The Confessions and the Church Order of the Protestant Reformed Churches
<table>
<thead>
<tr>
<th>TABLE OF CONTENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Preface</strong></td>
</tr>
<tr>
<td><strong>Ecumenical Creeds</strong></td>
</tr>
<tr>
<td>Introduction to the Ecumenical Creeds</td>
</tr>
<tr>
<td>Introduction to the Apostles’ Creed</td>
</tr>
<tr>
<td>Apostles’ Creed</td>
</tr>
<tr>
<td>Introduction to the Nicene Creed</td>
</tr>
<tr>
<td>Nicene Creed</td>
</tr>
<tr>
<td>Introduction to the Athanasian Creed</td>
</tr>
<tr>
<td>Athanasian Creed</td>
</tr>
<tr>
<td>Introduction to the Creed of Chalcedon</td>
</tr>
<tr>
<td>Creed of Chalcedon</td>
</tr>
<tr>
<td><strong>Reformed Creeds</strong></td>
</tr>
<tr>
<td>Introduction to the Reformed Creeds</td>
</tr>
<tr>
<td>Introduction to the Belgic Confession of Faith</td>
</tr>
<tr>
<td>Belgic Confession of Faith</td>
</tr>
<tr>
<td>Introduction to the Heidelberg Catechism</td>
</tr>
<tr>
<td>Heidelberg Catechism</td>
</tr>
<tr>
<td>Introduction to the Compendium of the Christian Religion</td>
</tr>
<tr>
<td>A Compendium of the Christian Religion</td>
</tr>
<tr>
<td>Introduction to the Canons of Dordrecht</td>
</tr>
<tr>
<td>Canons of Dordrecht</td>
</tr>
<tr>
<td><strong>Indexes to the Creeds</strong></td>
</tr>
<tr>
<td>Harmony of the Creeds</td>
</tr>
<tr>
<td>Doctrine Index</td>
</tr>
<tr>
<td>Word Index</td>
</tr>
<tr>
<td>Scripture Index</td>
</tr>
<tr>
<td><strong>Liturical Forms</strong></td>
</tr>
<tr>
<td>Introduction to Liturgical Forms</td>
</tr>
<tr>
<td>Form for the Administration of Baptism</td>
</tr>
<tr>
<td>Form for Public Confession of Faith</td>
</tr>
<tr>
<td>Form for the Administration of the Lord’s Supper</td>
</tr>
<tr>
<td>Form for Excommunication</td>
</tr>
<tr>
<td>Form for Readmitting Excommunicated Persons</td>
</tr>
<tr>
<td>Form for Ordination (or installation) of Ministers of God’s Word</td>
</tr>
<tr>
<td>Form for Ordination of Elders and Deacons</td>
</tr>
<tr>
<td>Form for the Installation of Professors of Theology</td>
</tr>
<tr>
<td>Form for the Ordination (or Installation) of Missionaries</td>
</tr>
<tr>
<td>Form for the Confirmation of Marriage before the Church</td>
</tr>
<tr>
<td>Consolation of the Sick</td>
</tr>
<tr>
<td>Introduction to the Formula of Subscription</td>
</tr>
<tr>
<td>Formula of Subscription</td>
</tr>
</tbody>
</table>
Indexes to the Liturgical Forms
   Doctrine Index.................................................................330
   Word Index.............................................................................336
   Scripture Index.....................................................................372

Church Order of the Protestant Reformed Churches
   Introduction to the Church Order........................................376
   Church Order.................................................................378
   Index of the Church Order................................................406

Declaration of Principles of the Protestant Reformed Churches
   Introduction to the Declaration of Principles..........................410
   Declaration of Principles..................................................412
PREFACE

This study edition of the confessions had its origin at the 1995 Synod of the Protestant Reformed Churches. A committee that was formed to investigate the reprinting of our Psalter recommended that in addition to the reprint of the Psalter an additional book be produced as a study edition of our creeds and minor confessions to suit the instructional needs of our churches. Synod 1995 went on record favoring that concept and mandated the Catechism Book Committee to pursue the matter. Subsequent synods approved various matters regarding the contents, the ordering of the material, and the formatting. The Synod of 2005 gave final approval and authorized the publishing and distributing of the book.

We are indebted to Mr. Fred Hanko for the tremendous time and the professional touch that he has given to this project. The copy-editing, the layout, and especially the indexing of the creeds involved hundreds of hours of labor. It is only because of Mr. Hanko’s selfless devotion to this project over the past two years that we are able to present the book to the churches at this time.

Introductions are provided before each document. These introductions are not intended to be exhaustive. Their purpose is to identify and to indicate something of the significance of each document in the history of Christ’s church. The truth which we embrace is no new truth, but has been the confession of the church through the ages. The Holy Spirit of truth has been at work in His church using various influences to lead the church to formulate statements concerning the teaching of God’s Word. The confessions are officially adopted statements of the church concerning what she believes to be the teaching of Scripture. As is indicated in the introductions, some of the confessions deal only with one point of doctrine, others with several points, and yet others treat most or all the truths of Scripture.

The Reformed Christian values the confessions. Numerous names are given to the confessions: symbols, confessions, or creeds. A symbol is a sign by which one is distinguished from another. The confessions are signs that represent our faith over against the world and other Christians and churches. The word confession literally means to speak with. The idea is that the church expresses her faith in unison with one another and with Jesus Christ, her Head. The word creed is a word derived from the Latin credere which means to believe. This statement speaks of the content of the confession as an object of faith.

We can speak of at least four uses of the confessions. First, the confessions are the means by which the church expresses her faith over against the world, and by which specifically, we as Protestant Reformed Churches, express our faith over against other churches. Secondly, the confessions are means to preserve the truth as it is delivered from one generation to the next throughout the ages. Thirdly, the confessions serve as the bond that unites us as believers and churches. Fourth, the confessions serve as a wonderful teaching tool.
With especially this last purpose in mind, this book has been published. God has given us His Word as the chief source of all teaching and instruction. No confession can exhaust the knowledge of God as it is set forth in the Bible. But, with the church of all ages, we treasure the confessions because they contain a systematized statement of the Bible’s teachings. Since the confessions are the teaching of God’s word, they are authoritative for the life and walk of the child of God. The Reformed Christian must know and live according to his confessions. He must stand on the shoulders of those who have gone before and pray that the Spirit of Christ will continue to lead the church to a greater understanding of the truth.

Our prayer is that God will use this book as a means to encourage the reading and study of the confessions. May the Spirit of truth continue His labors in our midst.

Protestant Reformed Synod

June, 2005
ECUMENICAL CREEDS

APOSTLES’ CREED
NICENE CREED
ATHANASIAN CREED
CREED OF CHALCEDON
Introduction to the

ECUMENICAL CREEDS

A creed expresses what the church believes to be the truth of Sacred Scripture. An ecumenical creed expresses certain fundamental truths of Scripture which are held by most Christian churches throughout the world. Three of these ecumenical creeds—the *Apostles’ Creed*, *Nicene Creed*, and *Athanasian Creed*—are cited in Article 9 of the *Belgic Confession* as statements of truth which “we do willingly receive.” These ancient creeds express basic truths regarding the doctrine of the Holy Trinity over against various errors which surfaced in the early history of the New Testament church. To these three the Protestant Reformed Churches have added the *Creed of Chalcedon* (AD. 451), which sums the truth of the Person and Natures of the Lord Jesus Christ. Even though this creed is not mentioned by name in the Reformed confessions, it is included because the doctrine set forth in it is clearly embodied in Article 19 of the *Belgic Confession*. 
The name of this creed does not point to apostolic authorship, but rather to the fact that it summarizes briefly the fundamental truths of Scripture as given to us through the apostles. In its simplest form the creed probably originated in the early part of the second century and arose in connection with the instruction of catechumens in preparation for baptism. In its present form this creed is probably of no earlier date than the latter part of the fifth century. It is the best known of the ecumenical creeds; and it gives simple, brief, and yet full expression to our “catholic, undoubted Christian faith.”
1. I believe in God the Father, Almighty, Maker of heaven and earth;
2. And in Jesus Christ, His only begotten Son, our Lord;
3. Who was conceived by the Holy Ghost, born of the Virgin Mary;
4. Suffered under Pontius Pilate; was crucified, dead, and buried; He descended into hell;
5. The third day He rose again from the dead;
6. He ascended into heaven, and sitteth at the right hand of God the Father Almighty;
7. From thence He shall come to judge the quick and the dead.
8. I believe in the Holy Ghost.
9. I believe an holy catholic church; the communion of saints;
10. The forgiveness of sins;
11. The resurrection of the body;
12. And the life everlasting. AMEN.
Introduction to the

NICENE CREED

This creed is acknowledged by name in Article 9 of our *Confession of Faith*. It expresses the truth of Scripture concerning the doctrine of the Trinity, and it was occasioned by various errors with respect to that truth. In its earliest form the creed was adopted by the Council of Nicea (A.D. 325) over against the heresy of Arianism. It was revised by the Council of Constantinople (A.D. 381), which enlarged the confession concerning the Holy Ghost. The Latin, or Western, Church added to the article on the procession of the Holy Ghost the words “and the Son” (Latin: Filioque), a change which has been maintained since the Council of Toledo (A.D. 589).
I believe in one GOD, THE FATHER Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one LORD JESUS CHRIST, the only-begotten Son of God, begotten of the Father before all worlds, God of God; Light of Light, true God of true God; begotten, not made, being of one essence with the Father; by whom all things were made; who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the HOLY GHOST, the Lord and Giver of life; who proceedeth from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spake by the prophets.

And I believe one holy catholic and apostolic church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.
This ecumenical creed is acknowledged by name in Article 9 of our *Confession of Faith*. While it bears the name of Athanasius, the great church father of the fourth century who defended the truth of the Trinity and of the deity of Christ against the attacks of heretics, he was not its author. It was probably written as much as three centuries later by an unknown author. Another name for this creed, though rather unfamiliar, is *Symbolum Quicunque*, after the opening word in the Latin original. Written in rhythmic cadences, this creed may have been composed to be chanted in the public worship of the churches. It is a fuller statement of the truths of the Trinity and the person and natures of Christ than either the *Nicene Creed* or the *Creed of Chalcedon*, but it lacks their simplicity and precision of expression. Verses 3-28 set forth the doctrine of the Trinity, and verses 29-43 the doctrine of the incarnation and the union of the two natures of Christ in the person of the Son of God.
1. Whosoever will be saved, before all things it is necessary that he hold the catholic faith;

2. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

3. And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity;

4. Neither confounding the persons nor dividing the essence.

5. For there is one person of the Father, another of the Son, and another of the Holy Ghost.

6. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one, the glory equal, the majesty coeternal.

7. Such as the Father is, such is the Son, and such is the Holy Ghost.

8. The Father uncreated, the Son uncreated, and the Holy Ghost uncreated.

9. The Father infinite, the Son infinite, and the Holy Ghost infinite.

10. The Father eternal, the Son eternal, and the Holy Ghost eternal.

11. And yet they are not three eternals, but one eternal.

12. As also there are not three uncreated nor three infinites, but one uncreated and one infinite.

13. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty.

14. And yet they are not three almighties, but one almighty.

15. So the Father is God, the Son is God, and the Holy Ghost is God.

16. And yet they are not three Gods, but one God.

17. So likewise the Father is Lord, the Son is Lord, and the Holy Ghost Lord.
18. And yet not three Lords, but one Lord.

19. For like as we are compelled by the Christian truth to acknowledge every person by Himself to be God and Lord:

20. So are we forbidden by the catholic religion to say, There are three Gods or three Lords.

21. The Father is made of none, neither created nor begotten.

22. The Son is of the Father alone, not made nor created, but begotten.

23. The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding.

24. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

25. And in this Trinity none is before or after; none is greater or less.

26. But the whole three persons are coeternal and coequal.

27. So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshiped.

28. He therefore that will be saved, let him thus think of the Trinity.

29. Furthermore, it is necessary to everlasting salvation that he also believe faithfully the incarnation of our Lord Jesus Christ.

30. For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man.

31. God, of the essence of the Father, begotten before the worlds; and man, of the substance of His mother, born in the world.

32. Perfect God and perfect man, of a reasonable soul and human flesh subsisting.

33. Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood.

34. Who although He is God and man, yet He is not two, but one Christ.

35. One, not by conversion of the Godhead into flesh, but by taking of the manhood into God.
36. One altogether, not by confusion of essence, but by unity of person.

37. For as the reasonable soul and flesh is one man, so God and man is one Christ;

38. Who suffered for our salvation, descended into hell, rose again the third day from the dead;

39. He ascended into heaven, He sitteth on the right hand of God, the Father Almighty.

40. From whence He shall come to judge the quick and the dead.

41. At whose coming all men shall rise again with their bodies;

42. And shall give account for their own works.

43. And they that have done good shall go into life everlasting, and they that have done evil, into everlasting fire.

44. This is the catholic faith, which except a man believe faithfully and firmly he cannot be saved.
Introduction to the

CREED OF CHALCEDON

The *Creed of Chalcedon*, A.D. 451, is not mentioned by name in any of our three forms of unity, but the doctrine set forth in it is clearly embodied in Article 19 of our *Confession of Faith*. It constitutes an important part of our ecumenical heritage. The Ecumenical Council of Chalcedon settled the controversies concerning the person and natures of our Lord Jesus Christ and established confessionally the truths of the unity of the divine person and the union and distinction of the divine and human natures of Christ. It condemned especially the error of Nestorianism, which denied the unity of the divine person in Christ; the error of Apollinarianism, which denied the completeness of Christ’s human nature; and the error known as Eutychianism, which denied the duality and distinction of the divine and human natures of our Lord Jesus Christ. What was confessionally established at Chalcedon concerning the person and natures of Christ has continued to be the confession of the church catholic ever since that time.
CREED OF CHALCEDON

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 rational soul and body; coessential 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, without confusion, without change, without division, without separation; 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.
REFORMED CREEDS

BELGIC CONFESSION
HEIDELBERG CATECHISM
COMPENDIUM OF THE CHRISTIAN RELIGION
CANONS OF DORDRECHT
Introduction to the

REFORMED CREEDS

During the sixteenth and seventeenth centuries the Reformed churches composed a number of Reformed confessions which distinguished the Reformed faith not only from Roman Catholicism but also from the other branches of the Protestant Reformation churches. Among these confessions are the Confession of Faith or Belgic Confession (1561), the Heidelberg Catechism (1563), and the Canons of Dordrecht (1618-1619). These three, often referred to as the Three Forms of Unity, constitute the doctrinal standards of the Protestant Reformed Churches.
BELGIC CONFESSION OF FAITH

REVISED IN THE NATIONAL SYNOD, HELD AT DORDRECHT,
IN THE YEARS 1618 AND 1619
Introduction to the

Belgic Confession

This is historically the first of our three forms of unity, having been composed in 1561. It is often called the Belgic Confession because it was written in the southern Lowlands, now known as Belgium. Its chief author was Guido de Brès, one of several itinerant preachers who died a martyr’s death during those days of persecution.

Under Philip II of Spain, an ally of the Romish Church, the Reformed believers in the Lowlands were sorely persecuted as revolutionaries. This Confession was written primarily as a testimony to the Spanish king to prove that the Reformed believers were not rebels, as was charged, but law-abiding citizens who professed only those doctrines which were the teachings of Holy Scripture. In 1562 a copy was sent to the Spanish king, accompanied by a petition for relief from persecution, in which the petitioners declared that they were ready to obey the government in all lawful things, although they would “offer their backs to stripes, their tongues to knives, their mouths to gags, and their whole bodies to fire, rather than deny the truth of God’s Word.”

The Confession and the petition had no effect on the Spanish authorities. However, it served well as a means of instruction of Reformed believers and thus became an expression of the faith of a people enduring suffering for Christ’s sake. This is also reflected in its language. For while this confession follows the objective doctrinal order in its articles, its profoundly personal element is evident from the fact that every article begins with such words as, “We believe...,” “We believe and confess...,” or, “We all believe with the heart and confess with the mouth....”

The Confession was adopted by several national synods in the sixteenth century, and, after careful revision of the text, was approved and adopted by the Synod of Dordrecht, 1618-1619, and ever since that time included among our three forms of unity.
THERE IS ONE ONLY GOD

We all believe with the heart, and confess with the mouth, that there is one only simple and spiritual Being, which we call God; and that He is eternal, incomprehensible, invisible, immutable, infinite, almighty, perfectly wise, just, good and the overflowing fountain of all good.

ARTICLE 1

1 Eph. 4:6—One God and Father of all, who is above all, and through all, and in you all

Deut. 6:4—Hear, O Israel: The Lord our God is one Lord:

1 Tim. 2:5—For there is one God, and one mediator between God and men, the man Christ Jesus;

1 Cor. 8:6—But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

2 John 4:24—God is a Spirit: and they that worship him must worship him in spirit and in truth.

3 Isa. 40:28—Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

4 Rom. 11:33—O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

5 Rom. 1:20—For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

6 Mal. 3:6—For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

7 Isa 44:6—Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God.

8 1 Tim. 1:17—Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

9 Jer. 12:1—Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore do the way of the wicked prosper? wherefore are all they happy that deal very treacherously?

10 Matt. 19:17—And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

11 Jas. 1:17—Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

1 Chron. 29:10-12—Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.
BY WHAT MEANS GOD IS MADE KNOWN UNTO US

We know Him by two means: first, by the creation, preservation and government of the universe; which is before our eyes as a most elegant book, wherein all creatures, great and small, are as so many characters leading us to contemplate the invisible things of God, namely, His eternal power and divinity, as the apostle Paul saith (Rom. 1:20). All which things are sufficient to convince men, and leave them without excuse.

Secondly, He makes Himself more clearly and fully known to us by His holy and divine Word, that is to say, as far as is necessary for us to know in this life, to His glory and our salvation.

THE WRITTEN WORD OF GOD

We confess that this Word of God was not sent, nor delivered by the will of man, but that holy men of God spake as they were moved by the Holy Ghost, as the apostle Peter saith. And that afterwards God, from a special care which He has for us and our salvation, commanded His servants, the prophets and apostles, to commit His revealed Word to writing; and He Himself wrote with His own finger the two tables of the law. Therefore we call such writings holy and divine Scriptures.

1  Ps. 19:2—Day unto day uttereth speech, and night unto night sheweth knowledge.
   Eph. 4:6—One God and Father of all, who is above all, and through all, and in you all.
2  Rom. 1:20—For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:
3  Ps. 19:8—The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.
   1 Cor. 12:6—And there are diversities of operations, but it is the same God which worketh all in all.
4  2 Pet. 1:21—For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.
5  Ex. 24:4—And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.
   Ps. 102:19—For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;
   Hab. 2:2—And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.
   2 Tim. 3:16—All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
   Rev. 1:11—Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
   Ex. 31:18—And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.
ARTICLE 4

CANONICAL BOOKS OF THE HOLY SCRIPTURES

We believe that the Holy Scriptures are contained in two books, namely, the Old and New Testaments, which are canonical, against which nothing can be alleged. These are thus named in the church of God.

The books of the Old Testament are: the five books of Moses, namely, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; the books of Joshua, Judges, Ruth, the two books of Samuel, the two of the Kings, two books of the Chronicles, commonly called Paralipomenon, the first of Ezra, Nehemiah, Esther; Job, the Psalms of David, the three books of Solomon, namely, the Proverbs, Ecclesiastes, and the Song of Songs; the four great prophets: Isaiah, Jeremiah, Ezekiel, and Daniel; and the twelve lesser prophets, namely: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

Those of the New Testament are the four evangelists, namely: Matthew, Mark, Luke, and John; the Acts of the Apostles; the fourteen epistles of the apostle Paul, namely: one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon, and one to the Hebrews; the seven epistles of the other apostles, namely, one of James, two of Peter, three of John, one of Jude; and the Revelation of the apostle John.

ARTICLE 5

FROM WHENCE THE HOLY SCRIPTURES DERIVE THEIR DIGNITY AND AUTHORITY

We receive all these books, and these only, as holy and canonical, for the regulation, foundation, and confirmation of our faith; believing, without any doubt, all things contained in them, not so much because the church receives and approves them as such, but more especially because the Holy Ghost witnesseth in our hearts that they are from God, whereof they carry the evidence in themselves. For the very blind are able to perceive that the things foretold in them are fulfilling.
**ARTICLE 6**

**THE DIFFERENCE BETWEEN THE CANONICAL AND APOCRYPHAL BOOKS**

We distinguish those sacred books from the apocryphal, namely: the third book of Esdras, the books of Tobias, Judith, Wisdom, Jesus Syrach, Baruch, the appendix to the book of Esther, the Song of the Three Children in the Furnace, the History of Susannah, of Bell and the Dragon, the Prayer of Manasses, and the two books of the Maccabees. All of which the church may read and take instruction from so far as they agree with the canonical books; but they are far from having such power and efficacy as that we may from their testimony confirm any point of faith or of the Christian religion; much less detract from the authority of the other sacred books.

**ARTICLE 7**

**THE SUFFICIENCY OF THE HOLY SCRIPTURES TO BE THE ONLY RULE OF FAITH**

We believe that those Holy Scriptures fully contain the will of God, and that whatsoever man ought to believe unto salvation is sufficiently taught therein. For, since the whole manner of worship which God requires of us is written in them at large, it is unlawful for any one, though an apostle, to teach otherwise than we are now

---

1 Rom. 15:4—For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

John 4:25—The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

2 Tim. 3:15–17—And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.

1 Pet. 1:1—Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

Prov. 30:5—Every word of God is pure: he is a shield unto them that put their trust in him.

Rev. 22:18—For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

John 15:15—Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Acts 2:27—Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

1 Pet. 4:11—If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.
taught in the Holy Scriptures; nay, though it were an angel from heaven, as the apostle Paul saith. For, since it is forbidden to add unto or take away any thing from the Word of God, it doth thereby evidently appear that the doctrine thereof is most perfect and complete in all respects.

Neither do we consider of equal value any writing of men, however holy these men may have been, with those divine Scriptures, nor ought we to consider custom, or the great multitude, or antiquity, or succession of times and persons, or councils,

1 Cor. 15:2, 3—By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
2 Tim. 3:14—But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;
1 Tim. 1:3—As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,
2 John 10—if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:
1 Gal. 1:8, 9—but though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.
1 Cor. 15:2—By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
Acts 26:22—Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:
Rom. 15:4—for whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.
1 Pet. 4:11—if any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.
2 Tim. 3:14—But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;
Deut. 12:32—What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.
Prov. 30:6—Add thou not unto his words, lest he reprove thee, and thou be found a liar.
Rev. 22:18—for I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:
John 4:25—the woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.
Matt. 15:3—but he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?
Matt. 17:5—While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.
Mark 7:7—Howbeit in vain do they worship me, teaching for doctrines the commandments of men.
Isa. 1:12—When ye come to appear before me, who hath required this at your hand, to tread my courts?
1 Cor. 2:4—And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power:
decrees, or statutes, as of equal value with the truth of God, for the truth is above all; for all men are of themselves liars and more vain than vanity itself. Therefore we reject with all our hearts whatsoever doth not agree with this infallible rule, which the apostles have taught us, saying, Try the spirits whether they are of God. Likewise, if there come any unto you, and bring not this doctrine, receive him not into your house.

**ARTICLE 8**

**GOD IS ONE IN ESSENCE, YET DISTINGUISHED IN THREE PERSONS**

According to this truth and this Word of God, we believe in one only God, who is one single essence, in which are three persons, really, truly, and eternally distinct, according to their incommunicable properties; namely, the Father, and the Son, and the Holy Ghost. The Father is the cause, origin, and beginning of all things visible and invisible; the Son is the

---

1. Isa. 1:12—When ye come to appear before me, who hath required this at your hand, to tread my courts?
2. Rom. 3:4—God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
3. 2 Tim. 4:3, 4—For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.
4. Ps. 62:10—Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.
5. 2 John 10—if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.
6. Isa. 43:10—Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.
7. 1 John 5:7—For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.
8. Heb. 1:3—Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:
9. Matt. 28:19—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
10. 1 Cor. 8:6—But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.
11. Col. 1:16—For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.
word, wisdom, and image of the Father; the Holy Ghost is the eternal power and might, proceeding from the Father and the Son. Nevertheless God is not by this distinction divided into three, since the Holy Scriptures teach us that the Father, and the Son, and the Holy Ghost have each His personality, distinguished by their properties; but in such wise that these three persons are but one only God.

Hence then, it is evident that the Father is not the Son, nor the Son the Father, and likewise the Holy Ghost is neither the Father nor the Son. Nevertheless these persons thus distinguished are not divided nor intermixed; for the Father hath not assumed the flesh, nor hath the Holy Ghost, but the Son only. The Father hath never been without His Son, or without His Holy Ghost. For they are all three coeternal and coessential. There is neither first nor last; for they are all three one, in truth, in power, in goodness, and in mercy.

**ARTICLE 9**

**THE PROOF OF THE FOREGOING ARTICLE OF THE TRINITY OF PERSONS IN ONE GOD**

All this we know, as well from the testimonies of Holy Writ as from their operations, and chiefly by those we feel in ourselves. The testimonies of the Holy Scriptures that teach us to believe this Holy Trinity are written in many places of the Old Testament, which are not so necessary to enumerate as to choose them out with discretion and judgment.

1 John 1:1, 2—In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. Rev. 19:13—And he was clothed with a vesture dipped in blood: and his name is called The Word of God. Prov. 8:12—I wisdom dwell with prudence, and find out knowledge of witty inventions.

2 Prov. 8:12—I wisdom dwell with prudence, and find out knowledge of witty inventions. Prov. 8:22—The LORD possessed me in the beginning of his way, before his works of old.

3 Col. 1:15—Who is the image of the invisible God, the firstborn of every creature: Heb. 1:3—Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

4 Matt. 12:28—But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

5 John 15:26—But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: Gal. 4:6—And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

6 Phil. 2: 6, 7—Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: Gal. 4:4—But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, John 1:14—And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
In Genesis 1:26, 27, God saith: *Let us make man in our image, after our likeness,* etc.\(^1\) So God created man in His own image, male and female created He them. And Genesis 3:22: *Behold, the man is become as one of us.*\(^2\) From this saying, *Let us make man in our image,* it appears that there are more persons than one in the Godhead; and when He saith *God created,* He signifies the unity. It is true He doth not say how many persons there are, but that which appears to us somewhat obscure in the Old Testament is very plain in the New. For when our Lord was baptized in Jordan,\(^3\) the voice of the Father was heard, saying, *This is My beloved Son;* the Son was seen in the water; and the Holy Ghost appeared in the shape of a dove. This form is also instituted by Christ in the baptism of all believers. *Baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost.*\(^4\) In the Gospel of Luke, the angel Gabriel thus addressed Mary, the mother of our Lord: *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God.*\(^5\) Likewise: *The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you.*\(^6\) And: *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.*\(^7\)

In all these places we are fully taught that there are three persons in one only divine essence. And although this doctrine far surpasses all human understanding, nevertheless we now believe it by means of the Word of God, but expect hereafter to enjoy the perfect knowledge and benefit thereof in heaven.\(^8\)

---

1. Gen. 1:26, 27—And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.

2. Gen. 3:22—And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

3. Matt. 3:16, 17—And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

4. Matt. 28:19—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

5. Luke 1:35—And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

6. 2 Cor. 13:13—All the saints salute you.

7. 1 John 5:7—For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8. Ps. 45:8—All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

Isa. 61:1—The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;
Moreover, we must observe the particular offices and operations of these three persons towards us. The Father is called our Creator, by His power;\(^1\) the Son is our Savior and Redeemer, by His blood;\(^2\) the Holy Ghost is our Sanctifier, by His dwelling in our hearts.\(^3\)

This doctrine of the Holy Trinity hath always been defended and maintained by the true Church, since the times of the apostles to this very day, against the Jews, Mohammedans, and some false Christians and heretics, as Marcion, Manes, Praxeas, Sabellius, Samosatenus, Arius, and such like, who have been justly condemned by the orthodox fathers.

Therefore, in this point we do willingly receive the three creeds, namely, that of the Apostles, of Nicea, and of Athanasius; likewise that which, conformable thereunto, is agreed upon by the ancient fathers.

**ARTICLE 10**

**JESUS CHRIST IS TRUE AND ETERNAL GOD**

We believe that Jesus Christ, according to His divine nature, is the only begotten Son of God,\(^4\) begotten from eternity,\(^5\) not made nor created (for then He should be

1  Eccl. 12:3—In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened,

   Mal. 2:10—Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

1 Pet. 1:2—Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

2  1 Pet. 1:2—Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

1 John 1:7—But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

1 John 4:14—And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

3  1 Cor. 6:11—And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

1 Pet. 1:2—Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

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

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

Rom. 8:9—But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

John 14:16—And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

4  John 1:18—No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

John 1:49—Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

5  John 1:14—And the Word was made flesh, and dwelt among us, (and we beheld his glory, the
a creature), but coessential and coeternal with the Father, the express image of His person, and the brightness of His glory, equal unto Him in all things. He is the Son of God, not only from the time that He assumed our nature, but from all eternity, as these testimonies, when compared together, teach us. Moses saith that God created the world; and John saith that all things were made by that Word, which he calleth God. And the apostle saith that God made the worlds by His Son; likewise, that God created all things by Jesus Christ. Therefore it must needs follow that He who is called God, the Word, the Son, and Jesus Christ did exist at that time when all things were created by Him. Therefore the prophet Micah saith: His goings forth have been from of old, from everlasting. And the apostle: He hath neither beginning of days nor end of life. He therefore is that true, eternal, and almighty God, whom we invoke, worship, and serve.

Acts 8:37—And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.
Rom. 9:5—Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.
Gen. 1:1—in the beginning God created the heaven and the earth.
John 1:3—all things were made by him; and without him was not any thing made that was made.
Heb. 1:2—Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;
Col. 1:16—for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
Col. 1:16—for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
Mic. 5:2—but thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.
Heb. 7:3—Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.
ARTICLE 11

THE HOLY GHOST IS TRUE AND ETERNAL GOD

We believe and confess also that the Holy Ghost, from eternity, proceeds from the Father and Son, and therefore is neither made, created, nor begotten, but only proceedeth from both; who in order is the third person of the Holy Trinity, of one and the same essence, majesty, and glory with the Father and the Son; and therefore is the true and eternal God, as the Holy Scriptures teach us.

ARTICLE 12

THE CREATION

We believe that the Father, by the Word, that is, by His Son, hath created of nothing the heaven, the earth, and all creatures as it seemed good unto Him, giving unto every creature its being, shape, form, and several offices to serve its Creator; that He

1 Ps. 33:6—By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.
Ps. 33:17—An horse is a vain thing for safety: neither shall he deliver any by his great strength.
John 14:16—And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

2 Gal. 4:6—And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
Rom. 8:9—But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.
John 15:26—But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

3 Gen. 1:2—And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
Isa. 48:16—Come ye near unto me, hear ye this; I have not spoken in secret from the beginning: from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.
Isa. 61:1—The Spirit of the Lord GOD is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;
Acts 5:3, 4—But Peter said, Ananias, why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.
Acts 28:25—And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,
1 Cor. 3:16—Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?
1 Cor. 6:19—What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?
Ps. 139:7—Whither shall I go from thy spirit? or whither shall I flee from thy presence?

4 Gen. 1:1—in the beginning God created the heaven and the earth.
Isa. 40:26—Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.
Heb. 3:4—for every house is builded by some man; but he that built all things is God.
Rev. 4:11—Thou art worthy, 0 Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created.
doth also still uphold and govern them by His eternal providence and infinite power\(^1\) for the service of mankind,\(^2\) to the end that man may serve his God.\(^3\)

He also created the angels good,\(^4\) to be His messengers\(^5\) and to serve His elect;\(^6\) some of whom are fallen from that excellency, in which God created them, into everlasting perdition;\(^7\) and the others have, by the grace of

\(1\) Cor. 8:6—But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

John 1:3—All things were made by him; and without him was not any thing made that was made.

Col. 1:16—For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

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

Ps. 104:10—He sendeth the springs into the valleys, which run among the hills.

Acts 17:25—Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

1 Tim. 4:3, 4—Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

Gen. 1:29, 30—And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

Gen. 9:2, 3—And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you: even as the green herb have I given you all things.

Ps. 104:14, 15—He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

3 1 Cor. 3:22—Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

1 Cor. 6:20—For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Matt. 4:10—Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

4 Col. 1:16—For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Ps. 103:20—Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Ps. 148:2—Praise ye him, all his hosts.

5 Heb. 1:14—Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Ps. 34:8—O taste and see that the Lord is good: blessed is the man that trusteth in him.

Ps. 148:12—Praise ye him, all his angels: praise ye him, all his hosts.

6 John 8:44—Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

2 Pet. 2:4—For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

Luke 8:31—And they besought him that he would not command them to go out into the deep.

Jude 6—And the angels which kept not their
Belgic Confession

God,\textsuperscript{1} remained steadfast and continued in their primitive state. The devils and evil spirits are so depraved that they are enemies of God and every good thing, to the utmost of their power,\textsuperscript{2} as murderers, watching to ruin the church and every member thereof, and by their wicked strategems to destroy all;\textsuperscript{3} and are therefore, by their own wickedness, adjudged to eternal damnation, daily expecting their horrible torments.\textsuperscript{4}

Therefore we reject and abhor the error of the Sadducees, who deny the existence of spirits and angels;\textsuperscript{5} and also that of the Manichees, who assert that the devils have their origin of themselves, and that they are wicked of their own nature, without having been corrupted.

\textbf{ARTICLE 13}

\textbf{DIVINE PROVIDENCE}

We believe that the same God, after He had created all things, did not forsake them, or give them up to fortune or chance, but that He rules and governs them according to His holy will,\textsuperscript{6} so that nothing happens in this world without His first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

1 \textbf{Matt. 25:31}—When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

2 \textbf{1 Pet. 5:8}—Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:  
\textbf{Job 1:7}—And the \textsc{Lord} said unto Satan, Whence comest thou? Then Satan answered the \textsc{Lord}, and said, From going to and fro in the earth, and from walking up and down in it.

3 \textbf{Gen. 3:1}—Now the serpent was more subtil than any beast of the field which the \textsc{Lord} God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?  
\textbf{Matt. 13:25}—But while men slept, his enemy came and sowed tares among the wheat, and went his way.

4 \textbf{Matt. 25:41}—Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:  
\textbf{Luke 18:30, 31}—And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep.

5 \textbf{Acts 23:8}—For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

6 \textbf{John 5:17}—But Jesus answered them, My Father worketh hitherto, and I work.  
\textbf{Heb. 1:3}—Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:  
\textbf{Prov. 16:4}—The \textsc{Lord} hath made all things for himself: yea, even the wicked for the day of evil.

\textbf{Ps. 104:9 ff.}—Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

\textbf{Ps. 139:2 ff.}—Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.
appointment;\(^1\) nevertheless, God neither is the author of, nor can be charged with, the sins which are committed. For His power and goodness are so great and incomprehensible, that He orders and executes His work in the most excellent and just

\(^1\) Jas. 4:15—For that ye ought to say, If the Lord will, we shall live, and do this, or that.

Job 1:21—And said, Naked came I out of my mother’s womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

1 Kings 22:20—And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner.

Acts 4:28—For to do whatsoever thy hand and thy counsel determined before to be done.

1 Sam. 2:25—If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him? Notwithstanding they heartenened not unto the voice of their father, because the Lord would slay them.

Ps. 115:3—But our God is in the heavens: he hath done whatsoever he hath pleased.

Ps. 45:7—Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Amos 3:6—Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?

Deut. 19:5—As when a man goeth into the wood with his neighbor to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbor, that he die; he shall flee unto one of those cities, and live:

Prov. 21:1—The king’s heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.

Ps. 105:25—He turned their heart to hate his people, to deal subtilly with his servants.

Isa. 10:5—O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.

2 Thes. 2:11—And for this cause God shall send them strong delusion, that they should believe a lie:

Ezek. 14:9—And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

Rom. 1:28—And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Gen. 45:8—So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

Gen. 1:20—And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

2 Sam. 16:10—And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

Gen. 27:20—And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me.

Ps. 75:7, 8—But God is the judge: he putteth down one, and setteth up another. For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture: and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

Isa. 45:7—I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things.

Prov. 16:4—The Lord hath made all things for himself: yea, even the wicked for the day of evil.
manner, even then when devils and wicked men act unjustly.\(^1\) And, as to what He doth surpassing human understanding, we will not curiously inquire into it farther than our capacity will admit of, but with the greatest humility and reverence adore the righteous judgments of God which are hid from us,\(^2\) contenting ourselves that we are disciples of Christ, to learn only those things which He has revealed to us in His Word, without transgressing these limits.

This doctrine affords us unspeakable consolation, since we are taught thereby that nothing can befall us by chance, but by the direction of our most gracious and heavenly Father, who watches over us with a paternal care, keeping all creatures so under His power\(^3\) that not a hair of our head (for they are all numbered), nor a sparrow, can fall to the ground without the will of our Father,\(^4\) in whom we do entirely trust; being persuaded that He so restrains the devil and all our enemies that, without His will and permission, they cannot hurt us.

And therefore we reject that damnable error of the Epicureans, who say that God regards nothing, but leaves all things to chance.

---

Lam. 3:37, 38—Who is he that saith, and it cometh to pass, when the Lord commandeth it not? Out of the mouth of the most High proceedeth not evil and good?

1 Kings 22:34—And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.

1 Kings 22:38—And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armor; according unto the word of the Lord which he spake.

Ex. 21:13—And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee.

1 Matt. 8:31, 32—So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

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

2 Rom. 11:33, 34—O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?

3 Matt. 8:31—So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

Job 1:12—And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

Job. 2:6—And the Lord said unto Satan, Behold, he is in thine hand; but save his life.

4 Matt. 10:29, 30—Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.
ARTICLE 14

THE CREATION AND FALL OF MAN, AND HIS INCAPACITY TO PERFORM WHAT IS TRULY GOOD

We believe that God created man out of the dust of the earth, and made and formed him after His own image and likeness,\(^1\) good, righteous, and holy, capable in all things to will agreeably to the will of God.\(^2\) But being in honor, he understood it not, neither knew his excellency,\(^3\) but willfully subjected himself to sin, and consequently to death and the curse, giving ear to the words of the devil.\(^4\) For the commandment of life which he had received\(^5\) he transgressed; and by sin separated himself from God,\(^6\) who was his true life; having corrupted his whole nature;\(^7\) whereby he made himself liable to corporal and spiritual death.\(^8\) And being thus become wicked, perverse, and corrupt in all his ways, he hath lost all

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

2. Gen. 1:31—And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

3. Ps. 49:20—Man that is in honor, and understandeth not, is like the beasts that perish.

4. Gen. 3:6—And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

5. Gen. 3:17—And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

6. Gen. 1:3—And God said, Let there be light: and there was light.

7. Gen. 1:7—And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8. Gen. 3:19—In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.
his excellent gifts which he had received from God,\textsuperscript{1} and retained only a few remains thereof,\textsuperscript{2} which, however, are sufficient to leave man without excuse;\textsuperscript{3} for all the light which is in us is changed into darkness,\textsuperscript{4} as the Scriptures teach us, saying: The light shineth in darkness, and the darkness comprehendeth it not,\textsuperscript{5} where St. John calleth men darkness.

Therefore we reject all that is taught repugnant to this concerning the free will of man, since man is but a slave to sin,\textsuperscript{6} and has nothing of himself, unless it is given from heaven.\textsuperscript{7} For who may presume to boast that he of himself can do any good, since Christ saith, \textit{No man can come to Me except the Father, which hath sent Me, draw him}?\textsuperscript{8} Who will glory in his own will, who understands that to be carnally minded is enmity against God?\textsuperscript{9} Who can speak of his knowledge, since the natural man receiveth not the things of the Spirit of God?\textsuperscript{10} In short, who dare suggest any

\begin{enumerate}
\item \textbf{Rom. 3:10}—As it is written, There is none righteous, no, not one:  
\item \textbf{Acts 14:16, 17}—Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. \textbf{Acts 17:27}—That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:  
\item \textbf{Rom. 1:20, 21}—the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. \textbf{Acts 17:27}—That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:  
\item \textbf{Eph. 5:8}—For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: \textbf{Matt. 6:23}—But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!  
\item \textbf{John 1:5}—And the light shineth in darkness; and the darkness comprehended it not.  
\item \textbf{Isa. 26:12}—LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us. \textbf{Ps. 94:11}—The Lord knoweth the thoughts of man, that they are vanity.  
\item \textbf{John 8:34}—Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.  
\item \textbf{Rom. 6:17}—But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.  
\item \textbf{Rom. 7:5}—For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. \textbf{Rom. 7:17}—Now then it is no more I that do it, but sin that dwelleth in me.  
\item \textbf{John 3:27}—John answered and said, A man can receive nothing, except it be given him from heaven. \textbf{Isa. 26:12}—LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.  
\item \textbf{John 3:27}—John answered and said, A man can receive nothing, except it be given him from heaven.  
\item \textbf{John 6:44}—No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. \textbf{John 6:65}—And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.  
\item \textbf{Rom. 8:7}—Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.  
\item \textbf{1 Cor. 2:14}—But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. \textbf{Ps. 94:11}—The Lord knoweth the thoughts of man, that they are vanity.
\end{enumerate}
thought, since he knows that we are not sufficient of ourselves to think anything as of ourselves, but that our sufficiency is of God. And therefore what the apostle saith ought justly to be held sure and firm, that God worketh in us both to will and to do of His good pleasure. For there is no will nor understanding conformable to the divine will and understanding but what Christ hath wrought in man, which He teaches us when He saith, Without Me ye can do nothing.

**ARTICLE 15**

**ORIGINAL SIN**

We believe that, through the disobedience of Adam, original sin is extended to all mankind, which is a corruption of the whole nature and an hereditary disease, wherewith infants themselves are infected even in their mother's womb, and which produceth in man all sorts of sin, being in him as a root thereof, and therefore is so vile and abominable in the sight of God that it is sufficient to condemn all

1. 2 Cor. 3:5—Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God.
2. Phil. 2:13—For it is God which worketh in you both to will and to do of his good pleasure.
3. John 15:5—I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
4. Rom. 5:12, 13—Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law.
Ps. 51:7—Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.
Rom. 3:10—As it is written, There is none righteous, no, not one:
Gen. 6:3—And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.
John 3:6—That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
Job 14:4—Who can bring a clean thing out of an unclean? not one.
5. Isa. 48:8—Yea, thou hearest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.
Rom. 5:14—Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.
Gal. 5:19—Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness.
Rom. 7:8—But sin, taking occasion by the commandment, wrought in me in all manner of concupiscence. For without the law sin was dead.
Rom. 7:10—And the commandment, which was ordained to life, I found to be unto death.
Rom. 7:13—Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.
Rom. 7:17, 18—Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.
Rom. 7:20—Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.
Rom. 7:23—But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.
mankind. Nor is it by any means abolished or done away by baptism, since sin always issues forth from this woeful source, as water from a fountain; notwithstanding, it is not imputed to the children of God unto condemnation, but by His grace and mercy is forgiven them. Not that they should rest securely in sin, but that a sense of this corruption should make believers often to sigh, desiring to be delivered from this body of death.

Wherefore we reject the error of the Pelagians, who assert that sin proceeds only from imitation.

**ARTICLE 16**

**ETERNAL ELECTION**

We believe that, all the posterity of Adam being thus fallen into perdition and ruin by the sin of our first parents, God then did manifest Himself such as He is; that is to say, merciful and just: merciful, since He delivers and preserves from this perdition all whom He in His eternal and unchangeable counsel, of mere goodness, hath elected in Christ Jesus our Lord, without any respect to their works; just, in

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

Eph. 2:5—Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

2 Rom. 7:18—For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Rom. 7:24—O wretched man that I am! who shall deliver me from the body of this death?

3 Rom. 9:18—Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

Rom. 9:22, 23—What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.

Rom. 3:12—They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

4 Rom. 9:15, 16—For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willleth, nor of him that runneth, but of God that sheweth mercy.

Rom. 11:32—For God hath concluded them all in unbelief, that he might have mercy upon all.

Eph. 2:8-10—For 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. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Ps. 100:3—Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

1 John 4:10—Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.
leaving others in the fall and perdition wherein they have involved themselves.\(^1\)

Deut. 32:8—When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. 1 Sam. 12:22—For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people.

Ps. 115:5—They have mouths, but they speak not: eyes have they, but they see not:

Mal. 1:2—I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob.

2 Tim. 1:9—Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Rom. 8:29—For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Rom. 9:11—(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

Rom. 9:21—Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?

Rom. 11:5, 6—Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.

Eph. 1:4—According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Tit. 3:4, 5—But after that the kindness and love of God our Savior toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Acts 2:47—Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

Acts 13:48—And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

2 Tim. 2:19, 20—Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor.

1 Pet. 1:2—Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

John 6:27—Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

John 15:16—Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

John 17:9—I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

Rom. 9:17, 18—For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

2 Tim. 2:20—But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor.
ARTICLE 17
THE RECOVERY OF FALLEN MAN

We believe that our most gracious God, in His admirable wisdom and goodness, seeing that man had thus thrown himself into temporal and spiritual death, and made himself wholly miserable, was pleased to seek and comfort him when he trembling1 fled from His presence, promising him that He would give His Son, who should be made of a woman, to bruise the head of the serpent, and would make him happy.2

ARTICLE 18
THE INCARNATION OF JESUS CHRIST

We confess, therefore, that God did fullfill the promise which He made to the fathers, by the mouth of His holy prophets,3 when He sent into the world, at the

1 Gen. 3:8, 9—And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? Gen. 3:19—In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

2 Heb. 2:14—Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

3 Isa. 65:1-2—I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;

John 7:42—Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

2 Tim. 2:8—Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

Heb. 7:14—For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

Gen. 3:15—And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Gal. 4:4—But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

3 Isa. 11:1—And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

Luke 1:55—As he spake to our fathers, to Abraham, and to his seed for ever.

Gen. 26:4—And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

2 Sam. 7:12—And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.
time appointed by Him, His own, only-begotten and eternal Son, who took upon Him the form of a servant, and became like unto man,\(^1\) really assuming the true human nature, with all its infirmities, sin excepted,\(^2\) being conceived in the womb of the blessed Virgin Mary by the power of the Holy Ghost, without the means of man;\(^3\) and did not only assume human nature as to the body, but also a true human soul,\(^4\) that he might be a real man. For since the soul was lost as well as the body, it was necessary that he should take both upon Him, to save both.

Therefore we confess (in opposition to the heresy of the Anabaptists, who deny that Christ assumed human flesh of His mother) that Christ is become a partaker of the flesh and blood of the children;\(^5\) that He is a fruit of the loins of David after the flesh;\(^6\) made of the seed of David according to the flesh;\(^7\) a fruit of the womb of the Virgin Mary;\(^8\)

Ps. 132:11—The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

Acts. 13:23—Of this man's seed hath God according to his promise raised unto Israel a Savior, Jesus:

1 1 Tim. 2:5—For there is one God, and one mediator between God and men, the man Christ Jesus;

1 Tim. 3:16—And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Phil. 2:7—But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

2 Heb. 2:14, 15—Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

Heb. 4:15—For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

3 Luke 1:31—And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

Luke 1:34, 35—Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

4 Matt. 26:38—Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

John 12:27—Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

5 Heb. 2:14—Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

6 Acts. 2:30—Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

7 Ps. 132:11—The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

Rom. 1:3—Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

8 Luke 1:42—And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.
made of a woman; a branch of David; a shoot of the root of Jesse; sprung from the tribe of Judah; descended from the Jews according to the flesh; of the seed of Abraham, since He took on Him the seed of Abraham, and became like unto His brethren in all things, sin excepted; so that in truth He is our Immanuel, that is to say, God with us.

