to all creatures in these most perilous time (Col.1) and

has called us at this time out of pure grace into His marvelous light (I Pet.3) to one body, one spirit, and one faith, united in the bonds of love (Eph.4;1 Cor.1) to which we have all agreed, in order that our calling be found worthy, not only with the word of the mouth but in the truth and power (II Thess.1;I Thess.1; I Cor.4; James 1), we have all in one another's presence openly agreed to regulate everything in the best possible way. For the improvement of our brotherhood [*Gemein*, so translated throughout], for the praise and honor of the Lord, and for the service of all the needs, we have unanimously agreed that this *Ordnung* shall be kept among us by all the brethren and sisters. When however, a brother or sister is able to produce a better *Ordnung* it shall be accepted from him at any time. (I Cor.14).

FIRST ARTICLE

And beginning: when the brethren are together they shall sincerely ask God for grace that He might reveal His divine will and help to note it (Ps.86,118) and when the brethren part they shall thank God and pray for all the brethren and sisters of the entire brotherhood (I Thess.1 and 5;II Thess.1 and 2; II Cor.1;Col.1,3,4).

SECOND ARTICLE

In the second place: we shall sincerely and in a Christian spirit admonish one another in the Lord to remain constant (Heb.10:1;Acts 14,15,18; Col.2). To meet often, at least four or five times, and if possible...even at midweek [prayer meetings?] (I Cor.11,14; Acts 1,2,9,11,20; Heb.10; II Cor.6; Matt.18).

THIRD ARTICLE

In the third place: when a brother or sister leads a disorderly life it shall be punished: if he does so publicly [He] shall be kindly admonished before all the brethren (Gal.2,6; I Cor.5; II Thess.3); if it is secret it shall be punished in secret, according to the command of Christ (Matt.18).

FOURTH ARTICLE

In the fourth place: every brother and sister shall yield himself in God to the brotherhood completely with body and life, and hold in common all gifts received of God (Acts 2 and 4; I Cor. 11,12; II Cor. 8 and 9), [and] contribute to the common need so that brethren and sisters will always be helped (Rom. 12); needy members shall

receive from the brotherhood as among the Christians at the time of the apostles (Acts 2,4,5; I Cor.11,12; Eph.4; Prov.5; Matt.8,15,16,17,19; Luke 3,6,8,9,10,12,14,18; I John 1,2,3,4; Mark 3,10,12; Gal.6; Heb.12; Dan. 4,8; I Tim. 1; I Cor.14,16; rom.6,18; James 1; Phil.2).

FIFTH ARTICLE

The elders [*Vorsteher*] and preachers chosen from the brotherhood shall with zeal look after the needs of the poor, and with zeal in the Lord according to the command of the Lord extend what is needed for the sake of and instead of the brotherhood (Gal.2; II Cor.8,9; Rom.15; Acts 6).

SIXTH ARTICLE

In the sixth place: a decent conduct (*ehrbarer*

Wandel) shall be kept among them (Rom.12,13; Phil. 1,2; Phil.1,2; I Pet. 2,3; I Cor. 1,3; Gal.5; Eph. 5) before everyone (Titus 3; Matt.5; I Pet.3) and no one shall carelessly conduct himself before the brotherhood both with words or deeds (Rom.1,6; II Tim.2), nor before those who are "outside" (I thess.5; I Pet.3).

SEVENTH ARTICLE

In the seventh place: in the meeting one is to speak and the others listen and judge what is spoken, and not two or three stand together (I Cor.14). No one shall curse or swear (Matt.5; Rom.3; James 5) nor shall idle gossip be carried on, so that the meek may be spared (I Cor.15; Eph.5; Col.3; II Tim.2; Psalm 118). [*Geschicht-Buch* here citets only Ecclesiasticus 23].

EIGHTH ARTICLE

In the ninth place: what is officially done among the brethren and sisters in the brotherhood [*Geschicht-Buch*: "or is judged"] shall not be made public before the world. The good-hearted [an interested but not yet converted or committed] person, before he comes to the brethren in the brotherhood shall be taught [*Geschicht-Buch*: "the Gospel"] (Mark 16; Rom.1; col.1). when he has learned [*Geschicht-Buch*: "understood"] and bears a sincere desire for it, and if he agrees to the content of the Gospel, he shall be received by the Christian brotherhood as a brother or a sister, that is, as a fellow member of Christ (Matt.7; Prov.19,29; Col.4; Rom.14; II Cor.6; I Cor.10; I Tim.6; Matt.10). But this shall not be made public before the world to spare the

conscience and for the sake of the purpose (I Cor.9,10; Matt.15).

TENTH ARTICLE¹¹

In the tenth place: all the brethren and sisters after they have committed themselves, shall accept and bear with patience all that He sends us [*Geschicht-Buch*: "accept with gratitude and bear with patience"] (Rom.6; John 13; Matt.16; Luke 9; I Pet.4; II Cor.12), and [shall] not let themselves be easily frightened by every wind and cry. [The *Geschicht-Buch* adds as a marginal note: "to be ready for cross and suffering."]

ELEVENTH ARTICLE

When brethren and sisters are together, being one body and one bread

in the Lord and of one mind, then they shall keep the Lord's Supper as a memorial of the Lord's death (Matt.26; Mark 14; Luke 22; I Cor.11), whereby each one shall be admonished to become conformed to the Lord in the obedience of the Father (Phil.2,3; I Pet.2,4; Rom.8; I John 2-- Obedience: Rom.2; Phil.2; II Cor.2,10; II Thess.1; I Pet.1).

TWELFTH ARTICLE¹²

In the twelfth place: as we have taught and admonished the brethren and sisters we shall always watch and wait for the Lord that we may be worthy to enter [the kingdom] with Him when He comes, and to escape or flee from the evil that will come to the world. Amen. (Matt.25; Luke 21; I Thess.5; I Pet.5; II Pet.3; Rom.2).

God be merciful to me. I

commend my spirit and
 your spirit with our
 brother in Christ into the
 hand of the eternal
 Father. Amen.

¹¹ Reveals the threat of
 persecution standing
 over the group and
 challenges members of
 the brotherhood to claim
 the attitude of the
 suffering church.

¹² The eschatological
 emphasis appeared later
 in stronger expression in
 Jacob Hutter.

Apology of Robert Barclay

THE FIRST PROPOSITION

Concerning the true Foundation of Knowledge.

Seeing the height of all happiness is placed in the true knowledge of God, ("This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent,") the true and right understanding of this foundation and ground of knowledge, is that which is most necessary to be known and believed in the first place.

THE SECOND PROPOSITION
Concerning Immediate Revelation.

Seeing "no man knoweth the Father but the Son, and he to whom the Son revealeth him;" and seeing the revelation of the Son is in and by the Spirit; therefore the testimony of the Spirit is that alone by which the true knowledge of God hath been, is, and can be only revealed; who as, by the moving of his own Spirit, he converted the chaos of this world into that wonderful order wherein it was in the beginning, and created man a living soul, to rule and govern it, so by the revelation of the same Spirit he hath manifested himself all along unto the sons of men, both patriarchs, prophets, and apostles; which revelations of God by the Spirit, whether by outward voices and appearances, dreams or inward objective manifestations in the hearts, were of old the formal object of their faith, and remain yet so to be; since the object of the saints' faith is the same in all ages, though set forth under diverse administrations. Moreover, these divine inward revelations, which we make absolutely necessary for the building up of true faith, neither do nor can ever contradict the outward testimony of the scriptures, or right and sound reason. Yet from hence it will not follow, that these divine revelations are to be subjected to the examination, either of the outward testimony of the scriptures, or of the natural reason of man, as to a more noble or certain rule or touchstone: for this

divine and inward illumination, is that which is evident and clear of itself, forcing, by its own evidence and clearness, the well-disposed understanding to assent, irresistably moving the same thereunto; even as the common principles of natural truths move and incline the mind to a natural assent: as, that the whole is greater than its part; that two contradictory sayings cannot be both true, nor both false: which is also manifest, according to our adversaries' principle, who -- supposing the possibility of inward divine revelations -- will nevertheless confess with us, that neither scripture nor sound reason will contradict it: and yet it will not follow, according to them that the scripture, or sound reason, should be subjected to the examination of the divine revelations in the heart.

THE THIRD PROPOSITION

Concerning the Scriptures.

From these revelations of the Spirit of God to the saints, have proceeded the scriptures of truth, which contain, 1. A faithful historical account of the actings of God's people in divers ages, with many singular and remarkable providences attending them. 2. A prophetic account of several things, whereof some are already past, and some yet to come. 3. A full and ample account of all the chief principles of the doctrine of Christ, held forth in divers precious declarations, exhortations, and sentences, which, by

the moving of God's Spirit, were at several times, and upon sundry occasions, spoken and written unto some churches and their pastors: nevertheless, because they are only a declaration of the fountain, and not the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners. Nevertheless, as that which giveth a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule, subordinate to the Spirit, from which they have all their excellency and certainty; for as by the inward testimony of the Spirit we do alone truly know them, so they testify, that the Spirit is that guide by which the saints are led into all truth: therefore, according to the scriptures, the Spirit is the first and principal leader. And seeing we do therefore receive and believe the scriptures, because they proceed from the Spirit; therefore also the Spirit is more originally and principally the rule, according to that received maxim in the schools, *Propter quod unumquodque est tale, illud ipsum est magis tale*. Englished thus: "That for which a thing is such, that thing itself is more such."

THE FOURTH PROPOSITION

Concerning the Condition of Man in the Fall.

All Adam's posterity, or mankind, both Jews and Gentiles, as to the first Adam, or earthly man, is fallen, degenerate, and dead, deprived of the

sensation or feeling of this inward testimony or seed of God, and is subject unto the power, nature, and seed of the serpent, which he sows in men's hearts, while they abide in this natural and corrupted state; from whence it comes, that not their words and deeds only, but all their imaginations are evil perpetually in the sight of God, as proceeding from this depraved and wicked seed. Man, therefore, as he is in this state, can know nothing aright; yea, his thoughts and conceptions concerning God and things spiritual, until he be disjoined from this evil seed, and united to the divine light, are unprofitable both to himself and others: hence are rejected the Socinian and Pelagian errors, in exalting a natural light; as also of the Papists, and most Protestants, who affirm, That man, without the true grace of God, may be a true minister of the gospel. Nevertheless, this seed is not imputed to infants, until by transgression they actually join themselves therewith; for they are by nature the children of wrath, who walk according to the power of the prince of the air.

THE FIFTH AND SIXTH PROPOSITIONS

Concerning the Universal Redemption by Christ, and also the Saving and Spiritual Light, wherewith every man is enlightened.

THE FIFTH PROPOSITION

God, out of his infinite love, who delighteth not in the death of a sinner, but that all should live and be saved, hath so loved the world, that he gave his only Son a light, that whosoever believeth in him should be saved; who enlighteneth every man that cometh into the world, and makest manifest all things that are reproveable, and teacheth all temperance, righteousness, and godliness: and in this light enlighteneth the hearts of all in a day [Pro tempore: for a time], in order to salvation, if not resisted: nor is it less universal than the seed of sin, being the purchase of his death, who tasted death for every man; "for as in Adam all die, even so in Christ shall all be made alive."

THE SIXTH PROPOSITION

According to which principle (or hypothesis), all the objections against the universality of Christ's death are easily solved; neither is it needful to recur to the ministry of angels, and those other miraculous means, which, they say, God makes use of, to manifest the doctrine and history of Christ's passion unto such, who, living in those places of the world where the outward preaching of the gospel is unknown, have well improved the first and common grace; for hence it well follows, that as some of the old philosophers might have been saved, so also may now some -- who

by providence are cast into those remote parts of the world, where knowledge of the history is wanting -- be made partakers of the divine mystery, if they receive and resist not that grace, "a manifestation whereof is given to every man to profit withal." This certain doctrine then being received, to wit: that there is an evangelical and saving light and grace in all, the universality of the love and mercy of God towards mankind -- both in the death of his beloved Son, the Lord Jesus Christ, and in the manifestation of the light in the heart -- is established and confirmed against the objections of those who deny it. Therefore "Christ hath tasted death for every man:" not only for all kinds of men, as some vainly talk, but for every one, of all kinds; the benefit of whose offering is not only extended to such, who have the distinct outward knowledge of his death and sufferings, as the same is declared in the scriptures, but even unto those who are necessarily excluded from the benefit of this knowledge by some inevitable accident; which knowledge we willingly confess to be very profitable and comfortable, but not absolutely needful to such, from whom God himself hath withheld it; ye t they may be made partakers of the mystery of his death -- though ignorant of the history -- if they suffer his seed and light -- enlightening their hearts -- to take place; in which light, communion with the Father and Son is enjoined, so as of wicked men to become holy, and lovers of that power, by whose inward and secret touches they feel themselves turned from the evil to the good, and learn to do to others as they would be done by; in which Christ himself affirms all to be

included. As they then have falsely and erroneously taught, who have denied Christ to have died for all men; so neither have they sufficiently taught the truth, who affirming him to have died for all, have added the absolute necessity of outward knowledge thereof, in order to the obtaining its saving effect; among whom the Remonstrants of Holland have been chiefly wanting, and many other asserters of Universal Redemption, in that they have not placed the extent of this salvation in that divine and evangelical principle of light and life, wherewith Christ enlighteneth every man that comes in to the world, which is excellently and evidently held forth in these scriptures, Gen. vi. 3. Deut. xxx. 14. John i. 7, 8, 9. Rom. x. 8. Tit. ii.11.

THE SEVENTH PROPOSITION

Concerning Justification.

As many as resist not this light, but receive the same, in them is produced an holy, pure, and spiritual birth, bringing forth holiness, righteousness, purity, and all those other blessed fruits which are acceptable to God; by which holy birth, to wit, Jesus Christ, formed within us, and working his works in us -- as we are sanctified, so we are justified in the sight of God, according to the apostle's words, "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." Therefore it is not by our works wrought in our will, nor yet by good works, considered as of themselves,

but by Christ, who is both the gift and the giver, and the cause producing the effects in us; who, as he hath reconciled us while we were enemies, doth also in his wisdom save us, and justify us after this manner, as saith the same apostle elsewhere, "According to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost."

THE EIGHTH PROPOSITION

Concerning Perfection.

In whom this holy and pure birth is fully brought forth the body of death and sin comes to be crucified and removed, and their hearts united and subjected unto the truth, so as not to obey any suggestion or temptation of the evil one, but to be free from actual sinning, and transgressing the law of God, and in that respect perfect. Yet doth this perfection still admit of a growth; and there remaineth a possibility of sinning, where the mind doth not most diligently and watchfully attend unto the Lord.

THE NINTH PROPOSITION

Concerning Perseverance, and the Possibility of Falling from Grace.

Although this gift, and inward grace of God, be sufficient to work out salvation, yet in those in whom it is resisted it both may and doth become their

condemnation. Moreover, in whom it hath wrought in part, to purify and sanctify them, in order to their further perfection, by disobedience such may fall from it, and turn it to wantonness, making shipwreck of faith; and after "having tasted of the heavenly gift, and been made partakers of the Holy Ghost, again fall away." Yet such an increase and stability in the truth may in this life be attained, from which there cannot be a total apostasy.

THE TENTH PROPOSITION *Concerning the Ministry.*

As by this gift, or light of God, all true knowledge in things spiritual is received and revealed; so by the same, as it is manifested and received in the heart, by the strength and power thereof, every true minister of the gospel is ordained, prepared, and supplied in the work of the ministry: and by the leading, moving, and drawing hereof, ought every evangelist and Christian pastor to be led and ordered in his work of the gospel, both as to the place where, as to the persons to whom, and as to the times when he is to minister. Moreover, those who have this authority may and ought to preach the gospel, though without human commission or literature; as on the other hand, those who want the authority of this divine gift, however learned or authorized by the commissions of men and churches, are to be esteemed but as deceivers, and not true ministers of the gospel. Also, who have received this holy and unspotted gift, "as they have freely

received, so are they freely to give," without hire or bargaining, far less to use it as a trade to get money by it: yet if God hath called any from their employments, or trades, by which they acquire their livelihood, it may be lawful for such, according to the liberty which they feel given them in the Lord, to receive such temporals -- to wit, what may be needful to them for meat and clothing -- as are freely given them by those to whom they have communicated spirituals.

THE ELEVENTH PROPOSITION
Concerning Worship.

All true and acceptable worship to God is offered in the inward and immediate moving and drawing of his own Spirit, which is neither limited to places, times, or persons; for though we be to worship him always, in that we are to fear before him, yet as to the outward signification thereof in prayers, praises, or preachings, we ought not to do it where and when we will, but where and when we are moved thereunto by the secret inspirations of his Spirit in our hearts, which God heareth and accepteth of, and is never wanting to move us thereunto, when need is, of which he is alone the proper judge. All other worship then, both praises, prayers, and preachings, which man sets about in his own will, and at his own appointment, which he can both begin and end at his pleasure, do or leave undone, as himself sees meet, whether they be a prescribed form, as a liturgy, or

prayers conceived extemporaneously, by the natural strength and faculty of the mind, they are all but superstitions, will-worship, and abominable idolatry in the sight of God; which are to be denied, rejected, and separated from, in this day of his spiritual arising: however it might have pleased him -- who winked at the times of ignorance, with respect to the simplicity and integrity of some, and of his own innocent seed, which lay as it were buried in the hearts of men, under the mass of superstition -- to blow upon the dead and dry bones, and to raise some breathings, and answer them, and that until the day should more clearly dawn and break forth.

THE TWELFTH PROPOSITION
Concerning Baptism.

As there is one Lord and one faith, so there is "one baptism; which is not the putting away of the filth of the flesh, but the answer of a good conscience before God, by the resurrection of Jesus Christ." And this baptism is a pure and spiritual thing, to wit, the baptism of the spirit and fire, by which we are buried with him, that being washed and purged from our sins, we may "walk in newness of life;" of which the baptism of John was a figure, which was commanded for a time, and not to continue for ever. As to the baptism of infants, it is a mere human tradition, for which neither precept nor practice is to be found in all the scripture.

THE THIRTEENTH PROPOSITION

Concerning the Communion, or Participation of the Body and Blood of Christ.

The communion of the body and blood of Christ is inward and spiritual, which is the participation of his flesh and blood, by which the inward man is daily nourished in the hearts of those in whom Christ dwells; of which things the breaking of bread by Christ with his disciples was a figure, which they even used in the church for a time, who had received the substance, for the cause of the weak; even as "abstaining from things strangled, and from blood;" the washing one another's feet, and the anointing of the sick with oil; all which are commanded with no less authority and solemnity than the former; yet seeing they are but the shadows of better things, they cease in such as have obtained the substance.

THE FOURTEENTH PROPOSITION

Concerning the power of the Civil Magistrate, in matters purely religious, and pertaining to the conscience.

Since God hath assumed to himself the power and dominion of the conscience, who alone can rightly instruct and govern it, therefore it is not lawful for any whatsoever, by virtue of any authority or principality they bear in the government of this world, to force the consciences of others; and

therefore all killing, banishing, fining, imprisoning, and other such things, which men are afflicted with, for the alone exercise of their conscience, or difference in worship or opinion, proceedeth from the spirit of Cain, the murderer, and is contrary to the truth; provided always, that no man, under the pretence of conscience, prejudice his neighbor in his life or estate; or do any thing destructive to, or inconsistent with human society; in which case the law is for the transgressor, and justice to be administered upon all, without respect of persons.

THE FIFTEENTH PROPOSITION
Concerning Salutations and Recreation, &c.

Seeing the chief end of all religion is to redeem man from the spirit and vain conversation of the world, and to lead him into inward communion with God, before whom, if we fear always, we are accounted happy; therefore all the vain customs and habits thereof, both in word and deed, are to be rejected and forsaken by those who come to this fear; such as the taking off the hat to a man, the bowings and cringings of the body, and such other salutations of that kind, with all the foolish and superstitious formalities attending them; all which man has invented in his degenerate state, to feed his pride in the vain pomp and glory of this world; as also the unprofitable plays, frivolous recreations, sportings and gamings, which are invented to pass away the precious time, and divert the mind from the witness of God in the heart,

and from the living sense of his fear, and from that evangelical Spirit wherewith Christians ought to be leavened, and which leads into sobriety, gravity, and godly fear; in which, as we abide, the blessing of the Lord is felt to attend us in those actions in which we are necessarily engaged, in order to the taking care for the sustenance of the outward man.

Fourteen Theses of the Old Catholic Union Conference at Bonn

- I. We agree that the apocryphal or deuterocanonical books of the Old Testament are not of the same canonicity as the books contained in the Hebrew Canon.
- II. We agree that no translation of Holy Scripture can claim an authority superior to that of the original text.
- III. We agree that the reading of Holy Scripture in the vulgar tongue can not be lawfully forbidden.
- IV. We agree that, in general, it is more fitting, and in accordance with the spirit of the Church, that the Liturgy should be in the tongue understood by the people.
- V. We agree that Faith working by Love, not Faith without Love, is the means and condition of Man's justification before God.

- VI. Salvation cannot be merited by “merit of condignity,” because there is no proportion between the infinite worth of salvation promised by God and the finite worth of man’s works.
- VII. We agree that the doctrine of “opera supererogationis”^{*} and of a “thesaurus meritorum sanctorum,”^{*} i.e., that the overflowing merits of the Saints can be transferred to others, either by the rulers of the Church, or by the authors of the good works themselves, is untenable.
- VIII.
1. We acknowledge that the number of the sacraments was fixed at seven, first in the twelfth century, and then was received into the general teaching of the Church, not as tradition coming down from the Apostles or from the earliest times, but as the result of theological speculation.
 2. Catholic theologians acknowledge, and we acknowledge with them, that Baptism and the Eucharist are “principalia, praecipua, eximia salutis nostrae sacramenta.”^{*}
- IX.
1. The Holy Scriptures being recognized as the primary rule of Faith, we agree that the genuine tradition, i.e. the unbroken transmission partly oral, partly in writing of the doctrine delivered by Christ and the Apostles is an authoritative source of teaching for all successive generations of

Christians. This tradition is partly to be found in the consensus of the great ecclesiastical bodies standing in historical continuity with the primitive Church, partly to be gathered by scientific method from the written documents of all centuries.

2. We acknowledge that the Church of England, and the Churches derived from her, have maintained unbroken the Episcopal succession.

- X. We reject the new Roman doctrine of the Immaculate Conception of the Blessed Virgin Mary, as being contrary to the tradition of the first thirteen centuries according to which Christ alone is conceived without sin.

- XI. We agree that the practice of confession of sins before the congregation or a Priest, together with the exercise of the power of the keys, has come down to us from the primitive Church, and that, purged from the abuses and free from constraint, it should be preserved in the Church.

- XII. We agree that "indulgences" can only refer to penalties actually imposed by the Church herself.

- XIII. We acknowledge that the practice of the commemoration of the faithful departed, i.e. the calling down of a richer outpouring of Christ's grace upon them, has come down to us from the primitive Church, and is to be preserved in the Church.

- XIV.

1. The Eucharistic celebration in the Church is not a continuous repetition or renewal of the propitiatory sacrifice offered once for ever by Christ upon the cross; but its sacrificial character consists in this, that it is the permanent memorial of it, and a representation and presentation on earth of that one oblation of Christ for the salvation of redeemed mankind, which according to the Epistle to the Hebrews (9:11,12), is continuously presented in heaven by Christ, who now appears in the presence of God for us (9:24).