ARTICLE 19

THE UNION AND DISTINCTION OF THE TWO NATURES IN THE PERSON OF CHRIST

We believe that by this conception the person of the Son is inseparably united and connected with the human nature, so that there are not two Sons of God, nor two persons, but two natures united in one single person; yet that each nature retains its own distinct properties. As then the divine nature hath always remained uncreated, without beginning of days or end of life, filling heaven and earth, so also hath the human nature not lost its properties, but remained a creature, having beginning of days, being a finite nature, and retaining all the properties of a real body. And

1 Gal. 4:4—But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
2 Jer. 33:15—In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.
3 Isa. 11:1—And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:
4 Heb. 7:14—For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.
5 Rom. 9:5—Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.
6 Gen. 22:18—And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.
2 Sam. 7:12—And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.
Matt. 1:1—The book of the generation of Jesus Christ, the son of David, the son of Abraham.
Gal. 3:16—Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.
7 Heb. 2:15-17—And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.
8 Isa. 7:14—Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.
Matt. 1:23—Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel.
9 Heb. 7:3—Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.
10 1 Cor. 15:13—But if there be no resurrection of the dead, then is Christ not risen:
though He hath by His resurrection given immortality to the same, nevertheless He hath not changed the reality of His human nature, forasmuch as our salvation and resurrection also depend on the reality of His body.\(^1\)

But these two natures are so closely united in one person, that they were not separated even by His death. Therefore that which He, when dying, commended into the hands of His Father, was a real human spirit, departing from His body.\(^1\) But in the meantime the divine nature always remained united with the human, even when He lay in the grave; and the Godhead did not cease to be in Him, any more than it did when He was an infant, though it did not so clearly manifest itself for a while. Wherefore we confess that He is very God, and very man: very God by His power to conquer death; and very man that He might die for us according to the infirmity of His flesh.

**ARTICLE 20**

**GOD HATH MANIFESTED HIS JUSTICE AND MERCY IN CHRIST**

We believe that God, who is perfectly merciful and just, sent His Son to assume that nature in which the disobedience was committed, to make satisfaction in the same, and to bear the punishment of sin by His most bitter passion and
death. God therefore manifested His justice against His Son when He laid our immor-
ities upon Him, and poured forth His mercy and goodness on us, who were guilty and
worthy of damnation, out of mere and perfect love, giving His Son unto death for us, and raising Him for our justification, that through Him we might obtain immortality and life eternal.

**ARTICLE 21**

**THE SATISFACTION OF CHRIST, OUR ONLY HIGH PRIEST, FOR US**

We believe that Jesus Christ is ordained with an oath to be an everlasting High Priest, after the order of Melchisedek; and that He hath presented Himself in our behalf before the Father to appease His wrath by His full satisfaction, by offering Himself on the tree of the cross and pouring out His precious blood to purge away our sins, as the prophets had foretold. For it is written: *He was wounded for our
transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed. He was brought as a lamb to the slaughter, and numbered with the transgressors,\(^1\) and condemned by Pontius Pilate as a malefactor, though he had first declared Him innocent.\(^2\) Therefore, He restored that which He took not away,\(^3\) and suffered, the just for the unjust,\(^4\) as well in His body as in His soul, feeling the terrible punishment which our sins had merited; insomuch that His sweat became like unto drops of blood falling on the ground.\(^5\) He called out, My God, My God, why hast Thou forsaken Me?\(^6\) and hath suffered all this for the remission of our sins.

Wherefore we justly say with the apostle Paul, that we know nothing but Jesus Christ, and Him crucified;\(^7\) we count all things but loss and dung for the excellency

John 15:3—Now ye are clean through the word which I have spoken unto you.
Acts 2:24—Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.
Acts 13:28—And though they found no cause of death in him, yet desired they Pilate that he should be slain.
John 3:16—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
1 Tim. 2:6—Who gave himself a ransom for all, to be testified in due time.
1 Isa. 53:5—But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.
Isa. 53:7—He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearsers is dumb, so he openeth not his mouth.
Isa. 53:12—Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.
2 Luke 23:22—And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.
Luke 23:24—And Pilate gave sentence that it should be as they required.
Acts 13:28—And though they found no cause of death in him, yet desired they Pilate that he should be slain.
Ps. 22:16—For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.
John 18:38—Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.
Ps. 69:5—O God, thou knowest my foolishness; and my sins are not hid from thee.
1 Pet. 3:18—For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:
Ps. 69:5—O God, thou knowest my foolishness; and my sins are not hid from thee.
1 Pet. 3:18—For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:
Luke 22:44—And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.
Ps. 22:2—O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent.
Matt. 27:46—And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?
1 Cor. 2:2—For I determined not to know any thing among you, save Jesus Christ, and him crucified.
of the knowledge of Christ Jesus our Lord,\(^1\) in whose wounds we find all manner of consolation. Neither is it necessary to seek or invent any other means of being reconciled to God than this only sacrifice, once offered, by which believers are made perfect forever.\(^2\) This is also the reason why He was called by the angel of God, Jesus, that is to say, Savior, because He would save His people from their sins.\(^3\)

**ARTICLE 22**

**FAITH IN JESUS CHRIST**

We believe that, to attain the true knowledge of this great mystery, the Holy Ghost kindleth in our hearts an upright faith, which embraces Jesus Christ with all His merits, appropriates Him,\(^4\) and seeks nothing more besides Him.\(^5\) For it must needs follow, either that all things which are requisite to our salvation are not in Jesus Christ, or, if all things are in Him, that then those who possess Jesus Christ

---

1 Phil. 3:8—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,

2 Heb. 9:25, 26—Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Heb. 10:14—for by one offering he hath per- fected for ever them that are sanctified.

3 Matt. 1:21—And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Acts 4:12—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

4 Eph. 3:16, 17—that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

Ps. 51:13—Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

Eph. 1:17, 18—that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

1 Cor. 2:12—Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

1 Cor. 2:2—for I determined not to know any thing among you, save Jesus Christ, and him crucified.

Acts 4:12—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Gal. 2:21—I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Jer. 23:6—in his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

1 Cor. 1:30—but of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Jer. 31:10—hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.
through faith have complete salvation in Him. Therefore, for any to assert that Christ is not sufficient, but that something more is required besides Him, would be too gross a blasphemy; for hence it would follow that Christ was but half a Savior.

Therefore we justly say with Paul, that we are justified by faith alone, or by faith without works. However, to speak more clearly, we do not mean that faith itself justifies us, for it is only an instrument with which we embrace Christ our righteousness. But Jesus Christ, imputing to us all His merits and so many holy works which He has done for us and in our stead, is our righteousness. And faith is an instrument that keeps us in communion with Him in all His benefits, which, when become ours, are more than sufficient to acquit us of our sins.

1 Matt. 1:21—And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.
Rom. 3:27—Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.
Rom. 8:1—There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
Rom. 8:33—Who shall lay any thing to the charge of God’s elect? It is God that justifieth.
2 Rom. 3:27—Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.
Gal. 2:6—But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man’s person:) for they who seemed to be somewhat in conference added nothing to me:
1 Pet. 1:4, 5—To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.
Rom. 10:4—For Christ is the end of the law for righteousness to every one that believeth.
3 Jer. 23:6—in his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.
1 Cor. 1:30—But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:
2 Tim. 1:2—To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.
Luke 1:77—To give knowledge of salvation unto his people by the remission of their sins,
Rom. 3:24, 25—Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;
Rom. 4:5—But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
Ps. 32:1, 2—Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.
Phil. 3:9—And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:
Tit. 3:5—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;
2 Tim. 1:9—Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,
JUSTIFICATION

We believe that our salvation consists in the remission of our sins for Jesus Christ’s sake, and that therein our righteousness before God is implied; as David and Paul teach us, declaring this to be the happiness of man, that God imputes righteousness to him without works.\(^1\) And the same apostle saith that we are justified freely by His grace, through the redemption which is in Jesus Christ.\(^2\)

And therefore we always hold fast this foundation, ascribing all the glory to God,\(^3\) humbling ourselves before Him, and acknowledging ourselves to be such as we really are, without presuming to trust in any thing in ourselves, or in any merit of ours,\(^4\) relying and resting upon the obedience of Christ crucified alone,\(^5\) which becomes ours when we believe in Him.\(^6\) This is sufficient to cover all our

\begin{enumerate}
\item \textbf{Luke 1:77}—To give knowledge of salvation unto his people by the remission of their sins,
\item \textbf{Col. 1:14}—In whom we have redemption through his blood, even the forgiveness of sins:
\item \textbf{Ps. 32:1, 2}—Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the \textit{Lord} imputeth not iniquity, and in whose spirit there is no guile.
\item \textbf{Rom. 4:6, 7}—Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.
\item \textbf{Rom. 3:23, 24}—For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus:
\item \textbf{Acts 4:12}—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.
\item \textbf{Ps. 115:1}—Not unto us, \textit{O L ORD}, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake.
\item \textbf{1 Cor. 4:7}—For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?
\item \textbf{Rom. 4:2}—For if Abraham were justified by works, he hath whereof to glory; but not before God.
\item \textbf{1 Cor. 1:29}—That no flesh should glory in his presence.
\item \textbf{1 Cor. 1:31}—That, according as it is written, He that glorieth, let him glory in the Lord.
\item \textbf{Rom. 5:19}—For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.
\item \textbf{Heb. 11:6, 7}—But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.
\item \textbf{Eph. 2:8}—For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
\item \textbf{2 Cor. 5:19}—To wit, that God was in Christ, reconcileing the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.
\item \textbf{1 Tim. 2:6}—Who gave himself a ransom for all, to be testified in due time.
\end{enumerate}
iniquities, and to give us confidence in approaching to God; freeing the conscience of fear, terror, and dread, without following the example of our first father, Adam, who, trembling, attempted to cover himself with fig leaves. And, verily, if we should appear before God, relying on ourselves or on any other creature, though ever so little, we should, alas! be consumed. And therefore every one must pray with David: O Lord, enter not into judgment with Thy servant: for in Thy sight shall no man living be justified.

**ARTICLE 24**

**MAN’S SANCTIFICATION AND GOOD WORKS**

We believe that this true faith, being wrought in man by the hearing of the Word of God and the operation of the Holy Ghost, doth regenerate and make him a new man, causing him to live a new life, and freeing him from the

1. **Rom. 5:1**—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
   
   **Eph. 3:12**—In whom we have boldness and access with confidence by the faith of him.

2. **1 John 2:1**—My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

3. **Gen. 3:7**—And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

4. **Isa. 33:14**—The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

5. **Deut. 27:26**—Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.

6. **Ps. 130:3**—If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

7. **Matt. 18:23-26**—Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his Lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

8. **Ps. 143:2**—And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

9. **Luke 16:15**—And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

10. **1 Pet. 1:23**—Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

11. **Rom. 10:17**—So then faith cometh by hearing, and hearing by the word of God.

12. **John 5:24**—Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

13. **1 Thes. 1:5**—For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

14. **Rom. 8:15**—For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

15. **John 6:29**—Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

16. **Col. 2:12**—Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.
bondage of sin.\(^1\) Therefore it is so far from being true that this justifying faith makes men remiss in a pious and holy life,\(^2\) that on the contrary, without it they would never do anything out of love to God, but only out of self-love or fear of damnation. Therefore it is impossible that this holy faith can be unfruitful in man; for we do not speak of a vain faith,\(^3\) but of such a faith which is called in Scripture a faith that worketh by love,\(^4\) which excites man to the practice of those works which God has commanded in His Word.

These works, as they proceed from the good root of faith, are good and acceptable in the sight of God, forasmuch as they are all sanctified by His grace; howbeit they are of no account towards our justification.\(^5\) For it is by faith in Christ that we are justified, even before we do good works;\(^6\) otherwise they could not...
be good works, any more than the fruit of a tree can be good before the tree itself is good.\(^1\)

Therefore we do good works, but not to merit by them (for what can we merit?) nay, we are beholden to God for the good works we do, and not He to us,\(^2\) since it is He that worketh in us both to will and to do of His good pleasure.\(^3\) Let us therefore attend to what is written: When ye shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do.\(^4\) In the meantime we do not deny that God rewards our good works, but it is through His grace that He crowns His gifts.\(^5\)

1  Heb. 11:6—But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.
Rom. 14:23—And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.
Gen. 4:4—and Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:
Matt. 7:17—Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
2  1 Cor. 4:7—For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?
Isa. 26:12—LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.
Gal. 3:5—He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?
1 Thes. 2:13—For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.
3  Phil. 2:13—For it is God which worketh in you both to will and to do of his good pleasure.
Luke 17:10—So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.
4  Matt. 10:42—And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.
Matt. 25:34, 35—Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
Rev. 3:12—Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down of heaven from my God: and I will write upon him my new name.
Rev. 3:21—To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.
Rom. 2:6—Who will render to every man according to his deeds:
Rev. 2:11—He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.
2 John 8—Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.
Rom. 11:6—And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.
Moreover, though we do good works, we do not found our salvation upon them; for we can do no work but what is polluted by our flesh, and also punishable; and although we could perform such works, still the remembrance of one sin is sufficient to make God reject them. Thus, then, we would always be in doubt, tossed to and fro without any certainty, and our poor consciences continually vexed, if they relied not on the merits of the suffering and death of our Savior.

**ARTICLE 25**

**THE ABOLISHING OF THE CEREMONIAL LAW**

We believe that the ceremonies and figures of the law ceased at the coming of Christ, and that all the shadows are accomplished; so that the use of them must be abolished amongst Christians; yet the truth and substance of them remain with us in Jesus Christ, in whom they have their completion. In the meantime we still use the testimonies taken out of the law and the prophets, to confirm us in the doctrine of the gospel, and to regulate our life in all honesty to the glory of God, according to His will.

1 Eph. 2:9, 10—Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

2 Isa. 64:6—But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

3 Isa. 28:16—Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

Rom. 10:11—For the Scripture saith, Whosoever believeth on him shall not be ashamed.

Hab. 2:4—Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

4 Rom. 10:4—For Christ is the end of the law for righteousness to every one that believeth.

5 Gal. 5:2-4—Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

6 Gal. 4:1—O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

Gal. 4:10, 11—Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.

Col. 2:16, 17—Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ.

2 Pet. 1:19—We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:


**ARTICLE 26**

**CHRIST’S INTERCESSION**

We believe that we have no access unto God but alone through the only Mediator and Advocate, Jesus Christ the righteous, who therefore became man, having united in one person the divine and human natures, that we men might have access to the divine Majesty, which access would otherwise be barred against us. But this Mediator, whom the Father hath appointed between Him and us, ought in no wise to affright us by His majesty, or cause us to seek another according to our fancy. For there is no creature either in heaven or on earth who loveth us more than Jesus Christ; who, though He was in the form of God, yet made Himself of no reputation, and took upon Him the form of a man and of a servant for us, and was made like unto His brethren in all things. If, then, we should seek for another mediator, who would be well affected towards us, whom could we find who loved us more than He who laid down His life for us, even when we were His enemies? And if we seek for one who hath power and majesty, who is there that hath so much of both as He who sits at the right hand of His Father, and who hath all power in heaven and on earth? And who will sooner be heard than the own well-beloved Son of God?

1 1 Tim. 2:5—For there is one God, and one mediator between God and men, the man Christ Jesus; 1 John 2:1—My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; Rom. 8:33—Who shall lay any thing to the charge of God’s elect? It is God that justifieth.

2 Hos. 13:9—O Israel, thou hast destroyed thyself; but in me is thine help. Jer. 2:13—For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Jer. 2:33—Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

3 John 10:11—I am the good shepherd: the good shepherd giveth his life for the sheep. 1 John 4:10—Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Rom. 5:8—But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Eph. 3:19—And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

John 15:13—Greater love hath no man than this, that a man lay down his life for his friends.

4 Phil. 2:7—But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

5 Rom. 5:8—But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

6 Mark 16:19—So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Col. 3:1—If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Rom. 8:33—Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Matt. 11:27—All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Matt. 28:18—And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
Therefore it was only through distrust that this practice of dishonoring, instead of honoring, the saints was introduced, doing that which they never have done not required, but have on the contrary, steadfastly rejected, according to their bounden duty, as appears by their writings. 1. Neither must we plead here our unworthiness; for the meaning is not that we should offer our prayers to God on the ground of our own worthiness, but only on the ground of the excellency and worthiness of the Lord Jesus Christ, 2 whose righteousness is become ours by faith.

Therefore the apostle, to remove this foolish fear, or rather mistrust, from us, justly saith that Jesus Christ was made like unto His brethren in all things, that He might be a merciful and faithful High Priest, to make reconciliation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted. 3 And further to encourage us, he adds: Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. 4 The same apostle saith: Having boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith, etc. 5 Likewise, Christ hath an

---

1 Acts 10:26—But Peter took him up, saying, Stand up; I myself also am a man.
Acts 14:15—And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:
2 Dan. 9:17, 18—Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord’s sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.
John 16:23—And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.
Eph. 3:12—In whom we have boldness and access with confidence by the faith of him.
Acts 4:12—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.
3 Heb. 2:17, 18—Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.
4 Heb. 4:14-16—Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.
5 Heb. 10:19—Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,
unchangeable priesthood, wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.¹

What more can be required, since Christ Himself saith: I am the way, and the truth, and the life; no man cometh unto the Father but by me?² To what purpose should we then seek another advocate,³ since it hath pleased God to give us His own Son as an advocate?⁴ Let us not forsake Him to take another, or rather to seek after another, without ever being able to find him; for God well knew, when He gave Him to us, that we were sinners.

Therefore, according to the command of Christ, we call upon the heavenly Father through Jesus Christ our only Mediator, as we are taught in the Lord’s Prayer;⁵ being assured that whatever we ask of the Father in His name will be granted us.⁶

**ARTICLE 27**

**THE CATHOLIC CHRISTIAN CHURCH**

We believe and profess one catholic or universal church,⁷ which is a holy congregation of true Christian believers, all expecting their salvation in Jesus Christ, being washed by His blood, sanctified and sealed by the Holy Ghost.

This Church hath been from the beginning of the world, and will be to the end

---

1. Heb. 7:24, 25—But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.
2. John 14:6—Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me.
3. Ps. 44:21—Shall not God search this out? for he knoweth the secrets of the heart.
4. 1 Tim. 2:5—For there is one God, and one mediator between God and men, the man Christ Jesus;
5. Luke 11:2—And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.
6. John 4:17—The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:
7. Isa. 2:2—And it shall come to pass in the last days, that the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.
thereof;¹ which is evident from this, that Christ is an eternal King, which without subjects He cannot be.² And this holy church is preserved or supported by God against the rage of the whole world;³ though she sometimes (for a while) appears very small, and in the eyes of men to be reduced to nothing,⁴ as during the perilous reign of Ahab the Lord reserved unto Him seven thousand men, who had not bowed their knees to Baal.⁵

Furthermore, this holy church is not confined, bound, or limited to a certain place or to certain persons, but is spread and dispersed over the whole world; and yet is

1. Matt. 28:20—Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.
2. Sam. 7:16—And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.
3. Luke 1:32, 33—He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
4. Ps. 89:37, 38—It shall be established for ever as the moon, and as a faithful witness in heaven. Selah. But thou hast cast off and abhorred, thou hast been wroth with thine anointed.
5. Matt. 16:18—and I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.
6. John 16:33—These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.
7. Gen. 22:17—that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;
8. Tim. 2:19—Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.
9. Luke 12:32—Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.
10. Isa. 1:9—Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.
11. Rev. 12:6—And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.
12. Rev. 12:14—And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.
13. Luke 17:21—Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you.
14. Matt. 16:18—And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.
15. Rom. 12:4—for as we have many members in one body, and all members have not the same office: Rom. 11:2—God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel saying,
16. Rom. 11:4—But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.
17. 1 Kings 19:18—Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.
joined and united with heart and will,\(^1\) by the power of faith, in one and the same Spirit.\(^2\)

### ARTICLE 28

**EVERY ONE IS BOUND TO JOIN HIMSELF TO THE TRUE CHURCH**

We believe, since this holy congregation is an assembly of those who are saved, and out of it there is no salvation,\(^3\) that no person, of whatsoever state or condition he may be, ought to withdraw himself to live in a separate state from it;\(^4\) but that all men are in duty bound to join and unite themselves with it, maintaining the unity of the church;\(^5\) submitting themselves to the doctrine and discipline thereof; bowing their necks under the yoke of Jesus Christ;\(^6\) and as mutual members of the same body,\(^7\) serving to the edification of the brethren, according to the talents God has given them.

\(^1\) Acts 4:32—And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

\(^2\) Isa. 4:3, 4—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:

\(^3\) 1 Pet. 3:20—Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, where-in few, that is, eight souls were saved by water.

\(^4\) Joel 2:32—And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

\(^5\) Acts 2:40—And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

\(^6\) Isa. 52:11—Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

\(^7\) Ps. 2:10-12—Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

\(^8\) Matt. 11:29—Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

\(^9\) Eph. 4:16—From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the
And that this may be the more effectually observed, it is the duty of all believers, according to the Word of God, to separate themselves from all those who do not belong to the church,¹ and to join themselves to this congregation wheresoever God hath established it,² even though the magistrates and edicts of princes be against it, yea, though they should suffer death or any other corporal punishment.³ Therefore all those who separate themselves from the same, or do not join themselves to it, act contrary to the ordinance of God.

1 Cor. 12:12 ff.—For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

Acts 2:40—And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Isa. 52:11—Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.

2 Cor. 6:17—Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

Rev. 18:4—And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

3 Matt. 12:30—He that is not with me is against me; and he that gathereth not with me scattereth abroad.

Matt. 24:28—For wheresoever the carcase is, there will the eagles be gathered together.

Isa. 49:22—Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

Rev. 17:14—These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.
We believe that we ought diligently and circumspectly to discern from the Word of God which is the true church, since all sects which are in the world assume to themselves the name of the church. But we speak here not of hypocrites, who are mixed in the church with the good, yet are not of the church, though externally in it; but we say that the body and communion of the true church must be distinguished from all sects who call themselves the church. The marks by which the true church is known are these: if the pure doctrine of the gospel is preached therein; if she maintains the pure administration of the sacraments as instituted by Christ; if church discipline is exercised in punishing of sin; in short, if all things are managed

1 Matt. 13:22—He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

2 Tim. 2:18-20—Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor.

Rom. 9:6—Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

2 John 10:27—My sheep hear my voice, and I know them, and they follow me:

Eph. 2:20—And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

Acts 17:11, 12—These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few.

Col. 1:23—If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

John 8:47—He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

3 Matt. 28:19—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Luke 22:19—And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

1 Cor. 11:23—For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

4 Matt. 18:15-18—Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whosoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

2 Thes. 3:14, 15—And if any man obey not our word by this epistle, note that man, and have
according to the pure Word of God, all things contrary thereto rejected,\(^1\) and Jesus Christ acknowledged as the only Head of the church.\(^2\) Hereby the true church may certainly be known, from which no man has a right to separate himself.

With respect to those who are members of the church, they may be known by the marks of Christians, namely, by faith;\(^3\) and when they have received Jesus Christ the only Savior,\(^4\) they avoid sin, follow after righteousness,\(^5\) love the true God and their neighbor, neither turn aside to the right or left, and crucify the flesh with the works thereof.\(^6\) But this is not to be understood as if there did not remain in them great infirmities; but they fight against them through the Spirit all the days of their life,\(^7\) continually taking their refuge in the blood, death, passion, and obedience of our Lord Jesus Christ, \textit{in whom they have remission of sins through faith in Him}.\(^8\)

\(^1\) Matt. 28:2—And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

\(^2\) Eph. 1:22, 23—And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.

\(^3\) John 10:4, 5—And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

\(^4\) 1 John 4:2—Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

\(^5\) 1 John 3:8-10—He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

\(^6\) Rom. 6:2—God forbid. How shall we, that are dead to sin, live any longer therein?

\(^7\) Gal. 5:24—And they that are Christ’s have crucified the flesh with the affections and lusts.

\(^8\) Col. 1:14—In whom we have redemption through his blood, even the forgiveness of sins:
As for the false church, she ascribes more power and authority to herself and her ordinances than to the Word of God, and will not submit herself to the yoke of Christ. Neither does she administer the sacraments as appointed by Christ in His Word, but adds to and takes from them as she thinks proper; she relieth more upon men than upon Christ; and persecutes those who live holily according to the Word of God, and rebuke her for her errors, covetousness, and idolatry.

These two Churches are easily known and distinguished from each other.

**ARTICLE 30**

**THE GOVERNMENT OF AND OFFICES IN THE CHURCH**

We believe that this true church must be governed by that spiritual policy which our Lord hath taught us in His Word, namely, that there must be ministers or pastors to preach the Word of God and to administer the sacraments; also elders and deacons, who, together with the pastors, form the council of the

1 Col. 2:18, 19—Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

2 Ps. 2:3—Let us break their bands asunder, and cast away their cords from us.

3 Rev. 12:4—And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

John 16:2—They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

4 Rev. 17:3, 4—So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

Rev. 17:6—And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

5 Eph. 4:11—And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

1 Cor. 4:1, 2—Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.

2 Cor. 5:20—Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

John 20:23—Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

Acts 26:17, 18—Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Luke 10:16—He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.
Belgic Confession

church;¹ that by these means the true religion may be preserved and the true doctrine everywhere propagated, likewise transgressors punished and restrained by spiritual means;² also that the poor and distressed may be relieved and comforted, according to their necessities. By these means everything will be carried on in the church with good order and decency, when faithful men are chosen according to the rule prescribed by St. Paul in his epistle to Timothy.³

**ARTICLE 31**

**THE MINISTERS, ELDERS, AND DEACONS**

We believe that the ministers of God’s Word,⁴ and the elders and deacons,⁵ ought to be chosen to their respective offices by a lawful election by the church, with calling upon the name of the Lord, and in that order which the Word of God teacheth. Therefore every one must take heed not to intrude himself by indecent means, but is bound to wait till it shall please God to call him,⁶ that he may have testimony of his calling and be certain and assured that it is of the Lord.

As for the ministers of God’s Word, they have equally the same power and authority wheresoever they are, as they are all ministers of Christ,⁷ the only universal

1 Acts 6:3—Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.
   Acts 14:23—And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.
2 Matt. 18:17—And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.
1 Cor. 5:4, 5—In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
3 1 Tim. 3:1—This is a true saying, If a man desire the office of a bishop, he desireth a good work.
   Tit. 1:5—For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.
4 1 Tim. 5:22—Lay hands suddenly on no man, neither be partaker of other men’s sins: keep thyself pure.
5 Acts 6:3—Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.
6 Jer. 23:21—I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.
   Heb. 5:4—And no man taketh this honor unto himself, but he that is called of God, as was Aaron.
   Acts 1:23—And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.
   Acts 13:2—As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.
7 1 Cor. 4:1—Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
   1 Cor. 3:9—for we are laborers together with God: ye are God’s husbandry, ye are God’s building.
   2 Cor. 5:20—Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.
   Acts 26:16, 17—But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both
Bishop, and the only Head of the church. Moreover, that this holy ordinance of God may not be violated or slighted, we say that every one ought to esteem the ministers of God's Word and the elders of the church very highly for their work's sake, and be at peace with them without murmuring, strife, or contention, as much as possible.

**ARTICLE 32**

**THE ORDER AND DISCIPLINE OF THE CHURCH**

In the meantime we believe, though it is useful and beneficial that those who are rulers of the church institute and establish certain ordinances among themselves for maintaining the body of the church, yet they ought studiously to take care that they do not depart from those things which Christ, our only Master, hath instituted. And therefore, we reject all human inventions, and all laws which man would introduce into the worship of God, thereby to bind and compel the conscience in any manner whatever. Therefore we admit only of that which tends to nourish and preserve concord and unity, and to keep all men in obedience to God. For this
purpose, excommunication or church discipline is requisite, with the several circumstances belonging to it, according to the Word of God.\(^1\)

**ARTICLE 33**

**THE SACRAMENTS**

We believe that our gracious God, on account of our weakness and infirmities, hath ordained the sacraments for us, thereby to seal unto us His promises,\(^2\) and to be pledges of the good will and grace of God toward us, and also to nourish and strengthen our faith, which He hath joined to the Word of the gospel, the better to present to our senses both that which He signifies to us by His Word and that which He works inwardly in our hearts, thereby assuring and confirming in us the salvation which He imparts to us. For they are visible signs and seals of an inward and invisible thing, by means whereof God worketh in us by the power of the Holy Ghost. Therefore the signs are not in vain or insignificant, so as to deceive us. For Jesus Christ is the true object presented by them, without whom they would be of no moment.\(^3\)

Moreover, we are satisfied with the number of sacraments which Christ our Lord hath instituted, which are two only, namely, the sacrament of baptism and the holy supper of our Lord Jesus Christ.\(^4\)

**REFERENCES**

1. **Matt. 18:17**—And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.
2. **Rom. 4:11**—And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:
3. **Gen. 9:13**—I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.
4. **Gen. 17:11**—And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.
5. **Col. 2:11**—In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:
6. **Col. 2:17**—Which are a shadow of things to come; but the body is of Christ.
7. **1 Cor. 5:7**—Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:
8. **Matt. 26:36**—Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.
9. **Matt. 28:19**—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
**ARTICLE 34**

**HOLY BAPTISM**

We believe and confess that Jesus Christ, who is the end of the law,\(^1\) hath made an end, by the shedding of His blood, of all other sheddings of blood which men could or would make as a propitiation or satisfaction for sin; and that He, having abolished circumcision, which was done with blood, hath instituted the sacrament of baptism\(^2\) instead thereof, by which we are received into the church of God and separated from all other people and strange religions, that we may wholly belong to Him whose ensign and banner we bear, and which serves as a testimony to us that He will forever be our gracious God and Father.

Therefore He has commanded all those who are His to be baptized with pure water, *in the name of the Father, and of the Son, and of the Holy Ghost,*\(^3\) thereby signifying to us that, as water washeth away the filth of the body when poured upon it, and is seen on the body of the baptized when sprinkled upon him, so doth the blood of Christ, by the power of the Holy Ghost, internally sprinkle the soul, cleanse it from its sins, and regenerate us from children of wrath unto children of God.\(^4\) Not that this is effected by the external water, but by the sprinkling of the precious blood of the Son of God,\(^5\) who is our Red Sea, through which we must pass to escape the tyranny of Pharaoh, that is, the devil, and to enter into the spiritual land of Canaan.

Therefore the ministers, on their part, administer the sacrament, and that which is visible,\(^6\) but our Lord giveth that which is signified by the sacrament, namely,

---

1. **Rom. 10:4**—For Christ is the end of the law for righteousness to every one that believeth.
2. **Col. 2:11**—In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:
3. **1 Pet. 3:21**—The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:
4. **1 Cor. 10:2**—And were all baptized unto Moses in the cloud and in the sea;
5. **Matt. 28:19**—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;
6. **1 Cor. 6:11**—And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.
7. **Tit. 3:5**—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;
8. **Heb. 9:14**—How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?
9. **1 John 1:7**—But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.
10. **Rev. 1:6**—And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.
11. **John 19:34**—But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.
12. **Matt. 3:11**—I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:
13. **1 Cor. 3:5**—Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?
the gifts and invisible grace; washing, cleansing, and purging our souls of all filth and unrighteousness;\(^1\) renewing our hearts and filling them with all comfort; giving unto us a true assurance of His fatherly goodness; putting on us the new man, and putting off the old man with all his deeds.\(^2\)

Therefore we believe that every man who is earnestly studious of obtaining life eternal ought to be but once baptized with this only baptism, without ever repeating the same,\(^3\) since we cannot be born twice. Neither doth this baptism avail us only at the time when the water is poured upon us and received by us, but also through the whole course of our life.\(^4\)

Therefore we detest the error of the Anabaptists, who are not content with the one only baptism they have once received, and moreover condemn the baptism of the infants of believers, who we believe ought to be baptized and sealed with the sign of the covenant,\(^5\) as the children in Israel formerly were circumcised\(^6\) upon the same promises which are made unto our children. And indeed Christ shed His blood no less for the washing of the children of the faithful than for

\(^{1}\) Cor. 3:7—So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

\(^{2}\) Eph. 5:26—That he might sanctify and cleanse it with the washing of water by the word.

\(^{3}\) Acts 22:16—And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

\(^{4}\) 1 Pet. 3:21—The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

\(^{5}\) Gal. 3:27—For as many of you as have been baptized into Christ have put on Christ.

\(^{6}\) 1 Cor. 7:14—For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.
adult persons;\(^1\) and therefore they ought to receive the sign and sacrament of
that which Christ hath done for them; as the Lord commanded in the law that
they should be made partakers of the sacrament of Christ’s suffering and death
shortly after they were born, by offering for them a lamb, which was a sacrament
of Jesus Christ.\(^2\) Moreover, what circumcision was to the Jews, that baptism is
to our children. And for this reason Paul calls baptism the circumcision of
Christ.\(^3\)

**Article 35**

**The Holy Supper of Our Lord Jesus Christ**

We believe and confess that our Savior Jesus Christ did ordain and institute the
sacrament of the holy supper\(^4\) to nourish and support those whom He hath already
regenerated and incorporated into His family, which is His church.

Now those who are regenerated have in them a twofold life: the one corporal and
temporal, which they have from the first birth and is common to all men; the other
spiritual and heavenly, which is given them in their second birth,\(^6\) which is effected

---

1. Col. 2:11, 12—In whom also ye are circumcised with the circumcision made without
   hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with
   him in baptism, wherein also ye are risen with him through the faith of the operation of God,
   who hath raised him from the dead.

2. John 1:29—The next day John seeth Jesus coming unto him, and saith, Behold the Lamb
   of God, which taketh away the sin of the world.

3. Lev. 12:6—And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall
   bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin
   offering, unto the door of the tabernacle of the congregation, unto the priest:

4. Col. 2:11—In whom also ye are circumcised with the circumcision made without hands, in
   putting off the body of the sins of the flesh by the circumcision of Christ:

5. Matt. 26:26—And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it
   to the disciples, and said, Take, eat; this is my body.

6. Mark 14:22—And as they did eat, Jesus took bread, and blessed, and brake it, and gave to
   them, and said, Take, eat: this is my body.

7. Luke 22:19—And he took bread, and gave thanks, and brake it, and gave unto them, saying,
   This is my body which is given for you: this do in remembrance of me.

8. 1 Cor. 11:23-25—For I have received of the Lord that which also I delivered unto you, That
   the Lord Jesus the same night in which he was betrayed took bread: And when he had given
   thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in
   remembrance of me. After the same manner also he took the cup, when he had supped,
   saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance
   of me.

9. John 3:5—Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of
   the Spirit, he cannot enter into the kingdom of God.

10. John 3:6—That which is born of the flesh is flesh; and that which is born of the Spirit is
    spirit.
by the word of the gospel in the communion of the body of Christ; and this life is not common, but is peculiar to God's elect. In like manner God hath given us, for the support of the bodily and earthly life, earthly and common bread, which is subservient thereto and is common to all men, even as life itself. But for the support of the spiritual and heavenly life which believers have, He hath sent a living bread, which descended from heaven, namely, Jesus Christ, who nourishes and strengthens the spiritual life of believers when they eat Him, that is to say, when they apply and receive Him by faith in the spirit.

Christ, that He might represent unto us this spiritual and heavenly bread, hath instituted an earthly and visible bread as a sacrament of His body, and wine as a sacrament of His blood, to testify by them unto us, that, as certainly as we receive and hold this sacrament in our hands and eat and drink the same with our mouths, by which our life is afterwards nourished, we also do as certainly receive by faith (which is the hand and mouth of our soul) the true body and blood of Christ our only Savior in our souls, for the support of our spiritual life.

Now, as it is certain and beyond all doubt that Jesus Christ hath not enjoined to us the use of His sacraments in vain, so He works in us all that He represents to us by these holy signs, though the manner surpasses our understanding and cannot be comprehended by us, as the operations of the Holy Ghost are hidden and incomprehensible. In the meantime we err not when we say that what is eaten and drunk by

1 John 5:23—That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.
2 1 John 5:12—He that hath the Son hath life; and he that hath not the Son of God hath not life.
3 John 6:32, 33—Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.
4 John 6:51—I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.
5 Mark 6:26—And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.
6 1 Cor. 10:16, 17—The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.
7 Eph. 3:17—That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
8 John 6:35—And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.
us is the proper and natural body and the proper blood of Christ. But the manner of our partaking of the same is not by the mouth, but by the spirit through faith. Thus, then, though Christ always sits at the right hand of His Father in the heavens, yet doth He not therefore cease to make us partakers of Himself by faith. This feast is a spiritual table, at which Christ communicates Himself with all His benefits to us, and gives us there to enjoy both Himself and the merits of His sufferings and death, nourishing, strengthening, and comforting our poor comfortless souls by the eating of His flesh, quickening and refreshing them by the drinking of His blood.

Further, though the sacraments are connected with the thing signified, nevertheless both are not received by all men. The ungodly indeed receives the sacrament to his condemnation, but he doth not receive the truth of the sacrament—as Judas and Simon the sorcerer both indeed received the sacrament but not Christ who was signified by it, of whom believers only are made partakers.

1 John 6:55, 56—For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drunketh my blood, dwelleth in me, and I in him.
1 Cor. 10:16—The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?
Acts 3:21—Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
Mark 16:19—So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.
Matt. 26:11—For ye have the poor always with you; but me ye have not always.
3 Matt. 26:26 ff.—And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.
Luke 22:19, 20—And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.
1 Cor. 10:2-4—And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.
4 Isa. 55:2—Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.
Rom. 8:22, 23—For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.
5 1 Cor. 11:29—For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.
2 Cor. 6:14, 15—Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?
1 Cor. 2:14—But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.
Lastly, we receive this holy sacrament in the assembly of the people of God with humility and reverence, keeping up among us a holy remembrance of the death of Christ our Savior with thanksgiving, making there confession of our faith and of the Christian religion. Therefore no one ought to come to this table without having previously rightly examined himself, lest by eating of this bread and drinking of this cup he eat and drink judgment to himself. In a word, we are excited by the use of this holy sacrament to a fervent love towards God and our neighbor.

Therefore we reject all mixtures and damnable inventions which men have added unto and blended with the sacraments, as profanations of them, and affirm that we ought to rest satisfied with the ordinance which Christ and His apostles have taught us, and that we must speak of them in the same manner as they have spoken.

**ARTICLE 36**

**THE MAGISTRATES**

We believe that our gracious God, because of the depravity of mankind, hath appointed kings, princes, and magistrates, willing that the world should be governed by certain laws and policies, to the end that the dissoluteness of men might be restrained, and all things carried on among them with good order and decency. For this purpose He hath invested the magistracy with the sword, for the punishment of evil doers and for the praise of them that do well.

1 Acts 2:42—And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.

Acts 20:7—And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

2 1 Cor. 11:27, 28—Therefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

3 Ex. 18:20 ff.—And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

Rom. 13:1—Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Prov. 8:15—By me kings reign, and princes decree justice.

Jer. 21:12—0 house of David, thus saith the LORD; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

Jer. 22:2, 3—And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates: Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

Ps. 82:1—God standeth in the congregation of the mighty; he judgeth among the gods.

Ps. 82:6—I have said, Ye are gods; and all of you are children of the most High.

Ps. 101:2—I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

Deut. 1:15, 16—So I took the chief of your tribes, wise men, and known, and made them
Their office is not only to have regard unto and watch for the welfare of the civil state, but also that they protect the sacred ministry, and thus may remove and prevent all idolatry and false worship;*1 that the kingdom of antichrist may be thus

* This phrase, touching the office of the magistracy in its relation to the church, proceeds on the principle of the established church, which was first applied by Constantine and afterwards also in many Protestant countries. History, however, does not support the principle of state domination over the church, but rather the separation of church and state. Moreover, it is contrary to the new dispensation that authority be vested in the state arbitrarily to reform the church, and to deny the church the right of independently conducting its own affairs as a distinct territory alongside the state. The New Testament does not subject the Christian church to the authority of the state, that it should be governed and extended by political measures, but to our Lord and King only, as an independent territory alongside and altogether independent of the state, that it may be governed and edified by its officebearers, and with spiritual weapons only. Practically all Reformed churches have repudiated the idea of the established church, and are advocating the autonomy of the churches and personal liberty of conscience in matters pertaining to the service of God.

“The Christian Reformed Church in America, being in full accord with this view, feels constrained to declare that it does not conceive of the office of the magistracy in this sense, that it be in duty bound to also exercise political authority in the sphere of religion, by establishing and maintaining a State Church, advancing and supporting the same as the only true Church, and to oppose, to persecute and to destroy by means of the sword all the other churches as being false religions; and to also declare that it does positively hold that, within its own secular sphere, the magistracy has a divine duty towards the first table of the Law as well as towards the second; and furthermore that both State and Church as institutions of God and Christ have mutual rights and duties appointed them from on high, and therefore have a very sacred reciprocal obligation to meet through the Holy Spirit, who proceeds from Father and Son. They may not, however, encroach upon each other’s territory. The Church has rights of sovereignty in its own sphere as well as the State” (Acta Synod 1910).

heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

Deut. 16:18—Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

Deut. 17:15—Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

Dan. 2:21—And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

Dan. 2:37—Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

Dan. 5:18—0 thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor:

1 Isa. 49:23—And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD; for they shall not be ashamed that wait for me.

Isa. 49:25—But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contends with thee, and I will save thy children.

1 Kings 15:12—And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

2 Kings 23:2-4—And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him,
destroyed and the kingdom of Christ promoted. They must therefore countenance the preaching of the Word of the gospel everywhere, that God may be honored and worshiped by every one, as He commands in His Word.

Moreover, it is the bounden duty of every one, of what state, quality, or condition soever he may be, to subject himself to the magistrates; to pay tribute, to show due honor and respect to them, and to obey them in all things which are not repugnant to the Word of God; to supplicate for them in their prayers, that God may rule and guide them in all their ways, and that we may lead a quiet and peaceable life in all godliness and honesty.

Wherefore we detest the error of the Anabaptists and other seditious people, and in general all those who reject the higher powers and magistrates and would subvert justice, introduce a community of goods, and confound that decency and good order which God hath established among men.
ARTICLE 37

THE LAST JUDGMENT

Finally, we believe, according to the Word of God, when the time appointed by the Lord (which is unknown to all creatures)\(^1\) is come, and the number of the elect complete, that our Lord Jesus Christ will come from heaven, corporally and visibly, as He ascended,\(^2\) with great glory and majesty to declare Himself Judge of the quick and the dead,\(^3\) burning this old world with fire and flame to cleanse it.\(^4\)

1 Matt. 24:36—But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.
Matt. 25:13—Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.
1 Thes. 5:1, 2—But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
Rev. 6:11—And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.
Acts 1:7—And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.
2 Pet. 3:10—But 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.
2 Acts 1:11—Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.
3 2 Thes. 1:7, 8—And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
Acts 17:31—Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.
Matt. 24:30—And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.
Matt. 25:31—When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
Jude 15—to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.
1 Pet. 4:5—who shall give account to him that is ready to judge the quick and the dead.
2 Tim. 4:1—I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;
4 2 Pet. 3:7—But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.
2 Pet. 3:10—But 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.
2 Thes. 1:8—in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
Then all men will personally appear before this great Judge, both men and women and children, that have been from the beginning of the world to the end thereof, being summoned by the voice of the archangel and by the sound of the trumpet of God. For all the dead shall be raised out of the earth, and their souls joined and united with their proper bodies in which they formerly lived. As for those who shall then be living, they shall not die as the others, but be changed in the twinkling of an eye, and from corruptible become incorruptible. Then the books (that is to say, the consciences) shall be opened, and the dead judged according to what they shall have done in this world, whether it be good or evil. Nay, all men shall give an

1 Rev. 20:12, 13—And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

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

Heb. 6:2—Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Heb. 9:27—And as it is appointed unto men once to die, but after this the judgment:

2 Cor. 5:10—For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Rom. 14:10—But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

1 Cor. 15:42—So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

Rev. 20:12, 13—And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

1 Thes. 4:16—For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

John 5:28, 29—Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John 6:54—Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

Dan. 12:2—And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Job. 19:26, 27—And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

1 Cor. 15:51-53—Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.

Rev. 20:12, 13—And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.
account of every idle word they have spoken, which the world only counts amusement and jest;¹ and then the secrets and hypocrisy of men shall be disclosed and laid open before all.²

And therefore the consideration of this judgment is justly terrible and dreadful to the wicked and ungodly;³ but most desirable and comfortable to the righteous and

¹ Cor. 4:5—Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.
Rom. 14:11, 12—For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.
Job 34:11—for the work of a man shall he render unto him, and cause every man to find according to his ways.
John 5:24—Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.
Dan. 12:2—And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.
Ps. 62:12—Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.
Matt. 11:22—But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.
Matt. 23:33—Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?
John 5:29—And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.
Rom. 2:5, 6—but after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds:
2 Cor. 5:10—for we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.
Heb. 6:2—Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
¹ Rom. 2:5—But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;
Jude 15—to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.
Matt. 12:36—But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.
² 1 Cor. 4:5—Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.
Rom. 2:1, 2—Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things.
Rom. 2:16—in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.
Matt. 7:1, 2—Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.
³ Rev. 6:15, 16—and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:
the elect; because then their full deliverance shall be perfected, and there they shall receive the fruits of their labor and trouble which they have borne. Their innocence shall be known to all, and they shall see the terrible vengeance which God shall execute on the wicked, who most cruelly persecuted, oppressed, and tormented them in this world; and who shall be convicted by the testimony of their own consciences, and, being immortal, shall be tormented in that everlasting fire which is prepared for the devil and his angels.

Heb. 10:27—But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Luke 21:28—And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

John 3:2—Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

John 4:17—Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

Rev. 14:7—Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

2 Thes. 1:5-7—Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

Luke 14:14—And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

Dan. 7:26—But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

Matt. 25:46—And these shall go away into everlasting punishment: but the righteous into life eternal.

2 Thess. 1:6-8—Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Mal. 4:3—And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

Rom. 2:15—Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

Rev. 21:8—But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

2 Pet. 2:9—The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

Mal. 4:1—For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

Matt. 25:41—Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:
But on the contrary, the faithful and elect shall be crowned with glory and honor;\(^1\) and the Son of God will confess their names before God His Father and His elect angels;\(^2\) all tears shall be wiped from their eyes;\(^3\) and their cause, which is now condemned by many judges and magistrates as heretical and impious, will then be known to be the cause of the Son of God.\(^4\) And for a gracious reward, the Lord will cause them to possess such a glory as never entered into the heart of man to conceive.\(^5\)

Therefore we expect that great day with a most ardent desire, to the end that we may fully enjoy the promises of God in Christ Jesus our Lord.\(^6\) Amen.

*Even so, come, Lord Jesus* (Rev. 22:20).

1 **Matt. 25:34**—Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

2 **Matt. 10:32**—Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

3 **Isa. 25:8**—He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

4 **Isa. 66:5**—Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.

5 **Isa. 64:4**—For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.