2. While this is the character of the Eucharist in reference to the sacrifice of Christ, it is also a sacred feast, wherein the faithful, receiving the Body and Blood of our Lord, have communion one with another (I Cor. 10:17).

* *“opera supererogationis”* and *“thesaurus meritorum sanctorum”*: these refer to the Roman doctrine that God expects so much merit from each human being, and that some saints lived exemplary lives filled with more merit than was required of God (*“opera supererogationis”* or works above those required). This extra merit was then kept in escrow by the Church (*“thesaurus meritorum sanctorum”* treasury of the merits of the saints), who has the authority to portion it out to her children.

* *“principalia, praecipua, eximia salutis nostrae sacramenta”* original, distinguished, extraordinary sacraments for our welfare

The Declaration of Utrecht

A TRANSLATION OF THE PROFESSION OF FAITH, OR DECLARATION, FORMULATED BY THE OLD CATHOLIC BISHOPS ASSEMBLED AT UTRECHT, SEPTEMBER 24th, 1889

1. We adhere faithfully to the Rule of Faith laid down by St. Vincent of Lerins in these terms: "Id teneamus, quod ubique, quod semper, quod ab omnibus creditum est; hoc est etenim vere proprieque catholicum." (*Hold fast that faith which has been believed everywhere [universally], always, and by all.*) For this reason we persevere in professing the faith of the primitive Church, as formulated in the ecumenical synods and specified precisely by the unanimously accepted decisions of the Ecumenical Councils held in the undivided Church of the first thousand years.

2. We therefore reject the decrees of the so-called Council of the Vatican, which were promulgated July 18th, 1870, concerning the infallibility and the universal Episcopate of the Bishop of Rome, decrees which are in contradiction with the faith of the ancient Church, and which destroy its ancient canonical constitution by attributing to the Pope the plenitude of ecclesiastical powers over all Dioceses and over all the faithful. By denial of his primatial jurisdiction we do not wish to deny the historic primacy which several Ecumenical Councils and the Fathers of the ancient Church have attributed to the Bishop of Rome by recognizing him as the *Primus inter pares* (*first among equals*).

3. We also reject the dogma of the Immaculate Conception promulgated by Pius IX in 1854 in defiance of the Holy Scriptures and in contradiction to the tradition of the first centuries.

4. As for other Encyclicals published by the Bishops of Rome in recent times - for example, the Bulls *Unigenitus* and *Auctorem Fidei*, and the *Syllabus* of 1864 - we reject them on all such points as are in contradiction with the doctrine of the primitive Church, and we do not recognize them as binding on the consciences of the faithful. We also renew the ancient protests of the Catholic Church of Holland against the errors of the Roman Curia, and against its attacks upon the rights of national Churches.

5. We refuse to accept the decrees of the Council of Trent in matters of discipline, and as for the dogmatic decisions of that Council we accept them only so far as they are in harmony with the teaching of the primitive Church.

6. Considering that the Holy Eucharist has always been the true central point of Catholic worship, we consider it our duty to declare that we maintain with perfect fidelity the ancient Catholic doctrine concerning the Sacrament of the Altar, by believing that we receive the Body and the Blood of our Saviour Jesus Christ under the species of bread and wine.

The Eucharistic celebration in the Church is neither a continual repetition nor a renewal of the expiatory sacrifice which Jesus offered once for all upon the Cross; but it is a sacrifice because it is the perpetual commemoration of the sacrifice offered upon the Cross, and it is the act by which we represent upon earth and appropriate to ourselves the one offering which Jesus Christ makes in Heaven, according to the Epistle to the Hebrews ix. 11, 12, for the salvation of redeemed humanity, by appearing for us in the presence of God (Heb. ix. 24). The character of the Holy Eucharist being thus understood, it is, at the same time, a sacrificial feast, by means of which the faithful, in

receiving the Body and Blood of our Saviour, enter into communion with one another (1 Cor. X. 17).

7. We hope that Catholic theologians, in maintaining the faith of the undivided Church, will succeed in establishing an agreement upon questions which have been controverted [i.e. in controversy - Ed.] ever since the divisions which have arisen between the Churches. We exhort the priests under our jurisdiction to teach, both by preaching and by the instruction of the young, especially the essential Christian truths professed by all the Christian confessions, to avoid, in discussing controverted doctrines, any violation of truth or charity, and in word and deed to set an example to the members of our churches in accordance with the spirit of Jesus Christ our Saviour.

8. By maintaining and professing faithfully the doctrine of Jesus Christ, by refusing to admit those errors which by the fault of men have crept into the Catholic Church, by laying aside the abuses in ecclesiastical matters, together with the worldly tendencies of the hierarchy, we believe that we shall be able to combat efficaciously the great evils of our day, which are unbelief and indifference in matters of religion.

John Wesley's General Rules

THERE IS ONE ONLY CONDITION PREVIOUSLY REQUIRED IN THOSE WHO DESIRE ADMISSION INTO THESE SOCIETIES, – A DESIRE “TO FLEE FROM THE WRATH TO COME, TO BE SAVED FROM THEIR SINS:”

But, wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,

FIRST, BY DOING NO HARM, BY AVOIDING EVIL IN EVERY KIND; especially that which is most generally practiced: Such as,

- the taking the name of God in vain;
- the profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling;
- drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity;
- fighting, quarreling, brawling; brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling;
- the buying or selling unaccustomed goods (that have not paid the duty);
- the giving or taking things on usury, that is, unlawful interest;
- uncharitable or unprofitable conversation, particularly speaking evil of Magistrates or of Ministers;

- doing to others as we would not they should do unto us;
- doing what we know is not for the glory of God, as
- the “putting on of gold or costly apparel;”
- the taking such diversions as cannot be used in the name of the Lord Jesus;
- the singing those songs, or reading those books, which do not tend to the knowledge or love of God;
- softness, and needless self-indulgence;
- laying up treasures upon earth;
- borrowing without a probability of paying; or taking up goods without a probability of paying for them.

It is expected of all who continue in these societies, that they should continue to evidence their desire of salvation,

SECONDLY, BY DOING GOOD, by being, in every kind, merciful after their power; as they have opportunity, doing good of every possible sort, and as far as is possible, to all men;

- to their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison;

– to their souls, by instructing reproofing, or exhorting all they have any intercourse with; trampling under foot that enthusiastic doctrine of devils, that “we are not to do good unless our heart be free to it.”

– By doing good especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another; helping each other in business; and so much the more, because the world will love its own, and them only:

– By all possible diligence and frugality, that the gospel be not blamed:

– By running with patience the race that is set before them, “denying themselves, and taking up their cross daily;” submitting to bear the reproach of Christ, to be as the filth and off-scouring of the world; and looking that men should “say all manner of evil of them falsely for the Lord’s sake.”

It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation,

THIRDLY, BY ATTENDING UPON ALL THE ORDINANCES OF GOD.

Such are,

- the public worship of God;
- the ministry of the word, either read or expounded;

- the supper of the Lord;
- family and private prayer;
- searching the Scriptures;
- and fasting, or abstinence.

These are the GENERAL RULES of our societies; all which we are taught of God to observe, even in his written word, the only rule, and the sufficient rule, both of our faith and practice. And all these, we know, his Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known unto them who watch over that soul as they that must give an account. We will admonish him of the error of his ways; we will bear with him for a season: But then if he repent not, he hath no more place among us. We have delivered our own souls.

– JOHN WESLEY, CHARLES WESLEY.

May 1, 1743.

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The Twenty Five Articles of Religion of the Methodist Faith

Article 1 – Of Faith in the Holy Trinity

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

Article 2—Of the Word, or Son of God, Who Was Made Very Man

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

Article 3—Of the Resurrection of Christ

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

Article 4—Of the Holy Ghost

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

Article 5—Of the Sufficiency of the Holy Scriptures for Salvation

The Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the

Old and New Testament of whose authority was never any doubt in the church. The names of the canonical books are:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or the Preacher, Cantica or Songs of Solomon, Four Prophets the Greater, Twelve Prophets the Less.

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

Article 6 – Of the Old Testament

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and Man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses as touching ceremonies and rites doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

Article 7 – Of Original or Birth Sin

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the

offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

Article 8 – Of Free Will

The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

Article 9 – Of the Justification of Man

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith, only, is a most wholesome doctrine, and very full of comfort.

Article 10 – Of Good Works

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

Article 11 – Of Works of Supererogation

Voluntary works—besides, over and above God's commandments—which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly: When you have done all that is commanded you, say, We are unprofitable servants.

Article 12 – Of Sin After Justification

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

Article 13 – Of the Church

The visible church of Christ is a congregation of faithful men in which the pure Word of God is preached, and the Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

Article 14—Of Purgatory

The Romish doctrine concerning purgatory, pardon, worshiping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the Word of God.

Article 15—Of Speaking in the Congregation in Such a Tongue as the People Understand

It is a thing plainly repugnant to the Word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the Sacraments, in a tongue not understood by the people.

Article 16—Of the Sacraments

Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for Sacraments of the Gospel; being such as have partly grown out of the corrupt following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature

of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith.

Article 17 – Of Baptism

Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth. The Baptism of young children is to be retained in the Church.

Article 18 – Of the Lord's Supper

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith. The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

Article 19 – Of Both Kinds

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

Article 20 – Of the One Oblation of Christ, Finished upon the Cross

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

Article 21 – Of the Marriage of Ministers

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

Article 22 – Of the Rites and Ceremonies of Churches

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the Word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

Article 23 – Of the Rulers of the United States of America

The President, the Congress, the general assemblies, the governors, and the councils of state, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States and by the constitutions of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

Article 24 – Of Christian Men's Goods

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as

some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

Article 25 – Of a Christian Man's Oath

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

Of Sanctification

Sanctification is that renewal of our fallen nature by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement cleanseth from all sin; whereby we are not only delivered from the guilt of sin, but are washed from its pollution, saved from its power, and are enabled, through grace, to love God with all our hearts and to walk in his holy commandments blameless.

Of the Duty of Christians to the Civil Authority

It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which they are citizens or subjects or in which they reside, and to use all laudable means to encourage and enjoin obedience to the powers that be.

General Convention of the New Jerusalem

The General Church of the New Jerusalem accepts the doctrine of the New Church as described in the works published by Emanuel Swedenborg. The following doctrine can be drawn from and verified by these works. Among these works are, True Christian Religion, Heaven and Hell, Conjugal Love, The New Jerusalem and its Heavenly Doctrine, Heavenly Secrets, The Doctrine of the Lord, and many more. In these works the doctrine of The New Church is defined.

- The Creator of the Universe (YHWH) came into this world, taking on the form of Jesus Christ (God with us) in order to combat the real Hell humanity had created, redeem humankind from Hells growing and overwhelming influence, permanently restore His connection with humankind, and by His Divinely Human life show people the path to spiritual freedom.
 - He struggled against every evil that humanity encounters in the corrupted will by allowing the evils of Hell to attack Him on the battleground of His Human form, overcoming evil in every instance, and making His Human form One with His uniquely Divine Soul, even as to the flesh and bones. Jesus Christ, thus, entirely became the One God through a process of removing the natural human imperfections and uniting His Divine Soul with His Human form.
 - The New Church has been seen as a proponent of Monarchianism; it does not, however, see God as appearing in three modes. God is seen as One Divine Person, Jesus Christ, who has a

Divine Soul of Love, Divine Mind of Truth, and Divine Body of Energy. It is believed that unlike Arianism this doctrine retains both the Unity of God, as well as the full Divinity of Christ, and thus that it is not necessary to split God into a Trinity of persons.

- Following Him is seen as the only loving and rational choice one can make, since He is the One Source of all love and truth. If one is learning truth or doing good, it is from Him, whether it is consciously known or not.
 - His direct instruction is found in the Word of the Old and New Testament, and the Word of His Second Coming, written through Emanuel Swedenborg, who was prepared mentally and spiritually by the Lord to receive the Revelation of the Lord's Holy Spirit, which reveals the answers to the mysteries of faith, leads into all truth, and speaks of the Father plainly.
- Every one of us can become angels if we choose to stop doing evil actions and allow the Lord's presence to grow within us. All angels in Heaven and Devils in Hell were once people on earth.
- The Lord created us all to go to heaven, but He does not make anyone go there. We freely choose our eternal destiny.
 - People of all faiths come into heaven if they have followed their beliefs sincerely and loved God and their neighbors. A person is seen as responsible for their reaction to the truth when it is made known to them. Those who love evil tend to choose

to reject the truth, whereas those who love good choose to receive it openly.

- Those who go to Hell have chosen Hell because they enjoy Hellish delights, which in Hell are only allowed to be enjoyed as fantasy.
- The spiritual marriage of one man and woman does not end with death but continues in heaven to eternity. There, the two remain male and female as to form, and become one angel as to their soul. As a couple they live a life of useful service in the Lord's Heavenly Kingdom, which is perfected to eternity.
- This earth and all of nature is part of the Lord's Kingdom, and in nature we can see the Love and Wisdom of the Lord manifested, but not apart from written revelation.
- Much of the Bible is believed to have not only a literal sense, but a spiritual sense as well, which work together by means of correspondence (theology). In other words, the Bible is seen as a kind of spiritual allegory, which uses words as symbols that each point to a particular spiritual form or concept. On the deepest level the Bible is seen as a story of the Lord's internal life as it was when He was on earth.
- Members of the New Church believe the One God, Jesus Christ is the author of the Word of the Second Coming, not Swedenborg. Swedenborg was merely an instrument of the Lord, as he himself stated.
 - The New Church is not seen as a denomination of traditional Christianity, but rather, the True Christianity, which the Lord has

come to establish by means of His Holy Spirit, which leads into all truth.

Articles of Faith of the Latter Day Saints

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.
5. We believe that a man must be called of God, by prophecy, and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, and so forth.
8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul— We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous,

lovely, or of good report or praiseworthy, we seek after these things.

Joseph Smith

William Miller's Rules of Interpretation

IN studying the Bible, I have found the following rules to be of great service to myself, and now give them to the public by special request. Every rule should be well studied, in connexion with the scripture references, if the Bible student would be at all benefited by them. {1842 WiM, MWV1 20.1}

1. Every word must have its proper bearing on the subject presented in the Bible. ~ Proof : Matthew 5:18
2. All Scripture is necessary, and may be understood by diligent application and study. ~ Proof : 2 Timothy 3:15,16,17
3. Nothing revealed in the Scripture can or will be hid from those who ask in faith, not wavering. ~ Proof : Deuteronomy 29:29; Matthew 10:26, 27; 1 Corinthians 2:10; Philippians 3:15; Isaiah 44:11; Matthew 21:22; John 14:13, 14; 15:7; James 1:5, 6; 1 John 5:13, 14, 15.
4. To understand doctrine, bring all the Scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error. ~ Proof : Isaiah 28:7-29; 35:8; Proverbs 19:27; Luke

24:27,44,45; Romans 16:26; James 5:19; 2 Pet. 1:19,20

5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, not the Bible.

~ Proof : Psalms 19:7-11; 119:97-105; Matthew 23:8-10; 1 Corinthians 2:12-16; Ezekiel 34:18,19; Luke 11:52; Malachi 2:7,8

6. God has revealed things to come, by visions, in figures and parables, and in this way the same things are often times revealed again and again, by different visions, or in different figures and parables. If you wish to understand them, you must combine them all in one.

~ Proof : Psalms 89:19; Hosea 12:10; Habakkuk 2:2; Acts 2:17; 1 Corinthians 10:6; Hebrews 9:9, 24; Psalms 78:2; Matthew 8:13, 34; Genesis 41:1-32; Daniel 2; 7; 8; Acts 10:9-16

7. Visions are always mentioned as such.

~ Proof : 2 Corinthians 12:1

8. Figures always have a figurative meaning, and are used much in prophecy to represent future things, times and events; such as mountains, meaning governments; beasts, meaning kingdoms, waters, meaning people, lamps, meaning Word of God, day, meaning year.

~ Proof : Daniel 2:35,44; 7:8,17; Revelation 17:1,15; Psalms 119:105; Ezekiel 4:6

9. Parables are used as comparison to illustrate subjects, and must be explained in the same way as figures, by the subject and Bible. ~ Proof : Mark 4:13

10. Figures sometimes have two or more different significations; as day is used in a figurative sense to represent three different periods of time.

- Indefinite.
- Definite, a day for a year.
- Day for a thousand years.

If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not.
~ Proof : Ecclesiastes 7:14; Ezekiel 4:6; 2 Peter 3:8

11. How to know when a word is used figuratively: If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally; if not, figuratively.~ Proof : Revelation 12:1,2;17:3-7

12. To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense you need look no further; if not, look again. li

13. To know whether we have the true historical event for the fulfillment of a prophecy: If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfillment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so

that the true, believing children of God may never be ashamed.

~ Proof : Psalms 21:5; Isaiah 14:17-19; 1 Peter 2:6; Revelation 17:17; Acts 3:18 14.

14. The most important rule of all is, that you must have faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word. And we can have confidence that he that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek. {1842 WiM, MWV1 22.8}

These are some of the most important rules which I find the word of God warrants me to adopt and follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have found the Bible, as a whole, one of the most simple, plain, and intelligible books ever written, containing proof in itself of its Divine origin, and full of all knowledge that our hearts could wish to know or enjoy. I have found it a treasure which the world cannot purchase. It gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and do good to others, and to realize the value of the

soul. It makes us bold and valiant for the truth, and nerves the arm to oppose error. It gives us a powerful weapon to break down infidelity, and makes known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the King of kings, and reveals the best code of laws ever enacted. {1842 WiM, MWV1 23.1}

This is but a faint view of its value; yet how many perishing souls treat it with neglect, or, what is equally as bad, treat it as a hidden mystery which cannot be known. Oh, my dear reader, make it your chief study. Try it well, and you will find it to be all I have said. Yes, like the Queen of Sheba, you will say the half was not told you. {1842 WiM, MWV1 24.1}

Bible Fellowship Church Articles of Faith

The Bible

- We believe that the entire Bible is the inspired Word of God which reveals the complete will of God for all mankind through every age. Inspiration may be defined as the inward work of the Holy Spirit in the hearts and minds of chosen men who then wrote the Scriptures as God directed. The Bible in all of its parts constitutes the written Word of God to man. This Word is free from all error in its original writings. It is wholly trustworthy in matters of history and doctrine and is the final,

supreme authority in faith and life. (John 10:35; Matthew 5:18; 2 Timothy 3:16; 2 Peter 1:21)

God

- We believe in the one God, eternally existing in three persons: Father, Son and Holy Spirit. God is the absolute and sole creator of the universe. (John 6:27; Hebrews 1:8; Deuteronomy 6:4; 2 Corinthians 13:14; Matthew 28:19; Isaiah 48:16)

The Father

- We believe that the Father is the first person of the Godhead and is the Original Source of all things. He is the source of grace, the Father of our Lord Jesus Christ, and the Father of all men as the Source of their being. He is particularly the loving Father of all those redeemed by the blood of His Son. (Genesis 1:1; Ephesians 3:14; 1 Corinthians 8:6; Ephesians 4:6; Luke 12:30-32)
- We believe that the Father is the Author of the plan of salvation, that He sent the Son into the world, that He is the disciplinarian of His children. (Psalm 2:7-9; Ephesians 1:3-6; John 5:37; Hebrews 12:9)

Jesus Christ

- We believe that Jesus Christ in the flesh was both God and man; that He was miraculously born of a virgin and lived a sin-free life, being fully God and fully man. He is Creator and Sustainer of the universe. (John 1:14; Hebrews 2:14; Matthew 1:18-25; John 8:40; Hebrews 1:8; Colossians 2:9; John 1:3; Hebrews 1:3)

- We believe that Christ died on the cross for the sins of mankind, was raised bodily from the dead, and ascended into heaven there to intercede for believers and from whence He shall come again to receive believers unto Himself. (2 Corinthians 5:14; Mark 10:45; I Peter 3:18; Romans 5:8; Romans 1:4; Acts 1:9-11; Matthew 24:30; Revelation 20:4-6; Isaiah 9:6,7)
- We believe that Jesus Christ died for our sins as a substitutionary sacrifice and that all who believe in Him are justified through His shed blood, being declared righteous. (1 Corinthians 15:3; Romans 5:8-9; Hebrews 7:25)

The Holy Spirit

- We believe that the Holy Spirit is a person, possessing all the distinctively divine attributes. He is God. (Acts 5:3-4; 1 Corinthians 2:10-11; 1 Corinthians 12:11; Psalm 139:7-12)
- We believe that the Holy Spirit convicts the world of sin, righteousness and judgment. He regenerates, seals, and sets apart the believer to a holy life. At regeneration, He baptizes the believer into the Body of Christ and comes to indwell him/her permanently. (Titus 3:5; John 3:5-7; John 14:16-17; John 16:7-15; Ephesians 1:13; 2 Thessalonians 2:13; 1 Corinthians 12:13; Romans 8:9; Ephesians 5:18)

Humanity

- We believe that people were created in God's image, that they sinned and incurred both a

physical decay and a spiritual death, that all mankind is born with a sinful nature and those who reach moral responsibility, being sinners in thought, word and deed, are accountable for their sins. (Genesis 1:26- 27; Genesis 2:17; Genesis 3:6; Romans 5:12-21; Ephesians 2:1-3; Ephesians 4:18; Mark 7:20-23; John 2:24-25)

Salvation

- We believe that all who receive by faith the Lord Jesus Christ are born of the Holy Spirit and thereby become children of God. (Romans 3:24; John 1:12; Ephesians 2:8-9)

Eternal Life

- We believe that every true believer is assured of eternal life with God. (Ephesians 2:8-9; Romans 6:23)
- We believe that every believer looks forward to the hope of Christ's coming when each will receive a resurrection body, whether through resurrection from the dead or translation while still living. (1 Thessalonians 4:13-17; 1 Corinthians 15:32; Revelation 20:4-6; Titus 2:13)
- We believe that all believers will share in the eternal state after Christ's millennial reign. (Revelation 20:12-15; Revelation 21:1 -8)

The Church

- We believe that people and not buildings are the Church, for the local church is a coming together of

believers. (Ephesians 4:4-6; Matthew 16:18; Hebrews 10:23-25)

- We believe that Christians are to commit themselves to the local church with an attitude of love for one another as they carry out the activities of Bible teaching, fellowship, prayer, the Lord's table, and water baptism, seeking to build up one another in love as a witness to unregenerate people. (Acts 2:42; John 13:34-35; 1 John 1:3; Matthew 28:18-20; 1 Corinthians 11:24-26; Ephesians 4:11-16)

Human Sexuality

- We believe that legitimate sexual relations are exercised solely within marriage. Hence, sexual activities, such as, but not limited to adultery, fornication, incest, homosexuality, pedophilia, and bestiality are inconsistent with the teaching of the Bible and the Church. Further, lascivious behavior, the creation and/or distribution and/or viewing of pornography, and efforts to alter one's gender, are incompatible with the biblical witness.
- We believe that marriage has been ordained by God. This church recognizes marriage as exclusively the legal union of one man and one woman in which such union is a lifetime commitment.

Official Creed of the Unity School of Christianity

Deity:

Unity has abandoned the popular image that God is an elderly, superhuman male with a white flowing beard who lives in a remote place "up there". We do not believe that God is fickle, answering some prayers and ignoring others. We do not look upon God as a deity to be feared. One fundamental attribute of God is that God is good. We are created to be "healthy, happy, prosperous, loved and loving, courageous and strong". If we fall short of these goals, it is because we have separated our mind from God, and allowed negative thoughts to intrude. God is within each one of us; and is directly accessible. We need only to quietly turn within ourselves to contact God.