6 **Heb. 10:36-38**—For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.
HEIDELBERG CATECHISM

OR

METHOD OF INSTRUCTION IN THE
CHRISTIAN RELIGION
AS THE SAME IS TAUGHT IN THE REFORMED CHURCHES
AND SCHOOLS IN HOLLAND AND IN AMERICA
Introduction to the

HEIDELBERG CATECHISM

The *Heidelberg Catechism*, the second of our Three Forms of Unity, received its name from the place of its origin, Heidelberg, the capital of the German Electorate of the Palatinate. There, in order that the Reformed faith might be maintained in his domain, Elector Frederick III commissioned Zacharias Ursinus, professor at Heidelberg University, and Caspar Olevianus, the court preacher, to prepare a manual for catechetical instruction. Out of this initiative came the Catechism, which was approved by the Elector himself and by the Synod of Heidelberg and first published in 1563. With its comfort motif and its warm, personal style, the Catechism soon won the love of the people of God, as is evident from the fact that more editions of the Catechism had to be printed that same year. While the first edition had 128 questions and answers, in the second and third editions, at the behest of the Elector, the eightieth question and answer, which refers to the popish mass as an accursed idolatry, was added. In the third edition the 129 questions and answers were divided into 52 Lord’s Days with a view to the Catechism’s being explained in one of the services on the Lord’s Day. That salutary practice is still maintained today, in harmony with the prescription of the *Church Order of Dordrecht*. In the Netherlands the *Heidelberg Catechism* was translated into the Dutch language as early as 1566, and it soon became widely loved and used in the churches there. It was adopted by several national synods during the later sixteenth century, and finally included by the Synod of Dordrecht, 1618-1619, among our three forms of unity, a place which it has to this day.
Q. 1. What is thy only comfort in life and death?

A. That I with body and soul, both in life and death, am not my own,
but belong unto my faithful Savior Jesus Christ;
who, with His precious blood,
hath fully satisfied for all my sins,
and delivered me from all the power of the devil;
and so preserves me that without the will of my heavenly Father, not a hair can fall from my head;
yea, that all things must be subservient to my salvation,
and therefore, by

1 Cor. 6:19, 20—What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Rom. 14:7-9—For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

1 Cor. 3:23—And ye are Christ's; and Christ is God's.

1 Pet. 1:18, 19—Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot:

1 John 1:7—But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleansest us from all sin.

1 John 3:8—He that committeth sin is of the devil; for the devil sinneth from the beginning.

For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Heb. 2:14, 15—Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.

7 John 6:39—And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

John 10:28, 29—And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

Luke 21:18—But there shall not an hair of your head perish.

Matt. 10:30—But the very hairs of your head are all numbered.

Rom. 8:28—And we know that all things work together for good to them that love God, to them who are the called according to his purpose.
His Holy Spirit, He also assures me of eternal life, and makes me sincerely willing and ready, henceforth, to live unto Him.

Q. 2. How many things are necessary for thee to know, that thou, enjoying this comfort, mayest live and die happily?
A. Three: the first, how great my sins and miseries are; the second, how I may be delivered from all my sins and miseries; the third, how I shall express my gratitude to God for such deliverance.

THE FIRST PART—OF THE MISERY OF MAN

Q. 3. Whence knowest thou thy misery?
A. Out of the law of God.

Q. 4. What doth the law of God require of us?
A. Christ teaches us that briefly, Matt. 22:37-40, Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the first and the great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

Luke 10:27—And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.
Q. 5. Canst thou keep all these things perfectly?
A. In no wise; for I am prone by nature to hate God and my neighbor.2

Q. 6. Did God then create man so wicked and perverse?
A. By no means; but God created man good, and after His own image, in true righteousness and holiness, that he might rightly know God his Creator, heartily love Him, and live with Him in eternal happiness to glorify and praise Him.5

Q. 7. Whence then proceeds this depravity of human nature?
A. From the fall and disobedience of our first parents, Adam and Eve, in Paradise; hence our nature is become so corrupt, that we are all conceived and born in sin.7

1 Rom. 3:10—As it is written, There is none righteous, no, not one:
1 John 1:8—If we say that we have no sin, we deceive ourselves, and the truth is not in us.
2 Rom. 8:7—Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.
Tit. 3:3—For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.
3 Gen. 1:31—And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.
4 Gen. 1:26, 27—And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.
Col 3:10—And have put on the new man, which is renewed in knowledge after the image of him that created him:
Eph. 4:24—And that ye put on the new man, which after God is created in righteousness and true holiness.
5 Eph. 1:6—To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.
1 Cor. 6:20—For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.
6 Gen. 3:6—And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.
Rom. 5:12—Wherefore, as by one man’s disobedience many were made sinners:
Rom. 5:18, 19—Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.
7 Ps. 51:5—Behold, I was shapen in iniquity; and in sin did my mother conceive me.
Gen. 5:3—And Adam lived an hundred and thirty years, and begat a son in his own likeness, and after his image; and called his name Seth:
Q. 8. Are we then so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness?
A. Indeed we are,\(^1\) except we are regenerated by the Spirit of God.\(^2\)

**LORD’S DAY 4**

Q. 9. Doth not God then do injustice to man, by requiring from him in His law that which he cannot perform?
A. Not at all;\(^3\) for God made man capable of performing it;\(^4\) but man, by the instigation of the devil,\(^5\) and his own wilful disobedience, deprived himself and all his posterity of those divine gifts.\(^6\)

Q. 10. Will God suffer such disobedience and rebellion to go unpunished?
A. By no means; but is terribly displeased\(^7\) with our original as well as actual sins; and will punish them\(^8\) in His just judgment temporally and eternally, as He hath declared, *Cursed is every one that continueth not in all things which are written in the book of the law to do them.*\(^9\)

\(^1\) Gen. 6:5—And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.
\(^2\) John 3:5—Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.
\(^3\) Eccl. 7:29—Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.
\(^4\) John 8:44—Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.
\(^5\) Jer. 11:3—But I fear, lest by any means, as the serpent beguiled Eve through his subtility, so your minds should be corrupted from the simplicity that is in Christ.
\(^6\) Gen. 3:4—And the serpent said unto the woman, Ye shall not surely die; Gen. 3:7—And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.
\(^7\) Rom. 5:12—Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:
\(^8\) Ps. 5:5—The foolish shall not stand in thy sight: thou hatest all workers of iniquity.
\(^9\) Deut. 27:26—Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.
Q. 11. Is not God then also merciful?
A. God is indeed merciful, but also just; therefore His justice requires that sin which is committed against the most high majesty of God be also punished with extreme, that is, with everlasting punishment of body and soul.

THE SECOND PART—OF MAN’S DELIVERANCE

Q. 12. Since then, by the righteous judgment of God, we deserve temporal and eternal punishment, is there no way by which we may escape that punishment and be again received into favor?
A. God will have His justice satisfied; and therefore we must make this full satisfaction, either by ourselves or by another.

Q. 13. Can we ourselves then make this satisfaction?
A. By no means; but on the contrary we daily increase our debt.

Gal. 3:10—For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.
1 Ex. 34:6—And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,
2 Ex. 20:5—Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;
Job 34:10, 11—Therefore hearken unto me ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity. For the work of a man shall he render unto him, and cause every man to find according to his ways.
3 Ps. 5:5, 6—The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man
4 Gen. 2:17—But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
Rom. 6:23—For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.
5 Ex. 20:5—Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;
6 Deut. 24:16—The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.
2 Cor. 5:14, 15—For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.
7 Job 9:2, 3—I know it is so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand.
Job 15:14-16—What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?
8 Matt 6:12—And forgive us our debts, as we forgive our debtors.
Isa. 64:6—But we are all as an unclean thing,
Q. 14. Can there be found anywhere one who is a mere creature, able to satisfy for us?
A. None; for, first, God will not punish any other creature for the sin which man hath committed; and further, no mere creature can sustain the burden of God's eternal wrath against sin, so as to deliver others from it.

Q. 15. What sort of a mediator and deliverer then must we seek for?
A. For one who is very man, and perfectly righteous; and yet more powerful than all creatures; that is, one who is also very God.

Q. 16. Why must He be very man, and also perfectly righteous?
A. Because the justice of God requires that the same human nature which hath sinned should likewise make satisfaction for sin; and one who is himself a sinner cannot satisfy for others.

Q. 17. Why must He in one person be also very God?
A. That He might, by the power of His Godhead, sustain in His human nature the burden of God's wrath, and might obtain for, and restore to us, righteousness and life.

and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

1 Ezek. 18:20—The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

2 Rev. 5:3—And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

Ps. 49:8, 9—(For the redemption of their soul is precious, and it ceaseth forever:) That he should still live for ever, and not see corruption.

3 1 Cor. 15:21—For since by man came death, by man came also the resurrection of the dead.

Rom. 8:3—For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 Rom. 9:5—Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

Isa. 7:14—Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

5 Rom. 5:12—Wherefore, as by one man entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Rom. 5:15—But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

6 1 Pet. 3:18—For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Isa. 53:11—He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

7 1 Pet. 3:18—For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Acts 2:24—Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

Isa. 53:8—He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

8 1 John 1:2—(For the life was manifested, and we have seen it, and bear witness, and shew unto you
Q. 18. Who then is that Mediator, who is in one person both very God and a real righteous man?
A. Our Lord Jesus Christ, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Q. 19. Whence knowest thou this?
A. From the holy gospel, which God Himself first revealed in Paradise; and afterwards published by the patriarchs and prophets, and represented by the sacrifices and other ceremonies of the law; and, lastly, has fulfilled it by His only begotten Son.

that eternal life, which was with the Father, and was manifested unto us:)

Jer. 23:6—In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

2 Tim. 1:10—But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

John 6:51—I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

1 Matt. 1:23—Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

1 Tim. 3:16—And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Luke 2:11—for unto you is born this day in the city of David a Savior, which is Christ the Lord.

2 1 Cor. 1:30—but of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

3 Gen. 3:15—and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

4 Gen. 22:17, 18—that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Gen. 28:14—and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

Rom. 1:2—(Which he had promised afore by his prophets in the holy scriptures,)

Heb. 1:1—God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

John 5:46—for had ye believed Moses, ye would have believed me: for he wrote of me.

5 Heb. 10:7, 8—Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

6 Rom. 10:4—for Christ is the end of the law for righteousness to every one that believeth.

Heb. 13:8—Jesus Christ the same yesterday, and to day, and for ever.
Q. 20. Are all men then, as they perished in Adam, saved by Christ?
A. No, only those who are ingrafted into Him, and receive all His benefits, by a true faith.

Q. 21. What is true faith?
A. True faith is not only a certain knowledge, whereby I hold for truth all that God has revealed to us in His Word, but also an assured confidence, which the Holy Ghost works by the gospel in my heart; that not only to others, but to me also, remission

1 Matt. 1:21—And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins.
Isa. 53:11—He shall see of the travail of his soul, and shall be satisfied by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

2 John 1:12, 13—But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
Rom. 11:20—Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:
Heb. 10:39—But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

3 John 6:69—And we believe and are sure that thou art that Christ, the Son of the living God.
John 17:3—And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
Heb. 11:3—Through faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear.
Heb. 11:6—But without faith it is impossible to please him: for he cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

4 Eph. 3:12—In whom we have boldness and access with confidence by the faith of him.
5 Rom. 4:16—Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,
6 Rom. 4:20, 21—He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform.
Heb. 11:1—Now faith is the substance of things hoped for, the evidence of things not seen.
Eph. 3:12—In whom we have boldness and access with confidence by the faith of him.
Rom. 1:16—For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.
1 Cor. 12:1—For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.
Acts 16:14—And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.
Matt. 16:17—And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.
John 3:5—Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.
Rom. 10:14—How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
Rom. 10:17—So then faith cometh by hearing, and hearing by the word of God.
Matt. 9:2—And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.
of sin, of everlasting righteousness, and salvation are, freely given by God, merely of grace, only for the sake of Christ's merits.

Q. 22. What is then necessary for a Christian to believe?
A. All things promised us in the gospel, which the articles of our catholic undoubted Christian faith briefly teach us.

Q. 23. What are these articles?
A. 1. I believe in God the Father, Almighty, Maker of heaven and earth;
2. And in Jesus Christ, His only begotten Son, our Lord;
3. Who was conceived by the Holy Ghost, born of the Virgin Mary;
4. Suffered under Pontius Pilate; was crucified, dead, and buried; He descended into hell;
5. The third day He rose again from the dead;
6. He ascended into heaven, and sitteth at the right hand of God the Father Almighty;
7. From thence He shall come to judge the quick and the dead.
8. I believe in the Holy Ghost.
9. I believe an holy catholic church; the communion of saints;
10. The forgiveness of sins;
11. The resurrection of the body;

1 Rom. 5:1—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
2 Gal. 2:20—I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.
3 Rom. 3:24–26—Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.
4 John 20:31—But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.
Matt. 28:19, 20—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.
**Lord’s Day 8**

Q. 24. How are these articles divided?

A. Into three parts: the first is of God the Father and our creation;¹ the second, of God the Son and our redemption;² the third, of God the Holy Ghost and our sanctification.³

Q. 25. Since there is but one only divine essence,⁴ why speakest thou of Father, Son, and Holy Ghost?

A. Because God hath so revealed Himself in His Word,⁵ that these three distinct persons are the one only true and eternal God.

**OF GOD THE FATHER**

**Lord’s Day 9**

Q. 26. What believest thou when thou sayest, “I believe in God the Father, Almighty, Maker of heaven and earth”?

A. That the eternal Father of our Lord Jesus Christ (who of nothing made heaven

---

¹ Gen. 1
² 1 Pet. 1:18—Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;
³ 1 Pet. 1:19—But with the precious blood of Christ, as of a lamb without blemish and without spot:
⁴ 1 Pet. 1:21—Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.
⁵ Deut. 6:4—Hear, O Israel: The LORD our God is one LORD:
⁶ Gen. 1:26—And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
⁷ Isa. 61:1—The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;
⁸ John 14:16, 17—And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
⁹ 1 John 5:7—For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.
¹⁰ John 1:13—Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
¹¹ Matt. 28:19—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
¹² 2 Cor. 13:14—The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen
and earth, with all that is in them;\(^1\) who likewise upholds and governs the same by His eternal counsel and providence\(^2\) is, for the sake of Christ His Son, my God and my Father; on whom I rely so entirely, that I have no doubt but He will provide me with all things necessary for soul and body;\(^3\) and further, that He will make whatever evils He sends upon me, in this valley of tears, turn out to my advantage;\(^4\) for He is able to do it, being Almighty God,\(^5\) and willing, being a faithful Father.\(^6\)

**Q. 27. What dost thou mean by the providence of God?**

**A.** The almighty and everywhere present power of God,\(^7\) whereby, as it were by His Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

\(^1\) Gen. 1, 2  
Ps. 33:6—By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

\(^2\) Ps. 115:3—But our God is in the heavens: he hath done whatsoever he hath pleased.

\(^3\) Matt. 10:29—Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

\(^4\) Heb. 1:3—Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

\(^5\) John 5:17—But Jesus answered them, My Father worketh hitherto, and I work.

\(^6\) John 1:12—But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

\(^7\) John 1:16—And of his fulness have all we received, and grace for grace.

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

Gal. 4:5, 6—To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Eph. 1:5—Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

1 John 3:1—Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Ps. 55:22—Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

Matt. 6:26—Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Rom. 8:28—And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Rom. 4:21—And being fully persuaded that, what he had promised, he was able also to perform.

Rom. 10:12—For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Matt. 6:26—Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Matt. 7:9-11—Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Acts 17:25–28—Neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath
hand, He upholds and governs heaven, earth, and all creatures;\(^1\) so that herbs and grass, rain and drought,\(^2\) fruitful and barren years, meat and drink,\(^3\) health and sickness,\(^4\) riches and poverty,\(^5\) yea, and all things come, not by chance, but by His fatherly hand.\(^6\)

Q. 28. What advantage is it to us to know that God has created, and by His providence doth still uphold all things?

A. That we may be patient in adversity;\(^7\) thankful in prosperity;\(^8\) and that in all things which may hereafter befall us, we place our firm trust in our faithful God and Father,\(^9\) that nothing shall separate us from His love;\(^10\) since all creatures are so in His hand, that without His will they cannot so much as move.\(^11\)

determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being: as certain also of your own poets have said, For we are also his offspring.

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

2 Jer. 5:24—Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

3 Acts 14:17—Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

4 John 9:3—Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

5 Prov. 22:2—The rich and poor meet together: the LORD is the maker of them all.

Job 1:21—And said, Naked came I out of my mother’s womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

6 Matt. 10:29—Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

Matt. 10:30—But the very hairs of your head are all numbered.

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

7 Rom. 5:3—And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

Ps. 39:10—Remove thy stroke away from me: I am consumed by the blow of thine hand.

8 Deut. 8:10—When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

1 Thes. 5:18—In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

9 Rom. 5:3-6—And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly.

10 Rom. 8:38, 39—For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

11 Job 1:12—And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.

Job 2: 6—And the Lord said unto Satan, Behold, he is in thine hand; but save his life.

Matt. 8:31—So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

Isa. 10:15—Shall the axe boast itself against him that heweth therewith? Or shall the saw magnify itself against him that shaketh it? As if the rod
Q. 29. Why is the Son of God called Jesus, that is, a Savior?
A. Because He saveth us, and delivereth us from our sins;\textsuperscript{1} and likewise, because we ought not to seek, neither can find salvation in any other.\textsuperscript{2}

Q. 30. Do such then believe in Jesus the only Savior, who seek their salvation and welfare of saints, of themselves, or anywhere else?
A. They do not; for though they boast of Him in words, yet in deeds they deny Jesus the only deliverer and Savior;\textsuperscript{3} for one of these two things must be true, either that Jesus is not a complete Savior, or that they who by a true faith receive this Savior must find all things in Him necessary to their salvation.\textsuperscript{4}

Q. 31. Why is He called Christ, that is, anointed?
A. Because He is ordained of God the Father, and anointed with the Holy Ghost,\textsuperscript{5} to be our chief Prophet and Teacher,\textsuperscript{6} who has fully revealed to us the secret counsel

\textsuperscript{1} Matt. 1:21—And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.
\textsuperscript{2} Acts 4:12—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.
\textsuperscript{3} 1 Cor. 1:13—Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?
1 Cor. 1:31—That, according as it is written, He that glorieth, let him glory in the Lord.
Gal. 5:4—Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.
\textsuperscript{4} Col. 2:20—Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,
Isa. 9:6, 7—For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.
Col. 1:19, 20—For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.
\textsuperscript{5} Heb. 1:9—Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.
\textsuperscript{6} Deut. 18:18—I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.
Acts 3:22—For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.
John 1:18—No man hath seen God at any time,
and will of God concerning our redemption; and to be our only High Priest, who by the one sacrifice of His body has redeemed us, and makes continual intercession with the Father for us; and also to be our eternal King, who governs us by His Word and Spirit, and who defends and preserves us in (the enjoyment of) that salvation He has purchased for us.

Q. 32. But why art thou called a Christian?

A. Because I am a member of Christ by faith, and thus am partaker of His anointing, that so I may confess His name, and present myself a living sacrifice of thankfulness to Him; and also that with a free and good conscience I may fight against sin and Satan in this life, and afterwards reign with Him eternally over all creatures.

1 John 15:15—Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Matt. 11:27—All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

1 Ps. 110:4—The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

Heb. 7:21—(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

Heb. 10:14—For by one offering he hath perfected for ever them that are sanctified.

2 Rom. 8:34—Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

3 Ps. 2:6—Yet have I set my king upon my holy hill of Zion.

Luke 1:33—And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

4 Matt. 28:18—And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

John 10:28—And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

5 1 Cor. 6:15—Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

6 1 John 2:27—But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Joel 2:28—And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

7 Matt. 10:32—Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

8 Rom. 12:1—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

9 Eph. 6:11, 12—Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

1 Tim. 1:18, 19—This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

10 2 Tim. 2:12—If we suffer, we shall also reign with him: if we deny him, he also will deny us:
Q. 33. Why is Christ called the only begotten Son of God, since we are also the children of God?
A. Because Christ alone is the eternal and natural Son of God; but we are children adopted of God, by grace, for His sake.

Q. 34. Wherefore callest thou Him our Lord?
A. Because He hath redeemed us, both soul and body, from all our sins, not with gold or silver, but with His precious blood, and hath delivered us from all the power of the devil; and thus hath made us His own property.

Q. 35. What is the meaning of these words—“He was conceived by the Holy Ghost, born of the Virgin Mary”?
A. That God’s eternal Son, who is and continueth true and eternal God, took upon Him the very nature of man, of the flesh and blood of the Virgin Mary, by the oper-
ation of the Holy Ghost; that He might also be the true seed of David, like unto His brethren in all things, sin excepted.

Q. 36. What profit dost thou receive by Christ’s holy conception and nativity?
A. That He is our Mediator, and, with His innocence and perfect holiness, covers in the sight of God my sins, wherein I was conceived and brought forth.

Q. 37. What dost thou understand by the words, “He suffered”?
A. That He, all the time that He lived on earth, but especially at the end of His life, sustained in body and soul the wrath of God against the sins of all mankind; that so by His passion, as the only propitiatory sacrifice, He might redeem our body and soul from everlasting damnation, and obtain for us the favor of God, righteousness and eternal life.

1 Matt. 1:18—Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.
Luke 1:35—And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

2 Ps. 132:2—How he sware unto the LORD, and vowed unto the mighty God of Jacob;
Acts 2:30—Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.
Rom. 1:3—Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

3 Phil. 2:7—But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
Heb. 4:15—For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

4 Heb. 2:16, 17—For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

5 Ps. 32:1—Blessed is he whose transgression is forgiven, whose sin is covered.
1 Cor. 1:30—But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:
Rom. 8:34—Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

6 1 Pet. 2:24—Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.
Isa. 53:12—Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

7 1 John 2:2—And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.
Rom. 3:25—Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;
Q. 38. Why did He suffer under Pontius Pilate as judge?
A. That He, being innocent, and yet condemned by a temporal judge,1 might thereby free us from the severe judgment of God to which we were exposed.2

Q. 39. Is there anything more in His being crucified than if He had died some other death?
A. Yes [there is]; for thereby I am assured that He took on Him the curse which lay upon me; for the death of the cross was accursed of God.3

Q. 40. Why was it necessary for Christ to humble Himself even unto death?
A. Because, with respect to the justice and truth of God,4 satisfaction for our sins could be made no otherwise than by the death of the Son of God.5

Q. 41. Why was He also “buried”?
A. Thereby to prove that He was really dead.6

1 Luke 23:14—Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:
John 19:4—Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.
Ps. 69:4—They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.

2 Gal. 3:13–14—Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:
Gen. 2:17—But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

3 Deut. 21:23—His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.
Gal. 3:13—Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

4 Heb. 2:9, 10—But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.
Phil. 2:8—And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

5 Acts 13:29—And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.
Mark 15:43—Joseph of Arimathaea, an honorable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.
Mark 15:46—And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.
Q. 42. Since then Christ died for us, why must we also die?
A. Our death is not a satisfaction for our sins, but only an abolishing of sin, and a passage into eternal life.¹

Q. 43. What further benefit do we receive from the sacrifice and death of Christ on the cross?
A. That by virtue thereof our old man is crucified, dead, and buried with Him;² that so the corrupt inclinations of the flesh may no more reign in us;³ but that we may offer ourselves unto Him a sacrifice of thanksgiving.⁴

Q. 44. Why is there added, "He descended into hell"?
A. That in my greatest temptations, I may be assured, and wholly comfort myself in this, that my Lord Jesus Christ, by His inexpressible anguish, pains, terrors, and hellish agonies, in which He was plunged during all His sufferings, but especially on the cross, hath delivered me from the anguish and torments of hell.⁵

Q. 45. What doth the resurrection of Christ profit us?
A. First, by His resurrection He has overcome death, that He might make us partakers of that righteousness which He had purchased for us by His death;⁶ secondly, we are also by His power raised up to a new life;⁷ and lastly, the resurrection of Christ is a sure pledge of our blessed resurrection.⁸

¹ John 5:24—Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.
² Phil. 1:23—For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:
³ Rom. 6:12—Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.
⁴ Rom. 12:1—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
⁵ Isa. 53:10—Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.
⁶ Matt. 27:46—And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?
⁷ Rom. 6:4—Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
⁸ Col. 3:1—If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

1 Cor. 15:16—For if the dead rise not, then is not Christ raised:
Q. 46. How dost thou understand these words, “He ascended into heaven”?
A. That Christ, in sight of His disciples, was taken up from earth into heaven;¹ and that He continues there for our interest,² until He comes again to judge the quick and the dead.

Q. 47. Is not Christ then with us even to the end of the world, as He hath promised?
A. Christ is very man and very God; with respect to His human nature, He is no more on earth;³ but with respect to His Godhead, majesty, grace, and spirit, He is at no time absent from us.

Q. 48. But if His human nature is not present wherever His Godhead is, are not then these two natures in Christ separated from one another?
A. Not at all, for since the Godhead is illimitable and omnipresent,⁴ it must necessarily follow that the same is beyond the limits of the human nature He assumed,⁵ and yet is nevertheless in this human nature and remains personally united to it.

¹ Acts 1:9—And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.
Mark 16:19—So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.
² Heb. 4:14—Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.
Rom. 8:34—Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.
Eph. 4:10—He that descended is the same also that ascended up far above all heavens, that he might fill all things.)
³ Acts 3:21—Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
John 3:13—And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven
John 16:28—I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.
Matt. 28:20—Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.
⁴ Acts 7:49—Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?
Matt. 24:30—And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.
⁵ Matt. 28:20—Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.
John 16:28—I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.
John 17:11—And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.
John 3:13—And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.
Q. 49. Of what advantage to us is Christ's ascension into heaven?
A. First, that He is our advocate in the presence of His Father in heaven; secondly, that we have our flesh in heaven as a sure pledge that He, as the Head, will also take up to Himself, us, His members; thirdly, that He sends us His Spirit as an earnest, by whose power we seek the things which are above, where Christ sitteth on the right hand of God, and not things on earth.

Q. 50. Why is it added, “and sitteth at the right hand of God”?
A. Because Christ is ascended into heaven for this end, that He might appear as Head of His church, by whom the Father governs all things.

Q. 51. What profit is this glory of Christ, our Head, unto us?
A. First, that by His Holy Spirit He pours out heavenly graces upon us His members; and then that by His power He defends and preserves us against all enemies.

1 Heb. 9:24—For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:
1 John 2:2—And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.
Rom. 8:34—Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.
2 John 14:2—In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
Eph. 2:6—And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:
3 John 14:16—And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
2 Cor. 1:22—Who hath also sealed us, and given the earnest of the Spirit in our hearts.
2 Cor. 5:5—Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.
4 Col. 3:1—If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Phil. 3:20—for our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:
5 Eph. 1:20–22—Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church,
Col. 1:18—And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.
6 Matt. 28:18—And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
John 5:22—For the Father judgeth no man, but hath committed all judgment unto the Son:
7 Eph. 4:8—Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.
8 Ps. 2:9—Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.
John 10:28—And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.
Q. 52. What comfort is it to thee that “Christ shall come again to judge the quick and the dead”?

A. That in all my sorrows and persecutions, with uplifted head I look for the very same person who before offered Himself for my sake to the tribunal of God, and has removed all curse from me, to come as judge from heaven; 1 who shall cast all His and my enemies into everlasting condemnation, 2 but shall translate me with all His chosen ones to Himself, into heavenly joys and glory. 3

OF GOD THE HOLY GHOST

Q. 53. What dost thou believe concerning the Holy Ghost?

A. First, that He is true and co-eternal God with the Father and the Son; 4 secondly, that He is also given me, 5 to make me, by a true faith, partaker of Christ and all His benefits, 6 that He may comfort me 7 and abide with me for ever. 8

1 Luke 21:28—And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.
Rom. 8:23, 24—And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?
1 Thes. 4:16—For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
2 Thes. 1:6–9—Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;
Matt. 25:41—Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:
Matt. 25:34—Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
4 Gen. 1:2—And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
Isa. 48:16—Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.
1 Cor. 3:16—Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?
5 Matt. 28:19—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
2 Cor. 1:22—Who hath also sealed us, and given the earnest of the Spirit in our hearts.
6 Gal. 3:14—That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.
1 Pet. 1:2—Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.
7 Acts 9:31—Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.
8 John 14:16—And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
Q. 54. What believest thou concerning the “holy catholic church” of Christ?
A. That the Son of God, from the beginning to the end of the world, gathers, defends, and preserves to Himself by His Spirit and Word, out of the whole human race, a church chosen to everlasting life, agreeing in true faith; and that I am, and for ever shall remain, a living member thereof.

Q. 55. What do you understand by “the communion of saints”?
A. First, that all and every one who believes, being members of Christ, are, in common, partakers of Him and of all His riches and gifts; secondly, that every one must know it to be his duty, readily and cheerfully to employ his gifts, for the advantage and salvation of other members.

1 Pet. 4:14—if ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.
1 John 10:11—I am the good shepherd: the good shepherd giveth his life for the sheep.
Gen. 26:4—And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;
Rom. 9:24—even us, whom he hath called, not of the Jews only, but also of the Gentiles?
Eph. 1:10—that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:
John 10:16—and other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.
Isa. 59:21—as for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the LORD, from henceforth and for ever.
Deut. 10:14, 15—Behold, the heaven and the heaven of heavens is the LORD’s thy God, the earth also, with all that therein is. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day.
Acts 13:48—and when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.
1 Cor. 1:8, 9—who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.
Rom. 8:35—if—who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
1 John 1:3—that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.
Rom. 8:32—he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
1 Cor. 12:13—for by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.
1 Cor. 13:5—Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
Phil. 2:4—look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God:
Q. 56. What believest thou concerning “the forgiveness of sins”?
A. That God, for the sake of Christ’s satisfaction,1 will no more remember my sins,2 neither my corrupt nature, against which I have to struggle all my life long; but will graciously impute to me the righteousness of Christ, that I may never be condemned before the tribunal of God.3

Q. 57. What comfort doth the “resurrection of the body” afford thee?
A. That not only my soul after this life shall be immediately taken up to Christ its Head;4 but also, that this my body, being raised by the power of Christ, shall be reunited with my soul, and made like unto the glorious body of Christ.5

Q. 58. What comfort takest thou from the article of “life everlasting”?
A. That since I now feel in my heart the beginning of eternal joy,6 after this life I...
shall inherit perfect salvation,¹ which *eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive,*² and that, to praise God therein for ever.

**Lord's Day 23**

Q. 59. But what doth it profit thee now that thou believest all this?
A. That I am righteous in Christ, before God, and an heir of eternal life.³

Q. 60. How art thou righteous before God?
A. Only by a true faith in Jesus Christ;⁴ so that, though my conscience accuse me that I have grossly transgressed all the commandments of God, and kept none of them,⁵ and am still inclined to all evil;⁶ notwithstanding, God, without any merit of mine,⁷ but only of mere grace,⁸ grants⁹ and imputes to me¹⁰ the perfect satisfaction, righteousness, and holiness of Christ;¹¹ even so, as if I never had had nor committed any

---

1 Ps. 10:11—He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.
2 1 Cor. 2:9—But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.
3 Rom. 5:1—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
Rom. 1:17—For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith.
John 3:36—He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him.
4 Rom. 3:22 ff.—Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:
Gal. 2:16—Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.
Eph. 2:8, 9—for 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.
5 Rom. 3:9 ff.—What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;
6 Rom. 7:23—But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.
7 Rom. 3:24—Being justified freely by his grace through the redemption that is in Christ Jesus:
8 Tit. 3:5—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;
Eph. 2:8, 9—For 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.
9 Rom. 4:4, 5—Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
2 Cor. 5:19—to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.
10 1 John 2:1—My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:
11 Rom. 3:24, 25—Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;
Q. 61. Why sayest thou that thou art righteous by faith only?
A. Not that I am acceptable to God on account of the worthiness of my faith, but because only the satisfaction, righteousness, and holiness of Christ is my righteousness before God; and that I cannot receive and apply the same to myself any other way than by faith only.

Q. 62. But why cannot our good works be the whole or part of our righteousness before God?
A. Because that the righteousness which can be approved of before the tribunal of God must be absolutely perfect, and in all respects conformable to the divine law; and also, that our best works in this life are all imperfect and defiled with sin.

Q. 63. What! Do not our good works merit, which yet God will reward in this and in a future life?
A. This reward is not of merit, but of grace.

Q. 64. But doth not this doctrine make men careless and profane?
A. By no means; for it is impossible that those who are implanted into Christ by a true faith should not bring forth fruits of thankfulness.

1 2 Cor. 5:21—For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.
2 Rom. 3:28—Therefore we conclude that a man is justified by faith without the deeds of the law.
3 John 3:18—He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.
4 Eph. 2:8, 9—For 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.
5 1 Cor. 1:30—But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:
6 Gal. 3:10—For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.
7 Deut. 27:26—Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.
8 Isa. 64:6—But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.
9 Luke 17:10—So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.
10 Matt. 7:17, 18—Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
11 John 15:5—I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
OF THE SACRAMENTS

Q. 65. Since then we are made partakers of Christ and all His benefits by faith only, whence doth this faith proceed?
A. From the Holy Ghost, who works faith in our hearts\(^1\) by the preaching of the gospel, and confirms it by the use of the sacraments.\(^2\)

Q. 66. What are the sacraments?
A. The sacraments are holy, visible signs and seals, appointed of God for this end, that by the use thereof He may the more fully declare and seal to us the promise of the gospel, namely, that He grants us freely the remission of sin and life eternal, for the sake of that one sacrifice of Christ accomplished on the cross.\(^3\)

Q. 67. Are both Word and sacraments, then, ordained and appointed for this end, that they may direct our faith to the sacrifice of Jesus Christ on the cross as the only ground of our salvation?
A. Yes, indeed; for the Holy Ghost teaches us in the gospel, and assures us by the sacraments, that the whole of our salvation depends upon that one sacrifice of Christ which He offered for us on the cross.\(^4\)

---

1 Eph. 2:8—For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
Eph. 6:23—Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
Phil. 1:29—For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;
2 Matt. 28:19—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
Rom. 4:11—And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:
Ex. 12
Lev. 6:25—Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy.
Acts 22:16—And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.
Acts 2:38—Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.
Matt. 26:28—For this is my blood of the new testament, which is shed for many for the remission of sins.
3 Gen. 17:11—And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.
Rom. 4:11—And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:
4 Rom. 6:3—Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
Gal. 3:27—For as many of you as have been baptized into Christ have put on Christ.
Q. 68. How many sacraments has Christ instituted in the new covenant, or testament?
A. Two, namely, holy baptism and the holy supper.¹

OF HOLY BAPTISM

Q. 69. How art thou admonished and assured by holy baptism that the one sacrifice of Christ upon the cross is of real advantage to thee?
A. Thus: That Christ appointed this external washing with water,² adding thereto this promise,³ that I am as certainly washed by His blood and Spirit from all the pollution of my soul, that is, from all my sins,⁴ as I am washed externally with water, by which the filthiness of the body is commonly washed away.

Q. 70. What is it to be washed with the blood and Spirit of Christ?
A. It is to receive of God the remission of sins freely, for the sake of Christ's blood, which He shed for us by His sacrifice upon the cross;⁵ and also to be renewed by the Holy Ghost, and sanctified to be members of Christ, that so we may more and more die unto sin and lead holy and unblamable lives.⁶

¹ 1 Cor. 10:2–4—And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.
² Matt. 28:19—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
³ Acts 2:38—Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.
⁴ Mark 16:16—He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
⁵ Matt. 3:11—I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:
⁶ John 1:33—And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

Luke 3:3—And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

Heb. 12:24—And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

1 Pet. 1:2—Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Rom. 6:3—Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Col. 2:11—in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:
Q. 71. Where has Christ promised us that He will as certainly wash us by His blood and Spirit as we are washed with the water of baptism?
A. In the institution of baptism, which is thus expressed: Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.1 He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.2 This promise is also repeated where the scripture calls baptism the washing of regeneration3 and the washing away of sins.4

Q. 72. Is then the external baptism with water the washing away of sin itself?
A. Not at all; for the blood of Jesus Christ only, and the Holy Ghost, cleanse us from all sin.5

Q. 73. Why then doth the Holy Ghost call baptism “the washing of regeneration,” and “the washing away of sins”?
A. God speaks thus not without great cause, to wit, not only thereby to teach us that, as the filth of the body is purged away by water, so our sins are removed by the blood and Spirit of Jesus Christ;6 but especially that by this divine pledge and sign He may assure us that we are spiritually cleansed from our sins as really as we are externally washed with water.7

1 Matt. 28:19—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
2 Mark 16:16—He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
3 Tit. 3:5—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;
4 Acts 22:16—And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.
5 Matt. 3:11—I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:
6 Rev. 1:5—And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,
7 Mark 16:16—He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Gal. 3:27—For as many of you as have been baptized into Christ have put on Christ.
Q. 74. Are infants also to be baptized?

A. Yes; for since they, as well as the adult, are included in the covenant and church of God; and since redemption from sin by the blood of Christ, and the Holy Ghost, the author of faith, is promised to them no less than to the adult; they must therefore by baptism, as a sign of the covenant, be also admitted into the Christian church, and be distinguished from the children of unbelievers as was done in the old covenant or testament by circumcision, instead of which baptism is instituted in the new covenant.

1 Gen. 17:7—And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Acts 2:39—For the promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our God shall call.

2 1 Cor. 7:14—For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

Joel 2:16—Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

Matt. 19:14—But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

3 Luke 1:14, 15—And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb.

Ps. 22:10—I was cast upon thee from the womb: thou art my God from my mother’s belly.

Acts 2:39—For the promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our God shall call.

4 Acts 10:47—Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

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

1 Cor. 7:14—For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

Gen. 17:14—And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

5 Gen. 17:14—And he hath quickened together with him, having forgiven you all trespasses;

6 Col. 2:11-13—In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;
OF THE HOLY SUPPER
OF OUR LORD JESUS CHRIST

Q. 75. How art thou admonished and assured in the Lord’s Supper that thou art a partaker of that one sacrifice of Christ, accomplished on the cross, and of all His benefits?

A. Thus: That Christ has commanded me and all believers to eat of this broken bread and to drink of this cup in remembrance of Him, adding these promises: first, that His body was offered and broken on the cross for me, and His blood shed for me, as certainly as I see with my eyes the bread of the Lord broken for me and the cup communicated to me; and further, that He feeds and nourishes my soul to everlasting life, with His crucified body and shed blood, as assuredly as I receive from the hands of the minister, and taste with my mouth the bread and cup of the Lord, as certain signs of the body and blood of Christ.\(^1\)

Q. 76. What is it then to eat the crucified body and drink the shed blood of Christ?

A. It is not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to obtain the pardon of sin and life eternal;\(^2\) but also, besides

\(^1\) Matt. 26:26–28—And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.

Mark 14:22–24—And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many.

\(^2\) John 6:35—And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

Luke 22:19, 20—And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

1 Cor. 10:16, 17—The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.

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

John 6:40—And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 6:47, 48—Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life.

John 6:50, 51—This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he
that, to become more and more united to His sacred body by the Holy Ghost, who
dwells both in Christ and in us; so that we, though Christ is in heaven and we on
earth, are notwithstanding flesh of his flesh, and bone of his bone; and that we live
and are governed forever by one Spirit, as members of the same body are by one
soul.

Q. 77. Where has Christ promised that He will as certainly feed and nourish believ-
ers with His body and blood, as they eat of this broken bread and drink of this cup?
A. In the institution of the supper, which is thus expressed: The Lord Jesus, the
same night in which he was betrayed, took bread, and when he had given thanks,
he brake it, and said: Take, eat, this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying: this cup is the new testament in my blood; this do ye, as often as ye drink it, in remembrance of me. For, as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

This promise is repeated by the holy apostle Paul, where he says: The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body; because we are all partakers of that one bread.

Q. 78. Do then the bread and wine become the very body and blood of Christ?
A. Not at all; but as the water in baptism is not changed into the blood of Christ, neither is the washing away of sin itself, being only the sign and confirmation thereof appointed of God; so the bread in the Lord's Supper is not changed into the very body of Christ, though agreeably to the nature and properties of sacraments, it is called the body of Christ Jesus.

1 Ex. 24:8—And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.
   Heb. 9:20—Saying, This is the blood of the testament which God hath enjoined unto you.
2 Ex. 13:9—And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.
1 Cor. 11:26—For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.
3 1 Cor. 10:16, 17—The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.
4 1 Cor. 10:1—4—Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.
1 Pet. 3:21—The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:
   John 6:35—And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.
   John 6:62, 63—What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.
5 1 Cor 10:16 ff.—The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?
1 Cor. 11:20 ff.—When ye come together therefore into one place, this is not to eat the Lord's supper.
6 Gen. 17:10, 11—This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.
Q. 79. Why then doth Christ call the bread His body, and the cup His blood, or the new covenant in His blood; and Paul, the communion of the body and blood of Christ?

A. Christ speaks thus not without great reason, namely, not only thereby to teach us that as bread and wine support this temporal life, so His crucified body and shed blood are the true meat and drink whereby our souls are fed to eternal life;¹ but more especially by these visible signs and pledges to assure us that we are as really partakers of His true body and blood (by the operation of the Holy Ghost) as we receive by the mouths of our bodies these holy signs in remembrance of Him;² and that all His sufferings and obedience are as certainly ours as if we had in our own persons suffered and made satisfaction for our sins to God.³

Gen. 17:14—And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

Ex. 12:26, 27—And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

Ex. 12:43—And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof:

Ex. 12:48—And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

Acts 7:8—And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

Matt. 26:26—And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

Mark 14:24—And he said unto them, This is my blood of the new testament, which is shed for many.

¹ John 6:51—I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

John 6:55, 56—For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

² 1 Cor. 10:16, 17—The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.

¹ Cor. 11:26–28—For as often as ye eat this bread, and drink this cup of the Lord, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

Eph. 5:30—For we are members of his body, of his flesh, and of his bones.

³ Rom. 5:9—Much more then, being now justified by his blood, we shall be saved from wrath through him.

Rom. 5:18, 19—Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Rom. 8:4—that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
Q. 80. What difference is there between the Lord’s Supper and the popish mass?

A. The Lord’s Supper testifies to us that we have a full pardon of all sin by the only sacrifice of Jesus Christ, which He Himself has once accomplished on the cross;¹ and that we by the Holy Ghost are ingrafted into Christ,² who according to His human nature is now not on earth, but in heaven at the right hand of God His Father,³ and will there be worshiped by us⁴—but the mass teaches that the living and dead have not the pardon of sins through the sufferings of Christ, unless Christ is also daily offered for them by the priests; and further, that Christ is bodily under the form of bread and wine, and therefore is to be worshiped in them; so that the mass, at bottom, is nothing else than a denial of the one sacrifice and sufferings of Jesus Christ, and an accursed idolatry.⁵

¹ Heb. 7:27—Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself.
² Heb. 9:12—Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.
³ Heb. 9:26—For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.
⁴ Matt. 26:28—For this is my blood of the new testament, which is shed for many for the remission of sins.
⁵ Luke 22:19, 20—And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

2 Cor. 5:21—For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

² 1 Cor. 6:17—but he that is joined unto the Lord is one spirit.
³ 1 Cor. 12:13—for by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.
⁴ Heb. 1:3—who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;
⁵ Isaiah 1:11—to what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

Matt. 15:9—but in vain they do worship me, teaching for doctrines the commandments of men.
Q. 81. For whom is the Lord’s Supper instituted?

A. For those who are truly sorrowful for their sins, and yet trust that these are forgiven them for the sake of Christ, and that their remaining infirmities are covered by His passion and death; and who also earnestly desire to have their faith more and more strengthened, and their lives more holy; but hypocrites, and such as turn not to God with sincere hearts, eat and drink judgment to themselves.

Q. 82. Are they also to be admitted to this supper, who, by confession and life, declare themselves unbelieving and ungodly?

A. No; for by this the covenant of God would be profaned, and His wrath kindled against the whole congregation; therefore it is the duty of the Christian church,
according to the appointment of Christ and His apostles, to exclude such persons,\(^1\) by the keys of the kingdom of heaven, till they show amendment of life.

**Lord’s Day 31**

Q. 83. What are the keys of the kingdom of heaven?\(^2\)

A. The preaching of the holy gospel, and Christian discipline,\(^3\) or excommunication out of the Christian church;\(^4\) by these two, the kingdom of heaven is opened to believers, and shut against unbelievers.

Q. 84. How is the kingdom of heaven opened and shut by the preaching of the holy gospel?

A. Thus: when according to the command of Christ\(^5\) it is declared and publicly testified to all and every believer, that, whenever they receive the promise of the gospel by a true faith, all their sins are really forgiven them of God, for the sake of Christ’s merits;\(^6\) and on the contrary, when it is declared and testified to all unbelievers, and such as do not sincerely repent, that they stand exposed to the wrath of God and eternal condemnation, so long as they are unconverted;\(^7\) according to which testimony of the gospel God will judge them, both in this and in the life to come.

---

1 Matt. 18:17, 18—And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

2 Matt. 16:19—And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

3 John 20:23—Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

4 Matt. 18:15–18—Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

5 Matt. 28:19—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

6 John 3:18—He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

7 2 Thes. 1:7–9—And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

John 20:21–23—Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosesoever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.
Q. 85. How is the kingdom of heaven shut and opened by Christian discipline?

A. Thus: when according to the command of Christ, those who under the name of Christians maintain doctrines, or practices inconsistent therewith, and will not, after having been often brotherly admonished, renounce their errors and wicked course of life, are complained of to the church, or to those who are thereunto appointed by the church; and if they despise their admonition, are by them forbidden the use of the sacraments; whereby they are excluded from the Christian church, and by God Himself from the kingdom of Christ; and when they promise and show real amendment, are again received as members of Christ and His church.

Matt. 16:19—And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Rom. 2:2—But we are sure that the judgment of God is according to truth against them which commit such things.

Rom. 2:13–17—(For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Behold, thou art called a Jew, and resteth in the law, and makest thy boast of God.

1 Matt. 18:15—Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

2 1 Cor. 5:11, 12—But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a raider, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within?

3 Matt. 18:15–18—Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

4 Rom. 12:7–9—Or ministry, let us wait on our ministering: or he that teacheth, on teaching: Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

1 Cor. 12:28—And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

1 Tim. 5:17—Let the elders that rule well be counted worthy of double honor, especially they who labour in the word and doctrine.

2 Thes. 3:14—And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

5 Matt. 18:17—And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

1 Cor. 5:3–5—For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

2 Cor. 2:6–8—Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him.

2 Cor. 2:10, 11—To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I
Q. 86. Since then we are delivered from our misery merely of grace, through Christ, without any merit of ours, why must we still do good works?
A. Because Christ, having redeemed and delivered us by His blood, also renovates us by His Holy Spirit after His own image; that so we may testify by the whole of our conduct our gratitude to God for His blessings, and that He may be praised by us; also, that every one may be assured in himself of his faith by the fruits thereof; and that by our godly conversation others may be gained to Christ.

Q. 87. Cannot they then be saved, who, continuing in their wicked and ungrateful lives, are not converted to God?
A. By no means; for the Holy Scripture declares that no unchaste person, idolator, adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God.
Q. 88. Of how many parts doth the true conversion of man consist?
A. Of two parts: of the mortification of the old, and the quickening of the new man.¹

Q. 89. What is the mortification of the old man?
A. It is a sincere sorrow of heart that we have provoked God by our sins, and more and more to hate and flee from them.²

Q. 90. What is the quickening of the new man?
A. It is a sincere joy of heart in God, through Christ,³ and with love and delight to deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Eph. 5:5, 6—For this ye know, that no whoremonger, norunclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

1 John 3:14, 15—We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

Gal. 5:21—Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Rom. 6:4–6—Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Eph. 4:22, 23—That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind;

Col. 3:5—Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

1 Cor. 5:7—Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

Ps. 51:3—For I acknowledge my transgressions: and my sin is ever before me.