Unity follows a form of pantheism [better yet, panENtheism... WM]. God exists in all things. God is present throughout creation: in humans, plants, animals, the earth itself, etc. [And, all things are present in God, hence panENtheism... WM]

Jesus Christ:

Unity rejects the traditional Christian view that Jesus is a deity to be worshipped; we point out that at no time did Jesus tell his disciples to worship him. Rather, we look upon Jesus as a great healer, miracle worker, and mystic who had a direct access to God. We believe that his actions can be emulated by believers today. One's life is to be dominated by love, and compassion, even toward one's enemies.

Genesis story allegory

Unity rejects the concept of original sin, (the belief that because of Adam and Eve's actions in the Garden of Eden, we are all conceived in iniquity and born in sin). We look upon the Genesis story as an allegory; a very human attempt to explain our beginnings. We emphasize that humans are created in the image and likeness of God, and are thus not intrinsically evil or sinful.

Heaven:

Rather than looking upon heaven as a place "up there" to be experienced as a reward after death, Unity conceives of heaven as expressed by Jesus: "The kingdom of heaven is at hand", and "The kingdom of God is in the midst of (within) you". Charles Fillmore defined it as "a state of consciousness in which the soul and the body are in harmony with Divine Mind". One does not have to wait until death. Heaven can thus be enjoyed at any time through prayer. Through proper technique, attitude and receptivity one can elevate one's personal consciousness to a heavenly state.

Hell:

The Unity Church does not conceive hell to be a place of eternal torment in which people are eternally punished with fire because of their beliefs and/or actions during life. It is not a place to go to after death. Rather it is a state of consciousness to be suffered here on earth. Charles Fillmore wrote: "One does not have to die in order to go to hell, any more than one has to die to get to heaven. Both are states of mind and conditions, which people experience as a direct outworking of their thoughts, beliefs, words, and acts. If one's mental processes are out of harmony with the law of man's [sic] being, they result in trouble and

sorrow; mental as well as bodily anguish overtakes one, and this is hell".

Satan:

Many Christians look upon Satan as a quasi-deity; an all evil presence who is the opposite of the goodness of God. Satan and God are often portrayed as fighting over individuals' souls. This dual divinity has obvious links to Zoroastrianism which was incorporated into ancient Jewish legends which, in turn, were later codified as parts of the book of Genesis. Other aspects of Satan were derived from ancient Greek and Babylonian beliefs.

Unity interprets Satan's temptation of Jesus symbolically. Satan did not tempt Jesus to turn stones into bread; it was the "voice of human hunger"; the temptation to throw himself off the highest part of the temple was "the voice of human desire for recognition"; the temptation to become a ruler was "the voice of worldliness".

Thus Satan is not a physical entity; but is one's lower nature: selfishness, greed, the desire to turn away from God. Satan can be resisted by systematically striving towards one's higher nature.

Sin:

Traditionally, sin has been defined as falling short of perfection. Unity uses an alternate definition: "living under a false sense of separation from God". We view this as a delusion because God is in reality continuously present within us. This false belief can be overcome through prayer.

One of the most prominent beliefs concerning mankind is that we were "conceived in iniquity and born in sin". We have accepted this thinking of ourselves as incurable sinners, so much accepted it that it is a difficult exercise to entertain an alternative to this idea.

We have accepted, even concluded, that we are indelibly tainted with the original sin of Adam and Eve. But if we take the time to explore the Bible in depth, we will realize that the story of Adam and Eve is allegorical. It was composed after much of the rest of the Old Testament was recorded, designed to give a beginning to the story of human beings. We cannot deny that the story of creation is beautifully written, but we would do well to remind ourselves that it is man's endeavor to write of his beginnings.

Many of us have been bombarded since childhood with the teaching that we are miserable sinners, resulting from the "fall of Adam", and the implication has been that an entire lifetime would not be sufficient time to eradicate the taint of our sinfulness.

Life After Death:

Unity defines heaven and hell as conditions in the here and now. They are not places where people go to spend eternity. Rather, many in Unity believe in a form of reincarnation. After death the soul is believed to leave the body, and to live again in another human body. This is/was a common belief among: present day Eastern religions the early Christian Church prior to the Council of Constantinople in 533 CE the Essenes, one of the three Jewish sects while Jesus was alive.

Unity cites references from the Christian Scriptures which show that the concept of reincarnation was common during Jesus' time. In the Gospels of Matthew and Mark , John the Baptist is referred to as the reincarnation of Elijah. In Matthew, some of the populace guessed that Jesus was a reincarnation of John the Baptist; others guessed Elijah; still others guessed Jeremiah or one of the other prophets. Jesus neither criticized the people for their beliefs, nor declared reincarnation to be heresy. Each lifetime is viewed as a time of preparation for the next life, leading towards eventual perfection.

Unity Practices:

Unity has no missionaries. We rely upon our teachings being spread by our readers and followers and by the literature itself.

"New centers and churches are normally started as study groups sponsored by an existing ministry or the expansion department of the Association of Unity Churches. Both the Association and Unity School of Christianity provide support materials and services to emerging ministries."

Prayer:

Real prayer does not involve begging God for a favour, or repeating standard prayers in a ritual setting. It is an act of becoming spiritually one with God. If one applies Ralph Waldo Emerson's concept of prayer: the contemplation of the facts of life from the highest point of view, then prayer can be a constant personal activity. One can also use the "arms" of prayer by mentally embracing some other individual as the target of a prayer or the "wings" of prayer by directing one's prayer at all those who are receptive.

Worship:

It is not limited to Sunday church services. Worship can be pursued at any time and location when one feels adoration and devotion for God. Ideally, it can be experienced continually through the day.

Baptism:

Within Christendom, some faith groups follow the tradition started by John the Baptist; they totally immerse the body in water. Others regard baptism as symbolic; they simply sprinkle drops of water on the person. Most Unity practitioners do neither. We note that Jesus never made baptism a requirement for others during his ministry; and so, we do not have a formal baptism sacrament. Rather we encourage every believer to attain a Spiritual Baptism which is a deeply personal event, a cleansing "prayer experience with Spirit, an ultimate dialogue between an individual and God." The individual emerges purified, having experienced a religious conversion of great intensity.

Communion:

There has been much controversy over the meaning, details, and purpose of the rite of Holy Communion (the Lord's Supper) within Christian Churches. Most Unity ministers do not have a formal ritual. We recall the words of St. Paul "The Kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit". Communion becomes a close encounter with God in private prayer, in which one becomes aware of the impact that God is making in all areas of one's life.

The National Spiritual Alliance Declaration of Principles

1. "We believe in Infinite Intelligence [i.e., God].
2. "We believe that the Phenomena of Nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. "We affirm that a correct understanding of such expression and living in accordance therewith constitute true religion.
4. "We affirm that the existence and personal identity of the individual continue after the change called death.
5. "We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. "We believe that the highest morality is contained in the Golden Rule: 'What so ever ye would have that other do unto you, do ye also unto them.'
7. "We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys Nature's physical and spiritual laws.
8. "We affirm the doorway to reformation is never closed against any human soul here or hereafter.
9. "We affirm that the receipt of Prophecy and Healing contained in the Bible is a divine attribute proven through Mediumship."

Pentecostal Statement of Fundamental and Essential Truths

I. HOLY SCRIPTURES

All Scripture is given by inspiration of God by which we understand the whole Bible to be inspired in the sense that holy men of God were moved by the Holy Spirit to write the very words of Scripture. Divine inspiration extends equally and fully to all parts of the original writings. The whole Bible in the original is, therefore, without error and, as such, is infallible, absolutely supreme and sufficient in authority in all matters of faith and practice.

The Bible does not simply contain the Word of God, but is, in reality, the complete revelation and very Word of God inspired by the Holy Spirit. Christian believers today receive spiritual illumination to enable them to understand the Scriptures, but God does not grant new revelations which are contrary or additional to inspired Biblical Truth.

II. THE GODHEAD

The Godhead exists eternally in Three persons: the Father, the Son and the Holy Spirit. These Three are one God, having the same nature and attributes and are worthy of the same homage, confidence, and obedience.

1. THE FATHER

The Father exists eternally as the Creator of heaven and earth, the Giver of the Law, to whom all things will be subjected, so that He may be all in all.

2. THE SON

The Lord Jesus Christ, the eternal and only begotten Son of the Father, is true God and true man. He was conceived of

the Holy Spirit, born of the Virgin Mary, and by His sinless life, miracles and teaching, gave full revelation of the Father. He died upon the cross, the Just for the unjust, as a substitutionary sacrifice. He rose from the dead. He is now at the right hand of the majesty on high as our great High Priest. He will come again to establish His kingdom in righteousness and peace.

3. THE HOLY SPIRIT

The Holy Spirit is also God, performing actions and possessing the attributes of Deity. His personality is shown by the fact that He has personal characteristics and that individuals may relate to Him as a person.

III. ANGELS

1. CLASSIFICATION

Angels were created as intelligent and powerful beings to do the will of God and worship Him. However, Satan, the originator of sin, fell through pride and was followed by those angels who rebelled against God. These fallen angels or demons are active in opposing the purposes of God.

Those who remained faithful continue before the throne of God and serve as ministering spirits.

2. THE BELIEVER AND DEMONS

Demons attempt to thwart God's purposes; however, in Christ, the believer may have complete liberty from the influence of demons. He cannot be possessed by them because His body is the temple of the Holy Spirit in which Christ dwells as Lord.

IV. MAN

Man was originally created in the image and likeness of God. He fell through sin and, as a consequence, incurred both spiritual and physical death. Spiritual death and the depravity of human nature have been transmitted to the entire human race with the exception of the Man Christ Jesus. Man can be saved only through the atoning work of the Lord Jesus Christ.

V. SALVATION

1. ATONEMENT OF CHRIST

Salvation has been provided for all men through the sacrifice of Christ upon the cross. It is the only perfect redemption and substitutionary atonement for all the sins of the world, both original and actual. His atoning work has been proven by His resurrection from the dead. Those who repent and believe in Christ are born again of the Holy Spirit and receive eternal life. Furthermore, in the atonement, divine healing was provided for all believers.

2. REPENTANCE AND FAITH

Man can be born again only through faith in Christ. Repentance, a vital part of believing, is a complete change of mind brought by the Holy Spirit, turning a person to God from sin.

3. REGENERATION

Regeneration is a creative work of the Holy Spirit by which man is born again and receives spiritual life.

4. JUSTIFICATION

Justification is a judicial act of God by which the sinner is declared righteous solely on the basis of his acceptance of Christ as Savior.

VI. THE CHRISTIAN EXPERIENCE

1. ASSURANCE

Assurance of salvation is the privilege of all who are born again by the Spirit through faith in Christ, resulting in love, gratitude and obedience toward God.

2. SANCTIFICATION

Sanctification is dedication to God and separation from evil. In experience it is both instantaneous and progressive. It is produced in the life of the believer by his appropriation of the power of Christ's blood and risen life through the Person of the Holy Spirit. He draws the believer's attention to Christ, teaches him through the Word and produces the character of Christ within Him. Believers who sin must repent and seek forgiveness through faith in the cleansing blood of Jesus Christ.

3. BAPTISM IN THE HOLY SPIRIT

The baptism in the Holy Spirit is an experience in which the believer yields control of himself to the Holy Spirit. Through this he comes to know Christ in a more intimate way, and receives power to witness and grow spiritually. Believers should earnestly seek the baptism in the Holy Spirit according to the command of our Lord Jesus Christ. The initial evidence of the baptism in the Holy Spirit is speaking in other tongues as the Spirit gives utterance. This experience is distinct from, and subsequent to, the experience of the new birth.