Ps. 51:8—Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

Ps. 51:17—The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Luke 15:18—I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

Rom. 8:13—For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Joel 1:12, 13—The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men. Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.

Rom. 14:17—For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.
live according to the will of God in all good works.¹

Q. 91. But what are good works?
A. Only those which proceed from a true faith,² are performed according to the law of God,³ and to His glory,⁴ and not such as are founded on our imaginations or the institutions of men.⁵

Q. 92. What is the law of God?
A. God spake all these words, Exodus 20, Deuteronomy 5, saying:

*I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

1. Thou shalt have no other gods before me.

2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor

---

**Isa. 57:15**—For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

**1 Rom. 6:10, 11**—For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

**1 Pet. 4:2**—That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

**Gal. 2:20**—I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

**2 Rom. 14:23**—And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

**3 1 Sam. 15:22**—And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

**Eph. 2:2**—Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

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

**1 Cor. 10:31**—Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

**5 Deut. 12:32**—What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

**Ezek. 20:18**—But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

**Matt. 15:9**—But in vain they do worship me, teaching for doctrines the commandments of men.
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.

3. 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.

4. 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.

5. Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

10. Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor’s.

Q. 93. How are these commandments divided?
A. Into two tables:1 the first of which teaches us how we must behave towards God; the second, what duties we owe to our neighbor.2

1 Ex. 34:28, 29—And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses’ hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

2 Deut. 4:13—And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

Deut. 10:3, 4—And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.
Q. 94. What doth God enjoin in the first commandment?

A. That I, as sincerely as I desire the salvation of my own soul, avoid and flee from all idolatry,1 sorcery, soothsaying, superstition,2 invocation of saints, or any other creatures;3 and learn rightly to know the only true God;4 trust in Him alone,5 with humility and patience6 submit to Him;7 expect all good things from Him only;8 love,9 fear,10 and glorify11 Him with my whole heart; so that I renounce and

1 1 Cor. 6:9, 10—Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkenards, nor revilers, nor extortioners, shall inherit the kingdom of God.

2 Lev. 18:21—And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.

Deut. 18:10–12—There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

3 Matt. 4:10—Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Rev. 19:10—And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

4 John 17:3—And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

5 Jer. 17:5—Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

Jer. 17:7—Blessed is the man that trusteth in the LORD, and whose hope the LORD is.

6 Heb. 10:36—For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

Col. 1:11—Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

Rom. 5:3, 4—And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope:

Phil. 2:14—Do all things without murmurings and disputings:

7 1 Pet. 5:5, 6—Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resistent the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

8 Ps. 104:27—These wait all upon thee; that thou mayest give them their meat in due season.

Isa. 45:7—I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

James 1:17—Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

9 Deut. 6:5—And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

Matt. 22:37—Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.

Matt. 22:37—Jesus said unto him, Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

Matt. 10:28—And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

11 Matt. 4:10—Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
Q. 95. What is idolatry?
A. Idolatry is, instead of, or besides that one true God who has manifested Himself in His Word, to contrive or have any other object in which men place their trust.

Q. 96. What doth God require in the second commandment?
A. That we in no wise represent God by images, nor worship Him in any other way than He has commanded in His Word.

Q. 97. Are images then not at all to be made?
A. God neither can nor may be represented by any means. But as to creatures,
though they may be represented, yet God forbids to make or have any resemblance of them either in order to worship them or to serve God by them.\(^1\)

**Q. 98. But may not images be tolerated in the churches as books to the laity?**

**A. No; for we must not pretend to be wiser than God, who will have His people taught, not by dumb images,\(^2\) but by the lively preaching of His Word.\(^3\)**

---

**Q. 99. What is required in the third commandment?**

**A. That we, not only by cursing\(^4\) or perjury, but also by rash swearing,\(^5\) must not profane or abuse the name of God; nor by silence or connivance be partakers of these horrible sins in others; and, briefly, that we use the holy name of God no oth-

tude on the day that the LORD spake unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female.

**Isa. 46:5**—To whom will ye liken me, and make me equal, and compare me, that we may be like?

**Rom. 1:23**—And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

1 Ex. 23:24—Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

Ex. 34:13, 14—But ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

**Num. 33:52**—Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

**Deut. 7:5**—But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

2 Jer. 10:1 ff.—Hear ye the word which the LORD speaketh unto you, O Israel:

**Hab. 2:18, 19**—What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach!, Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it.

3 2 Tim. 3:16—All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2 Peter 1:19—We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

4 Lev. 24:11—And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:)

**Lev. 19:12**—And ye shall not swear by the name falsely, neither shalt thou profane the name of thy God: I am the LORD.

**Matt. 5:37**—But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

**Lev. 5:4**—Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him: when he knoweth of it, then he shall be guilty in one of these.

5 **Isa. 45: 23, 24**—I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely,
otherwise than with fear and reverence;\(^1\) so that He may be rightly confessed and worshiped by us;\(^2\) and be glorified in all our words and works.\(^3\)

Q. 100. Is then the profaning of God’s name by swearing and cursing so heinous a sin that His wrath is kindled against those who do not endeavor, as much as in them lies, to prevent and forbid such cursing and swearing?

A. It undoubtedly is, for there is no sin greater or more provoking to God than the profaning of His name;\(^4\) and therefore He has commanded this sin to be punished with death.\(^5\)

Q. 101. May we then swear religiously by the name of God?

A. Yes; either when the magistrates demand it of the subjects, or when necessity requires us thereby to confirm fidelity and truth to the glory of God and the safety of our neighbor;\(^6\) for such an oath is founded on God’s Word,\(^7\) and therefore was justly used by the saints both in the Old and New Testament.\(^8\)

shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.

1 Matt. 10:32—Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

2 1 Tim. 2:8—I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

3 1 Cor. 3:16, 17—Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

4 Lev. 5:1—And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

5 Lev. 24:15—And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.

6 Ex. 22:11—Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour’s goods; and the owner of it shall accept thereof, and he shall not make it good.

Neh. 13:25—And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

7 Deut. 6:13—Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

Heb. 6:16—For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

8 Gen. 21:24—And Abraham said, I will sware.

Jos. 9:15—And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

Jos. 9:19—But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

1 Sam. 24:22—And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.

2 Cor. 1:23—Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.
Q. 102. May we also swear by saints or any other creatures?
A. No; for a lawful oath is calling upon God, as the only one who knows the heart, that He will bear witness to the truth, and punish me if I swear falsely;\(^1\) which honor is due to no creature.\(^2\)

**Lord’s Day 38**

Q. 103. What doth God require in the fourth commandment?
A. First, that the ministry of the gospel and the schools be maintained;\(^3\) and that I, especially on the sabbath, that is, on the day of rest,\(^4\) diligently frequent the church of God,\(^5\) to hear His word, to use the sacraments, publicly to call upon the Lord,\(^6\) and contribute to the relief of the poor;\(^7\) as becomes a Christian. Secondly, that all the days of my life I cease from my evil works, and yield myself to the Lord, to work by His Holy Spirit in me; and thus begin in this life the eternal sabbath.\(^8\)

\(^{1}\) Rom. 1:9—For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

\(^{2}\) 2 Cor. 1:23—Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

\(^{3}\) Matt. 5:34, 35—But I say unto you, Swear not at all; neither by heaven; for it is God’s throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

\(^{4}\) Deut. 12:19—Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

\(^{5}\) Acts 2:42—And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.

\(^{6}\) Acts 2:46—And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

\(^{7}\) 1 Cor. 14:19—Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

\(^{8}\) 1 Cor. 11:33—Wherefore, my brethren, when ye come together to eat, tarry one for another.
Q. 104. What doth God require in the fifth commandment?
A. That I show all honor, love, and fidelity to my father and mother and all in authority over me, and submit myself to their good instruction and correction with due obedience;\(^1\) and also patiently bear with their weaknesses and infirmities;\(^2\) since it pleases God to govern us by their hand.\(^3\)

Q. 105. What doth God require in the sixth commandment?
A. That neither in thoughts, nor words, nor gestures, much less in deeds, I dishonor, hate, wound, or kill my neighbor, by myself or by another;\(^4\) but that I lay aside which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he heareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

1 Eph. 6:1, 2 ff.—Children, obey your parents in the Lord: for this is right. Honor thy father and mother, which is the first commandment with promise; Col. 3:18—Wives, submit yourselves unto your own husbands, as it is fit in the Lord.  
Col. 3:20—Children, obey your parents in all things: for this is well pleasing unto the Lord.  
Eph. 5:22—Wives, submit yourselves unto your own husbands, as unto the Lord.  
Rom. 1:31—Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:
2 Prov. 23:22—Hearken unto thy father that begat thee, and despise not thy mother when she is old.  
3 Eph. 6:5, 6—Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;  
Col. 3:19—Husbands, love your wives, and be not bitter against them.  
Col. 3:21—Fathers, provoke not your children to anger, lest they be discouraged  
Rom. 13:1–8—Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that
4 Matt. 5:21, 22—Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.  
Prov. 12:18—There is that speaketh like the piercings of a sword: but the tongue of the wise is health.  
Matt. 26:52—Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.
all desire of revenge; also, that I hurt not myself, nor willfully expose myself to any danger. Wherefore also the magistrate is armed with the sword to prevent murder.

Q. 106. But this commandment seems only to speak of murder?
A. In forbidding murder, God teaches us that He abhors the causes thereof, such as envy, hatred, anger, and desire of revenge; and that He accounts all these as murder.

Q. 107. But is it enough that we do not kill any man in the manner mentioned above?
A. No; for when God forbids envy, hatred, and anger, He commands us to love our neighbor as ourselves; to show patience, peace, meekness, mercy, and all kindness towards him,

1 Eph. 4:26—Be ye angry, and sin not: let not the sun go down upon your wrath.
Rom. 12:19—Dearly beloved, avenge not your-selves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.
Matt. 5:39, 40—But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

2 Matt. 4:5–7—Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
Col. 2:23—Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: not in any honor to the satisfying of the flesh.

3 Gen. 9:6—Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man.
Matt. 26:52—Then said Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword.
Rom. 13:4—For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

4 James 1:20—For the wrath of man worketh not the righteousness of God.
Gal. 5:20—Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
Rom. 1:29—Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,
1 John 2:9—He that saith he is in the light, and hateth his brother, is in darkness even until now.

5 1 John 3:15—Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

6 Matt. 22:39—And the second is like unto it, Thou shalt love thy neighbour as thyself.
Matt. 7:12—Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.
Rom. 12:10—Be kindly affectioned one to another with brotherly love; in honour preferring one another;
Eph. 4:2—With all lowliness and meekness, with longsuffering, forbearing one another in love;
Gal. 6:1, 2—Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another’s burdens, and so fulfill the law of Christ.
Matt. 5:5—Blessed are the meek: for they shall inherit the earth.
Rom. 12:18—If it be possible, as much as lieth in you, live peaceably with all men.
Ex. 23:5—If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.
and prevent his hurt as much as in us lies;\(^1\) and that we do good, even to our enemies.\(^2\)

Q. 108. What doth the seventh commandment teach us?
A. That all uncleanness is accursed of God;\(^3\) and that therefore we must with all our hearts detest the same,\(^4\) and live chastely and temperately,\(^5\) whether in holy wedlock or in single life.\(^6\)

Q. 109. Doth God forbid in this commandment only adultery and such like gross sins?
A. Since both our body and soul are temples of the Holy Ghost, He commands us to preserve them pure and holy; therefore He forbids all unchaste actions,\(^7\) gestures, words, thoughts, desires,\(^8\) and whatever can entice men thereto.\(^9\)

---

1 Matt. 5:45—That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
2 Rom. 12:20—Therefore if thine enemy hunger, feed him; if his thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.
3 Lev. 18:27—(For all these abominations have the men of the land done, which were before you, and the land is defiled;)
4 Deut. 29:20–23—The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law: So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it; And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:
5 1 Thes. 4:3, 4—For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honor;
6 Heb. 13:4—Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.
7 Eph. 5:3—But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;
8 1 Cor. 6:18—Flee fornication. Every sin that a man doeth is without the body; but he that comitteth fornication sinneth against his own body.
9 Eph. 5:18—And be not drunk with wine, wherein is excess; but be filled with the Spirit;
Q. 110. What doth God forbid in the eighth commandment?
A. God forbids not only those thefts and robberies which are punishable by the magistrate; but He comprehends under the name of theft all wicked tricks and devices whereby we design to appropriate to ourselves the goods which belong to our neighbor, whether it be by force, or under the appearance of right, as by unjust weights, ells, measures, fraudulent merchandise, false coins, usury, or by any other way forbidden by God; as also all covetousness, all abuse and waste of His gifts.

Q. 111. But what doth God require in this commandment?
A. That I promote the advantage of my neighbor in every instance I can or may, and deal with him as I desire to be dealt with by others; further also that I faithfully labor, so that I may be able to relieve the needy.

1 1 Cor. 6:10—Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
2 1 Cor. 5:10—Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.
3 Luke 3:14—And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.
4 1 Thes. 4:6—That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.
5 Prov. 11:1—A false balance is abomination to the LORD: but a just weight is his delight.
6 Ezek. 45:9—Thus saith the Lord GOD; Let it suffice you, 0 princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD. Ye shall have just balances, and a just ephah, and a just bath. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.
7 Deut. 25:13—Thou shalt not have in thy bag divers weights, a great and a small.
8 Ps. 15:5—He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.
9 Luke 6:35—But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

10 Matt. 7:12—Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.
11 Prov. 5:16—Let thy fountains be dispersed abroad, and rivers of waters in the streets.
12 Eph. 4:28—Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.
Q. 112. What is required in the ninth commandment?
A. That I bear false witness against no man; nor falsify any man's words; that I be no backbiter, nor slanderer; that I do not judge, nor join in condemning any man rashly or unheard; but that I avoid all sorts of lies and deceit as the proper works of the devil, unless I would bring down upon me the heavy wrath of God; likewise, that in judgment and all other dealings I love the truth, speak it uprightly, and confess it; also that I defend and promote, as much as I am able, the honor and good character of my neighbor.

Q. 113. What doth the tenth commandment require of us?
A. That even the smallest inclination or thought contrary to any of God's commandments never rise in our hearts; but that at all times we hate all sin with our whole heart, and delight in all righteousness.

Q. 114. But can those who are converted to God perfectly keep these commandments?
A. No; but even the holiest men, while in this life, have only a small beginning of this obedience; yet so, that with a sincere resolution they begin to live not only according to some, but all the commandments of God.

---

1 Prov. 19:5—A false witness shall not be unpunished, and he that speaketh lies shall not escape.  
2 Prov. 19:9—A false witness shall not be unpunished, and he that speaketh lies shall perish.  
3 Prov. 21:28—A false witness shall perish: but the man that heareth speaketh constantly.  
4 Ps. 15:3—He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.  
5 Rom. 1:29, 30—Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents.  
6 Matt. 7:1 ff.—Judge not, that ye be not judged.  
7 Luke 6:37—Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:  
8 Lev. 19:11—Ye shall not steal, neither deal falsely, neither lie one to another.  
9 Prov. 12:22—Lying lips are abomination to the LORD: but they that deal truly are his delight.  
10 Prov. 13:5—A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.  
11 1 Cor. 13:6—Rejoiceth not in iniquity, but rejoiceth in the truth;  
12 Eph. 4:25—Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.  
13 1 Pet. 4:8—And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.  
14 Rom. 7:7 ff.—What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.  
15 Rom. 7:14—For we know that the law is spiritual: but I am carnal, sold under sin.  
16 Rom. 7:22—For I delight in the law of God after the inward man.  
17 Rom. 7:15 ff.—For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.
Q. 115. Why will God then have the ten commandments so strictly preached, since no man in this life can keep them?
A. First, that all our lifetime we may learn more and more to know our sinful nature, and thus become the more earnest in seeking the remission of sin and righteousness in Christ; likewise, that we constantly endeavor, and pray to God for the grace of the Holy Spirit, that we may become more and more conformable to the image of God, till we arrive at the perfection proposed to us in a life to come.

OF PRAYER

Q. 116. Why is prayer necessary for Christians?
A. Because it is the chief part of thankfulness which God requires of us; and also, because God will give His grace and Holy Spirit to those only who with sincere desires continually ask them of Him, and are thankful for them.

Q. 117. What are the requisites of that prayer which is acceptable to God and which He will hear?
A. First, that we from the heart pray to the one true God only, who hath manifested...
Himself in His Word, for all things He hath commanded us to ask of Him; secondly, that we rightly and thoroughly know our need and misery, that so we may deeply humble ourselves in the presence of His divine majesty; thirdly, that we be fully persuaded that He, notwithstanding that we are unworthy of it, will, for the sake of Christ our Lord, certainly hear our prayer, as He has promised us in His Word.

Q. 118. What hath God commanded us to ask of Him?

A. All things necessary for soul and body, which Christ our Lord has comprised in that prayer He Himself has taught us.

Ps. 50:15—And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.
1 John 4:22, 23—Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.
Rom. 8:26—Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.
1 John 5:14—And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:
2 John 4:23, 24—But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.
Ps. 145:18—The LORD is nigh unto all them that call upon him, to all that call upon him in truth.
2 Chron. 20:12—O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.
Ps. 2:11—Serve the LORD with fear, and rejoice with trembling.
Ps. 34:18, 19—The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the LORD delivereth him out of them all.
Isa. 66:2—For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.
Rom. 10:13—For whatsoever shall call upon the name of the Lord shall be saved.
Rom. 8:15, 16—For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God:
James 1:6 ff.—But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.
John 14:13—And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
Dan. 9:17, 18—Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.
Matt. 7:8—For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
Ps. 143:1—Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.
James 1:17—Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.
Matt. 6:33—But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
Matt. 6:9, 10 ff.—After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.
Luke 11:2 ff.—And he said unto them, When ye
Q. 119. What are the words of that prayer?
A. Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. Amen.

Q. 120. Why hath Christ commanded us to address God thus: “Our Father”?
A. That immediately, in the very beginning of our prayer, He might excite in us a childlike reverence for and confidence in God, which are the foundation of our prayer, namely, that God is become our Father in Christ, and will much less deny us what we ask of Him in true faith than our parents will refuse us earthly things.

Q. 121. Why is it here added, “Which art in heaven”?
A. Lest we should form any earthly conceptions of God’s heavenly majesty, and that we may expect from His almighty power all things necessary for soul and body.

Q. 122. Which is the first petition?
A. Hallowed be Thy name; that is, grant us, first, rightly to know Thee, and to pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

1 Matt. 6:9—After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.
2 Matt. 7:9–11—Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?
3 Luke 11:11—If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?
4 Isa. 49:15—Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.
5 Jer. 23:24—Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.
6 John 17:3—And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
7 Jer. 9:23, 24—Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth
Heidelberg Catechism

sanctify, glorify, and praise Thee in all Thy works, in which Thy power, wisdom, goodness, justice, mercy, and truth are clearly displayed; and further also, that we may so order and direct our whole lives, our thoughts, words, and actions, that Thy name may never be blasphemed, but rather honored and praised on our account.

Q. 123. Which is the second petition?

A. Thy kingdom come; that is, rule us so by Thy Word and Spirit, that we may submit ourselves more and more to Thee; preserve and increase Thy church; destroy the works of the devil and all violence which would exalt itself against Thee; and also, all wicked counsels devised against Thy holy Word; till the full perfection of Thy kingdom take place, wherein Thou shalt be all in all.
Q. 124. Which is the third petition?
A. *Thy will be done in earth, as it is in heaven;*¹ that is, grant that we and all men may renounce our own will,² and without murmuring obey Thy will,³ which is only good; that so every one may attend to and perform the duties of his station and calling⁴ as willingly and faithfully as the angels do in heaven.⁵

Q. 125. Which is the fourth petition?
A. *Give us this day our daily bread;*⁶ that is, be pleased to provide us with all things necessary for the body,⁷ that we may thereby acknowledge Thee to be the only fountain of all good,⁸ and that neither our care nor industry, nor even Thy gifts, can profit us without Thy blessing⁹ and therefore that we may withdraw our trust from all creatures and place it alone in Thee.¹⁰

---

¹ Matt. 6:10—Thy kingdom come, Thy will be done in earth, as it is in heaven.
² Matt. 16:24—Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.
³ Tit. 2:12—Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
⁴ Luke 22:42—Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.
⁵ 1 Cor. 7:24—Brethren, let every man, wherein he is called, therein abide with God.
⁶ Eph. 4:1—I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,
⁷ Ps. 103:20—Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.
⁸ Acts 17:25—Neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;
⁹ Acts 14:17—Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.
¹⁰ 1 Cor. 15:58—Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.
Deut. 8:3—And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.
Ps. 127:1, 2—Except the LORD build the house, they labor in vain that build it: except the LORD keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.
Ps. 62:11—God hath spoken once; twice have I heard this; that power belongeth unto God.
Ps. 55:22—Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.
Q. 126. Which is the fifth petition?

A. *And forgive us our debts, as we forgive our debtors;*¹ that is, be pleased for the sake of Christ’s blood, not to impute to us poor sinners our transgressions, nor that depravity which always cleaves to us;² even as we feel this evidence of Thy grace in us, that it is our firm resolution from the heart to forgive our neighbor.³

Q. 127. Which is the sixth petition?

A. *And lead us not into temptation, but deliver us from evil;*⁴ that is, since we are so weak in ourselves that we cannot stand a moment;⁵ and besides this, since our mortal enemies, the devil,⁶ the world,⁷ and our own flesh⁸ cease not to assault us, do Thou therefore preserve and strengthen us by the power of Thy Holy Spirit, that we may not be overcome in this spiritual warfare, but constantly and strenuously may resist our foes,⁹ till at last we obtain a complete victory.¹⁰

¹ Matt. 6:12—And forgive us our debts, as we forgive our debtors.
² Ps. 51:1—Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.
³ 1 John 2:1, 2—My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.
⁴ Matt. 6:14, 15—For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
⁵ Matt. 6:13—And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.
⁶ Rom. 8:26—Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.
⁷ Ps. 103:14—For he knoweth our frame; he remembereth that we are dust.
⁸ 1 Pet. 5:8—Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.
⁹ Eph. 6:12—For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.
¹⁰ John 15:19—If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.
¹¹ Rom. 7:23—But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.
¹² Gal. 5:17—For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.
¹³ Matt. 26:41—Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
¹⁴ Mark 13:33—Take ye heed, watch and pray: for ye know not when the time is.
¹⁵ 1 Thes. 3:13—To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.
¹⁶ 1 Thes. 5:23—And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.
Q. 128. How dost thou conclude thy prayer?
A. *For Thine is the kingdom, and the power, and the glory, for ever,*\(^1\) that is, all these we ask of Thee, because Thou, being our King and almighty, art willing and able to give us all good;\(^2\) and all this we pray for, that thereby not we, but Thy holy name, may be glorified for ever.\(^3\)

Q. 129. What doth the word *Amen* signify?
A. *Amen* signifies, it shall truly and certainly be; for my prayer is more assuredly heard of God than I feel in my heart that I desire these things of Him.\(^4\)

---

1 *Matt. 6:13*—And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

2 *Rom. 10:12*—For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

2 *Pet. 2:9*—The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

3 *John 14:13*—And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

Ps. 115:1—Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake.

Phil. 4:20—Now unto God and our Father be glory for ever and ever. Amen.

4 *2 Cor. 1:20*—For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

*2 Timothy 2:13*—If we believe not, yet he abideth faithful: he cannot deny himself.
Introduction to the Compendium

The Compendium of the Christian Religion is a very old document, having been used in the Reformed churches for over 400 years. It was first prepared by Hermanus Faukelius, who was installed as minister of the Reformed Church in Middelburg in 1599. At the request of his elders, he prepared this document as an abbreviated form of the Heidelberg Catechism. The purpose was to have available a document which the youth of the church could more easily memorize than the rather lengthy questions and answers of the Heidelberg Catechism.

The Compendium had no official standing in the Dutch Reformed Churches until the Synod of Dordrecht, 1618-1619, saw its value as a teaching tool and recommended it for use in the churches.

The Compendium has since that time been used in the churches of the Netherlands and in the Dutch churches in South Africa. It was used in this country by the Reformed Church in America in the early part of its history. It was translated into its present English form by Rev. Archibald Laidlie, a minister in the RCA from Scotland, in 1767.
Question 1. How many things are necessary for thee to know, that thou enjoying real comfort mayest live and die happily?

Answer: Three: first, how great my sins and miseries are; the second, how I may be delivered from all my sins and miseries; the third, how I shall express my gratitude to God for such deliverance.

Q. 2. Whence knowest thou thy misery?
A. Out of the law of God.

Q. 3. What hath God commanded thee in His law?
A. That is contained in the ten commandments, which He hath revealed in Scripture, as follows:

Exodus 20 and Deuteronomy 5: 6, 7, etc. I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

1. Thou shalt have no other gods before me.

2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

3. 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.

4. 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 heav-
en 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.

5. Honor thy father and thy mother: that thy days may be long upon the
land which the LORD thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbor.

10. 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 any thing that is thy neighbor’s.

Q. 4. How are the ten commandments divided?
A. Into two tables.

Q. 5. Which is the sum of what God requires of thee in the four command-
ments of the first table?
A. That I love the Lord my God with all my heart, with all my soul, with all my mind,
and with all my strength; this is the first and great commandment.

Q. 6. Which is the sum of what God commands thee in the six command-
ments of the second table?
A. That I love my neighbor as myself; on these two commandments hang the whole
law and the prophets.

Q. 7. Canst thou keep all these things perfectly?
A. In no wise; for I am prone by nature to hate God and my neighbor; and to trans-
gress the commandments of God in thought, word, and deed.

Q. 8. Hath God created thee naturally so wicked and perverse?
A. By no means; but He created me good and after His own image, in the true knowl-
dge of God, in righteousness, and in holiness.

Q. 9. Whence then proceeds that depravity which is in thee?
A. From the fall and disobedience of Adam and Eve in Paradise; hence our nature is
become so corrupt that we are all conceived and born in sin.
Q. 10. What was that disobedience?
A. That they did eat of the fruit of the tree, which God had forbidden them.

Q. 11. Does the disobedience of Adam concern us?
A. Certainly, for he is the father of us all; and we have all sinned in him.

Q. 12. Are we then incapable of doing any good of ourselves and prone to all manner of wickedness?
A. Indeed we are, unless we are regenerated by the Spirit of God.

Q. 13. Will God suffer such disobedience and corruption to go unpunished?
A. By no means; but in His just judgment will punish them, both in time and eternity, as it is written: “Cursed is every one that continueth not in all things, which are written in the book of law, to do them.”

THE SECOND PART

OF MAN’S DELIVERANCE

Q. 14. By what means canst thou escape this punishment and be again received into favor?
A. By such a Mediator, who is in one person very God and a real righteous man.

Q. 15. Who is that Mediator?
A. Our Lord Jesus Christ, who in one person is true God and a real righteous man.

Q. 16. Could not the angels be our mediators?
A. No, for they are neither God nor man.

Q. 17. Cannot the saints be our mediators?
A. No, for they themselves have sinned, and have obtained salvation by no other means than through this Mediator.

Q. 18. Shall all men then be saved by the Mediator, Jesus, as they are all condemned in Adam?
A. No, but those only who receive Him by a true faith; as it is written, John 3:16: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

Q. 19. What is true faith?
A. It is a certain knowledge of God and of His promises revealed to us in the gospel, and a hearty confidence that all my sins are forgiven me, for Christ’s sake.
Q. 20. What is the sum of that which God has promised in the gospel, and commanded us to believe?

A. That is comprehended in the twelve articles of the catholic Christian faith, which are as follows:

1. I believe in God the Father, Almighty, Maker of heaven and earth;
2. And in Jesus Christ, His only begotten Son, our Lord;
3. Who was conceived by the Holy Ghost, born of the Virgin Mary;
4. Suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell;
5. The third day He rose again from the dead;
6. He ascended into heaven, and sitteth at the right hand of God, the Father Almighty;
7. From thence He shall come to judge the quick and the dead.
8. I believe in the Holy Ghost.
9. I believe an holy catholic church; the communion of saints;
10. The forgiveness of sins;
11. The resurrection of the body;
12. And the life everlasting.

Q. 21. When you profess to believe in God the Father, and the Son, and the Holy Ghost, do you mean three Gods thereby?

A. In no wise; for there is but one only true God.

Q. 22. Why do you then name three, the Father, the Son, and the Holy Ghost?

A. Because God has so revealed Himself in His Word, that these three distinct persons are the only one and true God, and we also are baptized in the name of the Father, and of the Son, and of the Holy Ghost.

Q. 23. What believest thou when thou sayest: “I believe in God the Father, Almighty, Maker of heaven and earth”?

A. That the eternal Father of our Lord Jesus Christ, who of nothing made heaven and earth, and still upholds them by His providence, is my God and Father, for Christ His Son’s sake.
Q. 24. What believest thou when thou sayest: “And in Jesus Christ His only begotten Son, our Lord”?
A. That Jesus Christ is the eternal and only son of the Father, co-essential with God the Father and the Holy Ghost.

Q. 25. Do you not believe that He also became man?
A. Yes, for He was conceived by the Holy Ghost and born of the Virgin Mary.

Q. 26. Is His Godhead then changed into humanity?
A. No, for the Godhead is immutable.

Q. 27. How is He then become man?
A. By assuming the human nature into a personal union with His divine.

Q. 28. Did He then bring His human nature from heaven?
A. No, but He took it on Him of the Virgin Mary, by the operation of the Holy Ghost, and is thus become like unto His brethren in all things, sin excepted (Heb. 2:17 and 4:15).

Q. 29. Why is He called Jesus, that is, Savior?
A. Because He saves His people from their sins.

Q. 30. Is there no other Savior?
A. No, for there is none other name under heaven given among men, whereby we must be saved, than the name of Jesus (Acts. 4:12).

Q. 31. Why is He called Christ, that is, anointed?
A. Because He was anointed with the Holy Ghost, and ordained by God the Father, to be our chief Prophet, our only High Priest, and our eternal King.

Q. 32. What then hath Jesus Christ done to save us?
A. He has suffered for us, was crucified and died, was buried and descended into hell, that is, He suffered the torments of hell, and thus became obedient to His Father, that He might deliver us from the temporal and eternal punishment due to sin.

Q. 33. In which nature hath He suffered this?
A. Only in His human nature, that is, in soul and body.

Q. 34. What hath then His Godhead contributed thereto?
A. His Godhead, by its power, in such wise strengthened the assumed human nature, that it could bear the burden of God's wrath against sin and deliver us from it.
Q. 35. Did Christ then remain under the power of death?
A. No, but He rose from the dead the third day for our justification (Rom. 4:25).

Q. 36. Where is Christ now, as to His human nature?
A. He is ascended into heaven, and sits at the right hand of God the Father; that is, exalted in the highest glory, far above all creatures (Eph. 1:20, 21).

Q. 37. To what end is He there so highly exalted?
A. Particularly that He might from thence govern His church, and there be our Intercessor with the Father.

Q. 38. Is He not with us then even unto the end of the world, as He hath promised us? Matt. 28:20.
A. With respect to His Godhead, majesty, grace, and Spirit, He is never absent from us; but with respect to His human nature, He remains in heaven, until He shall come again to judge the quick and the dead.

Q. 39. What do you believe concerning the Holy Ghost?
A. That He is the true and co-eternal God with the Father and the Son; and that He, being given to me of the Father, through Christ, regenerates me and leads me into all truth, comforts me, and will abide with me forever.

Q. 40. What believest thou concerning the holy catholic church?
A. That the Son of God gathers by His Word and Spirit, out of the whole human race, those who are chosen to eternal life, to be a church to Himself; of which I believe I am and always shall remain a living member.

Q. 41. Where doth He gather His church?
A. Where God's Word is purely preached and the holy sacraments administered according to the institution of Christ.

Q. 42. What benefits doth Christ bestow on His church?
A. He grants her remission of sins, the resurrection of the body, and eternal life.

Q. 43. What doth it profit thee now that thou believest all this?
A. That I am righteous in Christ before God (Rom. 5:10).
Q. 44. How art thou righteous before God?
A. Only by a true faith in Jesus Christ.

Q. 45. How is it to be understood that thou art justified by faith only?
A. Thus: that the perfect satisfaction and righteousness of Christ alone are imputed to me of God, by which my sins are forgiven me, and I become an heir of everlasting life; and that I cannot receive that righteousness by any other means than by faith.

Q. 46. Why cannot our good works be our righteousness before God, or some part thereof?
A. Because even our best works in this life are imperfect and polluted with sins.

Q. 47. Do our good works then merit nothing, which yet God will reward in this and in a future life?
A. This reward is not given out of merit, but of grace.

Q. 48. Who worketh that faith in thee?
A. The Holy Ghost.

Q. 49. By what means?
A. By the hearing of the Word preached (Rom. 10:14-17).

Q. 50. How does He strengthen that faith?
A. By the same Word preached, and by the use of the holy sacraments.

Q. 51. What are the sacraments?
A. They are holy signs and seals instituted by God, thereby to assure us that He of grace grants us remission of sins and life eternal, for the sake of that one sacrifice of Christ finished on the cross.

Q. 52. How many sacraments hath Christ instituted in the New Testament?
A. Two: holy baptism and the holy supper.

Q. 53. Which is the outward sign in baptism?
A. The water, with which we are baptized in the name of the Father, and of the Son, and of the Holy Ghost.
Q. 54. What doth that signify and seal?
A. The washing away of sins by the blood and Spirit of Jesus Christ.

Q. 55. Where hath Christ promised and assured us of this?
A. In the institution of baptism, which is as follows: “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned.”

Q. 56. Are infants also to be baptized?
A. Yes, for they, as well as the adult, are comprehended in the covenant of God and in His church.

Q. 57. What is the outward sign in the Lord’s Supper?
A. The broken bread that we eat, and the poured out wine which we drink, in remembrance of the sufferings and death of Christ.

Q. 58. What is thereby signified and sealed?
A. That Christ, with His crucified body and shed blood, feeds and nourishes our souls to everlasting life.

Q. 59. Where hath Christ promised such things to us?
A. In the institution of the Lord’s supper, which is thus expressed by St. Paul (1 Cor. 11:23-26): “For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.”

Q. 60. Is the bread changed into the body of Christ, and the wine into His blood?
A. No, no more than the water in baptism is changed into the blood of Christ.

Q. 61. After what manner must you examine yourself before you come to the Lord’s Supper?
A. I must examine whether I abhor myself for my sins and humble myself before
God on account of them. 2. Whether I believe and trust that all my sins are forgiven me for Christ’s sake. 3. Whether I also have a sincere resolution henceforward to walk in all good works.

Q. 62. May those be admitted to the Lord’s Supper who teach false doctrines or lead offensive lives?
A. No, lest the covenant of God be profaned and His wrath kindled against the whole church.

Q. 63. How must we then deal with such persons?
A. According to the appointment given us by Christ, Matt. 18: 15-17: “If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.”

OF THE GRATITUDE WE OWE TO GOD FOR REDEMPTION

Q. 64. Since we are saved merely of grace through Christ, why must we then yet do good works?
A. Not to merit heaven thereby (which Christ has done), but because this is commanded me of God.

Q. 65. What purpose then do your good works answer?
A. That I may thereby testify my thankfulness to God for all His benefits, and that He may be glorified by me; and that also I may be assured of the sincerity of my faith by good works as the fruits thereof; and that my neighbors may be edified thereby and gained to Christ.

Q. 66. Shall they also be saved who do no good works?
A. No, for the Scripture says that neither fornicators, nor idolaters, nor adulterers, nor whoremongers, nor thieves, nor covetous, nor drunkards, nor revilers, nor robbers, nor such like shall inherit the kingdom of God (1 Cor. 6:9 and 10), unless they turn to the Lord.

Q. 67. Wherein doth the conversion of man consist?
A. In a hearty repentance and avoiding of sin, and in an earnest desire after and doing all good works.
Q. 68. What are good works?
A. Only those which proceed from a true faith; are done according to the law of God and to His glory; and not those which are founded on human institutions or on our own imaginations.

Q. 69. Can they who are converted to God perfectly keep the law?
A. Not at all; but even the most holy men, as long as they are in this life, have only a small beginning of this obedience; yet so, that they with a sincere resolution begin to live not only according to some, but according to all the commandments of God, as they also constantly pray to God that they may daily increase therein.

Q. 70. To whom must we pray for this?
A. Not to any creature, but to God alone, who can help us, and will hear us for Jesus Christ’s sake.

Q. 71. In whose name must we pray to God?
A. Only in the name of Christ (John 16:23), and not in the name of any saints.

Q. 72. What must we pray to God for?
A. For all things necessary for soul and body, which Christ our Lord has comprised in the prayer He Himself has taught us.

Q. 73. What are the words of that prayer?
A. Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever. Amen.

Q. 74. What do you desire of God in this prayer?
A. 1. That all things which tend to the glory of God may be promoted, and whatsoever is repugnant thereto, or contrary to His will, may be prevented. 2. That He may provide me with all things necessary for the body, and as to my soul, preserve me from all evil, which might in any wise be detrimental to my salvation. Amen.
RATIFIED IN THE NATIONAL SYNOD OF THE
REFORMED CHURCH

*Held at Dordrecht, in the years 1618 and 1619*
Introduction to the

**Canons of Dordrecht**

The *Canons of Dordrecht*, the third of our forms of unity, are unique among our confessions in more than one respect. They are the only one of our confessions which was actually composed by an ecclesiastical assembly, the great synod of 1618-'19. Born out of internal controversy in the Reformed churches of the Netherlands which was occasioned by the rise of the Arminian heresy, the *Canons* are the expression of the synod’s judgment concerning the Five Points of the Remonstrance. This also explains the fact that the *Canons* are divided into five chapters, maintaining the truths of sovereign predestination, particular atonement, total depravity, irresistible grace, and perseverance of saints. Because the *Canons* are an answer to the Five Points of the Remonstrance, they set forth only certain aspects of the truth rather than the whole body of the truth, as do our other confessions. For this reason also the *Canons* are referred to in our *Formula of Subscription* as “the explanation of some points” of the doctrine contained in the *Heidelberg Catechism* and the *Confession of Faith*. There is attached to each chapter a Rejection of Errors, which refutes various specific errors taught by the Arminians, and does so on the basis of Scripture, so that in our *Canons* the truth is defined negatively as well as positively. The *Canons* represent a consensus of all the Reformed churches of that day. For all the Reformed churches participated in the work of the Synod of Dordrecht; and when the *Canons* were completed, the foreign delegates as well as the Dutch delegates affirmed them by their signatures. A service of thanksgiving to God followed upon the completion of the *Canons*, a service at which it was thankfully remembered that the Lord had preserved the Reformed churches in the midst of a life-and-death conflict, and had preserved for the churches the truth that salvation is of the Lord alone.
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, Rom. 3:19, *that every mouth may be stopped, and all the world may become guilty before God.* And verse 23: *for all have sinned, and come short of the glory of God.* And Rom. 6:23: *for the wages of sin is death.*

Article 2. But in this the love of God was manifested, that He *sent his only begotten Son into the world, that whosoever believeth on him should not perish, but have everlasting life* (1 John 4:9; John 3:16).

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 pleaseth; by whose ministry men are called to repentance and faith in Christ crucified. Rom. 10:14, 15: *How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?*

Article 4. The wrath of God abideth 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.

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: *By grace ye are saved through faith, and that not of yourselves, it is the gift of God* (Eph. 2:8). *And unto you it is given in the behalf of Christ, not only to believe on him, etc.* (Phil. 1:29).
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 15:18). Who worketh all things after the counsel 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 to their own destruction, yet to holy and pious souls affords unspeakable consolation.

Article 7. Election is the unchangeable purpose of God whereby, before the foundation of the world, He hath 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 their 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 hath 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 His glorious grace; as it is written: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved (Eph. 1:4-6). And elsewhere: Whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified (Rom. 8:30).

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 hath chosen us from eternity, both to grace and glory, to salvation and the way of salvation, which He hath ordained that we should walk therein.
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 on 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 that of the apostle: He hath chosen us (not because we were, but) that we should be holy and without blame before him in love (Eph. 1:4).

Article 10. The good pleasure of God is the sole cause of this gracious election, which doth 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, For the children being not yet born, neither having done any good or evil, etc., it was said (namely to Rebecca): the elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated (Rom. 9:11-13). And as many as were ordained to eternal life believed (Acts 13:48).

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.

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.

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.
Article 14. As the doctrine of divine 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 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. 11:33, 34; 12:3; Heb. 6:17, 18).\(^1\)

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 election of God; whom God, out of His sovereign, most just, irreprehensible, and unchangeable good pleasure, hath decreed to leave in the common misery into which they have wilfully plunged themselves, and not to bestow upon them saving faith and the grace of conversion; but leaving 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.

Article 16. Those who do not yet experience a lively faith in Christ, an assured confidence of soul, peace of conscience, an earnest endeavor after filial obedience, and glorying in God through Christ, efficaciously wrought in them, and do nevertheless persist in the use of the means which God hath 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 humbly to wait for a season of richer grace. Much less cause have they to be terrified by the doctrine of reprobation 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 think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.  

\(^1\) Acts 20:27 For I have not shunned to declare unto you all the counsel of God.  
Rom. 11:33, 34 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?  
Rom. 12:3 For I say, through the grace given unto me, to every man that is among you, not to
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.

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 have no reason to doubt of the election and salvation of their children whom it pleaseth God to call out of this life in their infancy.

Article 18. To those who murmur at the free grace of election and just severity of reprobation, we answer with the apostle: Nay, but, O man, who art thou that repliest against God? (Rom. 9:20), and quote the language of our Savior: Is it not lawful for me to do what I will with mine own? (Matt. 20:15). And therefore, with holy adoration of these mysteries, we exclaim in the words of the apostle: O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen (Rom. 11:33-36).

The true doctrine concerning Election and Rejection having been explained, the Synod rejects the errors of those:

Error 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 unto salvation, and that nothing else concerning this decree has been revealed in God’s Word.

Rejection: 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 in time will grant both faith in Christ and perseverance, as it is written: I manifested thy name unto the men whom thou gavest me out of the world (John 17:6). And as many as were ordained to eternal life believed (Acts 13:48). And: Even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love (Eph. 1:4).
Error 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.

Rejection: 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 whom he foreordained, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified (Rom. 8:30).

Error 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, the act of faith, which from its very nature is undeserving, as well as its 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.

Rejection: 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 saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal (2 Tim. 1:9).

Error 4: Who teach that in the election unto faith this condition is beforehand demanded, namely, 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.

Rejection: For this savors of the teaching of Pelagius, and is opposed to the doctrine of the apostle, when he writes: Among whom we also all once lived in the lust of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest; but God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in kindness towards us in Christ Jesus; for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory (Eph. 2:3-9).
Error 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.

Rejection: This is repugnant to the entire Scripture, which constantly inculcates this and similar declarations: Election is not out of works, but of him that calleth (Rom. 9:11). And as many as were ordained to eternal life believed (Acts 13:48). He chose us in him before the foundation of the world, that we should be holy (Eph. 1:4). Ye did not choose me, but I chose you (John 15:16). But if it be of grace, it is no more of work, (Rom. 11:6). Herein is love, not that we loved God, but that he loved us, and sent his Son (1 John 4:10).

Error 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.

Rejection: By which gross error they make God to 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 cannot be led astray (Matt. 24:24);1 that Christ does not lose those whom the Father gave Him (John 6:39);2 and that God hath also glorified those whom He foreordained, called, and justified (Rom. 8:30).3

Error 7: Who teach that there is in this life no fruit and no consciousness of the unchangeable election to glory, nor any certainty, except that which depends on a changeable and uncertain condition.

1 Matt. 24:24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

2 John 6:39 And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

3 Rom. 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
Rejection: 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 shall lay any thing to the charge of God's elect? (Rom. 8:33).

Error 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 of sin and condemnation, or to pass anyone by in the communication of grace which is necessary for faith and conversion.

Rejection: For this is firmly decreed: He hath mercy on whom he will, and whom he will he hardeneth (Rom. 9:18). And also this: Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given (Matt. 13:11). Likewise: I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea, Father, for so it was well-pleasing in thy sight (Matt. 11:25, 26).

Error 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 whom the gospel is not communicated.

Rejection: For this Moses denies, addressing the people of Israel as follows: Behold, unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth, with all that is therein. Only Jehovah had a delight in thy fathers to love them, and he chose their seed after them, even you above all peoples, as at this day (Deut. 10:14, 15). And Christ said: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes (Matt. 11:21).

SECOND HEAD OF DOCTRINE

OF THE DEATH OF CHRIST
AND THE REDEMPTION OF MEN THEREBY

Article 1. God is not only supremely merciful, but also supremely just. And His justice requires (as He hath revealed Himself in His Word) that our sins committed against His infinite majesty should be punished, not only with temporal, but with eternal punishment, both in body and soul; which we cannot escape unless satisfaction be made to the justice of God.

1 Luke 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.
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 hath been pleased in 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.

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.

Article 4. This death derives its infinite value and dignity from these considerations, 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 because it was attended with a sense of the wrath and curse of God due to us for sin.

Article 5. Moreover, the promise of the gospel is that whosoever believeth in Christ crucified shall not perish, but have everlasting 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.

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.

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.

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.

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 their 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.

The true doctrine having been explained, the Synod rejects the errors of those:

Error 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.

Rejection: 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 saith our Savior: *I lay down my life for the sheep, and I know them* (John 10:15, 27). And the prophet Isaiah saith concerning the Savior: *When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand* (Isa. 53:10). Finally, this contradicts the article of faith according to which we believe the catholic Christian church.

Error 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.
Rejection: For this is repugnant to Scripture, which teaches that Christ has become the Surety and Mediator of a better, that is, the new covenant, and that a testament is of force where death has occurred (Heb. 7:22; 9:15, 17).¹

Error 3: Who teach that Christ, by His satisfaction, merited neither salvation itself for anyone, 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.

Rejection: For these adjudge too contemptuously of the death of Christ, do in no wise acknowledge the most important fruit or benefit thereby gained, and bring again out of hell the Pelagian error.

Error 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, inasmuch 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 the law, 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.

Rejection: For these contradict the Scriptures: Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation 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.

Error 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.

Rejection: For this opinion is repugnant to Scripture which teaches that we are by nature children of wrath (Eph. 2:3).

¹ Heb. 7:22 By so much was Jesus made a surety of a better testament.
Heb. 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.
Heb. 9:17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.
Error 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 of applying 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.

Rejection: 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.

Error 7: Who teach that Christ neither could die, needed to die, nor did die for those whom God loved in the highest degree and elected to eternal life, and did not die for these, since these do not need the death of Christ.

Rejection: For they contradict the apostle, who declares: Christ loved me, and gave himself for me (Gal. 2:20). Likewise: Who shall lay any thing to the charge of God’s elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that 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: This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends (John 15:12, 13).

THIRD AND FOURTH HEADS OF DOCTRINE

OF THE CORRUPTION OF MAN, HIS CONVERSION TO GOD AND THE MANNER THEREOF

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 abusing the freedom of his own will, he forfeited these excellent gifts, and on the contrary entailed on himself blindness of mind, horrible darkness, vanity, and perverseness of judgment, became wicked, rebellious, and obdurate in heart and will, and impure in his affections.

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 imitation, as the Pelagians of old asserted, but by the propagation of a vicious nature.
Article 3. Therefore all men are conceived in sin, and 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, nor to dispose themselves to reformation.

Article 4. There remain, however, in man since the fall the glimmerings of natural light, whereby he retains some knowledge of God, of natural things, and of the differences between good and evil, and discovers some regard for virtue, good order in society, and for maintaining an orderly external deportment. But so far is this light of nature from being 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 holds it in unrighteousness, by doing which he becomes inexcusable before God.

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 discovers 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 misery, and thus, being weak through the flesh, leaves the transgressor under the curse, man cannot by this law obtain saving grace.

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 hath pleased God to save such as believe, as well under the Old as under the New Testament.

Article 7. This mystery of His will God discovered to but a small number under the Old Testament; under the New (the distinction between various peoples having been removed) He reveals Himself to many, without any distinction of people. The cause of this dispensation is not to be ascribed to the superior worth of one nation above another, nor to their making a 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, not curiously to pry into the severity and justice of God's judgments displayed to others, to whom this grace is not given.
Article 8. As many as are called by the gospel are unfeignedly called. For God hath most earnestly and truly shown in His Word what is pleasing to Him, namely, that those who are called should come to Him. He, moreover, seriously promises eternal life and rest to as many as shall come to Him and believe on Him.

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; others, 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).

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 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 hath 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.

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 pervades the inmost recesses of the 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.

Article 12. And this is the regeneration so highly celebrated in Scripture and denominated a new creation: a resurrection from the dead, a 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 is himself rightly said to believe and repent by virtue of that grace received.

Article 13. The manner of this operation cannot be fully comprehended by believers in this life. Notwithstanding which, they rest satisfied with knowing and experiencing that by this grace of God they are enabled to believe with the heart, and love their Savior.

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, breathed, and infused into him; or 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 do, and indeed all things in all, produces both the will to believe and the act of believing also.

Article 15. God is under no obligation to confer this grace upon any; for how can He be indebted to man, who had no previous gifts to bestow, as a foundation for such recompense? Nay, 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. With respect to those who make an external profession of faith and live regular 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.

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 takes away their will and its properties, neither does violence thereto; but 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 wrought in us, man could have no hope of recovering from his fall by his own free will, by the abuse of which, in a state of innocence, he plunged himself into ruin.

Article 17. As the almighty operation of God whereby He prolongs and supports this our natural life does not exclude, but requires, the use of means, by which God of His infinite mercy and goodness hath chosen to exert His influence, so also the before mentioned 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 teachers who succeeded them piously instructed the people concerning this grace of God, to His glory, and the abasement of all pride, and in the meantime, however, neglected not to keep them by the sacred precepts of the gospel in the exercise of the Word, sacraments, and discipline; so, even to this day, be it far from either instructors or instructed to presume to tempt God in the church by separating what He of His good pleasure hath most intimately joined together. For grace is conferred by means of admonitions; and the more readily we perform our duty, the more eminent usually is this blessing of God working in us, and the more directly is His work advanced; to whom alone all the glory, both of means and of their saving fruit and efficacy, is forever due. Amen.

The true doctrine having been explained, the Synod rejects the errors of those:

Error 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.

Rejection: For these contradict the apostle, who declares: Therefore as through one man sin entered into the world, and death through sin, and so death passed unto all men, for that all sinned (Rom. 5:12). And: The judgment came of one unto condemnation (Rom. 5:16). And: The wages of sin is death (Rom. 6:23).

Error 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, could not have been separated therefrom in the fall.
Rejection: For such is contrary to the description of the image of God which the apostle gives in Eph. 4:24,1 where he declares that it consists in righteousness and holiness, which undoubtedly belong to the will.

Error 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 affections; and that, these hindrances having been removed, the will can then bring into operation its native 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.

Rejection: 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 it is exceedingly corrupt (Jer. 17:9); and of the apostle: Among whom (sons of disobedience) we also all once lived in the lusts of the flesh, doing the desires of the flesh and of the mind (Eph. 2:3).

Error 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.

Rejection: For these are contrary to the express testimony of Scripture. Ye were dead through trespasses and sins (Eph. 2:1, 5); and: Every imagination of the thoughts of his heart was only evil continually (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. 51:10, 19; Matt. 5:6).2

Error 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, namely, 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.

Rejection: For the experience of all ages and the Scriptures do both testify that this is untrue. He showeth his word unto Jacob, his statutes and his ordinances unto Israel. He hath not dealt so with any nation: and as for his ordinances, they have not known them (Ps. 147:19, 20). Who in the generations gone by suffered all the

---

1 Eph 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

2 Ps. 51:10 Create in me a clean heart, O God; and renew a right spirit within me.

Ps. 51:19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

Matt. 5:6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
nations to walk in their own ways (Acts 14:16). And: And they (Paul and his companions) having been forbidden of the Holy Spirit to speak the word in Asia, and when they were come over against Mysia, they assayed to go into Bithynia, and the Spirit suffered them not (Acts 16:6, 7).

Error 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.

Rejection: 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: I will put my law in their inward parts, and in their hearts will I write it (Jer. 31:33). And: I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour my Spirit upon thy seed (Isa. 44:3). And: The love of God hath been shed abroad in our hearts through the Holy Spirit which hath been given us (Rom. 5:5). This is also repugnant to the continuous practice of the church, which prays by the mouth of the prophet thus: Turn thou me, and I shall be turned (Jer. 31:18).

Error 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 promises only temporal goods.

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

Error 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.
Rejection: For this is nothing less than the denial of all the 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 according to the working of the strength of his power (Eph. 1:19). And: That God fulfills every desire of goodness and every work of faith with power (2 Thess. 1:11). And: That his divine power hath given unto us all things that pertain unto life and godliness (2 Pet. 1:3).

Error 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.

Rejection: For the ancient church has long ago condemned this doctrine of the Pelagians, according to the words of the apostle: So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy (Rom. 9:16). Likewise: For who maketh thee to differ? and what hast thou that thou didst not receive? (1 Cor. 4:7). And: For it is God who worketh in you both to will and to work for his good pleasure (Phil. 2:13).

**FIFTH HEAD OF DOCTRINE**

**OF THE PERSEVERANCE OF THE SAINTS**

Article 1. Whom God calls, according to His purpose, to the communion of His Son, our Lord Jesus Christ, and regenerates by the Holy Spirit He delivers also from the dominion and slavery of sin in this life; though not altogether from the body of sin, and from the infirmities of the flesh, so long as they continue in this world.

Article 2. Hence spring daily sins of infirmity, and hence spots adhere to the best works of the saints, which furnish them with constant matter for humiliation before God and flying for refuge to Christ crucified; for mortifying the flesh more and more by the spirit of prayer and by holy exercises of piety; and for pressing forward to the goal of perfection, till being at length delivered from this body of death they are brought to reign with the Lamb of God in heaven.

Article 3. By reason of these remains of indwelling sin, and the temptations of sin and of the world, those who are converted could not persevere in a state of 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.
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 comply with the lusts of the flesh; they must, therefore, be constant in watching and prayer, that they be not led into temptation. When these are neglected, they are not only liable to be drawn into great and heinous sins by Satan, the world, and the flesh, but sometimes by the righteous permission of God actually fall into these evils. This the lamentable fall of David, Peter, and other saints described in Holy Scripture demonstrates.

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 lose the sense of God's favor for a time, until, on their returning into the right way of serious repentance, the light of God's fatherly countenance again shines upon them.

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 melancholy 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; nor does He permit them to be totally deserted, and to plunge themselves into everlasting destruction.

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, 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.

Article 8. Thus, it is not in consequence of their own merits or strength, but of God's free mercy, that they do not 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.
Article 9. Of this preservation of the elect to salvation, and of their perseverence in the faith, true believers for themselves may and do obtain assurance according to the measure of their faith, whereby they arrive at the certain persuasion that they ever will continue true and living members of the church, and that they experience forgiveness of sins, and will at last inherit eternal life.

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 or earnest of eternal glory, they would be of all men the most miserable.

Article 11. The Scripture moreover testifies that believers in this life have to struggle with various carnal doubts, and that under grievous temptations they are not always sensible of 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 also make a way to escape, that they may be able to bear it (1 Cor. 10:13), and by the Holy Spirit again inspires them with the comfortable assurance of persevering.

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.

Article 13. Neither does renewed confidence of persevering produce licentiousness or a disregard to piety in those who are recovering from backsliding; but it renders them much more careful and solicitous to continue in the ways of the Lord, which He hath ordained, that they who walk therein may maintain an assurance of persevering; lest, by abusing His fatherly kindness, God should turn away His gracious

1 Rom. 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:
2 1 Cor. 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.
countenance from them, to behold which is to the godly dearer than life, the withdrawing whereof is more bitter than death, and they in consequence hereof should fall into more grievous torments of conscience.

Article 14. And as it hath 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, as well as by the use of the sacraments.

Article 15. The carnal mind is unable to comprehend this doctrine of the perseverance of the saints and the certainty thereof, which God hath 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 faithful. Satan abhors it; the world ridicules it; the ignorant and hypocrite abuse, and heretics oppose it; but the spouse of Christ hath 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 to continue this conduct to the end. Now, to this one God, Father, Son, and Holy Spirit be honor and glory forever. AMEN.

The true doctrine having been explained, the Synod rejects the errors of those:

Error 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 fulfill through his free will.

Rejection: For the Holy Scripture testifies that this follows out of election, and is given the elect in virtue of the death, the resurrection, and intercession of Christ: But the elect obtained it and the rest were hardened (Rom. 11:7). Likewise: He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God’s elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? (Rom. 8:32-35).

Error 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 things which are necessary to persevere in faith and which God will use to preserve faith are made use of, it even then ever depends on the pleasure of the will whether it will persevere or not.
Rejection: For this idea contains an outspoken Pelagianism, and, while it would make men free, it makes 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, who shall also confirm you unto the end, that ye be unreprovable in the day of our Lord Jesus Christ (1 Cor. 1:8).

Error 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.

Rejection: For this conception makes powerless the grace, justification, regeneration, and continued keeping by Christ, contrary to the express words of the apostle Paul: That, while we were yet sinners, Christ died for us. Much more then, being justified by his blood, shall we be saved from the wrath of God through him (Rom. 5:8, 9). And contrary to the apostle John: Whosoever is begotten of God doeth no sin, because his seed abideth in him; and he can not sin, because he is begotten of God (1 John 3:9). And also contrary to the words of Jesus Christ: I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given them to me, is greater than all; and no one is able to snatch them out of the Father's hand (John 10:28, 29).

Error 4: Who teach that true believers and regenerate can sin the sin unto death or against the Holy Spirit.

Rejection: Since the same apostle John, after having spoken in the fifth chapter of his first epistle, verses 16 and 17, of those who sin unto death, and having forbidden to pray for them, immediately adds to this in verse 18: We know that whosoever is begotten of God sinneth not (meaning a sin of that character), but he that is begotten of God keepeth himself, and the evil one toucheth him not (1 John 5:18).

Error 5: Who teach that without a special revelation we can have no certainty of future perseverance in this life.

Rejection: 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 constant promises of God. So especially the apostle Paul: No creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom. 8:39). And John declares: And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us (1 John 3:24).

---

1 1 John 5:16, 17 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death.
Error 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.

Rejection: 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 the opposite with express words in his first epistle: Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even 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.

Error 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.

Rejection: For Christ Himself, in Matt. 13:20, Luke 8:13, and in other places, evidently notes, besides 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 in 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.

Error 8: Who teach that it is not absurd that one having lost his first regeneration is again and even often born anew.

Rejection: 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: Having been begotten again, not of corruptible seed, but of incorruptible (1 Pet. 1:23).

Error 9: Who teach that Christ has in no place prayed that believers should infallibly continue in faith.

Rejection: For they contradict Christ Himself, who says: I have prayed for thee (Simon), that thy faith fail not (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, keep them in thy name, and I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil one (John 17:11, 15, 20).

1 Matt. 13:20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

2 Luke 8:13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.
CONCLUSION

And this is the perspicuous, simple, and 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 confessions 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 an 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 the 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 Dordt, 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 the 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 them-
selves 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 minister 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.

That this is our faith and decision we certify by subscribing our names.

Here follow the names, not only of president, assistant president, and secretaries of the synod, and of the professors of theology in the Dutch churches, but of all the members who were deputed to the synod, as the representatives of their respective churches, that is, of the delegates from Great Britain, the Electoral Palatinate, Hessa, Switzerland, Wetteraw, the Republic and Church of Geneva, the Republic and Church of Bremen, the Republic and Church of Emden, the Duchy of Gelderland and of Zutphen, South Holland, North Holland, Zeeland, the Province of Utrecht, Friesland, Transylvania, the State of Groningen and Omland, Drent, the French churches.
INDEXES TO THE CREEDS

HARMONY OF THE CREEDS
DOCTRINE INDEX
WORD INDEX
SCRIPTURE INDEX
Index of Cross References to the

THREE FORMS OF UNITY

HARMONY OF THE HEIDELBERG CATECHISM,
BELGIC CONFESSION, AND CANONS OF DORT
Index of Cross References to the 

**Three Forms of Unity**

This harmony of the Three Forms of Unity, based on the order of the *Heidelberg Catechism*, is intended to serve as an aid in locating related statements of doctrine found in the other confessions. A word of caution, however, is in order. Each of the confessions has its own peculiar function, since each was designed to meet specific needs of the church at a given time. A harmony of the confessions can be used with profit only when the independence and integrity of each confession is respected.

<table>
<thead>
<tr>
<th>Heidelberg Catechism (Lord’s Day) (Question &amp; Answer)</th>
<th>Belgic Confession (Article)</th>
<th>Canons of Dort (RE = Rejection of Errors)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>I, 1; III/IV, 1–4</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>III/IV, 1</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>I, 1; III/IV, 1</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>II, 1-4; III/IV, 1-4</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>II, 1-4; III/IV, 1-4</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>II, 1-4; III/IV, 1-6</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>II, 1-4; III/IV, 6</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>II, 1-4; III/IV, 6</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>II, 1-4; III/IV, 6</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>II, 1-4; III/IV, 6</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>II, 1-4; III/IV, 6</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>II, 1-4; III/IV, 6</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>II, 1-4; III/IV, 6</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>II, 1-4; III/IV, 6</td>
</tr>
<tr>
<td></td>
<td>15</td>
<td>II, 1-4; III/IV, 6</td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>II, 1-4; III/IV, 6</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>II, 1-4; III/IV, 6</td>
</tr>
<tr>
<td></td>
<td>18</td>
<td>II, 1-4; III/IV, 6</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>II, 1-4; III/IV, 6</td>
</tr>
<tr>
<td></td>
<td>20</td>
<td>II, 1-4; III/IV, 6</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>II, 1-4; III/IV, 6</td>
</tr>
<tr>
<td></td>
<td>22</td>
<td>II, 1-4; III/IV, 6</td>
</tr>
<tr>
<td></td>
<td>23</td>
<td>II, 1-4; III/IV, 6</td>
</tr>
<tr>
<td></td>
<td>24</td>
<td>II, 1-4; III/IV, 6</td>
</tr>
<tr>
<td></td>
<td>25</td>
<td>II, 1-4; III/IV, 6</td>
</tr>
<tr>
<td></td>
<td>26</td>
<td>II, 1-4; III/IV, 6</td>
</tr>
<tr>
<td></td>
<td>27</td>
<td>II, 1-4; III/IV, 6</td>
</tr>
<tr>
<td></td>
<td>28</td>
<td>II, 1-4; III/IV, 6</td>
</tr>
<tr>
<td>Heidelberg Catechism (Lord's Day) (Question &amp; Answer)</td>
<td>Belgic Confession (Article)</td>
<td>Canons of Dort (RE = Rejection of Errors)</td>
</tr>
<tr>
<td>----------------------------------------------------</td>
<td>-----------------------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>11</td>
<td>29  21, 22, 24</td>
<td>II, 3</td>
</tr>
<tr>
<td>12</td>
<td>31  21, 26</td>
<td>–</td>
</tr>
<tr>
<td>13</td>
<td>33  10, 18, 19</td>
<td>–</td>
</tr>
<tr>
<td>14</td>
<td>35  18, 19, 26</td>
<td>–</td>
</tr>
<tr>
<td>15</td>
<td>37  20, 21</td>
<td>II, 2-4</td>
</tr>
<tr>
<td>16</td>
<td>40  20, 21</td>
<td>II, 3, 4; RE II, 7</td>
</tr>
<tr>
<td>17</td>
<td>45  20</td>
<td>RE, V, 1</td>
</tr>
<tr>
<td>18</td>
<td>46  26</td>
<td>–</td>
</tr>
<tr>
<td>19</td>
<td>50  26</td>
<td>II, 8; V, 1-15</td>
</tr>
<tr>
<td>20</td>
<td>53  11, 24</td>
<td>III/IV, 11, 12; RE III/IV, 5-8; V, 6, 7</td>
</tr>
<tr>
<td>21</td>
<td>54  16, 27, 28, 29</td>
<td>I, 1-18; II, 1-9; V, 9</td>
</tr>
<tr>
<td>22</td>
<td>57  37</td>
<td>–</td>
</tr>
<tr>
<td>23</td>
<td>59  21, 22, 23</td>
<td>II, 7, 8</td>
</tr>
<tr>
<td>24</td>
<td>62  23, 24</td>
<td>II, 1; III/IV, 3-6; RE III/IV, 4, 5</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heidelberg Catechism (Lord’s Day) (Question &amp; Answer)</td>
<td>Belgic Confession (Article)</td>
<td>Canons of Dort (RE = Rejection of Errors)</td>
</tr>
<tr>
<td>--------------------------------------------------</td>
<td>-----------------------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>25</td>
<td>65</td>
<td>24, 33</td>
</tr>
<tr>
<td>68</td>
<td>33</td>
<td>33</td>
</tr>
<tr>
<td>66</td>
<td>33</td>
<td>–</td>
</tr>
<tr>
<td>67</td>
<td>33</td>
<td>–</td>
</tr>
<tr>
<td>26</td>
<td>69</td>
<td>15, 34</td>
</tr>
<tr>
<td>70</td>
<td>15, 34</td>
<td>–</td>
</tr>
<tr>
<td>71</td>
<td>15, 34</td>
<td>–</td>
</tr>
<tr>
<td>27</td>
<td>72</td>
<td>34</td>
</tr>
<tr>
<td>73</td>
<td>34</td>
<td>–</td>
</tr>
<tr>
<td>74</td>
<td>15, 34</td>
<td>I, 17</td>
</tr>
<tr>
<td>28</td>
<td>75</td>
<td>35</td>
</tr>
<tr>
<td>76</td>
<td>35</td>
<td>–</td>
</tr>
<tr>
<td>77</td>
<td>35</td>
<td>–</td>
</tr>
<tr>
<td>29</td>
<td>78</td>
<td>35</td>
</tr>
<tr>
<td>79</td>
<td>35</td>
<td>–</td>
</tr>
<tr>
<td>30</td>
<td>80</td>
<td>35</td>
</tr>
<tr>
<td>81</td>
<td>35</td>
<td>–</td>
</tr>
<tr>
<td>82</td>
<td>35</td>
<td>–</td>
</tr>
<tr>
<td>31</td>
<td>83</td>
<td>29, 30, 32</td>
</tr>
<tr>
<td>84</td>
<td>29, 32</td>
<td>–</td>
</tr>
<tr>
<td>85</td>
<td>29, 32</td>
<td>–</td>
</tr>
<tr>
<td>32</td>
<td>86</td>
<td>24</td>
</tr>
<tr>
<td>87</td>
<td>24</td>
<td>III/IV, 11, 12; V, 10, 12</td>
</tr>
<tr>
<td>33</td>
<td>88</td>
<td>24</td>
</tr>
<tr>
<td>89</td>
<td>24</td>
<td>III/IV, 11, 12; V, 5, 7</td>
</tr>
<tr>
<td>90</td>
<td>24</td>
<td>III/IV, 11, 12; V, 5, 7</td>
</tr>
<tr>
<td>91</td>
<td>24, 25</td>
<td>–</td>
</tr>
<tr>
<td>34</td>
<td>92</td>
<td>–</td>
</tr>
<tr>
<td>93</td>
<td>–</td>
<td>–</td>
</tr>
<tr>
<td>94</td>
<td>1</td>
<td>–</td>
</tr>
<tr>
<td>95</td>
<td>1</td>
<td>–</td>
</tr>
<tr>
<td>35</td>
<td>96</td>
<td>32</td>
</tr>
<tr>
<td>97</td>
<td>–</td>
<td>–</td>
</tr>
<tr>
<td>98</td>
<td>7</td>
<td>III/IV, 17; V, 14</td>
</tr>
<tr>
<td>36</td>
<td>99</td>
<td>–</td>
</tr>
<tr>
<td>100</td>
<td>–</td>
<td>–</td>
</tr>
<tr>
<td>37</td>
<td>101</td>
<td>36</td>
</tr>
<tr>
<td>102</td>
<td>–</td>
<td>–</td>
</tr>
<tr>
<td>38</td>
<td>103</td>
<td>–</td>
</tr>
<tr>
<td>104</td>
<td>–</td>
<td>V, 14</td>
</tr>
<tr>
<td>Heidelberg Catechism (Lord’s Day)</td>
<td>Belgic Confession (Article)</td>
<td>Canons of Dort (RE = Rejection of Errors)</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>-----------------------------</td>
<td>-----------------------------------------</td>
</tr>
<tr>
<td>39</td>
<td>104</td>
<td>36</td>
</tr>
<tr>
<td>40</td>
<td>105</td>
<td>36</td>
</tr>
<tr>
<td>106</td>
<td></td>
<td>–</td>
</tr>
<tr>
<td>107</td>
<td></td>
<td>–</td>
</tr>
<tr>
<td>41</td>
<td>108</td>
<td>–</td>
</tr>
<tr>
<td>109</td>
<td></td>
<td>–</td>
</tr>
<tr>
<td>42</td>
<td>110</td>
<td>–</td>
</tr>
<tr>
<td>111</td>
<td></td>
<td>–</td>
</tr>
<tr>
<td>43</td>
<td>112</td>
<td>–</td>
</tr>
<tr>
<td>44</td>
<td>113</td>
<td>–</td>
</tr>
<tr>
<td>114</td>
<td></td>
<td>24, 29</td>
</tr>
<tr>
<td>115</td>
<td></td>
<td>25</td>
</tr>
<tr>
<td>45</td>
<td>116</td>
<td>–</td>
</tr>
<tr>
<td>117</td>
<td></td>
<td>–</td>
</tr>
<tr>
<td>118</td>
<td></td>
<td>–</td>
</tr>
<tr>
<td>119</td>
<td></td>
<td>–</td>
</tr>
<tr>
<td>46</td>
<td>120</td>
<td>12, 13, 36</td>
</tr>
<tr>
<td>121</td>
<td></td>
<td>13</td>
</tr>
<tr>
<td>47</td>
<td>122</td>
<td>2, 7</td>
</tr>
<tr>
<td>48</td>
<td>123</td>
<td>36, 37</td>
</tr>
<tr>
<td>49</td>
<td>124</td>
<td>12, 24</td>
</tr>
<tr>
<td>50</td>
<td>125</td>
<td>13</td>
</tr>
<tr>
<td>51</td>
<td>126</td>
<td>15, 21, 22, 23</td>
</tr>
<tr>
<td>52</td>
<td>127</td>
<td>26</td>
</tr>
<tr>
<td>128</td>
<td></td>
<td>V, 6-8</td>
</tr>
<tr>
<td>129</td>
<td></td>
<td>–</td>
</tr>
</tbody>
</table>
DOCTRINE INDEX TO THE CREEDS
DOCTRINE INDEX TO THE CREEDS

The entries in this index have been arranged alphabetically under each locus of dogmatics.

Ap=Apostles’ Creed, At=Athanasian Creed, B=Belgic Confession
C = Canons (numeral=Head, a=article, e=rejection of error, cl=conclusion)
Ch= Creed of Chalcedon, Co=Compendium, H= Heidelberg Catechism Lord’s Days, N= Nicene Creed

THEOLOGY: THE DOCTRINE OF GOD

The Being and Attributes of God
almighty...B1, H52
divinity...B2
eternity...B1
glory...H37
goodness...B1, B13, H47, B17
grace
called according to...C1e3
common...C3e5
delivered from misery
by...H32
election by...C1a7
evidence of in us...H51
given to those who
ask...H45
good works rewarded
by...H24
indebted to God's...C2a7
justified by...C2e4
necessary for faith...C1e8,
C3a10, C3a13
not obtained by the
law...C3a5
not preceding the will...C3e9
of adoption...C5a6
of conversion only
advice...C3e7
of election...C1a13, C1a15,
C1a18
of perseverance...C5e2
of the covenant... C2e5

offered to all...C2e6
praise of God's...C1a7
riches of God's...C1e4
salvation by...C1a5
sins forgiven by...B15, H23
those not given...C3a7
holiness...H36
illimitable...H18
immutable...B1
incomprehensible...B1
infinite...At1, B1
invisible...B1
jealous...H34
justice...B1, B16, B20, H4, H5,
H6, H16, H47, C1a15, C2a1,
C2a2, C3a7
love...C1a2, C1a13, C1e4, C1e5,
C1e9, C2a9, C3a7
majesty...H18, H45, H46
mercy...B15, B16, B20, C1a7,
C1a13, C1a16, C1e4, C2a1,
C2a2, C3a17, C3e9, C5a3,
H4, H34, H47
omnipotence...C1a11
omnipresence...H18
omniscience...C1a11
perfectly wise...B1, B17
power...B2, H47
simplicity...B1
spiritual...B1
truth...H16, H47
The Being and Attributes of God
(continued)
unchangeable...C1a11
wisdom...H47, C1a11, C1a18, C2e1
Revelation...B2, B3
The Holy Scriptures...N, H6, H34, H45, H48, C1a12, C1a14, C3a6, C3a7, C3a12
canonical books of...B4
dignity and authority of...B5
inspiration of...B3
sufficiency of...B2, B7
the only rule of faith...B7
The Apocrypha...B6
The Holy Trinity...Ap, At1–At45, B9, B11, H7, H8, C2a4, C5a15, Co20
baptism in the name of...Co22, Co53, H26
one God in Trinity...At3, Ch, Co21, N
proof of...B9
properties of...B8
revealed in God's Word...Co22
work of the...C3a6
The Godhead of the Father...Ap, At6, At15, At19
The Godhead of the Son...Ap2, N, At6, At15, At19, At30–At35, At37, Ch, B8, B10, B19, B26, H6, H7, H8, H9, H11, H18, H20, Co22, Co24, Co34, C2a4
The Godhead of the Holy Spirit...At6, At15, At19, B8, B11, Co22, Co24, Co39, H7, H8, H20
The Holy Spirit as the Spirit of Christ...H26, H27
eternal and infinite...C2a4
gifts of...C2a8
given by God...H45
grace...C3a3, H44
grieve...C5a5
guided Paul...C3e5
illuminates minds...C3a11
inspires assurance...C5a11
irresistable...C3e8, C5a8
our bodies temples of...H41
sin against...C5e4
strengthens faith...Co50
testimony of...C5a10
withdraw...C5a6
work of...C3a6, C3a11, C3e6, C3e7, C5a1, C5a11, C5e6, Co48, H3, H7, H14, H19, H25, H26, H27, H28, H29, H30, H32, H38, H52
works faith...H25
works through the preaching...Co49
God's Decrees...C1a6, C1a7, C1a8, C1a15, C1e1, C1e6, C1e8, C2e1, C5a13
Election...B16, H21
assurance of...C1a12, C5a10
attacks upon the doctrine of...C1e1
basis of...C1e9
certainty of...C1a13
conditions for...C1a9, C1a10, C1e2, C1e3, C1e4, C1e5, C1e7
consciousness of...C1e7
decree of...C1a6, C1e1
definition of...C1a7
for whom...C2e7
from eternity...C3a10
murmur at...C1a18
of children...C1a17
only one decree of...C1a8
perseverance, a fruit of...C5e1
proclaimed in the church...C1a14, C1e1
purpose of God in...C2a8, C2a9
taught in Scripture...C1a14, C1a15, C1e1
unchangeable...C1a11, C1e6, C5a6
unconditional...C1a9, C1a10, C1e3, C1e4, C1e5
various kinds of...C1e2
Indexes to the Creeds

Reprobation...B16, C1a6, C1a15, C1a16, C1a18, Ccl1
Predestination...B16, H21, Co40, C1a1, C1a6, C1a7, C1e1, C1e2, C1e3, Ccl1
God's Counsel...B16, H9, H12, C1a6, C1a8, C1a14, C2a8, C5a8
Creation...Ap1, B2, B10, B11, B12, B14, H3, H7, H8, H9, H34, Co20, C3a1
of man...H3, C3a1, Co8
Providence...B12, B13, Co23, H1, H9, H10

ANTHROPOLOGY: THE DOCTRINE OF MAN

The Creation of Man...Co8
The Fall of Man...H4, B14, Co10, C1e8, C3a1, C3a2, C3a4, C3a16, C3e2
Sin...C1a5, C1a12, C2a4, C3a5, Co1, Co61, H5
Original Sin and Punishment...B14–B16, H3, H4, Co9, Co10, Co11, Co13, Co18
all sinned in Adam...C1a1
Christ purges from...C2a8
condemns all...C3e1
corrupts all men...B15, C3a2
did not remove man's
will...C3a16
elect saved from...C1a7
man lost the image of
God...C3a1
man not condemned by...C2e5
man wholly polluted by...B15, C3a4
the curse...H15, H19
The will of man...B14, C3a11
as created...C3e2
free will...B14, C2e3, C2e6, C3a1, C3a10, C3a14, C3a16, C3e3, C3e9, C5e1
regenerated...C3a11, C3a12, C3a16

Total Depravity...B7, B14, B15, B17, H2, H3, H21, H44, H51, Co7, Co9, Co12, Co46, C3a3
caused by the fall...C1a1, C3a1, C3a16
denial of rejected...C3e4
man's will not corrupted...C3e3
natural light...C1e4, C3a2, C3a4, C3a6, C3a7, C3e5
Pelagian error...C2e3, C2e6, C3a2, C3e7, C3e9, C5e2
Covenant of Grace...H27, H30, Co56, Co62, C1a17, C2a8, C2e2, C2e4, C2e5, C5e1

CHRISTOLOGY: THE DOCTRINE OF CHRIST

Christ the Mediator...H5, H6, H14, Co14–Co17, C1a7, C2e2, C2e4
The names of Christ...Ap, At30, B26, Ch, H11, H12, H13, Co30, Co31
The Natures of Christ...At30–At37, Ch, B10, B18, B19, B20, B26, H6, H14, H18, H30, Co14, Co15, Co26, Co27, Co28, Co33, Co34, Co36, Co38, C2a4
The Offices of Christ...B9, B21, B26, H12, Co31
The States of Christ...Co36, Co37
Virgin Birth...Ap, At39, Ch, B18, H7, H14, Co20, Co25, Co28
The Death of Christ...H15, H16
Resurrection from the Dead...Ap, At38, N, B19, H7, H17, Co20, Co35, C5e1
Ascension into Heaven...Ap, At39, N, H7, H18, H19, Co20
Atonement...B21, H1, H7, H25, H26, H27, H30, H32, H51
by the death of Christ...Co20, C2a7
Christ's work of...At38, C5e3, H15, H28
Atonement (continued)
  did not merit salvation...C2e1, C2e3
  for our redemption...H12, H13
  for our surety...C2a2
  for the elect...C2a8
  forgiveness of sins by the...H16, H21
  imputed to me by God...Co45, H23, H29
  in the Apostles' Creed...Co20
  infinite worth of the...C2a3
  no insufficiency in the...C2a6
  not for the elect...C2e7
  remembrance of the...Co57
  satisfaction to God's justice...C2a1, B20, H5, H6
  sealed in the Lord's Supper...Co51, Co54, Co58
  work of Jesus Christ...Co32

The Promise of the Gospel...H7, H25, H31, C1a9, C2a5, C2a6, C3a8, C3a9

Soteriology: The Doctrine of Salvation

Regeneration...B24, Co12, Co39, H3, H27
  baptism a sign of...H26, H27
  can be lost and regained...C5a8
  God preserves the seed of...C5a7
  gospel the seed of...C3a17
  irresistible...C3a12
  makes salvation certain...C5e3
  man can please God without...C3e4
  man can resist...C3e8
  man lost without...C3a3
  manner of, incomprehensible...C3a13
  man's will not lost in...C3a16
  work of the Holy Spirit...C3a11, C5a1
  Calling...C1a3, C1a7, C1e6, C3a8, C3a9, C3a10

Saving Faith...H11, H21, H30,
  a condition of salvation...C1e3
  a free gift of God...C1a5C, C3a14
  assurance from...C5a10, C5a11
  beliefs of...At44
  bestowed upon the elect...C1a7, C1a15, C2a8
  called to...C1a3
  conferred by God...C3a10, C3a13, C3a15, C3e6
  election based on foreseen...C1e5
  election unto...C1e2, C1e4
  embrace the Savior by a...C1a4
  exercise of...C5a5
  fall from justifying...C5e3
  fruit of election...C1a12
  fruits of...H24, H32
  good works proceed from...Co65, Co69, H33, B24
  grace necessary for...C1e8, C2a7, C3a10
  justified by...Co44, Co45, C2e4, H23, B22
  like temporary faith...C5e7
  man's will not bent to...C3e8
  means to...C1a3
  not a gift of God...C3e6
  not merited by Christ...C2e3
  partaker of Christ by...H12, H20
  persevere in...C1e1, C5a9, C5e2, C5e9
  prayer from...H46
  proceeds from election...C1a9
  receive the promise by...H31
  righteousness by...H23
  salvation by...Co18
  some receive the gift of...C1a6
  strengthened by preaching...Co50
  those not experiencing...C1a16
  what it is...Co19, H7
  worked by the Holy Spirit...Co48, H25, B22
  worthy of eternal life...C2e4
Indexes to the Creeds

Justification...B23, Co45, H17, H21, H26
salvation not of.C1e3, C1e4, C1e5
a fruit of election...C1a7
sanctification and...B24
a work of God...C1e2, C2e7, C5e1, H21, H23
Perseverance...Co39, Co40, H1, H12, H19, H21
by faith...C2e4, Co45, B22, B24
cannot be forfeited...C5a6
a condition of the
by grace and free will...C3a10, C3e8, C3e9
cannot be lost...C1e6, C5e3
assurance of by faith...C5a9
Christ raised for our...B20, Co35
based on the love of God...C2a9
conditional...C5e1
by the power of God...C1a7, C5a3, C5a4
Socinus' heresy of...C2e4
by the preaching of the
Forgiveness of Sins...Ap1, Co19, Co54, Co61, H21, H26, H27
Word...C5a14
Sanctification...B24, B27, Co61, C1a7, H6, H8, H26, H30
can not be lost...C1e6, C5e3
Repentance and Conversion...C3a11, Co67, H33
election based on foreseen...C1e5
all men given the means
to...C3e5
election due to foreseen...C1e5
an act of man only...C3a12, C3e6
god confirms man in...C5a3
does not make men careless...C5a12, C5a13
election based on foreseen...C1e1, C1e5
grace for, given to all...C1e8
grounded...C1a15
Christ prayed for believers'...C5e9
ministers call men to...C1a3
given by God...C1a11, C1e1
natural light not enough for...C3a4
in the counsel of God...C1a7, C2a8
not due to free will...C3a10
opposed by unbelievers...C5a15
only by advising grace...C3e7
returning to the way of...C5a5
like seed in good ground...C5e7
returning to the work of God...C3a11
injurious to godliness...C5e6
the Spirit renews to...C5a7
some elect not receive...C1e6
Assurance of Salvation...B26, Co39, Co43, C1a12, C1a16, C1a17, C2a8, C5a11, C5a13, C5e5, C5e6, C5a14, H1, H19
Good Works...Co64–Co68, H24
It is gain...H32
Author of...C3a16
no merit from...Co46, Co47
persecution is an incentive to...C5a12
resolve to walk in...Co61
righteousness imputed without...B23
knowledge of misery
from...Co2
The Law of God (continued)
man cannot keep...Co69
tables of...Co4–Co6
the words of ...Co3
The First Commandment...H34
The Second
Commandment...H35
The Third
Commandment..H36, H37
The Fourth
Commandment...H38
The Fifth Commandment...H39
The Sixth Commandment...H40
The Seventh
Commandment...H41
The Eighth
Commandment...H42
The Ninth Commandment...H43
The Tenth Commandment...H44
Prayer...Co69, Co70, Co71, Co72,
C5a2, H45
The Lord’s Prayer...Co72, Co73,
Co74, H45–H52

ECCLESIOLOGY: THE DOCTRINE OF
THE CHURCH
Attributes of the Church...B27,
B28
Catholicity of the Church... Ap,
B27, C2e1, H7, H21, Co20,
Co40
Holiness of the Church...B27, N,
H7, H21
Unity of the Church...B27, B28,
H28
The Gathering of the
Church...Co40, Co41
Mystical Union with Christ...H21,
H24, H25, H28, H30
The Communion of
Saints...Ap, Co20, H7, H21
The Government of the
Church...B30, B31, B32, H30,
Co37
keys of the kingdom...H30,
H31
office bearers...B30, B31

The Means of Grace...B30, B33,
Co41, C1a16, C3a17
The Preaching of the Word
attendance to on the
Sabbath...H38
Church gathered by...Co41
God’s people taught by...H35
key of the Kingdom...H31
mark of the true church...B29
men called by...C1a3, C2a6, C3a9
ministers needed for...B30
not sent to all people...C1e9
purpose of...H25
sacraments joined to...B33
seed of regeneration...C3a11,
C3a12, C3a17
the Spirit works through...C3a6,
Co49, Co50
to all nations...C2a5
work of grace begun by...C5a14
Membership in the church of
Jesus Christ...B28, H21, H30,
Co40
True and False Church...B29
The Holy Sacraments...B33, H25
faith strengthened by...Co50
forbidding the use of...H31
gathering of the church...Co41
marks of the true Church...B29
required by the fourth
commandment...H38
two instituted by Christ...Co52
what they are...Co51
work of the church...B30, C3a17
Holy Baptism... B34, H27
for remission of sins...N
in the name of the Trinity...Co22
institution of...H26, Co55
of infants...B34, Co56, H27
one of two sacraments...H26
original sin not removed
by...B15
signifies and seals...Co54, B33
water of not changed...H29
Indexes to the Creeds

The Lord's Supper...B35, H28–H30, Co57–Co62
one of two sacraments...H25, B33
outward sign of...Co53
the mass...H30
Civil Authorities...B36

ESCHATOLOGY: THE DOCTRINE OF THE LAST THINGS...C1a4, H1
Resurrection from the Dead...Ap, At41, B37, Co20, Co42, H7, H17, H22, N1
The Final Judgment... Ap, At40, At42, At43, B37, Co13, Co38, H7, H18, H19, N
Eternal Life...Ap, At43, B20, B37, H1, H7, H12, H15, H16, H19, H22, H23, H24, H25, H28, H29, H38, N
benefit from Christ...Co42
Christ feeds our souls to...Co58
comfort of the pledge of...C5a10
dependent upon free will...C2e6
election of those fit for...C1e4
election, the fountain of...C1a9
faith worthy of...C1e3, C2e4
for those who believe...C1a4, C2a5
good works rewarded in...Co47
“I believe in...”...Co20
preservation to...C5a9
promised to believers...C3a8
reign with the Lamb...C5a2
sacraments assure us of...Co51
those elected to...C2e7
those ordained to...C1a10, C1e1, C1e5
to celebrate Christ's praise...C2a9
to enjoy glory...C2a8
we become heirs of...Co45
Everlasting punishment...At2, At43, B37, Co13, Co14, Co32, C2a1, C2a6, C3e1, C5a6, Ccl1, H4, H5, H15, H19, H31
WORD INDEX TO THE CREEDS

Ap=Apostles’ Creed, At=Athanasian Creed, B=Belgic Confession
C = Canons (numeral=Head, a=article, e=error, cl=conclusion)
Ch=Creed of Chalcedon, Co=Compendium, H=Heidelberg Catechism Lord’s
Days, N=Nicene Creed

A

Abraham...B18
Adam
    all condemned in...Co18
    all perished in...H7
    all sinned in...C1a1, Co11
    children of, corrupt...C3a2
    disobedience of...B15, Co9, Co11
    example of...B23
    fall of...H3
    none left in the fall of...C1e8
    posterity of...B16
admonition...H31, C1e7
admonitions...C3a17
adoption of children...C1a7
adoration...C1a18
adult...H27
adulterer...H32
adulterers...Co66
adultery...H34, H41, Co3
adversity...H10
Advocate...B26
advocate, our...H18
affections...C3a1, C3e3
agonies...H16
Ahab...B27
Aimighty
    each Person is...At13
    God is...B1
God the Father...Ap, Co20, Co23,
    H7, H9
    our King and...H52
    power of God...H10, H46

Amen...H7, H45, H52
amendment of life...H30, H31
Anabaptists...B18, B34, B36
angel
    called Jesus by the...B21
    cannot be mediator...Co16
    created good...B12
    God’s elect...B37
    the devil and his...B37
    though it were an...B7
anger...H40
anguish
    delivered us from...H16
    of Christ...H16
anointed...H12
anointing...H12
antichrist...B36
apocryphal books...B6
apostles
    answer of the...C1a18
    appointment of...H30
    declaration of the...C1e3
doctrine of the...C1e4
election according to the...C1a9,
    C1a14
    God commanded the...B3
    have taught us...B35
    rejoice with the...C1e7
    taught regeneration...C3a17
    taught that all are guilty...C1a1
testimony of the...C3a10
unlawful even for...B7
**Word Index to the Creeds**

Apostles' Creed...Co20
archangel...B37
Arius...B9
articles of faith...H7
ascension of Christ...Ap, At39, Co36, H7, H18, H19, N
Asia...C3e5
ass...H34
assurance
believers not sensible of...C5a11
believers obtain...C5a9
from baptism...B34
from God's promises...C5e5
inspired by the Spirit...C5a11
of eternal election...C1a12
of faith...B26
of persevering...C5a13
springs from faith...C5a10
authority
claimed by the false Church...B29
Christ merited the...C2e3
of other sacred books...B6
of the minister...B31
of the Scriptures...B5
show honor to...H39

B

Baal...B27
backbiter...H43
backsldings...C5a8, C5a13
baptism
assurance of...Co55
cannot profit the reprobate...Ccl
in the name of the
  Trinity...Co22
instituted by Christ...Co52
institution of...B9, Co55
of all believers...B9
of infants...B34, Co56
of Jesus...B9
one for sins...N
outward sign in...Co53
significance of...B34
sin not abolished by...B15
the sacrament of...B33, H26, H27
water not changed in...Co60
water of, not changed...H29
barren years...H10
believe
as many as truly...C2a7
by strength of God's power...C3e8
command to repent and...C2a5
eternal life for those who...C3a8
given to...C1a5
God works the will to...C3a14
God's will to save those who...C1e1, C3a6
not without hearing...C1a3
only for a time...C5e7
profit that we...Co43
salvation for those who...Co55
that our sins are forgiven...Co61
those regenerated do...C3a12
what we are commanded to...Co20
with the heart...B1
believer...H31
believers
baptism of all...B9
baptism of infants...B34
bring forth fruit...C5e7
can be lost...C5e3
can sin unto death...C5e4
children of, are holy...C1a17
Christ commands all...H28
Christ feeds...H28
Indexes to the Creeds

Believers (continued)

Church composed of...C2a9
Confirmed and preserved...C5a4
Congregation of Christian...B27
Desire to be delivered...B15
Experience regeneration...C3a13
Faith makes us...C3e6
Given power to persevere...C5e2
Kingdom opened to...H31
Made perfect...B21
Must join the true Church...B28
No spirit of pride in...C5a12
Obtain assurance...C5a9
Perseverance of...C5e1
Should continue in faith...C5e9
Spiritual life of...B35
Struggle with doubts...C5a11
Take comfort from...C5e5
Benefits of Christ...H16, H20, H23, H25, H28
Bethsaida...C1e9
Bishop...B31
Bithynia...C3e5
Blame...C1a7, C1a9
Blasphemy...B22, C1a15
Blemish...C1e1
Blessing...C3a7, C3a17, H28
Blessings...H32
Blood
Believers washed by Christ's...B27
Christ, Savior by His...B9
Christ's, in baptism...B34, Co60
Communion of Christ's...B35, Co58, Co59, H28, H29
delivers from the devil...H13
delivers us by His...H32
Enter the holiest by the...B26
For the sake of Christ's...H51
Of Christ cleanses us...H27
Of Jesus Christ...B29
Of the Virgin Mary...H14
Partaker of the flesh and...B18
Satisfies for sins...H1, H27
Sweat like drops of...B21
to purge our sins...B21
True drink for our souls...H28, H29
Washed by Christ's...H26
Washing of sins by...Co54
Water of baptism...H29
Wine does not become...H29
Boasting...C5e2
Body
Belong to Christ with...H1
Bread not changed to Christ's...Co60
Bread, a sign of the...H28
Christ sustained in His...H15
Christ's crucified...Co58
Christ's glorious...H22
crucified in soul and...Co33
Filth of the...H26, H27
God provides for the...H9, H45, H46, H50
Members of the same...H28
Of Christ...H28, H29
Of death...C1a16, C5a2
Of sin...C5a1
Our needs for soul and...Co72, Co74
Punishment in soul and...C2a1
Punishment of...H4
Redeemed soul and...H13, H15
Resurrection of the...H7, H22, Co20, Co42, H22
Sacrifice of His...H12
Suffered in soul and...Co33
Temple of the Holy Ghost...H41
"This is my..."...Co59, H28
We are one...H28
Boldness...B26
Bondage, house of...H34, Co3
Bone of his bone...H28
book of law...Co13
books to the laity...H35
bread
Christ not bodily in...H30
give us our daily...Co73
of the Lord's Supper...B35, H28, H29, Co57, Co59, Co60
partakers of one...H28
prayer for daily...H45, H50
symbol of spiritual food...H29
bride...C2a9
bridegroom...C2a9
brother, a trespassing...Co63

C
call...C1a3, C1a17, C3a10, C5a8
calling...C1a7, C1e2, C1e3, C1e6, C3a8
Canaan...B34
care...H50
carnally minded...B14
catholic...Co20, C2e1
catholic faith
   concerning the Trinity...At3
   forbidden to say by the...At20
   necessary for salvation...At1
   saved must believe the...At44
cattle...H34
ceremonies...B25, H6
chance...B13
chastisement...B21
children
   adoption of...C1a7
   and heirs of God...C5a10
   begotten in man's likeness...C3a2
   chosen before birth...C1a10
   marks of God's...C5e5
   of believers...C1a17
   of God...B15, B34, H13
   of unbelievers...H27
   of wrath...B34
   of wrath by nature...C3a3
   sins of fathers upon...Co3, H34
Chorazin...C1e9
chosen...C1a7