4. THE GIFTS OF THE SPIRIT

The gifts of the Spirit are supernatural abilities given by God through the exercising of which believers are enabled to minister effectively and directly in particular situations. They serve the dual function of building up the Church,

and of demonstrating the presence of God within His Church.

5. DIVINE HEALING

Divine healing provided in the atonement of Christ is the privilege of all believers. Prayer for the sick and gifts of healing are encouraged and practiced.

VII. THE CHURCH

1. THE UNIVERSAL CHURCH

All who are born again are members of the universal church, which is the Body and Bride of Christ.

2. THE LOCAL CHURCH

A. Purpose

The local church is a body of believers in Christ who have joined together to function as a part of the universal church. The local church is ordained by God and provides a context in which believers corporately worship God, observe the ordinances of the church, are instructed in the faith and are equipped for the evangelization of the world.

B. Ordinances

(a) The Lord's Supper

The Lord's Supper is a symbol, memorial and proclamation of the suffering and death of our Lord Jesus Christ. This ordinance of communion is to be participated in by believers until Christ's return.

(b) Water Baptism

Water baptism signifies the believer identification with Christ in His death, burial and resurrection and is practiced by immersion.

C. Ministry

A divinely called and ordained ministry is the provision of the Lord to give leadership to the church as it fulfills its purposes.

VIII. THE END OF TIME**1. THE PRESENT STATE OF THE DEAD**

At death the souls of the believers pass immediately into the presence of Christ, and these remain in constant bliss until the resurrection of the glorified body.

The souls of the unbelievers remain after death conscious of condemnation until the final bodily resurrection and judgment of the unjust.

2. THE RAPTURE

The rapture, the blessed hope of the church, is the imminent coming of the Lord in the air to receive to Himself His own, both the living who shall be transformed, and the dead in Christ who shall be resurrected. This event takes place before the wrath of God is poured out during the tribulation. Believers then will appear before the judgment seat of Christ to be judged according to faithfulness in Christian service.

3. THE TRIBULATION

The tribulation will be a time of judgment on the whole earth. During this period the Antichrist will emerge to offer false hope to the nations.

4. THE SECOND COMING OF CHRIST

The return of Christ to earth in power and great glory will conclude the great tribulation with the victory at Armageddon, the defeat of Antichrist and the binding of Satan. He will introduce the millennial age, restore Israel to her own land, lift the curse which now rests upon the whole creation, and bring the whole world to the knowledge of God.

5. THE FINAL JUDGMENT

There will be a final judgment in which the unbelieving dead will be raised and judged at the Great White Throne, according to their works. The beast and false prophet, the devil and his angels, and whoever is not found in the Book of Life, shall be cast into the lake of fire, not to annihilation but to everlasting punishment, which is the second death.

6. THE ETERNAL STATE OF THE RIGHTEOUS

The righteous will share the glory of God in the new heaven and the new earth for eternity.

IX POSITIONS AND PRACTICES

1. MARRIAGE AND THE FAMILY

Marriage is a provision of God whereby a man and a woman enter into a lifelong relationship through a marriage ceremony which is recognized by the church and legally sanctioned by the state.

Marriage establishes a "one-flesh" relationship which goes beyond a physical union and is more than either a temporary relationship of convenience intended to provide personal pleasure or a contract which binds two people together in a legal partnership. Marriage establishes an emotional and spiritual oneness which enables both

partners to respond to the spiritual, physical and social needs of the other. It provides the Biblical context for the procreation of children.

Marriage is to be an exclusive relationship that is maintained in purity. It is intended by God to be a permanent relationship. It is a witness to the world of the relationship between Christ and His Church.

Marriage requires a commitment of love, perseverance and faith. Because of its sanctity and permanence, marriage should be treated with seriousness and entered into only after counsel and prayer for God's guidance. Christians should marry only those who are believers. An individual who becomes a believer after marriage should remain with his or her partner in peace, and should give witness to the gospel in the home.

The Bible holds family life as a position of trust and responsibility. The home is a stabilizing force in society, a place of nurture, counsel, and safety for children.

Marriage can only be broken by "porneia" which is understood as marital unfaithfulness involving adultery, homosexuality, or incest. While the Scriptures give evidence that the marriage vow and "one-flesh" union are broken by such acts, and therefore do recognize the breaking of the marriage relationship, the Scriptures do recommend that the most desirable option would be reconciliation.

2. DIVORCE

We believe that divorce is not God's intention. It is God's concession to the "hardness of men's hearts."

We, therefore, discourage divorce by all lawful means and teaching. Our objective is reconciliation and the healing of the marriage union where possible. Marital unfaithfulness should not be considered so much an occasion or opportunity for divorce but rather an opportunity for Christian grace, forgiveness, and restoration.

Divorce in our society is a termination of a marriage through a legal process authorized by the State. While the Church recognizes this legal process as an appropriate means to facilitate the permanent separation of spouses, the Church restricts the idea of divorce, in the sense of dissolution of marriage, to reasons specified by the Scriptures.

The weight of the Biblical record is negative and the explicit statement is made, "God hates divorce." Divorce is more than an action of the courts which breaks the legal contract between the partners in a marriage. It is also the fracture of an unique human relationship between a male and a female. Divorce has profound consequences for the children. Divorce is evidence of the sinful nature expressed in human failure. Jesus gives one explicit cause for the dissolution of marriage: "porneia" or marital unfaithfulness.

Where all attempts at reconciliation have failed and a divorce has been finalized, we extend Christ's love and compassion.

3. REMARRIAGE

Remarriage is the union, legally sanctioned by the State, of a man and woman, one or, both of whom have been previously married. It is regarded as acceptable by the Scriptures in the event of the death of the former spouse. It

is also regarded as acceptable when there has been sexual immorality on the part of the former partner or the former partner has remarried.

4. TITHING

Tithing was divinely instituted by God under the old covenant and was compulsory upon the people who worshiped God. Under the new covenant we are not bound by arbitrary laws; but the principles of right and wrong, as expressed by the law, are fulfilled in the believer's life through grace. Grace should produce as much as, or more than, law demanded. Regular systematic giving is clearly taught in the New Testament. It is known as the grace of giving. The gauge or rule of this systematic giving is defined in the Old Testament, known as the law of tithing. All Christians should conscientiously and systematically tithe their income to God.

Grace Gospel Fellowship Doctrinal Statement

Doctrinal Statement

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ" (Ephesians 4:1-7). We affirm that the seven fold unity expressed in this passage is the

Holy Spirit's doctrinal statement for the Church, which is the Body of Christ. We believe that all the expressions of doctrinal position and requirements for this dispensation of the Grace of God must be in full accord with the Holy Spirit's outline. We recognize other doctrinal unities for other dispensations, but we affirm that Ephesians 4:4-6 stands alone as the doctrinal unity for this dispensation. Desiring to be in full accord with the mind of the Spirit, we hold and require the following doctrinal beliefs:

The Bible

We believe that the Bible, both Old and New Testaments, is verbally inspired by God, without error in the original writings, and is the supreme and final authority for every aspect of faith and life (Rom. 15:4 ; 2 Tim. 3:16-17 ; 2 Pet. 1:21).

The Godhead

We believe there is one God, Creator of all things and eternally existing in three Persons:

Father, Son, and Holy Spirit. Each is a Person distinct from the others, but inseparable, coequal, coeternal, unlimited and unchanging in power, presence and knowledge. All are worthy of the same worship and obedience. (Gen. 1:26; Deut. 6:4; Matt. 28:19 ; Acts 5:3-4 ; Rom. 11:33-36 ; 1 Cor. 8:6 ; 2 Cor. 13:14 ; Eph. 4:4-6 ; Col. 1:16-17 ; 1 Tim. 2:5 ; Heb. 1:8-10).

The Person of Christ

We believe in the full humanity and full deity of our Lord Jesus Christ; His virgin birth, His sinless life, His miracles, His substitutionary death, His bodily resurrection, His ascension to the right hand of the Father, and His personal return in power and glory (Luke 1: 35 ; Rom. 1:3-4 ; 1 Cor. 15:1-8 ; Phil. 2:6-11).

The Person of the Holy Spirit

We believe that the Holy Spirit is a divine Person, coequal with the Father and the Son. It is the Holy Spirit who convicts unbelievers of their sin and condemnation before God, and regenerates the hearts of believing sinners. He baptizes the believer into the Body of Christ. He also seals, indwells, enlightens, equips for service, and empowers the believer to live a godly life. (John 16:7-8 ; Acts 5:3-4 ; 1 Cor. 2:10-12 ; 1 Cor. 6:19 ; 1 Cor. 12:13 ; 2 Cor. 3:18 ; Gal. 5:16-26 ; Eph. 1:13-14; Eph. 4:4-6 ; Tit. 3:5).

Humanity

We believe that God created the first man and woman in His own spiritual image and likeness. They disobeyed God, died spiritually and became subject to physical death. As their descendants, we are all sinners both by nature and by choice, and are totally unable of ourselves to do anything pleasing to God. (Gen. 1:26-27; Isa. 64:6-7 ; John 15:5 ; Rom. 3:9-23 ; Rom. 5:12 ; Rom. 8:5-8 ; Eph. 2:1-3 ; Tit. 3:5).

Salvation

We believe that God justifies ungodly sinners solely by His grace upon the grounds of the sacrificial blood of Jesus Christ and His Resurrection. This complete salvation is given as the free gift of God through faith, apart from our works. Only those who trust in Jesus Christ are born of the Spirit and become children of God. (John 1:11-13 ; John 3:16 ; Rom. 3:24-28 ; Rom. 10:9-13 ; 1 Cor. 15:1-4 ; 2 Cor. 5:21 ; Eph. 1:7 ; Eph. 2:8-9).

Eternal Security

We believe that all believers are eternally saved through Christ and are sealed by the Holy Spirit until the day of redemption. (John 10:28-29 ; Rom. 8:1 ; Rom. 8:28-39 ; Eph. 1:13-14 ; Eph. 4:30 ; Col. 3:1-4 ; 2 Thess. 2:13-14; 1 John 5:11-13).

Dispensations

We believe that the Holy Scriptures are best understood through the framework of Dispensational Theology. The Bible is clear that God deals in different ways, at different times with different people. These changes in the outworking of God's plan are referred to as "dispensations." We recognize several distinct dispensations, or administrations, in Scripture. Each is marked by revelation from God specific only to that dispensation. The current dispensation, God's plan for the Church, the Body of Christ, "the mystery" revealed to the Apostle Paul, is distinct from God's plan for the nation of Israel. We find in Paul's writings alone the revelation, position and destiny of the Church. (Rom. 16:25-27 ; 1 Cor.

15:51-54 ;Gal. 1:11-12 ;Eph. 3:1-12 ; Col. 1:24-29 ; 2 Tim. 2:15).

The Church

We believe that all in this dispensation who are saved by faith in Jesus Christ are united together in the one true Church, the Body of Christ, of which He is the Head. God's specific truth of and for this Church was first revealed through the Apostle Paul. This Church began historically with Paul before the writing of his first epistle. (1 Cor. 12:13,27 ; Eph. 1:22-23 ; Eph. 3:1-11 ; Col. 1:18 , Col. 24-25).

Spiritual Gifts

We believe that God has given believers spiritual gifts with which to serve the Lord for the building up of the Body of Christ (Rom. 12:3-8 ; 1 Cor. 12:1-31 ; Eph. 4:7-16). Some of the spiritual gifts that operated in the Church were temporary in nature and were intended for its infancy, including the official offices of apostle and prophet. Other gifts, such as miraculous powers, the gift of healing, tongues and the interpretation of tongues, revelations and visions ceased (Rom. 11:11-36 ; 1 Cor. 1:22 ; 1 Cor. 13:8-13 ; 2 Cor. 12:12 ; Eph. 2:20 ; Phil. 2:25-26 ; 1 Tim. 5:23 ; 2 Tim. 4:20). We do believe that God is sovereign and able to operate in miraculous ways as He desires (Eph. 3:20).