Christ. See also Christ Jesus, Jesus, Jesus Christ, Lord, Lord Jesus Christ
alive together with...C1e4
anointed...H12
appointed baptism...H26
appointed from eternity...C1a7
appointment of...H30
as bridegroom...C2a9
ascension of...H18, Co20, Co36
belief given in behalf of...C1a5
benefits bestowed by...Co42
benefits of the death of...C2e6
blood of...H26, H27, H28, H51, C2a8, C2a9, Co60
body and blood of...H28, H29, Co58, Co60
church of...H21
coming of...B25
command of...H28, H31
commanded us...H46
conception and nativity of...H14
death of...B19, H16, C2a1, C2a7, C2e3, C2e7
delivered through...H32
descended into hell...H16
did not die for elect...C2e7
died for us...C5e3
does not lose His own...C1e6
draws men to Himself...B14
elect given to...C1a7
election declared by...C1a14
exaltation of...Co36
faith in...H23, C1a3, C1a16
flying for refuge to...C5a2
glory of...H19
glorying in God through...C1a16
God and man is one...At37
God grants faith in...C1e1
grace given in...C2a7
Head of the Church...B31
high priest, our...B21
holiness of...H23
Holy Ghost given through...Co39
Christ (continued)
Holy Ghost in and us...H28
human spirit of...B19
humbled Himself...H16
implanted into...H24
in Heaven...H28
in the form of bread...H30
ingrafted into...H30
intercession of...B26
joy through...H33
kingdom of...B36, H31, C3a10
"loved me"...C2e7
made like the body of...H22
majesty of...H18
man and perfectly holy...C2a4
many do not believe in...C2a6
Master, our only...B32
mediation of the death...C2e4
Mediator and Advocate...B26
Mediator of a better covenant...C2e2
member of...H12
members of...H21, H26, H31
merited heaven for us...Co64
merits of...H7, H31, C1e3
ministers of...B31
name means anointed...Co31
natures and person of...B19
natures of...H18
neighbors gained to...Co65
no defect in the sacrifice of...C2a6
not corrupt as Adam...C3a2
not two, but one...At34
obedience of...B23, H23
offered by priests...H30
offered in the Gospel...C3a9
on the right hand of God...H18, H19
one sacrifice of...Co51
only begotten Son of God...C2a4, H13
others gained to...H32
our Father in...H46
our Head...H22
our Intercessor...Co37
our Lord...H45
our Righteousness...B22
partaker of...H20
partakers of...H25
passion and death of...B20
power of...H22
pray only in the name of...Co71
prayed for believers...C5e9
prayer taught by...Co72
present with us...H18, Co38
preservation of...C5a8
priesthood of...B26
promise of...H26, H28
promises of God in...B37
purpose of His exaltation...Co37
purpose of the death of...C2e2
remembrance of the death of...B35
renews us...H32
repentance and faith in...C1a3
resurrection of...Ap, H17, C5e1, Co20, Co35, N
return of...Co20, H19
revealed to all men...C3e5
righteous in...H23, Co43
righteousness in...H44
righteousness of...H21, H23, Co45
sacraments instituted by...H25, Co41, Co52, Co55
sacrifice of...B21, H25, H26, H28, H30
sake of...H30
satisfaction of...B21, H21, H23
saved of grace through...Co64
Savior Jesus...H1
should redeem the chosen...C2a8
sins forgiven for His sake...Co19
sits at God's right hand...Co36
Son of God...H7
Christ (continued)
  Spirit of...H26, H27
  spoke woes upon cities...C1e9
  suffering and death of...H28, Co57
  suffering of...H30
  teaches us...H2
  the Mediator...H6
  the spouse of...C5a15
  those saved by...H7
  universal Bishop...B31
  very God and very man...B19
  we are disciples of...B13
  what He merited...C2e3
  whosoever believeth in...C2a5
  worth of what He merited...C2e1
  yoke of...B29

Christ Jesus
  at the right hand of God...C5e1
  grace given us in...C1e3
  heavenly places in...C1e4
  it is, that died...C2e7
  kindness toward us in...C1e4
  love of God in...C5e5
  redemption that is in...C2e4

Christian
  church, admitted into...H27
  church, duty of the...H30
  church, excluded from...H31
  contribute as becomes a...H38
  discipline...H31
  faith, undoubted...H7
  prayer necessary for...H45
  truth, compelled by the...At19
  why called a...H12

Christians
  love the true God...B29
  love their neighbor...B29
  marks of...B29
  the Law and...B25

church
  admission into the...H27
  against the consensus of the...C2e4
  an holy catholic...Ap
  as bride...C2a9
  assembly of the saved...B28
  belief concerning the...Co40
  believe the catholic
    Christian...C2e1
  benefits bestowed on the...Co42
  body of the...B29
  canonical books named by the...B4
  children included in the...H27
  chosen to everlasting life...H21
  Christ governs His...Co37
  Christ, Head of His...H19
  Christ, the only Head of the...B29, B31
  continuous practice of the...C3e6
  council of the...B30
  discipline by the...H31
  doctrine defended by the...B9
  doubts brought into the...C5e5
  duty of the...H30
  elders of the...B31
  election published in the...C1a14
  enemies watch to ruin...B12
  existing throughout time...B27
  false, the...B29
  family of Christ, the...B35
  government of the...B30
  holy catholic, the...H7, H21
  infants included in the...Co56
  living members of the...C5a9
  marks of the true...B29
  members of, described...B29
  must maintain its unity...B28
  never may be wanting...C2a9
  not limited by place or persons...B27
  officebearers chosen by...B31
  offices in...B30
  one catholic or universal...B27
  one holy and apostolic...N
  order and decency in the...B30
  order and discipline of...B32
  prayer to preserve...H48
  prayers of the...Ccl
  preserved by God...B27
church (continued)
received by baptism into
the...B34
reporting sin to the...Co63
required to frequent the...H38
rulers of...B32
Scriptures received by the...B5
synod of the Reformed...C1a1
tempt God in the...C3a17
united in one spirit...B27
use of apocrypha by the...B6
where it is gathered...Co41
wrath kindled against the...Co62
circumcision...B34, H27, C3a11
cleansing...C1a13
coeternal...At6
coins...H42
comfort...B34
by the Holy Ghost...H20
destroyed by error...C1e6
elect deprived of...C5a10
given by the Holy Ghost...Co39
of believers taken...C5e5
of "life everlasting"...H22
of the descent into hell...H16
of the final judgment...H19
of the resurrection...H22
only, in life and death...H1
promises revealed for our...C5a10
things necessary for our...Co1
command to repent...C2a5
commandment
the first...H34
the second...H35
the third...H36
the fourth...H38
the fifth...H39
the sixth...H40
the seventh...H41
the eighth...H42
the ninth...H43
the tenth...H44
he that keepeth his...C5e5
the first and great...H2
"This is my..."...C2e7
commandments
divisions of the...H34, Co4
keeping the...Co7
live according to the...H44, Co69
strictly preached...H44
summary of the...H2
the first and great...Co5
the four of the first table...Co5
the six of the second
table...Co6
the words of the ten...Co3
we transgress all the...H23
commands...C1a13
common grace...C3e5
communion. See also Lord's Supper
call to God's...C1a7
of Christ...C5a1
of Christ's body and blood...H28,
H29
of saints...Ap, H7, H21, Co20
of the Holy Ghost...B9
of the true Church...B29
the sacrament of...B33, B35
conception...H14
concord...B32
condemnation
all delivered to...C1a1
eternal...H31
everlasting...H19
judgment of one unto...C3e1
none left to...C1e8
none worthy of...C2e5
receive the sacrament to his...B35
sin not imputed unto...B15
conditions
for election of man...C1a9, C1e5,
C1e7
for election unto faith...C1e4
of salvation...C1e3, C2e3
confess...B1
confession...B35, H30
confessions...C11
Confidence...B23, H7, H46, Co1, C1a16
confirmation...H29
congregation...B27, B28, H30
conscience
  accuses me...H23
  bind and compel the...B32
  continually vexed...B24
  convicted by their own...B37
  fight with a good...H12
  freeing the, from fear...B23
  of the weak...Ccl
  peace of...C1a16
  preserve a good...C5a10
  shall be opened...B37
  torment of...C5a13
  wound the...C5a5
consolation
  God the Father of all...C5a11
  of pious souls...C5a15
  this doctrine affords us...B13
  to holy and pious souls...C1a6
conversion
  causes of...C3e9
  does not give perfection...Co69
  efficacy of God's grace in...C3e8
  grace necessary for...C1e8
  grace of...C1a15
  man's will bent to...C3e8
  means necessary to...C3e5
  natural light not enough
  for...C3a4
  no new gifts given in...C3e6
  not due to free will...C3a10
  of man to God...C3a1, C3e7
  perseverance in...C1e5
  salvation for foreseen...C1e5
  Spirit's work in...C3e7
  two parts of...H33
  what it consists of...Co67
  work of God...C3a11
converted
  could not persevere...C5a3
  grace whereby we are...C3e7
  not seriously...C1a16
  obey the call and are...C3a10
  power of man to be...C3a12
  through faith...C3e6
  who refuse to be...C3a9
converts...C5a4
correction...H39
corruption
  of man...B15, C3a2
  of the heart...C3e3
  punishment of...Co13
council...B30
counsel
  cannot be changed...C5a8
  cannot prevail against
    God...C5a15
  election by God's...C1a14
  God's eternal and
    unchangeable...B16
  God's secret...H12
  governs us by His...H9
  of God the Father...C2a8
  of God's will...C1a6
  wicked...H48
counsellor...C1a18
countenance, God's...C5a5, C5a13
covenant
  baptism a sign of the...H27
  Christ confirmed the new...C2a8,
    C2e2
  Christ, Surety of a better...C2e2
  circumcision in the old...H27
  grace of the...C2e5
  infants included in the...Co56
  of God profaned...Co62
  of grace...C1a17, C2e4
  perseverance a condition
    of the...C5e1
  profaning of the...H30
  the new...H25, H27, H29
  the right to establish a...C2e2
covet...H34
covetous...H32, Co66
covetousness...H42
rebuke for...B29
creation, the
and government of all
things...B12
as a most elegant book...B2
God the Father and our...H8
in six days...Co3
regeneration called a
new...C3a12
rule and government of...B13
Creator...H3, C3a1
creature
Christ above every...Co36
not pray to any...Co70
preach to every...Co55
creatures
cannot satisfy for us...H5
lead us to contemplate God...B2
made to serve the Creator...B12
must not swear by...H37
reign eternally over all...H12
under the Father's power...B13
cross
by the blood of the...C2a8
Christ's body offered on the...H28
Christ's sacrifice on the...C2a6,
Co51
death of the, accursed...H15
laid down His life on the...C2a9
offering Himself on the...B21
ordained to the death of
the...C2e1
sufferings on the...H16
cup
called Christ's blood...H29
of the Lord's Supper...H28
of the new testament...Co59, H28
curse
all men lie under the...C1a1
Christ took my...H15
for man's disobedience...B14,
Co13
for us and in our stead...C2a2
of God due to us...C2a4
removed from me...H19
transgressor under the...C3a5
cursing...H36
D
damnation
devils adjudged to...B12
fear of...B24
redeemed from...H15
we are worthy of...B20
danger...H40
darkness, power of...C3a10
David...B18, B23, C5a4, H14
day of rest...H38
daecons...B30, B31
dead
Christ rose from the...Ap, At38,
H7
judge of quick and...At40
our old man is...H16
prove that Christ was...H16
resurrection of the...N
return to judge the...H7, H18,
H19
shall be raised...B37
death
all deserve...C1a1
benefits gained by Christ's...C2e6,
C5e1
by crucifixion...H15
Christ ordained to...C2e1
Christ under the power of...Co35
Christ's power to conquer...B19
comfort in...H1
commit the sin unto...C5a6
death (continued)
delivered from the body of...B15, C1a16, C5a2
entered through sin...C3e1
delivered from the body of...B15, C1a16, C5a2
entered through sin...C3e1
delivered from the body of...B15, C1a16, C5a2
entered through sin...C3e1
judge Christ's contemptuously...C2e3
man subject to...B14
more bitter than...C5a13
of Christ...H16, H28, H30, Co20, Co32
of Christ not needed...C2e7
of the Son of God...C2a3
our, not satisfaction...H16
overcome by Christ...H17
punished with...H36
purpose of Christ's...C2e2
remembrance of
Christ's...Co57
saved through Christ's...C2a7
saving efficacy of
Christ's...C2a8
show the Lord's...Co59
sin brought spiritual...C3a16
sin unto...C5e4
spiritual...C3e3
temporal and spiritual...B17
testament is of force at...C2e2
through our trespasses...C1e4
value and dignity of
Christ's...C2a4
wages of sin is...C1a1, C3e1
what Christ merited by his...C2e1
debtors...H45, H51
debts...H5, H45, H51, Co73
deceit...H43
decency and good order...B36
decree
God's eternal...C1a6, C1a7
no certain and definite...C2e1
of election...C1a8, C1e1
of election and
reprobation...C1a6, C1a15
deeds...H11, H40
delight...H33, H44
deliverance
express gratitude for...H1
from God's wrath...Co34
from sins and miseries...Co1
second part of the HC...H5
deliverer...H5, H11
depravity
magistrates because of...B36
of human nature...H3
our, not imputed to us...H51
sin brought upon man...C3a16
unwilling to reform their...C3a3
whence it proceeds...Co9
desires...H41, H45, C1a16
destruction
delivered from...C1a4, C2a7
elect not plunged into...C5a6
human race fell into...C1a7
men wrest Scripture to their...C1a6

devices...H42
devil, the
escape the tyranny of...B34
fire prepared for...B37
instigation of...C3a1, H4
man gives ear to...B14
opiate of the...C1e7
our enemy, the...H52
power of...H1, H13
the fiery darts of...C1e7
works of...H43, H48
devils...B12, B13
disciples...H18, C1e7
discipline
exercise of...C3a17, H31
mark of the true Church...B29
of the Church...B32, H31
submit to the Church's...B28
to keep men in obedience...B32
discretion...C1a14, C31
indexes to the creeds

discrimination...C1a6
disobedience
  man's fall and...H3
  of Adam...B15, Co9, Co11
  punishment of...Co13
  sons of...C3e3
  wilful, of man...H4
dispensation...C3a7
distressed...B30
divine essence...H8
divinity...B2
doctrine
  Canons, first head of...C1a1
  Canons, second head of...C2a1
  Canons, third and fourth heads of...C3
  Canons, fifth head of...C5a1
  concerning predestination...Ccl
  confirm us in the...B25
  declaration of orthodox...Ccl
  false...Co62, H31
  makes men careless...H24
  of corruption of man...C3a1
  of divine election...C1a13, C1a14,
    C1e1, C1e2, C1e3
  of man's conversion...C3a1
  of original sin...C3e1
  of perseverance of saints...C5a1,
    C5a15, C5e1, C5e6
  of repeated regeneration...C5e8
  of reprobation...C1a16
  of salvation without works...H24
  of Scripture...B7
  of the apostle...C1e4
  of the Pelagians...C3e9
  propagation of true...B30
  pure, as mark of the Church...B29
  submit to the doctrine...B28
  that takes away
    comfort...C5e5
  the evangelical...C5e2
doctrines...Co62, H31
Dordt, synod of...Ccl
doubt...C1a17, C5e6
  doubts...C5a11, C5e5
  drink...H10
  drunkard...Co66, H32
duty...B36, H21, H30

E
ear...H22
earnest...H18
earth, the
  belongs to God...C1e9
  beneath...H34
  Christ has all power in...B26
  Christ not on...H30
  Christ suffered on...H15
  Christ taken up from...H18
  created of nothing...B12
  divine nature fills...B19
  God Creator of...H7, H9
  God's will done in...Co73, H45,
    H49
  governed by God...H10
  likeness of things in the...Co3
  made by the Lord...H34
  made of nothing...Co23
  Maker of heaven and...Co20, Co23
  man made of the dust of...B14
  none in, who loves us more...B26
  seek things not on...H18
  the dead raised out of...B37
  water under...H34
  we are on...H28
edification...B28, Ccl
  efficacy...C2a8, C3a11, C3a12, C3a17
  Egypt...H34, Co3
elders...B30, B31
elect, the
  angels created to serve ...B12
  attain assurance...C1a12
  cannot be cast away...C1a11
  cannot be led astray...C1e6
elect, the (continued)
Christ, the Head of the...C1a7
deprived of comfort...C5a10
do not need the death of
Christ...C2e7
everlasting love towards...C2a9
given to Christ...C1a7
hearts of, softened...C1a6
judgment desirable to...B37
lay to the charge of...C1e7
may be gathered...C1a7
perseverance given to...C5a1
preservation of the...C5a9
quickening and saving of...C2a8
salvation of the...C1a1
the number of, complete...B37
work of conversion in...C3a11
election
assurance of...C1a12
by the counsel of God...C1a14
cannot be changed...C1a11, C1e2
comfort from...C1e6
conditional...C1e2, C1e4, C1e7
consciousness of...C1e7
decree of...C1a6, C1a8, C1e1
defined...B16
due to perseverance...C1e5
elect chosen in...C3a10
errors concerning...C1e1, C1e3,
    C1e4
fountain of saving good...C1a9
from eternity...C3a10
fruits of...C1a9, C1a12, C1e5
incomplete and non-
decisive...C1e5
murmur at the grace of...C1a18
not founded upon man...C1a9
not out of works...C1e5
of children...C1a17
of officebearers...B31
perseverance follows...C5e1
perseverance not due to...C5e1
purpose of God in...C1a7, C5a6
sense and certainty of...C1a13
some passed by in...C1a15
testimony of Scripture of...C1a15
the sole cause of...C1a10
unchangeable...C1e6, C1e7
unto faith without
    salvation...C1e2
    various kinds of...C1e2
ells...H42
enemies
cast into condemnation...H19
do good to our...H40
our mortal...H52
preserves us against...H19
envy...H40
Epicureans...B13
errors
all are free from original
    sin...C2e5
believer can sin unto
dead...C5e4
Christ did not die for elect...C2e7
Christ did not merit salvation
    itself...C2e3
doctrine causes indolence...C5e6
election incomplete...C1e6
election not unchangeable...C1e6
eternal life gained by free
    will...C2e6
faith counted as obedience...C2e4
faith only an act of man...C3e6
falling away of believers...C5e2
God did not decide to leave
    any...C1e8
God's grace only advising...C3e7
gospel sent to the
    worthier...C1e9
man can gain salvation...C3e5
man may resist
    regeneration...C1a1
man not dead in sin...C3e4
man's will able to choose
    good...C3e3
errors (continued)
no definite decree to save
any...C2e1
no fruit of election in life...C1e7
of conditional
election...C1e3, C1e4
of effects of original sin...C3a17
of foreseen worthiness...C1e5
of the Anabaptists...B34, B36
of the Epicureans...B13
of the Pelagians...B15
of the Sadducees...B12
partial causes of
conversion...C3e9
perseverance a condition...C5a15
perseverance depends on
will...C5e2
persevere in...C5e2
purpose of Christ's death...C2e1
repeated regeneration...C1a1
save those who would
believe...C1e1
sinners renounce their...H31
special revelation needed...C5e4
spiritual gifts in man's will...C3e2
various kinds of election...C1e2
Esau...C1a10
essence
  Christ of one with the
  Father...N
  God is one in...B8
  Holy Ghost of the same...B11
  infinite, of the Son...C2a4
  no dividing of the...At4
  three persons, one...B9
eternal
  and infinite essense...C2a4
  God...H14
  God promises, goods...C3e7
  one, in the Trinity...At11
  persons of the Trinity...At11
eternity
  elect chosen in...C3a10
  He hath chosen us from...C1a8
  His praise through all...C2a9
  persons chosen from...C1e1
  punishment in...Co13
  Evangelists...B4
  Eve...H3
evil
    cease from my, works...H38
    "deliver us from..."...H45,
     H52, Co73
    fire for those who do...At43
    inclined to all...H23
    preserve from...Co74
evil one, the...C5e4, C5e9
exaltation
    of Christ...Co36
    purpose of Christ's...Co37
excommunication...B32, H31
exhortations...C5a14
eye...H22
Ezekiel...C3e7

F
faith
a condition of salvation...C1e3
a gift of God...C1a5, C1a6, C3a10,
  C3a14
a true...H7, H11, H20, H23, H31,
  H33, H46
a true and living...C1a4
adore God's mercies
  through...C5a7
agreeing in...H21
Apocrypha and...B6
aspire to a measure of...C1a16
assurance according to...C5a9
assurance of...B26, C5a11
assurance springs from...C5a10
assured of his...H32
author of...H27
bend man's will to...C3e8
bowed upon the elect...C1a7
faith (continued)
by hearing the Word...B24
catholic Christian...Co20
certaining Christ...At30
conferrd upon the chosen...C2a8
con affection of our...B35
corrord of our...B5
contradict an article of...C2e1
direct our...H25
elect given the gift of...C2a8
election not founded on...C1a9
election unto...C1e2, C1e4
external profaion of...C3a15
fa from...C5e3
for a time only...C5e7
foreseen...C1e5
fruits of...H32
God fulfills work of...C3e8
good works proceed from...Co68
grace necessary for...C1e8
grace sufficient for...C3a10
hold the catholic...At1
implanted into Christ by...H24
interrupt the exercise of...C5a5
justification through...B22, B24
justified by...Co45, C2e4
keep whole and undefiled...At2
kindled by the Holy Ghost...B22
mark of Christians...B29
means of working...Co49
member of Christ by...H12
men called to...C1a3
must be fruitful...B24
not bestowed on some...C1a15
not given by God...C3e6
not merited by Christ...C2e3
not totally fall from...C5a8
obedience of...C1a9, C1e1
of the Reformed churches...Ccl
partaker of Christ by...H25
perseverance in...C5a9
prayer for Simon's...C5e9
proceeds from...H25
proceeds from election...C1a9,
C1a12
propitiation through...C2e4
receive Him by a true...Co18
receive righteousness by...Co45
righteous by, in Christ...Co44,
Co45, H23
sacraments strengthen our...B33
saved through...C1a5, C1e4
Scripture our rule of...B7
sincerity of my...Co65
strengthened...H30
strengthening of...Co50
temporary...C3a9
the Church united by...B27
this is the catholic...At3, At44
those who persevere in...C1e1,
C1e5
undoubted Christian...H7
what it is...Co19
who do not experience...C1a16
worked by the Holy Ghost...Co48
worked by the Spirit...H25
worthiness of my...H23
fall, the
corrupt offspring after...C3a2
gifts left after the...C3e5
natural light since...C3a4
none left in Adam's...C1e8
of Adam and Eve...H3, Co9
spiritual gifts after...C3e2
understanding and will
after...C3a16
falls of God's people...C5a6, C5a7
false witness...H34, H43, Co3
father
Adam the, of us all...Co11
honor thy...Co3
Father, the

address of the Lord's
prayer...Co73
Almighty...Ap, N, At13, At39, H9
as the other persons...At7
at the right hand of...Co36
baptised in the name of...Co22,
H26
believe in God the...Ap, Co20,
Co23
call upon the...B26
Christ advocate with ...H18
Christ at the right hand of...B26,
B35, H30
Christ begotten of the...Ch, N
Christ coessential with...Ch,
Co24, N
Christ coeternal with...Co39, H20
Christ equal to ...At33
Christ governs by ...H19
Christ inferior in manhood
to...At33
Christ Intercessor with
the...Co37
Christ obedient to...Co32
Christ ordained by ...H12, Co31
come to the...B26
covenant made by...C2e4
Creator...H7, H9
Creator of all things...B8, B12
despise the wisdom of...C2e1
eternal...At10
faithful...H9, H10
first person of one essense...B8
first Person of the Trinity...At5,
At7, B8, Co22
gives the Holy Ghost...Co39
God, the...H7, H8
Godhead of...At6, At15
heavenly, my...H1
Holy Ghost proceeds
from...B11, N
honor thy...H34, H39
in heaven...H45
in the Trinity...H1
infinite...At9
intercession with ...H12
Lord...At17
Lord of heaven and earth...C1e8
mine for Christ's sake...Co23
my...H9
neither created nor
begotten...At21
of all consolation...C5a11
of Christ...H9
one, not three...At24
ordained Christ to the
cross...C2e1
our...H46
our Creator...B9
person of the Trinity...At5
right hand of...Ccl
right to establish a covenant
for...C2e2
snatch from the hand of...C5e3
Son the image of...B10
Son the same essense with...C2a4
those given Christ by...C1e6,
C2a8
Trinity, in the...H8, H9
uncreated...At8
voice of the...B9
watches over us...B13
what Christ merited for...C2e3
will of...C2a8, H1
worshiped and glorified...N
fathers
creed of the, has taught...Ch
following the holy...Ch
God had delight in thy...C1e9
iniquity of the...H34, Co3
promises made to the...B18
favor...H15, Co14, C5a5
fear...B23, C1a12, C5a12
fellowship...C1a7
fidelity...H37, H39
filthiness...H26
fire...At43, B37
flax...C1a16
flesh
give a heart of...C3e7
infirmities of the...C5a1
lust and desires of our...C1e4,
C3e3, C5a4
mortifying the...C5a2
our own, the enemy...H52
pleasures of the...C1a16
predestination an opiate of...Ccl
we are flesh of Christ's...H28
weak through the...C3a5
weakness of the...C5a4
foreordained...C1e2, C1e6
forgiveness...Ap, H7, H21
fornicators...Co66
foundation
of the church...C2a9
of the world...C1e1
fruit
glory of saving...C3a17
of Christ's death...C2e3
of election...C1a9, C1a12, C1e5,
C1e7
of faith...Co65
of good actions...C3a11
of the forbidden tree...Co10
of their labor...B37
those who produce no...C3a9
fruitful years...H10
fruits...H24, H32
G
Gabriel...B9
gestures...H40, H41
gift
faith, a...C1a5, C1a6, C3e6
man forfeited God's...C3a1
of mercy...C2e6
perseverance not a...C5e1
salvation, a free...C1a5
gifts
abuse of...H42
conferred by God...C3a9
divine...H4
everyone employ his...H21
from God in conversion...C3e6
given to men by Christ...Ccl
God's...H50
left after the fall...C3e5
lost in the Fall...B14
man had none to bestow...C3a15
no regard for spiritual...C3a15
of Christ...H21
of salvation...C1a9
of the Holy Spirit...C2a8
spiritual...C3e2, C3e3
waste of...H42
glimmerings of natural light...C3a4
glorification...C1a7, C1e2
glory
ascribing all to God...B23
Christ's return with...N
discourses to God's...Ccl
elect crowned with...B37
election to...C1e5, C1e7
enjoyment of...C2a8
He hath chosen us to...C1a8
Holy Spirit of the same...B11
in the Lord...C3a10
no man should...C1e4
of Christ...H19
of God...B25, H33, H37
of God's grace...C1a7, C3a17
of God's holy name...C1a14, C5a15
glory (continued)
of the exalted Christ...Co36
of the Trinity, equal...At6
pledge or earnest of...C5a10
promotion of God's...Co74
the Father's...B10
"Thine is the..."...H45, H52, Co73
to God...C1a18, C3a17
translate into heavenly...H19
who may in his own
will...B14
works done to God's...Co68
glorying...C1a16
God
a jealous...Co3
acceptable to...H23
addressing...H46
adopted of...H13
all guilty before...C1a1
Almighty...H9
and man is one Christ...At37
angels neither man nor...Co16
appointed magistrates...B36
attributes of...B1, B2, B20, C1a11
author of sin...Ccl
begotten of...C5e3, C5e4
behavior toward...H34
belief in...H9
believe in one...N
broken spirit pleasing to...C3e4
calling upon...H37
calls and regenerates...C5a1
calls men by the gospel...C3a9
children of...H13, C1a13, C5e5
chose certain persons...C1a10, C1e3
chose some from eternity...C1e1
Christ at the right hand of...Ap,
At39, Co20
Christ is...At31, Co15, H18
Christ manhood into...At35
Christ ordained by...Co31
Christ Son of...At30, H13
Christ true...N
Christ truly, and truly man...Ch
church of...H27, H38
commandments of...H23, Co3
commands good works...Co64
confers gifts upon men...C3a9
confidence in...H46
confirms to the end...C5e2
contrary to the ordinance
of...B28
corversion the work of...C3a10
counsel of...B16, H12
covenant of...H27, H30, Co56,
Co62
created man in His image...Co8
created of man good...H3
creation by...H10
cross accursed of...H15
desire to be turned to...C1a16
discourses to the glory of...Ccl
each Person is...At15
each Person Lord and...At19
election by the counsel of...C1a14
enemies of...B12
eternal decree of...C1a6, C1a7
excluded by...H31
faith a gift of...C1a5, C1a6, C1e4
faithfulness of...C5a3
Father Almighty...At39, Co20,
Co23
Father, the...H7, H8, H9
fatherly countenance
of...C5a5
fatherly kindness of...C5a13
favor of...H15
favor of a reconciled...C5a7
forbade eating of the tree...Co10
forbids envy, hatred, anger...H40
forgives sins...H21
glory of...B2, H37, Co74
glory of the name of...C1a14
good pleasure of...C1a10, C1e3,
C3a11
goodness of...B20
government of...H39
God (continued)
grace of...B33, H7
gratitude to...H1, H32
gratitude we owe to...Co64
hardens whom He will...C1e8
hatred for...H2
hears our prayers...H52
Holy Ghost, the...H8, H20
how he is made known...B2
humiliation before...C5a2
image of...H35, H44, C3e2
imputes righteousness...H23
invisible things of...B2
is minded to save all...C2e6
jealous...H34
Jesus ordained of...H12
Jesus, Son of...H11, H14
joy in...H33
judge and avenger of sin...C1a15
judge of the will of...C1a17
judgment of...H4, H5, H15, H31,
C1
justice of...B20, B36, H4, H5, H6,
H16, C2a1
justification of man before...C2e4
keeping the commands of...H44
kingdom of...H32
knowing...H3
law of...H2, H33, H34
Lord thy...H34, Co3
love for...H2
love of...B9, B20, B29, C1a2,
C1a13, C1e4, C3e6, C5e5
loved the elect...C2e7
loved us...C1e5
made changeable...C1e6
made the worlds by His Son...B10
made us sit in heavenly
places...C1e4
majesty of...H4, H46
Maker of heaven and earth...N
Maker of visible and invisible...N
man inexcusable before...C3a4
man's revolt from...C3a1
Mary the mother of...Ch
mediator must be...H5, H6, Co14
men in obedience to...B32
men unwilling to return
    to...C3a3
merciful and just...B16
merciful, has promised...C1a16
mercy of...H4, C1a3, C2a1
mine for Christ's sake...Co23
murder forbidden by...H40
name of...H34
name of manifested to
    men...C1e1
not obligated to man...C3a15
not the author of sin...B13
not the cause of sin...C1a15
not three, but one...At16, At20
not unjust...C1a1
offended by sins...C5a5
one only...B1, B8
one single essence...B8
one true...H45
one true eternal...H8
one triune...Co21, Co22
ordained sacraments...B33
ordinance of...B31
our desires of...Co74
our Father...H46
our sufficiency is of...B14
permission of...C5a4
pleasure of...C1e3
power and goodness of...B13
power of...H10
praise of...H22
praise this favor of...C1e7
pray in Christ's name to...Co71
pray only to...Co70
pray to...H44, H45
prayer heard of...H52
preaching the commands
    of...H44
pretend to tempt...C3a17
profane the name of...H36
promised in the gospel...Co20
promises eternal goods...C3e7
promises of fulfilled...B18
prone to hate...Co7
providence of...H10
God (continued)
provoked by sin...H33
punishment by...H5
purpose of...C1e3
rejoicing in...C5a12
remission of sins by...H26
requirements of...H38, H39,
    H40, H42, H43, H45
requires use of means...C3a17
revelation by...H6, H7
revelation of...H8
reverence for...H46
reward of...H24
rewards good works...Co47
rich in mercy...C1e4
right hand of...H7, H18, H19, H30
righteous before...H23, Co43,
    Co44, Co46
righteous judgments of...B13
righteous will of...C1e8
righteousness before...H23, H24
rules by His providence...B13
sacraments appointed of...H25
sacraments instituted by...Co51
salvation a gift of...C1a5
satisfaction to...H29
saves by use of means...C3a6
secret and deep things of...C1a12
sends messengers...C1a3
sends the gospel...C2a5
sent His Son...B17
short of the glory of...C1a1
sight of...H14
sign appointed by...H29
simple and spiritual Being...B1
sin vile in the sight of...B15
sins forgiven by...H31
sit at the right hand of...C5e1
“so loved the world...”...Co18
Son of...H16, H21
speech of...H27
Spirit of...H3
swear by the name of...H37
taking His name in vain...Co3
testify thankfulness to...Co65
testimony in baptism of...B34
thankfulness to...H45
the Father...Ap
the Son...H8, H11-H19
the three persons of...C5a15
the will of...B7
theft forbidden by...H42
those converted to...Co69
those regardless of...C1a16
three in persons...B8, B9
to know ...H34
transgress commandments of...Co7
tribunal of...H19, H21, H24
trumpet of...B37
trust in...H10
truth of...H16
turn to...H30
unchangeable purpose of...C1a7
uncleanness forbidden by...H41
unconverted to...H32
ways of past finding out...C1a18
we worship one...At3
will and purpose of...C2a8
will of...H12, H33
wisdom and knowledge of...C1a18
Word of...H37
working of Almighty...C3e8
works through sacraments...B33
works to will and to work...C3e9
works without our aid...C3a12
worship of...B32
wrath of...B21, H5, H6, H15, H31,
    H43, C2a2

Godhead
begotten before all ages...Ch
beyond the human nature...H18
Christ perfect in...Ch
Christ present in His...Co34
Christ's present with us...H18
Christ's immutable ...Co26
coessential with the Father...Ch
contribution of Christ's...Co34
illimitable...H18
not converted into flesh...At35
of Christ...B19, H18
Word Index to the Creeds

Godhead (continued)
  of Christ equal to the Father...At33
  of the persons...At6
  omnipresent...H18
  persons in the...B9
  power of Christ's...H6

godliness
  a foreseen condition...C1e5
  a peaceable life in...B36
  doctrine injurious to...C5e6
  perseverance in...C1e5
  saints constant in...C5e6
  things pertaining to...C3e8

godly...C1a12, C1a17, C1e6, C5a7, C5a13

gods...Co3

good
  able to give us all...H52
  do, to our enemies...H40
  election the fountain of...C1a9
  God's will only...H49
  incapable of doing any...H3
  knowledge of evil and...C3a4
  man created...H3, Co8
  men incapable of saving...C3a3
  the fountain of all...H50
  we incapable of...Co12

good will...B33

goodness
  desire of...C3e8
  displayed in God's works...H47
  God's fatherly...B34
  God's mercy and...B20
  God's wisdom and...B17
  of God...C3a17
  spiritual gift of...C3e2

goods, community of...B36

gospel
  brethren in the...Ccl
  declare promiscuously the...C2a5
  doctrine of the...B25, B29
  external preaching of the...C3a12
  faith joined to the...B33

God promised in the...Co20
Holy Ghost teaches in the...H25
Holy Ghost works by the...H7
know from the...H6
many do not believe the...C2a6
ministry of the...H38
not the fault of the...C3a9
of Luke...B9
preach to every creature...Co55
preached to the elect...C3a11
preaching of the...B36, H25, H31, C5a14
promise of the...H25, H31, C2a5
promises revealed in the...Co19
second birth effect by...B35
sent only to some...C1e9
some obey the call of the...C3a10
testimony of the...H31
things promised in the...H7
unfeigned calling of the...C3a8
use of in regeneration...C3a17

who believe not this...C1a4

government...B36

grace
  a season of richer...C1a16
  adopted of God by...H13
  angels remain steadfast by...B12
  assured by the sacraments...Co51
  begin this work of...C5a14
  believe and repent by...C3a12
  called according to...C1e3
  Christ present with His...H18
  communication of...C1e8
  conferred by God...C3a15
  delivered by...H32
  deviate from the guidance of...C5a4
  efficacy of God's...C3e8
  establish a covenant of...C2e2
  evangelical or saving...C3e5
  evidence of God's...H51
  fall from...C3e3
  for salvation and
    conversion...C3a10
  God will give...H45
  gratitude for God's...C3a15
  He hath chosen us to...C1a8
  Holy Spirit pours out...H19
grace (continued)
justified by...B23
justified freely by...C2e4
men appropriate...C2e6
murmur at the free...C1a18
not by the law...C3a5
not given to others...C3a7
not God's obligation...C3a15
not totally fall from...C5a8
of adoption...C5a6
of conversion...C1a15, C3e7, C3e9
of election...C1a13, C1a15
of God alone...C5e2
of God toward us...B33
of our Lord Jesus Christ...B9
of regeneration...C3a16, C3a17
of the covenant...C2e5
of the Holy Spirit...H44
offered without exception...C2e6
persevere in a state of...C5a3, C5a4
persons chosen of mere...C1a7
power of divine...C5e6
praise of God's...C1a7
regenerating...C3a3, C3a13
reward is of...C0a47
reward of...H24
reward of eternal life
through...C2e4
righteousness by...H23
salvation of...H7
saved by...C1a5, C1e4, C1e5, C2a7, C6a4
signified in baptism...B34
sin forgiven by...B15
throne of...B26
works of...C3e8
graces...C1a16
grass...H10

gratitude
express to God my...H1
how to express my...C0a1
owe eternal...C3a15
perseverance, incentive to...C5a12
testify by our conduct our...H32
we owe to God...C0a64
grateful...B19

guilt
of original sin...C2e5
of unbelief...C1a5
saints incur...C5a5

H
hand of God...H7, H18, H19, H30
happiness...H3
hatred...H40
haughtiness...C3a15
Head
Christ, our...H18
glory of Christ, our...H19
of my soul...H22
of the elect...C1a7
health...H10
heart
believe with the...C3a13
believing...H23, H28
deceitful...C3e3
terminated...C3e3
to enter the...H22
feel in my...H22, H52
glorify God with my whole...H34
God knows the...H37
hate sin with whole...H44
Holy Ghost works in my...H7
joy of...H33
love God with all the...C0a5
love with all thy...H2
man obdurate in...C3a1
no lasting impression on
their...C3a9
pray from the...H45
Word Index to the Creeds

heart (continued)
- receive seed in the...C5e7
- resolution from the...H51
- secrets of the...C3a15
- sorrow of...H33
- take away the stony...C3e7
- the Spirit opens the...C3a11
- thoughts of the...C3e4

hearts
- detest sin with all our...H41
- God works in our...B33
- humble and grateful...C3a7
- impressed upon the...C5a15
- of the elect softened...C1a6
- qualities God infuses into our...C3e6
- reject with all our...B7
- renewing our...B34
- the Holy Ghost in our...B5, B9, B22
- thoughts in our...H44
- to God with sincere...H30
- works faith in our...H25

heaven
- an angel from...B7
- angels in...H49
- belongs to God...C1e9
- bread from...B35
- Christ ascended into...Ap, N, At39, H18, H19, Co20
- Christ came down from...N
- Christ is in...H28, H30
- Christ will come from...B37
- come to judge from...H19
- creation of earth and...Co3, Co23
- Father in...Co73, H18, H46
- Father's will done in...H45, H49
- God governs...H10
- human nature not from...Co28
- human nature remains in...Co38

Jesus passed into...B26
- kingdom of...H30, H31
- likeness of things in...H34, Co3
- Lord of...C1e8
- Maker of...H7, H9, H34
- Maker of earth and...Co20, Co23
- mysteries of the kingdom of...C1e8
- names written in...C1e7
- no other name under...Co30
- not merited by good works...Co64
- our flesh in...H18
- reign with the Lamb in...C5a2
- three bear record in...B9

heirs...C5a10

hell
- children plunged into...Ccl
- Christ delivered me from...H16
- Christ descended into...At38, H7, H16, Co20, Co32
- opposition of...C2a9
- Pelagian error out of...C2e3

herbs...H10

heresy...B18, C3a10

heretics...B9, C5a15

High Priest...B21, B26, Co31, H12

holiness
- election not founded on...C1a9
- men chosen to...C1a9
- not part of man's will...C3e2
- of Christ...H14, H23
- of the image of God...H3
- part of the image of God...C3e2, Co8
- proceeds from election...C1a9
- reach that measure of...C1a16

salvation for foreseen...C1e5

holy
- children of believers...C1a17
- chosen to be...C1a7, C1a9, C1e1, C1e5
Holy Spirit. See also Holy Ghost, Spirit

almighty...At13 
and Christ's human
nature...Co28 
author of faith...H27 
baptizing in the name of 
the...H26 
belief concerning the...H20, Co39 
believe in the...H7, N 
Christ anointed with the...H12, Co31 
Christ coessential with the...Co24 
Christ conceived by the...Ap, B18, Co20, Co25, H7, H14 
Christ incarnate by the...N 
cleanses from sin...H27 
confidence worked by the...H7 
eternal...At10 
faith proceeds from the...H25 
God the...H8 
Godhead of the...At6 
“I believe in the...”...Ap 
in the form of a dove...B9 
infinite...At9 
ingrafted by the...H30 
is as the other persons...At7 
is God...At15 
is worshiped and glorified...N 
kindles faith...B22, B24 
Lord...At17 
Lord and Giver of life...N 
men moved by the...B3 
named in the New Testament...B9 
not made, created, or 
begotten...At23 
not three, but one...At24 
of Father and Son...At23 
one of the Trinity...Co21, Co22 
operation of...B35, H29 
our Sanctifier...B9 

person of the Trinity...At5 
proceeds from Father and 
Son...At23, N, B8, B11 
renewed by the...H26 
sanctified and sealed by the...B27 
spoke by the prophets...N 
teaches us...H25 
temples of the...H41 
the power...B33, B34 
true and coeternal God...B11, Co39 
uncreated...At8 
united with Christ by the...H28 
work of the...Co39 
works faith...Co48 

Holy Spirit. See also Holy Ghost, Spirit 

assurance inspired by the...C5a11 
assured by the...H1 
Christ renews us by the...H32 
eternal and infinite...C2a4 
forbade to preach in Asia...C3e5 
God regenerates by the...C5a1 
God will give His...H45 
grace of the...H44 
grieve the...C5a5 
heavenly graces by the...H19 
iluminates minds...C3a11
indwelling of the...C5e6 
Lord work by His...H38 
love of God through the...C3e6 
man resist the...C3e8 
not withdrawn from 
elect...C5a6 
operation of the...C3a6 
power of the...H52 
regenerating grace of the...C3a3 
rule us by Thy...H48 
saving gifts of the...C2a8 
sealing of the...C5a8 
testimony of the...C5a10 
the sin against the...C5e4 
washed by the blood and ...H1 
work of in conversion...C3e7
**Word Index to the Creeds**

<table>
<thead>
<tr>
<th>Holy Supper. See Lord's Supper, Communion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Holy Writ. See Scriptures</td>
</tr>
<tr>
<td>honesty...B25, B36</td>
</tr>
<tr>
<td>honor...B14, B36, B37, C5e2, H43</td>
</tr>
<tr>
<td>hope...C3a16, C5e6</td>
</tr>
<tr>
<td>human race...H21, C3e6</td>
</tr>
<tr>
<td>humanity...Co26</td>
</tr>
<tr>
<td>humble...Co61, C1e4</td>
</tr>
<tr>
<td>humiliation of children of God...C1a13</td>
</tr>
<tr>
<td>of saints before God...C5a2</td>
</tr>
<tr>
<td>humility...B13, B35, H34, C5a12</td>
</tr>
<tr>
<td>hypocrisy...B37</td>
</tr>
<tr>
<td>hypocrite...C5a15</td>
</tr>
<tr>
<td>hypocrites...B29, H30</td>
</tr>
</tbody>
</table>

| iniquities...B20, B21, B23 |
| iniquity...H34 |
| injustice...C1a1 |
| innocence...B37, H14 |
| innocent...H15 |
| institution of baptism...H26 |
| institutions...B20, B21, B23 |
| institutions of men...H33, Co68 |
| instruction...H39 |
| intercession...B26, H12, C5a8, C5e1 |
| Intercessor...Co37 |
| invisible...B1 |
| invocation of saints...H34 |
| Isaiah...C2e1 |
| Israel...C1e9, C3e5 |

<table>
<thead>
<tr>
<th>J</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jacob...C1a10, C3e5</td>
</tr>
<tr>
<td>Jehovah...C1e9, C2e1</td>
</tr>
<tr>
<td>Jesse...B18</td>
</tr>
<tr>
<td>Jesus. See also Lord, Christ.</td>
</tr>
<tr>
<td>Jesus Christ</td>
</tr>
<tr>
<td>anguish of...H16</td>
</tr>
<tr>
<td>eternal Father of...H9</td>
</tr>
<tr>
<td>faith in...H23</td>
</tr>
<tr>
<td>faithful Savior...H1</td>
</tr>
<tr>
<td>I believe in...H7</td>
</tr>
<tr>
<td>in deed deny...H11</td>
</tr>
<tr>
<td>instituted...H28</td>
</tr>
<tr>
<td>made to us wisdom...H6</td>
</tr>
<tr>
<td>not a complete Savior...H11</td>
</tr>
<tr>
<td>Savior...Co29, C1a4</td>
</tr>
<tr>
<td>Son of God...H11</td>
</tr>
<tr>
<td>the Mediator...Co18</td>
</tr>
<tr>
<td>the only Savior...Co30</td>
</tr>
<tr>
<td>why He is called...Co29</td>
</tr>
</tbody>
</table>

<p>| Jesus Christ. See also Jesus, Lord, Christ, Lord Jesus Christ |
| access to God through...B26 |
| adoption by...C1a7 |
| ascended into heaven...Ap |</p>
<table>
<thead>
<tr>
<th>Creeds - Word Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jesus Christ (continued)</td>
</tr>
<tr>
<td>ascension of...Co20</td>
</tr>
<tr>
<td>became man...Co25</td>
</tr>
<tr>
<td>believe in...Ap, Co24</td>
</tr>
<tr>
<td>born of the Virgin Mary...Ap</td>
</tr>
<tr>
<td>bow under the yoke of...B28</td>
</tr>
<tr>
<td>buried...Ap</td>
</tr>
<tr>
<td>call upon the name of...Ccl</td>
</tr>
<tr>
<td>called to the communion of...C5a1</td>
</tr>
<tr>
<td>coessential...Co24</td>
</tr>
<tr>
<td>coeternal with the Father...B10</td>
</tr>
<tr>
<td>conceived by the Holy Ghost...Ap</td>
</tr>
<tr>
<td>contrary to the words of...C5e3</td>
</tr>
<tr>
<td>crucified...Ap, Co20</td>
</tr>
<tr>
<td>dead...Ap</td>
</tr>
<tr>
<td>descended into hell...Ap</td>
</tr>
<tr>
<td>despise the merits of...C2e1</td>
</tr>
<tr>
<td>divine nature of...B10, B19, B26</td>
</tr>
<tr>
<td>elected in...B16</td>
</tr>
<tr>
<td>embraced by faith...B22</td>
</tr>
<tr>
<td>end of the law...B34</td>
</tr>
<tr>
<td>excellency of the knowledge of...B21</td>
</tr>
<tr>
<td>faith in, God's free gift...C1a5</td>
</tr>
<tr>
<td>fulfilled the law...B25</td>
</tr>
<tr>
<td>grace of our Lord...B9</td>
</tr>
<tr>
<td>gives gifts to men...Ccl</td>
</tr>
<tr>
<td>He rose again...Ap</td>
</tr>
<tr>
<td>Head of the Church...B29</td>
</tr>
<tr>
<td>His only begotten Son...Ap</td>
</tr>
<tr>
<td>Holy Supper of our Lord...B35</td>
</tr>
<tr>
<td>human nature of...B10, B18, B20, B26</td>
</tr>
<tr>
<td>imputed His merits to us...B22</td>
</tr>
<tr>
<td>in the form of God...B26</td>
</tr>
<tr>
<td>incarnation of...B18</td>
</tr>
<tr>
<td>justified through faith in...B22</td>
</tr>
<tr>
<td>made like His brethren...B26</td>
</tr>
<tr>
<td>natures of...B10, B18, B19, B20, B26</td>
</tr>
<tr>
<td>obedience of...B29</td>
</tr>
<tr>
<td>only begotten Son of God...Co20</td>
</tr>
<tr>
<td>ordained a High Priest...B21</td>
</tr>
<tr>
<td>our Lord...Ap</td>
</tr>
<tr>
<td>passion of...B29</td>
</tr>
<tr>
<td>prayers heard for the sake of...Co70</td>
</tr>
<tr>
<td>presented in sacraments...B33</td>
</tr>
<tr>
<td>remission of sins through...B29</td>
</tr>
<tr>
<td>resurrection of...Co20</td>
</tr>
<tr>
<td>return of...B37</td>
</tr>
<tr>
<td>righteous by faith in...Co44</td>
</tr>
<tr>
<td>salvation through...C1a5</td>
</tr>
<tr>
<td>saved us...Co32</td>
</tr>
<tr>
<td>shall come to judge...Ap</td>
</tr>
<tr>
<td>should save His people...B21</td>
</tr>
<tr>
<td>sits at God's right hand...Ap</td>
</tr>
<tr>
<td>Spirit of...Co54</td>
</tr>
<tr>
<td>suffering of...Co20, Co32</td>
</tr>
<tr>
<td>take refuge in...B29</td>
</tr>
<tr>
<td>tempted like as we are...B26</td>
</tr>
<tr>
<td>those regardless of...C1a16</td>
</tr>
<tr>
<td>took the form of a servant...B18</td>
</tr>
<tr>
<td>true and eternal God...B10</td>
</tr>
<tr>
<td>unreprovable in the day of...C5e2</td>
</tr>
<tr>
<td>washed by His blood...B27</td>
</tr>
<tr>
<td>Jews...B9, B18, C3a5</td>
</tr>
<tr>
<td>John, the Apostle...B10</td>
</tr>
<tr>
<td>Jordan...B9</td>
</tr>
<tr>
<td>joy...H19, H22, H33, C1a12, C3a9</td>
</tr>
<tr>
<td>Judah...B18</td>
</tr>
<tr>
<td>Judas...B35</td>
</tr>
<tr>
<td>Judge</td>
</tr>
<tr>
<td>all appear before the...B37</td>
</tr>
<tr>
<td>Christ as...H19</td>
</tr>
<tr>
<td>of others...H43</td>
</tr>
<tr>
<td>of the quick and the dead...B37, H7, H18, H19</td>
</tr>
<tr>
<td>of unbelievers...H31</td>
</tr>
<tr>
<td>Pontius Pilate as...H15</td>
</tr>
<tr>
<td>temporal...H15</td>
</tr>
</tbody>
</table>
judgment
came unto condemnation...C3e1
choose Scripture with...B9
Christ's return for...Co20
drink to oneself...B35
eat and drink...H30
free us from God's...H15
God's just...Co13
God's righteous...H4, H5
just, of God...C1a13, C1a15
Lord, enter not into...B23
love the truth in...H43
man's perverseness of...C3a1
non-elect in God's...C1a6
of both quick and dead...N
of calumniators...Ccl
of God, unsearchable...C1a18
of quick and dead...Co20, Co38
severity and justice of
God's...C3a7
the last...B37
just...B1
justice of God
declaration of God's...C1a15
displayed in His works...H47
human nature must satisfy
the...H6
manifested in Christ...B20
pry into the...C3a7
requires extreme punish-
ment...H4, C2a1
requires satisfaction...H5, H16
satisfaction to the...C2a2
justification
a new and strange...C2e4
bestowed upon the elect...C1a7
by Christ's blood...C5e3
by faith...B22, C2e4, Co45
by grace...C2e4
Christ raised for our...Co35
for those He called...C1e2, C1e6
forfeit the state of...C5a6
Jesus raised for our...B20
made powerless...C5e3
perseverance a condition
to...C5e1
truth of gracious...C1e3
wherein it consists...B23
work of God...C5e1
works do not serve our...B24

K
kill...Co3
kindness...H40, C1e4, C5a13
King...H12, H52, Co31
kingdom
keys of the...H30, H31
of Christ...C3a10, H31, N
of God...H32, H45, H48, Co66
of heaven...H30, H31
"Thine is the..."...Co73, H45, H52
thy, come...H45, H48
kings...B4, B36, B58
knowledge
after the fall...C3a4
faith is...Co19, H7
man created in true...Co8
of natural man...C3a4
riches of wisdom and...C1a18
true and saving...C3a1

L
laity, books to the...H35
lamb...B21, B34
Lamb of God...C5a2
law
abolishing the ceremonial...B25
book of the...H4
cannot do what God does...C3a6
ceremonies of the...H6
Christ, the end of the...Co3
figures of the...B25
no saving grace from the...C3a5
obedience of the...C2e4
law (continued)
of God...H2, H4, H33, H34
of the decalogue...C3a5
perfectly keeping the...Co69
put in the inward parts...C3e6
sacrament commanded in
the...B34
second table of the...Co6
tables of the...Co5, H34
we know misery from the...Co2
works conformable to the...H24
works done according to
the...Co68
works of the...C1e3
world governed by...B36
written by God...B3
written in the hearts...C3e6
Libertinism...Ccl
licentiousness...C5a13
lies...H36, H40, H43
life
after this...H22
amendment of...H30
Christ the...B26
comfort in...H1
days of my...H38
dearer than...C5a13
fight in this...H12
future...H24
holy men in this...Co69, H44
infants called from this...C1a17
lay down his for his
friends...C2e7
lead an offensive...Co62
live a new...B24
raised to a new...H17
restore to us...H6
reward in this...Co47
sabbath in this...H38
single...H41
spiritual and heavenly...B35
struggle all of my...H21
support of our natural...C3a17
temporal...H29
things that pertain to...C3e8
to come...H31, H44
wicked course of...H31
works in this...H24
life eternal. See also life
 everlasting
Christ bestows...Co42
Christ gives ...C5e3, H25
Christ obtained for us...H15
death a passage into...H16
election unto...C1e2, C2e7
faith worthy of...C1e3
fit for...C1e4
gift of...C1a4, C1a9
God promises...C3a8
heir of...H23
Holy Spirit assure of...H1
hunger and thirst after...C3e4
immortality and...B20
inherit...C5a9
obtaining...B34, H28
ordained to...C1a10, C1e1, C1e5
our souls fed to...H29
promised to believers...C3a8
reward of...C2e4
sacraments seal...Co51
some obtain...C2e6
those chosen to...Co40
life everlasting. See also life eternal
believe in...Ap, Co20, H7
church chosen to...H21
comfort from the article
of...H22
have...Co18, C1a2, C2a5
heir of...Co45
souls fed to...Co58, H28
the good receive...At43
light...B14
light of nature...C1e4, C3a4, C3a6,
C3a7
lives, holy...H26
living, the...H30
Lord. See also Christ, Jesus, Jesus Christ, Lord Jesus Christ.
baptism of our...B9
blessed the Sabbath...H34
bread of the...H28
call upon the...H38
calling upon the name of the...B31
Christ called our...H13
Christ our...H45
commandments of the...Co3
continue in the ways of the...C5a13
created all things...Co3
cup of the...H28
depth of the...H28
each Person is...At17, At 19
glory in the...C3a10
instituted His Supper...Co59
Jesus...H28
Jesus Christ...H6, H9, H16
Jesus Christ our...Co20, Co24
love the...H2
made heaven and earth...H34
mind of the...C1a18
name of the...H34
not three, but one...At18, At20
of heaven and earth...C1e8
Sabbath of the...H34
Son of God...H7
Supper of the...H28, H29, H30
thy God...H2, H34
unless sinners turn to the...Co66
yield to the...H38
Lord Jesus Christ. See also Christ, Jesus, Jesus Christ, Lord
all rise at His coming...At41
ascended into heaven...N, At39
begotten before the worlds...At31
begotten of the Father...N
begotten, not made...N
believe the incarnation of...At29
by whom all things were made...N
came down from heaven...N
crucified under Pontius Pilate...N
essense of the Father...At31
God of God...N
Godhead equal to Father...At33
has taught us...Ch
His kingdom shall not end...N
incarnate by the Holy Ghost...N
incarnate of the Virgin Mary...N
judge the quick and dead...At40
Light of Light...N
man, born in the world...At31
man, substance of His mother...At31
manhood inferior to Father...At33
no confusion of essence...At36
of one essence with the Father...N
on the right hand of the Father...N
one by unity of person...At36
only-begotten Son of God...N
perfect God and man...At32, At34
perfect in Godhead...Ch
perfect in manhood...Ch
reasonable soul and human flesh...At32
rose again the third day...N
shall come again to judge...N
sits at God's right hand...At39
Son of God, God and Man... At30
suffered and was buried...N
took manhood into God...At35
true God and man...Co15
ture God of true God...N
was made man...N
Lord's prayer, the
the first petition of...H47
the second petition of...H48
the third petition of...H49
the fourth petition of...H50
the fifth petition of...H51
the sixth petition of...H52
we are taught in the...B26
words of the...H45
Lord's Supper. See also communion
admonished and assured by
the...H28
and the Romish mass...H30
bread and wine of...H29
differs from the mass...H30
institution of the...H28, H30,
Co59
one of two sacraments...B33,
H25, Co52
outward sign of the...Co57
self-examination for the...Co61
those admitted to...H30
those not admitted to the...Co62
what is signified in the...Co58
love
before God in...C1a7, C1a9, C1e1
do anything out of...B24
faith works by...B24
for Christ as Savior...C2a9
for father and mother...H39
for God...H2, H3, H34
for one another...C2e7
for our neighbor...H2, H40
for the truth...H43
grateful returns of...C1a13
live with...H33
of Christ...C5e1
of God...B9, B20, B29, C1a2,
C1a13, C3e6
of God to us...C1e4, C1e5
separate us from God's...C5e5
towards God and our
neighbor...B35
Luke, Gospel of...B9

M
magistrate...H37, H40, H42
magistrates
   duties of...B36
   elect's cause condemned
      by...B37
   opposed to the Church...B28
   prayers for...B36
   subjection to...B36
maidservant...H34
majesty...C2a1
   access to the divine...B26
   ascended with glory
      and...B37
   of Christ...Co38
   of the Trinity, coeternal...At6
   one who has power and...B26
   Spirit is of the same...B11
Maker of heaven and earth...Ap
man
   angels neither God nor...Co16
   be as a heathen...Co63
   cause of sin in...C1a5
   Christ, a real...B18, H18
   condemn no...H43
   condemned by original sin...B15
   conversion of...H33
   convinced of sin by the law...C3a5
   corrupt and natural...C3e5
   corruption of...C3a1
   covetous...H32
   created good...H3
   created to serve God...B12
   creation of...B14, H4
   creatures for the service of...B12
   deliverance of...H5, Co14
   disobedience of...H4
   election of...C1a9
   fall of...B14
   false witness against...H43
Man (continued)
- falsify words of...H43
- fled from God's presence...B17
- formed in God's image...C3a1, C3e2
- God not indebted to...C3a15
- good works of...B24
- guilt of...B20
- heart of...H22
- how Christ became...Co27
- in temporal and spiritual death...B17
- injustice to...H4
- keep commandments...H44
- kill no...H40
- left without excuse...B2, B14
- make spiritual the natural...C3e7
- mediator must be...H5, H6
- misery of...Co2
- natural...B14
- nature of...H14
- new, the...B34, H33
- none should glory...C1e4
- old, the...B34, H16, H33
- our Mediator must be...Co15
- produced corrupt offspring...C3a2
- real righteous man...H6
- recovery of fallen...B17
- sanctification of...B24
- sin committed by...H5
- slave to sin...B14
- softens the heart of...C3a11
- soul and flesh is one...At37
- the unregenerate...C3e4
- who replies against God...C1a18
- wisdom and goodness of...B17
- without grace to believe...C3a15

Manes...B9
- manhood of Christ...Ch
- Manichees...B12
- Manicheism...Ccl
- manservant...H34
- Marcion...B9

Marks
- of the true Church...B29
- proper to God's children...C5e5

Mary, the Virgin
- angel's speech to...B9
- Christ born of...Ap, Co20, H7, N
- Christ's human nature from...Co28
- conceived in the womb of...B18
- flesh and blood of the...H14
- mother of God...Ch

Mass...H30

Means
- for working graces...C1a16
- God uses...C3a17
- necessary to conversion...C3e5
- to save such as believe...C3a6

Measures...H42

Meat...H10, H29

Mediation...C2e4

Mediator
- access to God through the...B26
- angels cannot be our...Co16
- blood of the...C5a7
- both God and man...H6
- Christ, of the elect...C1a7
- must be God and man...Co14
- of a better covenant...C2e2
- profit we have from the...H14
- saints cannot be...Co17
- the kind we seek for...H5
- those saved by the...Co18
- who is our...Co15

Meditation...C5a14

Meek...C1e4

Meekness...H40

Melchizedek...B21

Member of the church of Christ...H21

Members of Christ
- believers are...H21
- by faith...H12
- following discipline...H31
- sanctified to be...H26
- taken up to Christ...H18
Indexes to the Creeds

men
all appear in the judgment...B37
all are liars...B7
all rise at Christ's coming...At41
all sinned in Adam...C1a1
called darkness...B14
called to repentance...C1a3
choice of faithful...B30
chosen to faith...C1a9
conceived in sin...C3a3
dead in sin...C3a3
discrimination between...C1a6
drawn by useless questions...C1e3
false church relies upon...B29
given by God to Christ...C1e1
have access to God...B26
have added to sacraments...B35
hypocrisy of...B37
life common to all...B35
may be brought to believe...C1a3
must join the true Church...B28
of perverse, impure minds...C1a6
order established among...B36
prone to evil...C3a3
redemption of...C2a1
refuse to be converted...C3a9
secrets and hypocrisy of...B37
shall account for works...At42
small in the eyes of...B27
the most holy...Co69
writings of...B7
wrote the Word of God...B3
merchandise...H42
merciful...H4, C1a6, C2a1
mercy
adoring God's...C1a13, C5a7
demonstration of God's...C1a7
displayed in God's works...H47
God has, on whom He will...C1e8
God rich in...C1e4, C5a6
God who has...C3e9
God's free...C5a8
God's in Christ...B20
God's infinite...C2a2, C3a17
show to our neighbor...H40

sin forgiven by God's...B15
the special gift of...C2e6
to those who love God...H34
we obtain...B26
merit
grace rather than...C2a7
of Christ...H7, H31, C2e5, C5a8
of good works...H24, C47, Co47
of grace...H24
of mine...H23, H32
unbelievers...H31

Messiah...C3a6
Micah...B10
mind...H2, Co5
minds
blindness of...C3a1
carnal...C5a15
desires of the...C1e4, C3e3
illuminated by the Spirit...C3a11
impure, and unstable...C1a6

minister...H28, Ccl
ministers
administer baptism...B34
choosing of...B31
esteem for...B31
power and authority of...B31
work of...B30

ministry
calls to repentance and
faith...C1a3
of reconciliation...C3a6
of the gospel...H38
those called by the...C3a9

miseries...Co1
misery
deliverance from...C3e4
delivered from our...H32
elect in one common...C1a7
know our need and...H45
law does not save from...C3a5
my sin and...H1
of man...H2
some left in common...C1a15

Mohammedans...B9
mortification...H33
Word Index to the Creeds

Moses
books of...B4
creation account of...B10
denies one is better...C1e9
law by the hands of...C3a5
Most High...C1a14. See God
mother...H34, H39, Co3, At31
mouths of our bodies...H29
murder...H40
murderers...B12
Mysia...C3e5
mysteries...C1a18

N
name of God
abuse of the...H36
honored and praised...H47
never blasphemed...H47
swear by the...H37
use of the...H36
violence...H48
name of the Lord...H34
nations
go forth and teach all...H26
gospel published to all...C2a5
one not more worthy...C3a7
walk in their own way...C3e5

nativity...H14

nature
children not holy by...C1a17
children of wrath by...C1e4, C2e5, C3a3
corruption of our...Co9
depravity of man's...C3a3
elect no better by...C1a7
hate God by...Co7
human, which sinned...H6
in harmony with man's...C3e7
light of...C3a6, C3e5
man kept his human...C3a16
man propagates a vicious...C3a2
of man corrupted...B14, B15
of sacraments...H29
of the act of faith...C1e3
our...H2, H3, H21, H44
use the light of aright...C1e4

nature, Christ's divine...B10
nature, Christ's human
assumed by Him...Co27
Christ took man's...H14
Godhead contributed to...Co38
Godhead within...H18
not now on the earth...H30
suffering in...Co33
taken of the virgin Mary...Co28
union with the divine...Co27
where He is now...Co36, Co38
natures of Christ See also Christ,
natures of; nature, Christ's human; nature, Christ's divine
Christ acknowledged in two...Ch
Christ's, not separated...H18
distinction of...Ch
human and divine...B18, B19,
B20, B26
property of each preserved...Ch
union and distinction of the...B19
union of...Ch
united in one person...B26
without confusion or change...Ch
without division or separation...Ch
needy...H42
neighbor
appropriate goods of thy...H42
character of my...H43
covet possessions of our...H34
coveting his possessions...Co3
duties owed to our...H34
edified by good works...Co65
excited to love of our...B35
false witness against...H34, Co3
forgive our...H51
honor of...H43
kill my...H40
love God and their...B29
love our...Co6, H2, H40
promote advantage of...H42
prone to hate my...H2, Co7
safety of...H37
New Testament
books of the...B4
distinction between people
removed in the...C3a7
election in the Old and...C1a1,
C1a14
election revealed in the...C1a8
sacraments instituted in
the...Co52
saints of the...C5e6
"This cup is the..."...Co59
non-elect...C1a6

O
oath...H37
obedience
a small beginning of...Co69
begun by regeneration...C3a16
Christ's...B23, B29, Co32
Christ's is ours...H23, H29
endeavor after filial...C1a16
faith considered to be...C1e3
infused by God...C3e6
keep men in...B32
not rendered ineffectual...C5a8
of faith...C1a9, C1e1, C2e4
of the law...C2e4
of the reprobate...Ccl
small beginning of...H44
submit to instruction with...H39
to conditions...C2e3
offices...B9, B12, B30, B31
Old Testament
canonical books of ...B4
election in the New and...C1a8,
C1a14
God revealed to few in the...C3a7
saints of the...C5e6
salvation alike in New and...C3a6
testimony of the Trinity in...B9
omnipotence...C3e8
omnipotent...C1a11
omniscient...C1a11
ordained...C1a8
ordinances...B29, B32, C3e5
ox...H34

P
pains...H16
papist...C5e5
parable of the sower...C3a9
Paradise...H3, H6, Co9
Paralipomenon...B4
pardon of sin...H28
parents
children of godly...C1a17
infirmities of...H39
our first...H3
weaknesses of...H39
partakers
of Christ...H21, H25
of Christ's body and blood...H29
of Christ's sacrifice...H28
of righteousness...H17
of sins of others...H36
passion...H15, H30
pastors...B30
patience...H34, H40, C5a12
patriarchs...H6
Paul
epistles of...B4
error contrary to...C5e3
forbidden to preach in Asia...C3a5
knew nothing but Christ...B21
men chosen by the rule of...B30
taught nothing but Scripture...B7
teaches of justification...B22, B23
teaches perseverance...C5e5
writes of the Lord's
Supper...Co59, H28
peace
chastisement of our...B21
of conscience...C1a16
with ministers...B31
with our neighbor...H40
Pelagians...B15
Pelagius, teaching of
conditions to election in
the...C1e4
contrary to Scripture...C3e7
conversion due to free
will...C3a10
Pelagius, teaching of (continued)
  man corrupt by imitation...C3a2
  men rob God's honor...C5e2
  out of hell...C2e3
  poison of his errors...C2e6
people
  a peculiar...C1a10
  distinction of, removed...C3a7
  enlivening God's...C1a14
  gospel sent only to some...C1e9
  Jesus saves His...Co29
  Spirit not withdrawn from
    His...C5a6
perdition...B12, B16
perfection...H44, H48, C5a2
perish...At2
permission...C5a4
persecutions...H19
perseverance
  assurance of...C5a13
  depends upon man's will...C5e2
  doctrine causes indolence...C5e6
  election due to...C1e5
  in a state of grace...C5a3
  no certainty of...C5e5
  of the elect...C5a9
  of the saints...C5a1
  renewed confidence of...C5a13
  save those with...C1e1
person
  each, both God and Lord...At19
  natures concurring in one...Ch
    of Christ...B26
persons
  as if we suffered in our...H29
  excluded from the kingdom...H30
  no confounding of the...At4
  of the Trinity...B1, B8, Co22, H8
  offices and operations of...B9
Peter...C5a4, C5e8
Pharaoh...B34
piety...C1a14, C5a2, C5a12, C5a13, Ccl
    pious...C1e4
pleasure
  and purpose of God...C1e3
  faith not subject to man's...C3a14
  God's just, unchangeable...C1a15
  good, of God...C1a7, C1e9, C2a5,
    C3a7
  holy, of the elect...C1a12
  of God...C1e3, C3a7, C3a11
  of Jehovah...C2e1
  of the divine will...C1a7, C1a8
  work for God's good...C3e9
pleasures...C1a16, C3a9
pledge...H17, H18, H27
pledges...H29
pollution...H26
Pontius Pilate...Ap, B21, H7, H15,
    Co20, N
poor, relief of the...H38
poor, the...B30
poverty...H10
power
  divine...C3e8, C5a4
  eternal, of God...B2
  higher...B36
  man's...C3e8
  of Christ...B26, H17, H19, H22
  of Christ's Godhead...H6
  of darkness...C3a10
  of divine grace...C5e6
  of God...H10, H46, H47
  of the devil...H1, H13
  of the divine working...C3e7
  of the Holy Spirit...H52
  of the minister...B31
  of the Spirit...H18
"Thine is the..."...Co73, H45, H52
  to attain faith...C3e6
  to be regenerated...C3a12
  to believe...C3a14
practices...H31
praise
  of glory of His grace...C1a7
  of them that do well...B36
  to the grace of God...C5e2
praises...C2a9, C3a10
Praxeas...B9
pray
  for increased obedience...Co69
  for the apostles...C5e9
  for the sin unto death...C5e4
  for those not yet called...C3a15
  for what we must...Co72
  forbidden to...C5e4
  in whose name we must...Co71
  to whom we must...Co70

promise
  Christ's in baptism...H28
  Christ's in the Lord's
    Supper...H28
  God fulfilled His...B18
  knowledge of God's...Co19
  of God in Christ...B37
  of the gospel...H25, H31
  seal to us God's...B33
  to show amendment...H31

promises
  faith in God's...C5a10
  God's constant...C5e5
  of God cannot fail...C5a8
  of the gospel...C2a5
  of the Word...C5a14

properties, incommunicable...B8
Prophet...H12, Co6, Co31

prophets
  declared from the beginning...Ch
  election declared by the...C1a14
  foretold Christ's death...B21
  gospel published by...H6
  hang on two commandments...Co6, H2
  Holy Ghost spoke by the...N
  wrote God's Word...B3
  wrote of the Incarnation...B18

propitiation...B34, C2e4

prosperity...H10

providence
  all things upheld by...Co23
  creation governed by...B12
  definition of...H10
  doctrine of...B13
  God created by His...H10

publican...Co63

punishment...H4, H5
  believers suffer...B28
  Christ delivers from...Co32
  condemn to eternal...C3e1
  for our sins...B20, B21
  in time and eternity...Co13
  means to escape...Co14
punishment (continued)
of evildoers...B36
sins punished with eternal...C2a1
purpose
called according to God's...C5a1,
C5a8
from everlasting love...C2a9
of Christ's death...C2e2
of God accomplished...C2a9
of God in election...C1a7, C1e3,
C5a6
of God to the elect...C2a8
of the reprobate's creation...Ccl
punished with everlasting...H4
way we may escape...H5
we deserve eternal...H5

Q
quick and the dead...Ap, At40, H7, H18,
H19
quickening...H33

R
race, human...C1a7
rain...H10
Rebecca...C1a10
rebellion...H4, C3a16
recompense...C3a15
reconciliation...B26, C2e5, C3a6
rectitude...C1a7
Red Sea...B34
redemption
by Christ's blood...H27
by the death of Christ...C2a1
Christ is made to us...H6
God the Son and our...H8
God's will concerning our...H12
gratitude to God for...C64
justified by grace through...C2e4
justified through the...B23
not applied to any person...C2e1
persons chosen to...C1a7
reed...C1a16
reformation...C3a3
Reformed churches...Ccl
regenerate...B24, B34
regenerate, the...C3e4
regenerated...H3, B35
regeneration
baptism, the washing of...H26,
H27
by the Holy Spirit...C5a1
described...C3a12
irresistible...C3e8
made powerless...C5e3
man cannot refuse...C3a12
manner of...C3a13
may be lost...C5e8
preserve the seed of...C5a7
prone to evil without...Co12
results of...C3a16
the gospel the seed of...C3a17
worked by the Holy
Ghost...Co39
rejection. See reprobation
rejoicing...C5a12
religion...At20, B6, B30, B35
remembrance...H28, H29
remission of sins...H25, H26
remit...C5e8
repentance
God confers...C3a10
men called to...C1a3
part of conversion...C67
returning to the way of...C5a5
Spirit renews to...C5a7
reprobate...C1a16, Ccl
reprobation
alarm at the mention of...C1a16
cause of unbelief...Ccl
decree of...C1a6, C1a15
murmur at serverity of...C1a18
resolution...H44, H51, C61, C69
respect...B16, B29, B36
resurrection
benefit gained by Christ's...C5e1
comfort of the...H22
resurrection (continued)

granted by Christ...Co42
of Christ...Ap, H17, Co20, Co35, N
of men at Christ's coming...At41
of the body...Ap, H7, Co20
of the dead...N
our...H17
our salvation and...B19
regeneration not inferior
to...C3a12
revelation...C5a10, C5e5
revenge...H40
reverence

adore God's judgments with...B13
childlike, for God...H46
election published with...C1a14
perseverance source of...C5a12
receive the sacrament with...B35
use God's name with...H36
revilers...C066
reward

faith worthy of the...C1e3
glory for a...B37
obedience worthy of...C2e4
of good works...Co47, H24
riches...H10, C1a18
righteousness

becomes ours by faith...B22, B26
before God...H7, H24
Christ is my...H23
Christ is our...B22
Christ made to us...H6
Christians follow after...B29
delight in...H44
hungering and thirsting

after...C1a12, C3e4
imputed without works...B23
man created in...H3
obtained by Christ...H6, H15
of Christ...H17, H21, H23, Co45
of the image of God...H3, Co8,
C3e2

ours before God...Co43, Co46
seeking in Christ...Co43
robber...H32
robbers...Co66

S

sabbath

keep it holy...Co3
keeping the day holy...H34, H38
the eternal...H38
the Lord blessed the...H34
Sabellius...B9
sackcloth and ashes...C1e9
sacraments. See also baptism,

Lord's Supper, Communion
administered by ministers...B30
administration of...Co41
defined...Co51
faith strengthened by...Co50
grace perfected by...C5a14
kept by the...C3a17
misuse of...B29
number of...B33, H25, Co52
of baptism...B34
of the Holy Supper...B35
pledges of good will and

grace...B33
profanations of...B35
properties of...H29
pure administration of the...B29
purpose of...B33
purpose of the...H25
received to condemnation...B35
signs and seals...B33, B35
use of...H25, H31, H38
what they are...H25
sacrifice

benefit from the...H16
for sin...C2a3
of a broken spirit...C3e4
of Christ...H12, H25, H26, Co51,

C2a6
of thankfulness...H12
sacrifice (continued)
of the law...H6
offer ourselves a...H16
the propitiatory...H15
Sadducees...B12
saints...B26
  communion of...Ap, H7, H21
  examples of the...C5a12, C5e6
  experience of the...C1e7
  fall of...C5a4
  invocation of...H34
  not pray in the name of...Co71
  oath used by...H37
  perseverance of the...C5a1, C5a15
  reprobate do works of...Ccl
  seek welfare from...H11
  swear by...H37
  the best works of the...C5a2
salvation
  all subservient to...H1
  all things necessary to...H11
  because of a foreseen faith...C1e5
  belief in incarnation needed
    for...At29
  bringing the elect to...C2a8
  by remission of sins...B23
certainty of...C5e6
  Christ came for our...N
  Christ preserves us in...H12
  Christ suffered for our...At38
  Christ, the foundation of...C1a7
  complete in Christ...B22
  condition of...C1a10
  confirming us in...B33
  consent to terms of...C3a14
decree of election unto...C1e1, 
  C1e2
depends upon Christ's body...B19
election to, unchangeable...C1e6
fall from...C5e3
freely given...H7
  gained by use of gifts...C3e5
gifts of...C1a9
  God's care for our...B3
golden chain of, broken...C1e2
ground of our...H25
in Jesus Christ...B27
inherit perfect...H22
not founded upon good...B24
not merited by Christ...C2e3
nothing can hinder...Ccl
of children...C1a17
of my own soul...H34
of other members...H21
only in Jesus...Co30
outside of the Church...B28
preservation to...C5a9
satisfaction of Christ unto...C2e3
seek elsewhere...H11
sins remitted for the sake of...B23
that Christ redeem the
  chosen...C2a8
the only means of...Co17
the Son begotten for our...Ch
  those chosen to...C1a8, C2a8
  through Jesus Christ...C1a5
what is necessary for...At1, At44
what men believe unto...B7
without good works...Co66
Word sufficient for our...B2
  work out their own...C5a7
Samosatenus...B9
sanctification...B24, H6, H8, C1a7
Satan...H12, C3e7, C5a4, C5a15, Ccl
satisfaction
  Christ's for us...H21, H29
  Christ's is ours...H23
  for our sins...H5, H6, H16
  for sin required...H5
  made on our behalf...C2a2
  made to God's justice...C2a1, C2a2
  of Christ...B20, B21, B34, Co45,
    C2e3
  of infinite worth and value...C2a3
our death is not...H16
  perfect, for sin...C2a3
Savior
call on the name of our...Ccl
  Christ a complete...B22
  Christ our...B35
Savior (continued)

Christ, the only...B29, B35
embrace Jesus as...C1a4
grace enables love of the...C3a13
I belong to my...H1
Isaiah speaks of the...C2e1
Jesus, the only...H11
lay down His life...C2e1, C2e7
qualifications of a...C2a4
receive by faith this...H11
reliance upon our...B24
serve Christ as...C2a9
teaching of our...C3a9
the angel called Him...B21
the language of our...C1a18
the Son, our...B9
there is no other...Co30
those regardless of the...C1a16
schools...H38
scripture, the
ascertaining the sense of...Ccl
calls baptism washing...H26
celebrates regeneration...C3a12
commandments revealed in...Co3
contradict the...C1e1, C1e6, C2e1
declare God's will in
election...C1e1
deduce assurance...C5e5
demonstates evils of saints...C5a4
divine will one in...C1a8
doctrine of, corrupted...C1e2
election revealed in...C1a14
error repugnant to...C1e5
invention regardless of the...C1e2
lists those not saved...H32
regeneration described in...C3a12
simplicity of...C1e3
teaches about conversion...C3e7
teaches about sinners...Co66
testifies of doubts...C5a11
testimony of...C5a12
testimony of election in...C1a15,
C1e3

Scriptures
canonical books of the...B4, B5, B6
dignity and authority of...B5
fulfilling of the...B5
holy and divine...B3
infallible rule...B7
nothing equal to the...B7
only rule of faith...B7
speaks of faith...B24
sufficiency of...B7
teach the Trinity...B8, B9, B11
seals
of baptism...Co54
sacraments as...Co51, H25
self-examination...Co61
sects...B29
security, carnal...C1a13, C5a12
seed
he shall see his...C2e1
in stony ground...C5e7
Jehovah chose their...C1e9
of God, incorruptible...C5e8
of regeneration...C5a7
self-examination...Co61
serpent...B17
servant...B18, B23, B24, B26
sheep...C2e1, C2e7
sickness...H10
Sidon...C1e9
sign
baptism as a...H27, H29
bread and the cup as...H28
holy...H29
of the covenant...H27
sacraments as...H25, Co51
visible...H29
Simon. See Peter
Simon the sorcerer...B35
sin
adultery...H41
against God's majesty...C2a1
and man's human nature...C3a16
avoiding of...Co67
Christ made, for us...C2a2
sin (continued)

Christ without...Ch, Co28, H14
Christians avoid...B29
Christians cleanse us from...H27
Christians cleanse from...B34
Christians commit the, unto death...C5a6
Christians conceived and born in...H3, Co9
Christians condemnation because of...C1a1
Christians covered my...H14
Christians curse due to us for...C2a4
Christians death an abolishing of...H16
Christians death not satisfaction for...H16
Christians delivered and saved from...C2a7
Christians delivered from...H1, H11
Christians dominion and slavery of...C5a1
Christians entered the world by one...C3e1
Christians experience forgiveness of...C5a9
Christians fight against...H12
Christians forgiven of God...H21, H31
Christians forgiveness of...H7
Christians free from the bondage of...B24
Christians God not cause of...C1a5, C1a15
Christians God not the author of...B13
Christians God provoked by our...H33
Christians God's wrath against...Co34
Christians hate all...H44
Christians he cannot...C5e3
Christians human race fell into...C1a7
Christians know how great our, is...H1
Christians man dead in...C3e4
Christians man has nothing but...C3a15
Christians man subjected himself to...B14
Christians men conceived in...C3a3
Christians no more remember my...H21
Christians not committed any...H23
Christians of a brother against thee...Co63
Christians of infirmity...C5a2
Christians original...B15, C2e5, C3e1
Christians original and actual...H4, C2a8
Christians pardon of...H28, H30
Christians profaning God's name...H36
Christians propitiation for...B34
Christians punishment for...H4, H5, B20, B29, Co32
Christians purged from all...C2a8
Christians reconciliation for...B26
Christians redemption from...H13, H27
Christians remains of indwelling...C5a3
Christians remission of...B21, B23, B29, H7, H25, H26, H44
Christians satisfaction for...H1, H6, H29
Christians some obtain pardon of...C2e6
Christians Son of God died for...H16
Christians sorrow for...C1a12, C5a7, H30
Christians soul an offering for...C2e1
Christians sufficient to expiate...C2a3
Christians swearing and cursing...H36
Christians unto death...C5e4
Christians wages of...C3e1
Christians washing away of...H26, H27, H29
Christians we die unto...H26
Christians works defiled with...H24
Christians wrath against...H5, H15
Christians sinner...H6
Christians sinners
Christians certain ones adopted...C1a10
Christians while we were yet...C5e3
Christians sins. See also sin
Christians abhor in selfexamination...Co61
Christians baptism for remission of...N
Christians forgiveness of...Ap, Co19, Co20, Co45, Co61
Christians how great they are...C1
Christians Jesus saves from...Co29
Christians remission of...Co42, Co51
Christians washing away of...Co54
Christians works polluted by...Co46
Christians slanderer...H32, H43
Christians society...C3a4, C1l
Christians Socinus...C2e4
Christians Son of God. See also Son, the
called Jesus...H11
Christians coeternal...H20
Christians death of the...C2a3, H16
Christians eternal...H14
Christians fellowship of the...C1a7
Christians gathers a church...H21
Christians given for our surety...C2a2
Christians only begotten...H6, H7, H13, Ch
Christians ordained to the cross...C2e1
Christians sent into the world...C1a2
Son, the...H8. See also Trinity, Christ, Jesus Christ, Lord Jesus Christ
almighty...At13
and our redemption...H8
attributes of the...Ch
baptized in the name of...B34, H26
begotten of the Father...Ch
begotten, not made or created...At22
coessential and coeternal...B10
coessential with the Father...Ch
confess one and the same...Ch
confesses names of elect...B37
consubstantial with us...Ch
eternal...At10, C2a4
gathers the chosen...Co40
God sent His...B18
Godhead of the...At6
Holy Ghost proceeds from...N, B11
human and divine natures
of...B19
in the Trinity...B9, Co21
infinite...At9, C2a4
is as the other persons...At7
is God...At15
is worshipped and glorified...N
Lord...At17
not three, but one...At24
of God,...H11
of God, is God and Man...At30
of the Father alone...At22
one and the same...Ch
only begotten...B10, Ch, Co18, Co20, Co24
our iniquities laid upon...B20
our Savior and Redeemer...B9
person of the Trinity...At5
the angel called Him...B9
the Father hears...B26
to be made of a woman...B17
uncreated...At8
word of the Father...B8, B10
soothsaying...H34
sorcery...H34
sorrow...H33, C5a7
sorrows...H19
soul
and flesh is one man...At37
belong to Christ with...H1
body reunited with...H22
Christ feeds our...Co58
Christ had a human...B18
Christ of a rational...Ch
Christ suffered in body
and...Co33
cleansing of in baptism...B34
confidence of...C1a16
governed by one...H28
He feeds my...H28
joined with the body...B37
love God with my...Co5, H2
made an offering for sin...C2e1
necessary for...H9, H45, H46
pollution of my...H26
punishment in body and...C2a1
punishment of...H4
redeem our...H13, H15
salvation of my...H34
sustained in His...H15
taken to Christ...H22
temple of the Holy Ghost...H41
the gospel, food of the...C3a17
things necessary for...Co72, Co74
souls...H29, C1a6
Spirit. See also Spirit of Christ
a broken...C3e4
Christ gathers by His...Co40
Christ governs by His...H12
discern things of the...C3a11
elect drawn by the...C1a7
fight infirmities through
the...B29
not influenced by the...C5a4
of God...H3
poured upon thy seed...C3e6
regenerated by the...Co12
regenerating...C3a11
renews by His...C5a7
rule by Thy...H48
things of the...B14
Word Index to the Creeds

of sin and of the world...C5a11
temptations...H16
terrors...H16
testament...H25, H27, H28, H37, C2e2
testimonies...B25
testimony
of the conscience...B37
of the officebearer's
calling...B31
thankfulness...Co65, H12, H24, H32,
H45
thanks...H28, C3a15
thanksgiving...B35, H16
theft...H42
thief...H32
thieves...Co66
thought...H44, Co7
thoughts...H40, H41, H47
threatenings...C5a14
time...Co13
Timothy, Epistle to...B30
transgressions...B21
transgressors...B21, B30
treasure...C5a15
trespass...Co63
trespasses...C1e4, C3e4
tribulation...C5a12
tribunal of God...H19, H21, H24
tribute...B36
tricks...H42
Trinity, the
baptised in the name of...B34,
Co22, Co53
each is as the others...At7
each Person almighty...At13
each Person eternal...At10
each Person God and Lord...At19
each Person infinite...At9
each Person is God...At15
each Person is Lord...At17
each Person uncreated...At8
Godhead of, is one...At6
in Unity...At3
no person before or after...At25
no person greater or less...At25

S
Spirit (continued)
washes away sins...Co54
which he gave us...C5e5
witnessing with our...C5a10
Spirit of Christ...Co38
as an earnest...H18
Christ governs by...H12, H28
present with us...H18
preserved by the...H21
sins removed by the...H27
washed with the...H26
spirits...B7, B12
state
man's primitive...C1a7
the civil...B36
station...H49
statutes...C3e5
steadfastness...C5e7
steal...H34, Co3
stocks and blocks...C3a16
Stoicism...Ccl
stranger...H34
submit...H34, H39, H48
subsistence...Ch
suffering
constancy in...C5a12
of Christ...Co57, H16, H28, H29,
H30
the torments of hell...Co32
superstition...H34
swear...H37
swearing...H36
sword...B36
synod...Ccl

T
Table of the law...Co4, Co5, Co6, H34
talents...B28
Teacher...H12
teachers...C3a17, Ccl
temples of the Holy Ghost...H41
temptation
be not led into...C5a4, H45, H52,
Co73
make a way to escape...C5a11
Trinity, the (continued)
not three Gods, but one...Co21
not three, but one
almighty...At14
not three, but one eternal...At11
not three, but one God...At16
not three, but one Lord...At18
one uncreated, one
infinite...At12
persons coeternal and
equal...At26
persons of the...Co22, C5a15
properties of...B8
Scriptural proof of...B9
third person of...B11
three persons in the...At5
to be saved think thus of...At28
Unity in, in Unity...At27
trust...Co61, H10, H30, H34, H50
truth
all that God has revealed...H7
bear witness to the...H37
bring to those who err...Ccl
Christ as the...B26
confessing the...C5a12
displayed in God's works...H47
Holy Ghost leads into...Co39
in the 9th commandment...H43
men drawn from the...C1e3
nothing of greater value...B7
of God...B7, H16
of the law remains...B25
of the Trinity...B8
sanctify us in the...Ccl
some have violated...Ccl
swearing to confirm...H37
the Christian...At19
Turcism...Ccl
Tyre...C1e9

unbelievers
children of...H27
exposed to God's wrath...H31
unbelieving...H30
unchangeable...C1a11
unchaste...H32, H41
uncleanness...H41
understanding...C3a1, C3a16, C3e3
ungodly...H30
Unity...At3, At27, B9, B28, B32
universe...B2
usury...H42

V
valley of tears...H9
vengeance...B37
victory...H52, C5a10
Virgin Mary. See Mary, the Virgin
virtue...C3a4

W
walk...Co61, C113
warfare, spiritual...H52
washing...H26, H27, H29
water
of baptism...H26, H29
sign of baptism...Co53
symbolism of...H26, H27
wedlock...H41
weights...H42
whoremongers...Co66
wickedness...H3, Co12, C1a6
will
angels do the, of God...H49
arbitrary act of the...Ccl
concerning our redemption...H12
contrary to the...Co74
counsel of the...C1a6, C1a8
error concerning the...C1e1
good pleasure of the...C1a7
live according to the...H33
most gracious...C2a8
mystery of the...C3a7
obey the...H49
purpose of the...C1a8

unbelief
cause or guilt of...C1a5, Ccl
condemned because of...C1a15
many perish in...C2a6
will (continued)
regulate our life to the...B25
rules all creation...B13
thing contrary to the...H34
to deal with men...C2e3
to will according to the...B14
will of man
bent by regeneration...C3e8
consent of the...C3e7
endowed with the...C3a16
freedom of our...C3a16
no new qualities into the...C3e6
not conformable to the...B14
not lost in regeneration...C3a16
of man created upright...C3a1
of man in conversion...C3e9
quickened by the Spirit...C3a1
renewed in regeneration...C3a12,
C3a16
renounce our...H49
spiritual gifts not of
the...C3e2, C3e3
subject God's working to the...C3e8
to believe worked by God...C3a14
will, free
condition fulfilled by...C5e1
conversion and...C3e9
conversion not due to...C3a10
elevate the powers of...C3e3
faith not by man's...C3a14
man abused his...C3a1
man's abuse of his...C3a16
obedience depends upon...C2e3
of man...B14
pardon depends upon
man's...C2e6
wine...H29, H30, Co60
wisdom...B17, C1a18, C2e1, Ccl
wise...B1, C1a11, C1e8
witness, false...Ccl
witnesses...Co63
woman...B17
Word of God, the
add or take away from...B7
all that God revealed in...H7
an oath founded upon...H37
words
dishonor my neighbor by...H40
falsify man's...H43
forbid unchaste...H41
God glorified by our...H36
of God in the Law...H34
our thoughts and...H47
some boast of Him in...H11
work...H34, H38
works. See also works, good
by faith without...B23
elected without respect to...B16
establish a covenant of...C2e2
God glorified in our...H36
Holy Ghost, faith...H25
justified by faith without...B22, B23
known to God are His...C1a6
men shall give account for
their...At42
my evil...H38
not chosen because of...C1e5
of God...H47
of the devil...H43, H48
of the flesh...B29
of the Holy Ghost...H7
our best...H24
saved, not according to...C1e3,
C1e4
works, good Author of...C3a16
cannot be righteousness...Co46
cconversion and...Co67
defined...H33, C68
do not merit...Co47
incentive to...C5a12
merit of...H24
necessary for salvation...Co66
perform...C5a10
purpose of...Co65, H32
resolve to walk in...Co61
sanctification and...B24
why we must do them...Co64
world
assaults us...H52
before the foundation of
the...C1a7, C1e5
believers not out of the...C5e9
burning of the old...B37
by one sin entered the...C3e1
cares and pleasures of this...C3a9
Christ born before the...At31
Christ, born in the...At31
created by the Word...B10
drawn into sin by the...C5a4
drawn into sin by the...H18, H21
expiate sin by the...C5a4
from the beginning of the...C1a6,
C2a9
given to Christ from the...C1e1
given to the cares of the...C1a16
God appoints all things in
the...B13
"God so loved the..."...Co18
God's Son sent into the...B18, C1a2
government of the...B36
life of the, to come...N
preach in all the...Co55
rage of the...B27
sects in the...B29
temptations of the...C5a3
the Church dispersed over
the...B27
to the end of the...Co38
worship
false...B36
laws of man for...B32
manner of...B7, B32
worthiness...C1e5
wrath...C2e5, C3a3
wrath of God
against all the congregation...H30
against the church...Co62
bring upon us the...H43
burden of the...Co34
Christ sustained the...H6, H15
due to us...C2a4
on those who believe not...C1a4
saved from the...C5e3
stand exposed to the...H31
SCRIPTURE INDEX TO THE CREEDS
Scripture Index to the Creeds

Ap=Apostles' Creed,  At=Athanasian Creed, B=Belgic Confession
C = Canons (numeral=Head, a=article, e=error, cl=conclusion)
Ch=Creed of Chalcedon, Co=Compendium, H=Heidelberg Catechism Lord's Days,
N=Nicene Creed

Genesis
1...H8
1, 2...H9
1:1...B10, B12
1:2...B11, H20
1:3, 7...B14
1:20...B13
1:26...B14, H8
1:26, 27...B9, H3
1:29, 30...B12
1:31...B14, H4, H16
2:17...B14, H4, H16
3:1...B12
3:4, 7...H4
3:6...H3
3:6,17...B14
3:7...B23
3:8, 9, 19...B17
3:15...B17, H6
3:19...B14
3:22...B9
4:4...B24
5:3...H3
6:3...B15
6:5...C3e4, H3
8:21...C3e4
9:2-3...B12
9:6...H40
9:13...B33
17:7...H27
17:10, 11, 14...H29
17:11...B33, H25
17:11, 12...B34
17:14...H27
18:27...H41
19:11...H43
19:12...H36
23:3...H38
24:11...H36
24:15...H36
24:26, 27, 43, 48...H29
12...H25
12:26, 27...B36
12:26, 27, 43, 48...H29
13:9...H28
18:20...B36
18:20 ff...B36
19:11...H43
19:12...H36
23:3...H38
24:11...H36
24:15...H36
28:14...H6
45:8...B13
Exodus
12...H25
12:26, 27...B36
12:26, 27, 43, 48...H29
13:9...H28
18:20...B36
18:20 ff...B36
20...B36
20:5...H4, H5
21:13...B13
22:11...H37
23:5...H40
23:24...H35
24:4...B3
24:8...H28
31:18...B3
34:6...H4
34:13, 14...H35
34:28, 29...H34
33:52...H35
Leviticus
5:1...H36
5:4...H36
6:25...H25
12:6...B34
18:21...H34
18:27...H41
19:11...H43
19:12...H36
23:3...H38
24:11...H36
24:15...H36
10:3, 4...H34
10:14, 15...C1e9, H21
12:19...H38
12:20...H35
12:32...B7, H33
16:18...B36
17:15...B36
18:10-12...H34
18:18...H12
19:5...B13
21:23...H15
24:16...H5
25:13...H42
### Scripture Index to the Creeds