The Believer's Walk

We believe that, as a result of Christ's victory over sin and the indwelling Holy Spirit, all of the saved may and should experience deliverance from the power of sin in their daily lives. This comes through constant submission to the Holy Spirit and obedience to God's Word. Since sinless perfection is not a possibility in this life, we must consciously work in harmony with the Holy Spirit. (Ps. 119:9-11; Rom. 6:6-14 ; 1 Cor. 10:12-13 ; 2 Cor. 2:14 ; 1 Cor. 10:2-5; Gal. 5:16-25 ; Phil. 2:12-13).

The Lord's Supper

We believe that the Lord's Supper (i.e., Communion or the Lord's Table) is a memorial of the broken body and shed blood of Christ on the Cross. We believe the elements are only symbolic, serving as a sacred reminder and proclamation of Christ's death until He comes again. Participation in the Lord's Supper is open to every believer who is in fellowship with Christ. (1 Cor. 10:14-22 ; 1 Cor. 11:17-34).

Baptism

We believe that the Holy Spirit places all believers into the Body of Christ at the moment of salvation by one spiritual baptism. Through this work of the Holy Spirit, we are identified with Christ in His death, burial and resurrection. The Bible also speaks of other baptisms, some are spiritual in nature and others were ritualistic and played a key part in God's program with Israel. While

those baptisms all had importance in the past, Scripture speaks of this divine baptism as the one and only baptism that is operative today. Therefore, we practice no other baptism. We emphasize this spiritual baptism as foundational to the unity of all believers. (Rom. 6:3-4 ; 1 Cor. 1:17 ; 1 Cor. 12:12-13 ; Gal. 3:26-27 ; Eph. 4:3-6 ; Col. 2:9-12 ; Heb. 9:9-10).

Resurrection

We believe in the physical resurrection of the dead. Jesus Christ was resurrected bodily, and therefore everyone will have a bodily resurrection. The saved will be raised to eternal glory and the unsaved to eternal punishment. (Luke 24:39-43 ; John 5:28-29 ; Acts 24:15 ; 1 Cor. 15:12-24 ; Phil. 3:21 ; 2 Thess. 1:7-9 ; Rev. 20:4-6 , Rev. 11-15).

The Return of Christ

We believe the Lord Jesus Christ will personally come to take His Church to heaven, commonly referred to as "the Rapture of the Church." All members of the Body of Christ, both living and dead, will be caught up together to meet the Lord in the air. This event is imminent and will take place prior to the Tribulation that will come upon the earth. (1 Cor. 15:51-53 ; Phil. 3:20-21 ; 1 Thess. 4:13-18 ; Titus 2:13-14) After the seven-year Tribulation period, Jesus Christ will return in power to establish His Kingdom upon the earth. (Jer. 30:7 ; Dan. 9:20-27 ; Zech. 14:4 ; Zech. 14:9 ; Matt. 24:15-41 ; Rev. 19:11-16 ; Rev. 20:1-4)

The State of the Dead

We believe that immediately after death all people exist in a state of consciousness that will last forever. The believer of this dispensation passes directly into the presence of Christ in Heaven. All of the unsaved dead enter a state of conscious eternal suffering without any hope of salvation. (Luke 16:23-28 ; John 3:36 ; 2 Cor. 5:6-8 ; Phil. 1:23 ; 2 Thess. 1:7-9; Heb. 9:27 ; Rev. 14:11 ; Rev. 20:10-15).

Mission

We believe our mission is to bring glory to God as we proclaim the message of reconciliation to all the unsaved; as we equip and train the saved for the spiritual and physical growth of the Body of Christ; and as we serve all people through acts of grace and compassion. In this way we make plain to everyone the unsearchable riches of Christ according to the dispensation of the mystery. (Rom. 12:9-21 ; Rom. 16:25-27 ; 1 Cor. 10:31-11:1 ; 2 Cor. 5:14-21 ; Gal. 2:10 ; Gal. 6:10 ; Eph. 3:8-9 ; Eph. 4:11-16 ; Phil. 2:1-8 ; Col. 4:3-6 ; 1 Tim. 2:3-7).

Church of God Articles of Faith

PREAMBLE

In order that we may preserve our God-given heritage, the faith once delivered to the saints, especially the doctrine and experience of entire sanctification as a second work of grace, and also that we may cooperate effectually with other branches of the Church of Jesus Christ in advancing God's kingdom, we, the ministers and lay members of the Church of the Nazarene, in accordance with the principles

of constitutional legislation established among us, do hereby ordain, adopt, and set forth as the fundamental law or Constitution of the Church of the Nazarene the Articles of Faith, the General Rules, and the Articles of Organization and Government here following, to wit:

ARTICLES OF FAITH

I. The Triune God*

1. We believe in one eternally existent, infinite God, Sovereign *Creator and Sustainer* of the universe; that He only is God, [creative and administrative,] holy in nature, attributes, and purpose[;]. *The God who is holy love and light* [that He, as God,] is Triune in essential being, revealed as Father, Son, and Holy Spirit.

(Genesis 1; Leviticus 19:2; Deuteronomy 6:4-5; Isaiah 5:16; 6:1-7; 40:18-31; Matthew 3:16-17; 28:19-20; John 14:6-27; 1 Corinthians 8:6; 2 Corinthians 13:14; Galatians 4:4-6; Ephesians 2:13-18; 1 John 1:5; 4:8)

II. Jesus Christ

2. We believe in Jesus Christ, the Second Person of the Triune Godhead; that He was eternally one with the Father; that He became incarnate by the Holy Spirit and was born of the Virgin Mary, so that two whole and perfect natures, that is to say the Godhead and manhood, are thus united in one Person very God and very man, the God-man.

We believe that Jesus Christ died for our sins, and that He truly arose from the dead and took again His body, together with all things appertaining to the perfection of

man's nature, wherewith He ascended into heaven and is there engaged in intercession for us.

(Matthew 1:20-25; 16:15-16; Luke 1:26-35; John 1:1-18; Acts 2:22-36; Romans 8:3, 32-34; Galatians 4:4-5; Philippians 2:5-11; Colossians 1:12-22; 1 Timothy 6:14-16; Hebrews 1:1-5; 7:22-28; 9:24-28; 1 John 1:1-3; 4:2-3, 15)

III. The Holy Spirit

3. We believe in the Holy Spirit, the Third Person of the Triune Godhead, that He is ever present and efficiently active in and with the Church of Christ, convincing the world of sin, regenerating those who repent and believe, sanctifying believers, and guiding into all truth as it is in Jesus.

(John 7:39; 14:15-18, 26; 16:7-15; Acts 2:33; 15:8-9; Romans 8:1-27; Galatians 3:1-14; 4:6; Ephesians 3:14-21; 1 Thessalonians 4:7-8; 2 Thessalonians 2:13; 1 Peter 1:2; 1 John 3:24; 4:13)

IV. The Holy Scriptures

4. We believe in the plenary inspiration of the Holy Scriptures, by which we understand the 66 books of the Old and New Testaments, given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith.

(Luke 24:44-47; John 10:35; 1 Corinthians 15:3-4; 2 Timothy 3:15-17; 1 Peter 1:10-12; 2 Peter 1:20-21)

V. Sin, Original and Personal

5. We believe that sin came into the world through the disobedience of our first parents, and death by sin. We believe that sin is of two kinds: original sin or depravity, and actual or personal sin.

5.1. We believe that original sin, or depravity, is that corruption of the nature of all the offspring of Adam by reason of which everyone is very far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and inclined to evil, and that continually. We further believe that original sin continues to exist with the new life of the regenerate, until the heart is fully cleansed by the baptism with the Holy Spirit.

5.2. We believe that original sin differs from actual sin in that it constitutes an inherited propensity to actual sin for which no one is accountable until its divinely provided remedy is neglected or rejected.

5.3. We believe that actual or personal sin is a voluntary violation of a known law of God by a morally responsible person. It is therefore not to be confused with involuntary and inescapable shortcomings, infirmities, faults, mistakes, failures, or other deviations from a standard of perfect conduct that are the residual effects of the Fall. However, such innocent effects do not include attitudes or responses contrary to the spirit of Christ, which may properly be called sins of the spirit. We believe that personal sin is primarily and essentially a violation of the law of love; and that in relation to Christ sin may be defined as unbelief.

(Original sin: Genesis 3; 6:5; Job 15:14; Psalm 51:5; Jeremiah

17:9-10; Mark 7:21-23; Romans 1:18-25; 5:12-14; 7:1-8:9; 1 Corinthians 3:1-4; Galatians 5:16-25; 1 John 1:7-8

Personal sin: Matthew 22:36-40 {with 1 John 3:4}; John 8:34-36; 16:8-9; Romans 3:23; 6:15-23; 8:18-24; 14:23; 1 John 1:9-2:4; 3:7-10)

VI. Atonement*

6. We believe that Jesus Christ, by His sufferings, by the shedding of His own blood, and by His death on the Cross, made a full atonement for all human sin, and that this Atonement is the only ground of salvation, and that it is sufficient for every individual of Adam's race. The Atonement is graciously efficacious for the salvation of [the irresponsible] *those incapable of moral responsibility* and for the children in innocency but is efficacious for the salvation of those who reach the age of responsibility only when they repent and believe.

(Isaiah 53:5-6, 11; Mark 10:45; Luke 24:46-48; John 1:29; 3:14-17; Acts 4:10-12; Romans 3:21-26; 4:17-25; 5:6-21; 1 Corinthians 6:20; 2 Corinthians 5:14-21; Galatians 1:3-4; 3:13-14; Colossians 1:19-23; 1 Timothy 2:3-6; Titus 2:11-14; Hebrews 2:9; 9:11-14; 13:12; 1 Peter 1:18-21; 2:19-25; 1 John 2:1-2)

VII. Prevenient Grace

7. We believe that the human race's creation in Godlikeness included ability to choose between right and wrong, and that thus human beings were made morally responsible; that through the fall of Adam they became depraved so that they cannot now turn and prepare themselves by their own natural strength and works to

faith and calling upon God. But we also believe that the grace of God through Jesus Christ is freely bestowed upon all people, enabling all who will to turn from sin to righteousness, believe on Jesus Christ for pardon and cleansing from sin, and follow good works pleasing and acceptable in His sight.

We believe that all persons, though in the possession of the experience of regeneration and entire sanctification, may fall from grace and apostatize and, unless they repent of their sins, be hopelessly and eternally lost.

(Godlikeness and moral responsibility: Genesis 1:26-27; 2:16-17; Deuteronomy 28:1-2; 30:19; Joshua 24:15; Psalm 8:3-5; Isaiah 1:8-10; Jeremiah 31:29-30; Ezekiel 18:1-4; Micah 6:8; Romans 1:19-20; 2:1-16; 14:7-12; Galatians 6:7-8

Natural inability: Job 14:4; 15:14; Psalms 14:1-4; 51:5; John 3:6a; Romans 3:10-12; 5:12-14, 20a; 7:14-25

Free grace and works of faith: Ezekiel 18:25-26; John 1:12-13; 3:6b; Acts 5:31; Romans 5:6-8, 18; 6:15-16, 23; 10:6-8; 11:22; 1 Corinthians 2:9-14; 10:1-12; 2 Corinthians 5:18-19; Galatians 5:6; Ephesians 2:8-10; Philippians 2:12-13; Colossians 1:21-23; 2 Timothy 4:10a; Titus 2:11-14; Hebrews 2:1-3; 3:12-15; 6:4-6; 10:26-31; James 2:18-22; 2 Peter 1:10-11; 2:20-22)

VIII. Repentance

8. We believe that repentance, which is a sincere and thorough change of the mind in regard to sin, involving a sense of personal guilt and a voluntary turning away from sin, is demanded of all who have by act or purpose become sinners against God. The Spirit of God gives to all who will

repent the gracious help of penitence of heart and hope of mercy, that they may believe unto pardon and spiritual life.

(2 Chronicles 7:14; Psalms 32:5-6; 51:1-17; Isaiah 55:6-7; Jeremiah 3:12-14; Ezekiel 18:30-32; 33:14-16; Mark 1:14-15; Luke 3:1-14; 13:1-5; 18:9-14; Acts 2:38; 3:19; 5:31; 17:30-31; 26:16-18; Romans 2:4; 2 Corinthians 7:8-11; 1 Thessalonians 1:9; 2 Peter 3:9)

IX. Justification, Regeneration, and Adoption

9. We believe that justification is the gracious and judicial act of God by which He grants full pardon of all guilt and complete release from the penalty of sins committed, and acceptance as righteous, to all who believe on Jesus Christ and receive Him as Lord and Savior.

10. We believe that regeneration, or the new birth, is that gracious work of God whereby the moral nature of the repentant believer is spiritually quickened and given a distinctively spiritual life, capable of faith, love, and obedience.

11. We believe that adoption is that gracious act of God by which the justified and regenerated believer is constituted a son of God.

12. We believe that justification, regeneration, and adoption are simultaneous in the experience of seekers after God and are obtained upon the condition of faith, preceded by repentance; and that to this work and state of grace the Holy Spirit bears witness.

(Luke 18:14; John 1:12-13; 3:3-8; 5:24; Acts 13:39; Romans

1:17; 3:21-26, 28; 4:5-9, 17-25; 5:1, 16-19; 6:4; 7:6; 8:1, 15-17; 1 Corinthians 1:30; 6:11; 2 Corinthians 5:17-21; Galatians 2:16-21; 3:1-14, 26; 4:4-7; Ephesians 1:6-7; 2:1, 4-5; Philippians 3:3-9; Colossians 2:13; Titus 3:4-7; 1 Peter 1:23; 1 John 1:9; 3:1-2, 9; 4:7; 5:1, 9-13, 18)

X. Christian Holiness and Entire Sanctification*

13. We believe that [entire] sanctification is [that] *the* [act] work of God, subsequent to regeneration, by which *transforms believers into the likeness of Christ. It is wrought by God's grace through the Holy Spirit in initial sanctification, or regeneration (simultaneous with justification), entire sanctification, and the continued perfecting work of the Holy Spirit culminating in glorification. In glorification we are fully conformed to the image of the Son.*

We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect.

It is wrought by the baptism with *or infilling of* the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service.

Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by *grace through* faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness.

This experience is also known by various terms representing its different phases, such as "Christian

perfection," "perfect love," "heart purity," "the baptism with or infilling of the Holy Spirit," "the fullness of the blessing," and "Christian holiness."

14. We believe that there is a marked distinction between a pure heart and a mature character. The former is obtained in an instant, the result of entire sanctification; the latter is the result of growth in grace.

We believe that the grace of entire sanctification includes the *divine* impulse to grow in grace as a *Christlike disciple*. However, this impulse must be consciously nurtured, and careful attention given to the requisites and processes of spiritual development and improvement in Christlikeness of character and personality. Without such purposeful endeavor, one's witness may be impaired and the grace itself frustrated and ultimately lost.

Participating in the means of grace, especially the fellowship, disciplines, and sacraments of the Church, believers grow in grace and in wholehearted love to God and neighbor.

(Jeremiah 31:31-34; Ezekiel 36:25-27; Malachi 3:2-3; Matthew 3:11-12; Luke 3:16-17; John 7:37-39; 14:15-23; 17:6-20; Acts 1:5; 2:1-4; 15:8-9; Romans 6:11-13, 19; 8:1-4, 8-14; 12:1-2; 2 Corinthians 6:14-7:1; Galatians 2:20; 5:16-25; Ephesians 3:14-21; 5:17-18, 25-27; Philippians 3:10-15; Colossians 3:1-17; 1 Thessalonians 5:23-24; Hebrews 4:9-11; 10:10-17; 12:1-2; 13:12; 1 John 1:7, 9)

("Christian perfection," "perfect love": Deuteronomy 30:6; Matthew 5:43-48; 22:37-40; Romans 12:9-21; 13:8-10; 1 Corinthians 13; Philippians 3:10-15; Hebrews 6:1; 1 John 4:17-18)

“Heart purity”: Matthew 5:8; Acts 15:8-9; 1 Peter 1:22; 1 John 3:3

“Baptism with *or infilling of the Holy Spirit*”: Jeremiah 31:31-34; Ezekiel 36:25-27; Malachi 3:2-3; Matthew 3:11-12; Luke 3:16-17; Acts 1:5; 2:1-4; 15:8-9

“Fullness of the blessing”: Romans 15:29

“Christian holiness”: Matthew 5:1-7:29; John 15:1-11; Romans 12:1-15:3; 2 Corinthians 7:1; Ephesians 4:17-5:20; Philippians 1:9-11; 3:12-15; Colossians 2:20-3:17; 1 Thessalonians 3:13; 4:7-8; 5:23; 2 Timothy 2:19-22; Hebrews 10:19-25; 12:14; 13:20-21; 1 Peter 1:15-16; 2 Peter 1:1-11; 3:18; Jude 20-21)

XI. The Church*

15. We believe in the Church, the community that confesses Jesus Christ as Lord, the covenant people of God made new in Christ, the Body of Christ called together by the Holy Spirit through the Word.

God calls the Church to express its life in the unity and fellowship of the Spirit; in worship through the preaching of the Word, observance of the sacraments, and ministry in His name; by obedience to Christ, *holy living*, and mutual accountability.

The mission of the Church in the world is to [continue] *share in the redemptive and reconciling ministry [work] of Christ in the power of the Spirit [through holy living, evangelism, discipleship, and service]. The Church fulfills its mission by making disciples through evangelism, education, showing compassion, working*

for justice, and bearing witness to the kingdom of God.

The Church is a historical reality, which organizes itself in culturally conditioned forms; exists both as local congregations and as a universal body; sets apart persons called of God for specific ministries. God calls the Church to live under His rule in anticipation of the consummation at the coming of our Lord Jesus Christ.

(Exodus 19:3; Jeremiah 31:33; Matthew 8:11; 10:7; 16:13-19, 24; 18:15-20; 28:19-20; John 17:14-26; 20:21-23; Acts 1:7-8; 2:32-47; 6:1-2; 13:1; 14:23; Romans 2:28-29; 4:16; 10:9-15; 11:13-32; 12:1-8; 15:1-3; 1 Corinthians 3:5-9; 7:17; 11:1, 17-33; 12:3, 12-31; 14:26-40; 2 Corinthians 5:11-6:1; Galatians 5:6, 13-14; 6:1-5, 15; Ephesians 4:1-17; 5:25-27; Philippians 2:1-16; 1 Thessalonians 4:1-12; 1 Timothy 4:13; Hebrews 10:19-25; 1 Peter 1:1-2, 13; 2:4-12, 21; 4:1-2, 10-11; 1 John 4:17; Jude 24; Revelation 5:9-10)

XII. Baptism

16. We believe that Christian baptism, commanded by our Lord, is a sacrament signifying acceptance of the benefits of the atonement of Jesus Christ, to be administered to believers

and declarative of their faith in Jesus Christ as their Savior, and full purpose of obedience in holiness and righteousness.

Baptism being a symbol of the new covenant, young children may be baptized, upon request of parents or guardians who shall give assurance for them of necessary Christian training. Baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant.

(Matthew 3:1-7; 28:16-20; Acts 2:37-41; 8:35-39; 10:44-48; 16:29-34; 19:1-6; Romans 6:3-4; Galatians 3:26-28; Colossians 2:12; 1 Peter 3:18-22)

XIII. The Lord's Supper

17. We believe that the Memorial and Communion Supper instituted by our Lord and Savior Jesus Christ is essentially a New Testament sacrament, declarative of His sacrificial death, through the merits of which believers have life and salvation and promise of all spiritual blessings in Christ. It is distinctively for those who are prepared for reverent appreciation of its significance, and by it they show forth the Lord's death till He come again. It being the Communion feast, only those who have faith in Christ and love for the saints should be called to participate therein.

(Exodus 12:1-14; Matthew 26:26-29; Mark 14:22-25; Luke 22:17-20; John 6:28-58; 1 Corinthians 10:14-21; 11:23-32)

XIV. Divine Healing

18. We believe in the Bible doctrine of divine healing and urge our people to seek to offer the prayer of faith for the healing of the sick. We also believe God heals through the means of medical science.

(2 Kings 5:1-19; Psalm 103:1-5; Matthew 4:23-24; 9:18-35; John 4:46-54; Acts 5:12-16; 9:32-42; 14:8-15; 1 Corinthians 12:4-11; 2 Corinthians 12:7-10; James 5:13-16)

XV. Second Coming of Christ

19. We believe that the Lord Jesus Christ will come again; that we who are alive at His coming shall not precede them that are asleep in Christ Jesus; but that, if we are abiding in Him, we shall be caught up with the risen saints to meet the Lord in the air, so that we shall ever be with the Lord.

(Matthew 25:31-46; John 14:1-3; Acts 1:9-11; Philippians 3:20-21; 1 Thessalonians 4:13-18; Titus 2:11-14; Hebrews 9:26-28; 2 Peter 3:3-15; Revelation 1:7-8; 22:7-20)

XVI. Resurrection, Judgment, and Destiny

20. We believe in the resurrection of the dead, that the bodies both of the just and of the unjust shall be raised to life and united with their spirits—"they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

21. We believe in future judgment in which every person shall appear before God to be judged according to his or her deeds in this life.

22. We believe that glorious and everlasting life is assured to all who savingly believe in, and obediently follow, Jesus Christ our Lord; and that the finally impenitent shall suffer eternally in hell.

(Genesis 18:25; 1 Samuel 2:10; Psalm 50:6; Isaiah 26:19; Daniel 12:2-3; Matthew 25:31-46; Mark 9:43-48; Luke 16:19-31; 20:27-38; John 3:16-18; 5:25-29; 11:21-27; Acts 17:30-31; Romans 2:1-16; 14:7-12; 1 Corinthians 15:12-58; 2 Corinthians 5:10; 2 Thessalonians 1:5-10; Revelation 20:11-15; 22:1-15)

United Church of Christ Statement of Faith

We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, and to his deeds we testify:

He calls the worlds into being, creates man in his own image and sets before him the ways of life and death.

He seeks in holy love to save all people from aimlessness and sin.

He judges men and nations by his righteous will declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and risen Lord, he has come to us and shared our common lot, conquering sin and death and reconciling the world to himself.

He bestows upon us his Holy Spirit, creating and renewing the church of Jesus Christ, binding in covenant faithful people of all ages, tongues, and races.

He calls us into his church to accept the cost and joy of discipleship, to be his servants in the service of men, to proclaim the gospel to all the world and resist the powers of evil, to share in Christ's baptism and eat at his table, to join him in his passion and victory.

He promises to all who trust him forgiveness of sins and fullness of grace, courage in the struggle for justice and peace, his presence in trial and rejoicing, and eternal life in his kingdom which has no end.

Blessing and honor, glory and power be unto him.

Amen.

Sources

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Protestant Reforms

An Overview

By Marilyn Hughes

The Out-of-Body Travel Foundation!

<http://outofbodytravel.org>

Understanding the major Protestant Reforms can require a lot of study. And even so, it's hard to really get to the heart of the matter in finding out what are the creeds and confessions, why was there schism, by whom, in what year, what sacraments do they perform and what practices differ from other denominations. 'Protestant Reforms' sets out to make this study simple and easy to understand. Each denomination is listed with basic facts about what they believe and how they came to be. In the back of the book are included all the differing creeds and confessions of the original Catholic Church and the Denominations which sprung from it making for easy comparison and study.

Go to our Website at:

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Protestant Reforms, Protestant Reformers, Protestant Reformation