#### Deuteronomy (cont.)
- 27:26...B23, H4, H24  
- 28:15...H4  
- 29:20-23...H41  
- 32:8...B16

#### Joshua
- 9:15, 19...H37

#### 1 Samuel
- 2:25...B13  
- 12:22...B16  
- 15:22...H33  
- 15:23...H35  
- 24:22...H37

#### 2 Samuel
- 7:12...B18  
- 7:16...B27  
- 16:10...B13

#### 1 Kings
- 15:12...B36  
- 19:18...B27  
- 22:20...B13  
- 22:34, 38...B13

#### 2 Kings
- 23:2-4...B36

#### 1 Chronicles
- 29:10-12...B1

#### 2 Chronicles
- 16:12...H34  
- 20:12...H45

#### Nehemiah
- 13:25...H37

#### Job
- 1:7...B12  
- 1:12...B13, H10  
- 1:21...B13, H10  
- 2:6...B13, H10  
- 9:2, 3...H5  
- 14:4...B15, H3  
- 15:14, 16...H3  
- 15:14-16...H5  
- 19:25, 26...H22  
- 19:26, 27...B37  
- 34:10, 11...H4  
- 34:11...B37

#### Psalms
- 2:3...B29  
- 2:6...H12  
- 2:7...H14  
- 2:9...H19  
- 2:10-12...B28  
- 2:11...H45  
- 5:5...H4  
- 5:5, 6...H4  
- 10:11...H22  
- 15:3...H43  
- 15:5...H42  
- 16:2...H23  
- 19:2...B2  
- 19:8...B2  
- 22:2...B21  
- 22:10...H27  
- 22:16...B21  
- 22:23...B28  
- 32:1...H14  
- 32:1, 2...B22, B23  
- 33:6...H9  
- 33:6, 17...B11  
- 34:8...B12  
- 34:18, 19...H45  
- 39:10...H10  
- 44:21...B26  
- 45:7...B13  
- 45:8...B9  
- 46:5...B27  
- 49:8, 9...H5  
- 49:21...B14  
- 50:14, 15...H45  
- 50:15...H45  
- 50:15, 16...H30  
- 50:16, 22...H30  
- 51:1...H51  
- 51:3, 8, 17...H33  
- 51:5...H3  
- 51:7...B15  
- 51:8, 9, 10...H22  
- 51:10, 19...C3e4  
- 51:13...B22  
- 51:18...H48  
- 55:22...H9, H50  
- 62:10...B7  
- 62:11...H50

#### Proverbs
- 5:16...H42  
- 8:12...B8  
- 8:12, 22...B8
<table>
<thead>
<tr>
<th>Book</th>
<th>Pages referenced</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proverbs (continued)</td>
<td></td>
</tr>
<tr>
<td>8:15...B36</td>
<td></td>
</tr>
<tr>
<td>11:1...H42</td>
<td></td>
</tr>
<tr>
<td>12:18...H40</td>
<td></td>
</tr>
<tr>
<td>12:22...H43</td>
<td></td>
</tr>
<tr>
<td>13:5...H43</td>
<td></td>
</tr>
<tr>
<td>16:4...B13</td>
<td></td>
</tr>
<tr>
<td>19:5, 9...H43</td>
<td></td>
</tr>
<tr>
<td>21:1...B13</td>
<td></td>
</tr>
<tr>
<td>21:28...H43</td>
<td></td>
</tr>
<tr>
<td>22:2...H10</td>
<td></td>
</tr>
<tr>
<td>23:22...H39</td>
<td></td>
</tr>
<tr>
<td>30:5...B7</td>
<td></td>
</tr>
<tr>
<td>30:6...B7</td>
<td></td>
</tr>
<tr>
<td>Ecclesiastes</td>
<td></td>
</tr>
<tr>
<td>7:29...B14, H4</td>
<td></td>
</tr>
<tr>
<td>12:3...B9</td>
<td></td>
</tr>
<tr>
<td>Isaiah</td>
<td></td>
</tr>
<tr>
<td>1:9...B27</td>
<td></td>
</tr>
<tr>
<td>1:11, 13...H30</td>
<td></td>
</tr>
<tr>
<td>1:11, 14...H30</td>
<td></td>
</tr>
<tr>
<td>1:12...B7</td>
<td></td>
</tr>
<tr>
<td>2:2...B27</td>
<td></td>
</tr>
<tr>
<td>7:14...B17, B18, H5</td>
<td></td>
</tr>
<tr>
<td>9:6, 7...H11</td>
<td></td>
</tr>
<tr>
<td>10:5-7...B13</td>
<td></td>
</tr>
<tr>
<td>10:15...H10</td>
<td></td>
</tr>
<tr>
<td>11:1...B18</td>
<td></td>
</tr>
<tr>
<td>25:8...B37</td>
<td></td>
</tr>
<tr>
<td>26:12...B14, B24</td>
<td></td>
</tr>
<tr>
<td>28:16...B24</td>
<td></td>
</tr>
<tr>
<td>29:13...B32</td>
<td></td>
</tr>
<tr>
<td>33:14...B23</td>
<td></td>
</tr>
<tr>
<td>40:18...H35</td>
<td></td>
</tr>
<tr>
<td>40:26...B12</td>
<td></td>
</tr>
<tr>
<td>40:28...B1</td>
<td></td>
</tr>
<tr>
<td>43:10...B8</td>
<td></td>
</tr>
<tr>
<td>44:3...C3e6</td>
<td></td>
</tr>
<tr>
<td>44:6...B1</td>
<td></td>
</tr>
<tr>
<td>45:7...B13, H34</td>
<td></td>
</tr>
<tr>
<td>45:23, 24...H36</td>
<td></td>
</tr>
<tr>
<td>46:5...H35</td>
<td></td>
</tr>
<tr>
<td>48:8...B15</td>
<td></td>
</tr>
<tr>
<td>48:16...B11, H20</td>
<td></td>
</tr>
<tr>
<td>49:15...H46</td>
<td></td>
</tr>
<tr>
<td>49:22...B28</td>
<td></td>
</tr>
<tr>
<td>49:23, 25...B36</td>
<td></td>
</tr>
<tr>
<td>52:11...B28</td>
<td></td>
</tr>
<tr>
<td>53:5, 7, 12...B21</td>
<td></td>
</tr>
<tr>
<td>53:6...B20</td>
<td></td>
</tr>
<tr>
<td>53:8...H6</td>
<td></td>
</tr>
<tr>
<td>53:10...C2e1, H16</td>
<td></td>
</tr>
<tr>
<td>53:11...H6, H7</td>
<td></td>
</tr>
<tr>
<td>53:12...H15</td>
<td></td>
</tr>
<tr>
<td>55:2...B35</td>
<td></td>
</tr>
<tr>
<td>57:15...H33</td>
<td></td>
</tr>
<tr>
<td>59:2...B14</td>
<td></td>
</tr>
<tr>
<td>59:21...H21</td>
<td></td>
</tr>
<tr>
<td>61:1...B9, B11, B31, H8</td>
<td></td>
</tr>
<tr>
<td>64:4...B37</td>
<td></td>
</tr>
<tr>
<td>64:6...B24, H5, H24</td>
<td></td>
</tr>
<tr>
<td>65:1, 2...B17</td>
<td></td>
</tr>
<tr>
<td>66:2...H45</td>
<td></td>
</tr>
<tr>
<td>66:5...B37</td>
<td></td>
</tr>
<tr>
<td>66:23...H38</td>
<td></td>
</tr>
<tr>
<td>Jeremiah</td>
<td></td>
</tr>
<tr>
<td>2:13...H30</td>
<td></td>
</tr>
<tr>
<td>2:13, 33...B26</td>
<td></td>
</tr>
<tr>
<td>5:24...H10</td>
<td></td>
</tr>
<tr>
<td>7:21...H30</td>
<td></td>
</tr>
<tr>
<td>9:23, 24...H47</td>
<td></td>
</tr>
<tr>
<td>10:1 ff...H35</td>
<td></td>
</tr>
<tr>
<td>12:1...B1</td>
<td></td>
</tr>
<tr>
<td>17:5, 7...H34</td>
<td></td>
</tr>
<tr>
<td>17:9...C3e3</td>
<td></td>
</tr>
<tr>
<td>21:12...B36</td>
<td></td>
</tr>
<tr>
<td>22:2, 3...B36</td>
<td></td>
</tr>
<tr>
<td>23:6...B22, H6</td>
<td></td>
</tr>
<tr>
<td>23:21...B31</td>
<td></td>
</tr>
<tr>
<td>23:24...H46</td>
<td></td>
</tr>
<tr>
<td>29:7...B36</td>
<td></td>
</tr>
<tr>
<td>31:10...B22</td>
<td></td>
</tr>
<tr>
<td>31:18...C3e6</td>
<td></td>
</tr>
<tr>
<td>31:33...C3e6</td>
<td></td>
</tr>
<tr>
<td>31:34...H21</td>
<td></td>
</tr>
<tr>
<td>31:36...B27</td>
<td></td>
</tr>
<tr>
<td>33:15...B18</td>
<td></td>
</tr>
<tr>
<td>Lamentations</td>
<td></td>
</tr>
<tr>
<td>3:37, 38...B13</td>
<td></td>
</tr>
<tr>
<td>Ezekiel</td>
<td></td>
</tr>
<tr>
<td>14:9...B13</td>
<td></td>
</tr>
<tr>
<td>18:20...H5</td>
<td></td>
</tr>
<tr>
<td>20:18...H33</td>
<td></td>
</tr>
<tr>
<td>36:26...C3e7</td>
<td></td>
</tr>
<tr>
<td>45:9-11...H42</td>
<td></td>
</tr>
<tr>
<td>Daniel</td>
<td></td>
</tr>
<tr>
<td>2:21, 37...B36</td>
<td></td>
</tr>
<tr>
<td>3:17, 18...B28</td>
<td></td>
</tr>
<tr>
<td>5:18...B36</td>
<td></td>
</tr>
<tr>
<td>6:8-10...B28</td>
<td></td>
</tr>
<tr>
<td>7:26...B37</td>
<td></td>
</tr>
<tr>
<td>9:17, 18...B26, H45</td>
<td></td>
</tr>
<tr>
<td>12:2...B37</td>
<td></td>
</tr>
<tr>
<td>Hosea</td>
<td></td>
</tr>
<tr>
<td>5:11...B36</td>
<td></td>
</tr>
<tr>
<td>13:9...B26</td>
<td></td>
</tr>
<tr>
<td>Joel</td>
<td></td>
</tr>
<tr>
<td>1:12, 13...H33</td>
<td></td>
</tr>
<tr>
<td>2:16...H27</td>
<td></td>
</tr>
<tr>
<td>2:28...H12</td>
<td></td>
</tr>
<tr>
<td>2:32...B28</td>
<td></td>
</tr>
<tr>
<td>Amos</td>
<td></td>
</tr>
<tr>
<td>3:6...B13</td>
<td></td>
</tr>
<tr>
<td>Micah</td>
<td></td>
</tr>
<tr>
<td>5:2...B10</td>
<td></td>
</tr>
<tr>
<td>Habakkuk</td>
<td></td>
</tr>
<tr>
<td>2:2...B3</td>
<td></td>
</tr>
<tr>
<td>2:4...B24</td>
<td></td>
</tr>
<tr>
<td>2:18, 19...H35</td>
<td></td>
</tr>
<tr>
<td>Malachi</td>
<td></td>
</tr>
<tr>
<td>1:2...B16</td>
<td></td>
</tr>
<tr>
<td>2:10...B9</td>
<td></td>
</tr>
<tr>
<td>3:6...B1</td>
<td></td>
</tr>
<tr>
<td>4:1...B37</td>
<td></td>
</tr>
<tr>
<td>4:3...B37</td>
<td></td>
</tr>
<tr>
<td>Matthew</td>
<td></td>
</tr>
<tr>
<td>1:1...B18</td>
<td></td>
</tr>
<tr>
<td>1:18...H14</td>
<td></td>
</tr>
<tr>
<td>1:21...B21, B22, H7, H11</td>
<td></td>
</tr>
<tr>
<td>1:23...B18, H6</td>
<td></td>
</tr>
<tr>
<td>3:11...B34, H26, H27</td>
<td></td>
</tr>
<tr>
<td>3:16, 17...B9</td>
<td></td>
</tr>
<tr>
<td>Scripture Index to the Creeds</td>
<td></td>
</tr>
<tr>
<td>------------------------------</td>
<td>---</td>
</tr>
<tr>
<td><strong>Matthew (continued)</strong></td>
<td></td>
</tr>
<tr>
<td>4:5-7...H40</td>
<td></td>
</tr>
<tr>
<td>4:10...B12, H34</td>
<td></td>
</tr>
<tr>
<td>5:3, 6...H30</td>
<td></td>
</tr>
<tr>
<td>5:5...H40</td>
<td></td>
</tr>
<tr>
<td>5:6...C3e4</td>
<td></td>
</tr>
<tr>
<td>5:16...H32</td>
<td></td>
</tr>
<tr>
<td>5:19...H34</td>
<td></td>
</tr>
<tr>
<td>5:21, 22...H40</td>
<td></td>
</tr>
<tr>
<td>5:28...H41</td>
<td></td>
</tr>
<tr>
<td>5:29, 30...H34</td>
<td></td>
</tr>
<tr>
<td>5:34, 35...H37</td>
<td></td>
</tr>
<tr>
<td>5:37...H36</td>
<td></td>
</tr>
<tr>
<td>5:39, 40...H40</td>
<td></td>
</tr>
<tr>
<td>5:45...H40</td>
<td></td>
</tr>
<tr>
<td>6:9...H46, H47</td>
<td></td>
</tr>
<tr>
<td>6:9, 10 ff...H45</td>
<td></td>
</tr>
<tr>
<td>6:10...H48, H49</td>
<td></td>
</tr>
<tr>
<td>6:11...H50</td>
<td></td>
</tr>
<tr>
<td>6:12...H5, H51</td>
<td></td>
</tr>
<tr>
<td>6:13...H52</td>
<td></td>
</tr>
<tr>
<td>6:14, 15...H51</td>
<td></td>
</tr>
<tr>
<td>6:23...B14</td>
<td></td>
</tr>
<tr>
<td>6:25...B14</td>
<td></td>
</tr>
<tr>
<td>6:26...H9</td>
<td></td>
</tr>
<tr>
<td>6:33...H45</td>
<td></td>
</tr>
<tr>
<td>7:1 ff...H43</td>
<td></td>
</tr>
<tr>
<td>7:1, 2...B37</td>
<td></td>
</tr>
<tr>
<td>7:7, 8...H45</td>
<td></td>
</tr>
<tr>
<td>7:8...H45</td>
<td></td>
</tr>
<tr>
<td>7:9-11...H9, H46</td>
<td></td>
</tr>
<tr>
<td>7:12...H40, H42</td>
<td></td>
</tr>
<tr>
<td>7:17...B24</td>
<td></td>
</tr>
<tr>
<td>7:17, 18...H24</td>
<td></td>
</tr>
<tr>
<td>8:31...B13, H10</td>
<td></td>
</tr>
<tr>
<td>8:31, 32...B13</td>
<td></td>
</tr>
<tr>
<td>9:2...H7</td>
<td></td>
</tr>
<tr>
<td>10:28...H34</td>
<td></td>
</tr>
<tr>
<td>10:29...H9</td>
<td></td>
</tr>
<tr>
<td>10:29, 30...B13, H10</td>
<td></td>
</tr>
<tr>
<td>10:30...H1</td>
<td></td>
</tr>
<tr>
<td>10:32...B37, H12, H36</td>
<td></td>
</tr>
<tr>
<td>10:37...H34</td>
<td></td>
</tr>
<tr>
<td>10:42...B24</td>
<td></td>
</tr>
<tr>
<td>11:21...C1e9</td>
<td></td>
</tr>
<tr>
<td>11:22...B37</td>
<td></td>
</tr>
<tr>
<td>11:25, 26...C1e8</td>
<td></td>
</tr>
<tr>
<td>11:27...B26, H12</td>
<td></td>
</tr>
<tr>
<td>11:29...B28</td>
<td></td>
</tr>
<tr>
<td>12:28...B8</td>
<td></td>
</tr>
<tr>
<td>12:30...B28</td>
<td></td>
</tr>
<tr>
<td>12:36...B37</td>
<td></td>
</tr>
<tr>
<td>13...C3a9</td>
<td></td>
</tr>
<tr>
<td>13:11...C1e8</td>
<td></td>
</tr>
<tr>
<td>13:12...H45</td>
<td></td>
</tr>
<tr>
<td>13:20...C5e7</td>
<td></td>
</tr>
<tr>
<td>13:22...B29</td>
<td></td>
</tr>
<tr>
<td>13:25...B12</td>
<td></td>
</tr>
<tr>
<td>13:43...B37</td>
<td></td>
</tr>
<tr>
<td>15:3...B7</td>
<td></td>
</tr>
<tr>
<td>15:9...B32, H30, H33</td>
<td></td>
</tr>
<tr>
<td>16:17...H7, H47</td>
<td></td>
</tr>
<tr>
<td>16:18...B27</td>
<td></td>
</tr>
<tr>
<td>16:19...H31</td>
<td></td>
</tr>
<tr>
<td>16:24...H49</td>
<td></td>
</tr>
<tr>
<td>17:5...B7</td>
<td></td>
</tr>
<tr>
<td>17:24...B36</td>
<td></td>
</tr>
<tr>
<td>18:15...H31</td>
<td></td>
</tr>
<tr>
<td>18:15-17...Co63</td>
<td></td>
</tr>
<tr>
<td>18:15-18...B29, H31</td>
<td></td>
</tr>
<tr>
<td>18:17...B30, B32, H31</td>
<td></td>
</tr>
<tr>
<td>18:17, 18...H30</td>
<td></td>
</tr>
<tr>
<td>18:23-26...B23</td>
<td></td>
</tr>
<tr>
<td>19:14...B34, H27</td>
<td></td>
</tr>
<tr>
<td>19:17...B1</td>
<td></td>
</tr>
<tr>
<td>20:15...C1a18</td>
<td></td>
</tr>
<tr>
<td>22:21...H39</td>
<td></td>
</tr>
<tr>
<td>22:37...H34</td>
<td></td>
</tr>
<tr>
<td>22:39...H40</td>
<td></td>
</tr>
<tr>
<td>23:33...B37</td>
<td></td>
</tr>
<tr>
<td>24:24...C1e6</td>
<td></td>
</tr>
<tr>
<td>24:28...B28</td>
<td></td>
</tr>
<tr>
<td>24:30...B37, H18</td>
<td></td>
</tr>
<tr>
<td>24:36...B37</td>
<td></td>
</tr>
<tr>
<td>25:3...B1, B12</td>
<td></td>
</tr>
<tr>
<td>25:13...B37</td>
<td></td>
</tr>
<tr>
<td>25:31...B37</td>
<td></td>
</tr>
<tr>
<td>25:34...B37, H19</td>
<td></td>
</tr>
<tr>
<td>25:34, 35...B24</td>
<td></td>
</tr>
<tr>
<td>25:41...B12, B3, H19</td>
<td></td>
</tr>
<tr>
<td>25:46...B37</td>
<td></td>
</tr>
<tr>
<td>26:11...B19, B35</td>
<td></td>
</tr>
<tr>
<td>26:26...B35, H28, H29</td>
<td></td>
</tr>
<tr>
<td>26:26...B35</td>
<td></td>
</tr>
<tr>
<td>26:26-28...H28</td>
<td></td>
</tr>
<tr>
<td>26:28...H25, H30</td>
<td></td>
</tr>
<tr>
<td>26:36...B33</td>
<td></td>
</tr>
<tr>
<td>26:38...B18</td>
<td></td>
</tr>
<tr>
<td>26:41...H52</td>
<td></td>
</tr>
<tr>
<td>26:52...H40</td>
<td></td>
</tr>
<tr>
<td>27:46...B21, H16</td>
<td></td>
</tr>
<tr>
<td>27:50...B19</td>
<td></td>
</tr>
<tr>
<td>28:2...B29</td>
<td></td>
</tr>
<tr>
<td>28:18...B26, H12, H19</td>
<td></td>
</tr>
<tr>
<td>28:19...B8, B9, B29, B33, B34, H8, H20, H25, H26, H31</td>
<td></td>
</tr>
<tr>
<td>28:19, 20...H7</td>
<td></td>
</tr>
<tr>
<td>28:20...B27, Co38, H18</td>
<td></td>
</tr>
<tr>
<td><strong>Mark</strong></td>
<td></td>
</tr>
<tr>
<td>1:4...H26</td>
<td></td>
</tr>
<tr>
<td>6:26...B35</td>
<td></td>
</tr>
<tr>
<td>7:7...B7</td>
<td></td>
</tr>
<tr>
<td>12:17...B36</td>
<td></td>
</tr>
<tr>
<td>13:33...H52</td>
<td></td>
</tr>
<tr>
<td>14:22...B35, H28</td>
<td></td>
</tr>
<tr>
<td>14:22-24...H28</td>
<td></td>
</tr>
<tr>
<td>14:24...H29</td>
<td></td>
</tr>
<tr>
<td>15:43, 46...H16</td>
<td></td>
</tr>
<tr>
<td>16:16...B34, H26, H27, H31</td>
<td></td>
</tr>
<tr>
<td>16:19...B26, B35, H18</td>
<td></td>
</tr>
<tr>
<td><strong>Luke</strong></td>
<td></td>
</tr>
<tr>
<td>1:14, 15...H27</td>
<td></td>
</tr>
<tr>
<td>1:31, 34, 35...B18</td>
<td></td>
</tr>
<tr>
<td>1:32, 33...B27</td>
<td></td>
</tr>
<tr>
<td>1:33...H12</td>
<td></td>
</tr>
<tr>
<td>1:35...B9, H14</td>
<td></td>
</tr>
<tr>
<td>1:42...B18</td>
<td></td>
</tr>
<tr>
<td>1:46...H47</td>
<td></td>
</tr>
<tr>
<td>1:55...B18</td>
<td></td>
</tr>
<tr>
<td>1:77...B22, B23</td>
<td></td>
</tr>
<tr>
<td>2:11...H6</td>
<td></td>
</tr>
<tr>
<td>3:3...H26</td>
<td></td>
</tr>
<tr>
<td>3:14...H42</td>
<td></td>
</tr>
<tr>
<td>Luke (continued)</td>
<td>1:14...B8, B10, H14</td>
</tr>
<tr>
<td>--------------------</td>
<td>--------------------</td>
</tr>
<tr>
<td>6:35...H42</td>
<td>1:18...B10</td>
</tr>
<tr>
<td>6:37...H43</td>
<td>1:18...B20, B34</td>
</tr>
<tr>
<td>7:37...H30</td>
<td>1:33...H26</td>
</tr>
<tr>
<td>8:13...C5e7</td>
<td>2:1, 2...H51</td>
</tr>
<tr>
<td>8:30, 31...B12</td>
<td>3:5...B35, B35</td>
</tr>
<tr>
<td>8:31...B12</td>
<td>3:6...B15, B35</td>
</tr>
<tr>
<td>10:16...B30</td>
<td>3:8...B13</td>
</tr>
<tr>
<td>10:20...C1e7</td>
<td>3:13...H18</td>
</tr>
<tr>
<td>10:27...H2</td>
<td>3:16...B21, C1a2,</td>
</tr>
<tr>
<td>11:2...B26</td>
<td></td>
</tr>
<tr>
<td>11:2 ff...H45</td>
<td></td>
</tr>
<tr>
<td>11:9, 13...H45</td>
<td>3:18...H21, H23</td>
</tr>
<tr>
<td>11:11...H46</td>
<td>3:18, 36...H31</td>
</tr>
<tr>
<td>12:32...B27</td>
<td>3:27...B14</td>
</tr>
<tr>
<td>14:14...B37</td>
<td>3:36...H23</td>
</tr>
<tr>
<td>15:18...H31, H33</td>
<td>4:17...B26</td>
</tr>
<tr>
<td>15:18, 19...H30</td>
<td>4:21-23...H30</td>
</tr>
<tr>
<td>16:15...B23</td>
<td>4:22, 23...H45</td>
</tr>
<tr>
<td>17:10...B24, H24</td>
<td>4:23, 24...H45</td>
</tr>
<tr>
<td>17:21...B27</td>
<td>4:24...B1</td>
</tr>
<tr>
<td>21:18...H1</td>
<td>4:25...B7</td>
</tr>
<tr>
<td>21:28...B37, H19</td>
<td>5:17...B13, H9</td>
</tr>
<tr>
<td>22:19...B29, B35, H28</td>
<td>5:22...H19</td>
</tr>
<tr>
<td>22:19, 20...H28, H30, B35</td>
<td>5:23, 25...B35</td>
</tr>
<tr>
<td>22:32...C5e9</td>
<td>5:24...B24, B37, H16</td>
</tr>
<tr>
<td>22:42...H49</td>
<td>5:28, 29...B37</td>
</tr>
<tr>
<td>22:44...B21</td>
<td>5:29...B37</td>
</tr>
<tr>
<td>23:14...H15</td>
<td>5:46...H6</td>
</tr>
<tr>
<td>23:22, 24...B21</td>
<td>6:27...B16</td>
</tr>
<tr>
<td>23:43...H22</td>
<td>6:29...B24</td>
</tr>
<tr>
<td>23:46...B19</td>
<td>6:32, 33, 51...B35</td>
</tr>
<tr>
<td>24:39...B19</td>
<td>6:35...B35</td>
</tr>
<tr>
<td>24:47...H1</td>
<td>6:35, 40, 47, 48, 50, 51, 53, 54...H28</td>
</tr>
<tr>
<td>24:52, 53...H30</td>
<td>6:35, 62, 63...H29</td>
</tr>
<tr>
<td>John</td>
<td>6:39...C1e6, H1</td>
</tr>
<tr>
<td>1:1...H13, H14</td>
<td>6:44, 65...B14</td>
</tr>
<tr>
<td>1:1, 2...B8</td>
<td>6:51...H6</td>
</tr>
<tr>
<td>1:2...B10</td>
<td>6:51, 55, 56...H29</td>
</tr>
<tr>
<td>1:3...B10, B12</td>
<td>6:54...B37</td>
</tr>
<tr>
<td>1:3, 4...H21</td>
<td>6:55, 56...B35, H28</td>
</tr>
<tr>
<td>1:5...B14</td>
<td>6:56-58...H28</td>
</tr>
<tr>
<td>1:12, 13...H7</td>
<td>6:63...B35</td>
</tr>
<tr>
<td>1:12, 16...H9</td>
<td>6:69...H7</td>
</tr>
<tr>
<td>1:13...H8</td>
<td>7:42...B17</td>
</tr>
<tr>
<td>Scripture Index to the Creeds</td>
<td></td>
</tr>
<tr>
<td>-------------------------------</td>
<td></td>
</tr>
<tr>
<td><strong>John (continued)</strong></td>
<td></td>
</tr>
<tr>
<td>19:34...B34</td>
<td></td>
</tr>
<tr>
<td>20:21-23...H31</td>
<td></td>
</tr>
<tr>
<td>20:23...B30, H31</td>
<td></td>
</tr>
<tr>
<td>20:25, 27...B19</td>
<td></td>
</tr>
<tr>
<td>20:31...H7</td>
<td></td>
</tr>
<tr>
<td><strong>Acts</strong></td>
<td></td>
</tr>
<tr>
<td>1:2, 11...B19</td>
<td></td>
</tr>
<tr>
<td>1:7...B37</td>
<td></td>
</tr>
<tr>
<td>1:9...H18</td>
<td></td>
</tr>
<tr>
<td>1:9-11...H28</td>
<td></td>
</tr>
<tr>
<td>1:11...B37</td>
<td></td>
</tr>
<tr>
<td>1:23...B31</td>
<td></td>
</tr>
<tr>
<td>2:24...B21, H6</td>
<td></td>
</tr>
<tr>
<td>2:27...B7</td>
<td></td>
</tr>
<tr>
<td>2:30...B18, H14</td>
<td></td>
</tr>
<tr>
<td>2:38...B34, H25, H26</td>
<td></td>
</tr>
<tr>
<td>2:39...H27</td>
<td></td>
</tr>
<tr>
<td>2:40...B28</td>
<td></td>
</tr>
<tr>
<td>2:42...B35</td>
<td></td>
</tr>
<tr>
<td>2:42, 46...H38</td>
<td></td>
</tr>
<tr>
<td>2:47...B16</td>
<td></td>
</tr>
<tr>
<td>3:21...B19, B35, H18, H28</td>
<td></td>
</tr>
<tr>
<td>3:22...H12</td>
<td></td>
</tr>
<tr>
<td>4:12...B21, B22, B23, B26, Co30, H11</td>
<td></td>
</tr>
<tr>
<td>4:17, 19...B28, B36</td>
<td></td>
</tr>
<tr>
<td>4:28...B13</td>
<td></td>
</tr>
<tr>
<td>4:32...B27</td>
<td></td>
</tr>
<tr>
<td>5:3, 4...B11</td>
<td></td>
</tr>
<tr>
<td>5:29...B36, H34</td>
<td></td>
</tr>
<tr>
<td>6:3...B30, B31</td>
<td></td>
</tr>
<tr>
<td>7:8...H29</td>
<td></td>
</tr>
<tr>
<td>7:49...H18</td>
<td></td>
</tr>
<tr>
<td>7:55...H30</td>
<td></td>
</tr>
<tr>
<td>8:16...B34</td>
<td></td>
</tr>
<tr>
<td>8:37...B10</td>
<td></td>
</tr>
<tr>
<td>9:31...H20</td>
<td></td>
</tr>
<tr>
<td>10:26...B26</td>
<td></td>
</tr>
<tr>
<td>10:47...H27</td>
<td></td>
</tr>
<tr>
<td>13:2...B31</td>
<td></td>
</tr>
<tr>
<td>13:23...B18</td>
<td></td>
</tr>
<tr>
<td>13:28...B21</td>
<td></td>
</tr>
<tr>
<td>13:29...H16</td>
<td></td>
</tr>
</tbody>
</table>

| **Romans**                    |
| 1:2...H6                      |
| 1:3...B18, H14                |
| 1:9...H37                     |
| 1:16...H7                     |
| 1:17...H23                    |
| 1:18...H4                     |
| 1:20...B1                     |
| 1:20, 21...B14                |
| 1:23...H35                    |
| 1:23 ff...H35                 |
| 1:28...B13                    |
| 1:29...H40                    |
| 1:29, 30...H43                |
| 1:31...H39                    |
| 2:1, 2, 16...B37              |

2:2, 13-17...H31
2:5...B37
2:5, 6...B37
2:6...B24
2:15...B37
3:4...B7
3:9 ff...H23
3:10...B14, B15, H2
3:10, 19...H1
3:12...B16
3:19...Cl1a1
3:20...H2, H44
3:22 ff...H23
3:23...Cl1a1
3:23, 24...B23
3:24...B21, H23
3:24, 25...C2e4, H23
3:24-26...H7
3:25...H15
3:27...B22
3:28...H23
4:2...B23
4:4...B24
4:4, 5...H23
4:5...B22
4:6, 7...B23
4:11...B33, H25
4:16, 20, 21...H7
4:21...H9
4:25...B20, Co35
5:1...B23, H7, H23
5:1, 2...H33
5:3...H10
5:3, 4...H34
5:3-6...H10
5:5...C3e6
5:8...B26
5:8, 9...B21, C5e3
5:9, 18, 19...H29
5:10...Co43
5:12...B14, C3e1, H4
5:12, 13...B15
5:12, 15...H6
5:12, 18, 19...H3
5:13...H44
Romans (continued)
5:14...B15
5:16...C3e1
5:19...B23
6:2...B29
6:3...B34, H25, H26
6:4...H17, H26
6:4, 22...B24
6:4-6...H33
6:6, 7 ff...H16
6:10, 11...H33
6:12...H16
6:13...H32
6:17...B14
6:23...C1a1, C3e1, H4
7:5, 17...B14
7:6, 17...B29
7:7...H44
7:7 ff...H44
7:8, 10, 13, 17, 18, 20, 23...B15
7:14...H44
7:15 ff...H44
7:18, 24...B15
7:22...H1, H44
7:23...H23, H52
7:24...H44
8:1, 33...B22
8:1-3...H21
8:2...B21
8:3...H5
8:3, 32, 33...B20
8:4...H29
8:7...B14, H2
8:9...B9, B11
8:11...H17
8:13...H33
8:14...H1
8:15...B24
8:15, 16...H9, H45
8:15-17...H13
8:16...C5a10
8:22, 23...B35
8:23, 24...H19
8:26...H45, H52
8:28...H1, H9
8:29...B16
8:30...C1a7, C1e2, C1e6
8:32...H21
8:32-35...C5e1
8:33...B26, C1e7
8:33, 34...C2e7
8:34...H12, H14, H18
8:35 ff...H21
8:38, 39...H10
8:39...C5e5
9:5...B10, B18, H5, H14
9:6...B29
9:11...C1e5
9:11, 21...B16
9:11-13...C1a10
9:15, 16...B16
9:16...C3e9
9:17, 18...B16
9:18...C1e8
9:18, 22, 23...B16
9:20...C1a18
9:24...H21
9:29...B27
9:32...B24
10:4...B22, B25, B34, H6
10:11...B24
10:12...H9, H46, H52
10:13...H45
10:14, 15...C1a3
10:14, 17...H7
10:14-17...C0a49
10:17...B24
11:2, 4...B27
11:5, 6...B16
11:6...B24, C1e5
11:7...C5e1
11:20...H7
11:32...B16
11:33...B1
11:33, 34...B13, C1a14
11:33-36...C1a18
12:1...H12, H16
12:1, 2...H32
12:3...C1a14
12:4...B27
12:7-9...H31
12:10...H40
12:18...H40
12:19...H40
12:20...H40
13:1...B36
13:1-8...H39
13:4...H40
14:7-9...H1
14:10...B37
14:11, 12...B37
14:17...H22, H33
14:19...H32
14:23...B24, H33
15:4...B7
16:17, 18...B32
16:20...H48

1 Corinthians
1:8...C5e2
1:8, 9...H21
1:13, 31...H11
1:21...H7
1:29, 31...B23
1:30...B22, H6, H14, H23
1:31...B26
2:2...B21, B22, H23
2:4...B7
2:9...B37, H22
2:12...B22
2:14...B14, B35
3:5, 7...B34
3:9...B31
3:11...B7
3:16...B11, H20
3:16, 17...H36
3:22...B12
3:23...H1
4:1...B31
4:1, 2...B30
4:5...B37
4:7...B23, B24, C3e9
<table>
<thead>
<tr>
<th>Scripture Index to the Creeds</th>
<th>Galatians</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Corinthians (cont.)</td>
<td>1:6-8...B29</td>
</tr>
<tr>
<td>5:3-5...H31</td>
<td>1:8, 9...B7</td>
</tr>
<tr>
<td>5:4, 5...B30</td>
<td>2:6...B22</td>
</tr>
<tr>
<td>5:5...B32</td>
<td>2:16...H23</td>
</tr>
<tr>
<td>5:7...B33, H33</td>
<td>2:20...C2e7, H7, H33</td>
</tr>
<tr>
<td>5:10...H42</td>
<td>2:21...B22</td>
</tr>
<tr>
<td>5:11, 12...H31</td>
<td>3:1...B25</td>
</tr>
<tr>
<td>6:9...H32</td>
<td>3:5...B24</td>
</tr>
<tr>
<td>6:9, 10...Co66, H34</td>
<td>3:10...H4, H24</td>
</tr>
<tr>
<td>6:10...H42</td>
<td>3:13...H15</td>
</tr>
<tr>
<td>6:10, 11...H1</td>
<td>3:13, 14...H15</td>
</tr>
<tr>
<td>6:11...B9, B34, H27</td>
<td>3:14...H20</td>
</tr>
<tr>
<td>6:15...H12</td>
<td>3:16...B18</td>
</tr>
<tr>
<td>6:15, 17, 19...H28</td>
<td>3:27...B34, H25, H27</td>
</tr>
<tr>
<td>6:17...H30</td>
<td>4:4...B8, B17, B18, H14</td>
</tr>
<tr>
<td>6:18...H41</td>
<td>4:5, 6...H9</td>
</tr>
<tr>
<td>6:19...B11</td>
<td>4:6...B8, B9, B11</td>
</tr>
<tr>
<td>6:19, 20...H1, H32</td>
<td>4:8...H34</td>
</tr>
<tr>
<td>6:20...B12, H3, H13</td>
<td>4:10, 11...B25</td>
</tr>
<tr>
<td>7:4-9...H41</td>
<td>5:1...B32</td>
</tr>
<tr>
<td>7:14...B34, H27</td>
<td>5:2-4...B25</td>
</tr>
<tr>
<td>7:23...B32</td>
<td>5:4...H11</td>
</tr>
<tr>
<td>7:24...H49</td>
<td>5:6...B24</td>
</tr>
<tr>
<td>8:6...B1, B8, B12</td>
<td>5:6, 24...H32</td>
</tr>
<tr>
<td>9:11...H38</td>
<td>5:17...B29, H52</td>
</tr>
<tr>
<td>9:24...H44</td>
<td>5:19...B15</td>
</tr>
<tr>
<td>2 Corinthians</td>
<td>5:20...H40</td>
</tr>
<tr>
<td>10:1-4...H29</td>
<td>5:21...H32</td>
</tr>
<tr>
<td>10:2...B34</td>
<td>5:24...B29</td>
</tr>
<tr>
<td>10:2-4...B35, H25</td>
<td>6:1, 2...H40</td>
</tr>
<tr>
<td>10:7, 14...H34</td>
<td>6:16...B7</td>
</tr>
<tr>
<td>10:13...C5a11</td>
<td>Ephesians</td>
</tr>
<tr>
<td>10:16...B35</td>
<td>1...C1e7</td>
</tr>
<tr>
<td>10:16 ff...H29</td>
<td>1:4...B16, C1a9, C1e1, C1e5</td>
</tr>
<tr>
<td>10:16, 17...B35, H28, H29</td>
<td>1:4-6...C1a7</td>
</tr>
<tr>
<td>10:20 ff...H30</td>
<td>1:5...H9</td>
</tr>
<tr>
<td>10:21...H30</td>
<td>1:5, 6...H13</td>
</tr>
<tr>
<td>10:31...H33</td>
<td>1:6...H3</td>
</tr>
<tr>
<td>11:20 ff...H29</td>
<td>1:10...H21</td>
</tr>
<tr>
<td>11:23...B29</td>
<td>1:11...C1a6, H10</td>
</tr>
<tr>
<td>11:23 ff...H28</td>
<td>1:13...B29</td>
</tr>
<tr>
<td>11:23-25...B35, H28</td>
<td>1:17, 18...B22</td>
</tr>
<tr>
<td>11:23-26...Co59</td>
<td>1:19...C3e8</td>
</tr>
</tbody>
</table>
Indexes to the Creeds

Ephesians (continued)
1:20, 21...Co36
1:20-22...H19
1:22...B31
1:22, 23...B29
2:1, 5...C3e4
2:2, 10...H33
2:3...C2e5, C3e3
2:3, 5...B15
2:3-9...C1e4
2:5...H3
2:6...H18
2:8-24, B24, C1a5, H25
2:8, 9...H23
2:8-10...B16
2:9, 10...B24
2:12...H34
2:18...B26
2:20...B29
3:12...B23, B26, H7
3:16, 17...B22
3:17...B35
3:19...B26
4:1...H49
4:2...H40
4:3, 4...B27
4:3, 12...B28
4:5...B34
4:6...B1, B2
4:8...H19
4:10...H18
4:11...B30
4:12, 16...B28
4:15, 16...H28
4:18...B14
4:22, 23...H33
4:22-24...B34
4:24...B14, C3e2, H3
4:25...H43
4:26...H40
4:28...H42
5:3...H41
5:5, 6...H32
5:8...B14
5:8-10...H1
5:18...H41
5:22...H39
5:26...B34
5:29-32...H28
5:30...H29
6:1, 2...H39
6:5, 6...H39
6:11, 12...H12
6:12...H52
6:23...H25

Philippians
1:1, 29...B24
1:23...H16, H22
1:29...C3e4, C3e5, H25
2:4-6...H21
2:6...B10, B26
2:6, 7...B8
2:7...B18, B26, H14
2:8...H26
2:13...B14, B24, C3e9
2:14...H34
3:8...B21
3:9...B22
3:12-14...H44
3:18, 19...H34
3:20...H18, H30
3:21...B19
4:20...H52

Colossians
1:11...H34
1:14...B21, B23, B29
1:15...B8, B10, H14
1:16...B8, B10, B12
1:18...B31, H19
1:19, 20...H11
1:23...B29
2:6, 7...B32
2:11...B34, H26
2:11, 12...B34
2:11, 17...B33
2:11-13...H27
2:12...B24
2:14...B21
2:16, 17...B25
2:18, 19...B29
2:20...H11
2:22, 23...H30
2:23...H40
3:1...B26, H18, H30
3:1...H17
3:5...H33
3:10...H3
3:18, 20...H39
3:19, 21...H39

1 Thessalonians
1:5...B24
2:13...B24
3:13...H52
4:3, 4...H41
4:6...H42
4:16...B37, H19
5:1, 2...B37
5:12, 13...B31
5:18...H10
5:23...H52

2 Thessalonians
1:5-7...B37
1:6-8...B37
1:6-9...H19
1:7, 8...B37
1:7-9...H31
1:8...B37
1:11...C3e8
2:2...B7
2:11...B13
3:14...H31
3:14-15...B29

1 Timothy
1:3...B7
1:5...B24
1:17...B1
1:18, 19...H12
1:20...B32
2:1...H38
2:1...B36
2:5...B1, B18, B26
2:6...B21, B23
2:8...H36
3:1...B30
3:14, 15...H38
3:15...H38
<table>
<thead>
<tr>
<th>Scripture Index to the Creeds</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1 Timothy (continued)</strong></td>
</tr>
<tr>
<td>3:16...B18, H6</td>
</tr>
<tr>
<td>4:3-4...B12</td>
</tr>
<tr>
<td>5:17...B31, H31</td>
</tr>
<tr>
<td>5:22...B31</td>
</tr>
<tr>
<td><strong>2 Timothy</strong></td>
</tr>
<tr>
<td>1:2...B22</td>
</tr>
<tr>
<td>1:9...B16, B22, B24, C1e3</td>
</tr>
<tr>
<td>1:10...H6</td>
</tr>
<tr>
<td>2:2...H38</td>
</tr>
<tr>
<td>2:8...B17</td>
</tr>
<tr>
<td>2:12...H12</td>
</tr>
<tr>
<td>2:13...H52</td>
</tr>
<tr>
<td>2:18-20...B29</td>
</tr>
<tr>
<td>2:19...B27</td>
</tr>
<tr>
<td>2:19, 20...B16</td>
</tr>
<tr>
<td>2:20...B16</td>
</tr>
<tr>
<td>3:14...B7</td>
</tr>
<tr>
<td>3:15-17...B7</td>
</tr>
<tr>
<td>3:16...B3, H35</td>
</tr>
<tr>
<td>4:1...B37</td>
</tr>
<tr>
<td>4:3, 4...B7</td>
</tr>
<tr>
<td><strong>Titus</strong></td>
</tr>
<tr>
<td>1:5...B30, H38</td>
</tr>
<tr>
<td>1:16...H30</td>
</tr>
<tr>
<td>2:12...B24, H49</td>
</tr>
<tr>
<td>3:1...B36</td>
</tr>
<tr>
<td>3:3...H2</td>
</tr>
<tr>
<td>3:4, 5...B16</td>
</tr>
<tr>
<td>3:5...B9, B22, B24, B34, H23, H26</td>
</tr>
<tr>
<td>3:8...B24</td>
</tr>
<tr>
<td><strong>Hebrews</strong></td>
</tr>
<tr>
<td>1:1...H6</td>
</tr>
<tr>
<td>1:2...B10, H13</td>
</tr>
<tr>
<td>1:3...B8, B10, B12, B1, B3, H9, H10, H30</td>
</tr>
<tr>
<td>1:9...H12</td>
</tr>
<tr>
<td>1:14...B12</td>
</tr>
<tr>
<td>2:9, 10...H16</td>
</tr>
<tr>
<td>2:12...B28</td>
</tr>
<tr>
<td>2:14...B17, B18, B20</td>
</tr>
<tr>
<td>2:14, 15...B18, H1</td>
</tr>
<tr>
<td>2:15-17...B18</td>
</tr>
<tr>
<td>2:16, 17...H14</td>
</tr>
<tr>
<td>2:17...B21, Co28</td>
</tr>
<tr>
<td>2:17, 18...B26</td>
</tr>
<tr>
<td>3:4...B12</td>
</tr>
<tr>
<td>4:14...H18</td>
</tr>
<tr>
<td>4:14-16...B26</td>
</tr>
<tr>
<td>4:15...B18, Co28, H14</td>
</tr>
<tr>
<td>5:4...B31</td>
</tr>
<tr>
<td>5:10...B21</td>
</tr>
<tr>
<td>6:2...B34, B37</td>
</tr>
<tr>
<td>6:16...H37</td>
</tr>
<tr>
<td>6:17, 18...C1a14</td>
</tr>
<tr>
<td>7:3...B10, B19</td>
</tr>
<tr>
<td>7:14...B17, B18</td>
</tr>
<tr>
<td>7:21...H12</td>
</tr>
<tr>
<td>7:22...C2e2</td>
</tr>
<tr>
<td>7:24, 25...B26</td>
</tr>
<tr>
<td>7:27...H30</td>
</tr>
<tr>
<td>8:1 ff...H30</td>
</tr>
<tr>
<td>9:12, 26...H30</td>
</tr>
<tr>
<td>9:14...B21, B34</td>
</tr>
<tr>
<td>9:15, 17...C2e2</td>
</tr>
<tr>
<td>9:20...H28</td>
</tr>
<tr>
<td>9:24...H18</td>
</tr>
<tr>
<td>9:25, 26...B21</td>
</tr>
<tr>
<td>9:27...B37, H4</td>
</tr>
<tr>
<td>10:7, 8...H6</td>
</tr>
<tr>
<td>10:14...B21, H12</td>
</tr>
<tr>
<td>10:19, 22...B26</td>
</tr>
<tr>
<td>10:27...B37</td>
</tr>
<tr>
<td>10:36...H34</td>
</tr>
<tr>
<td>10:36-38...B37</td>
</tr>
<tr>
<td>10:39...H7</td>
</tr>
<tr>
<td>11:1...H7</td>
</tr>
<tr>
<td>11:3, 6...H7</td>
</tr>
<tr>
<td>11:6...B24</td>
</tr>
<tr>
<td>11:6, 7...B23</td>
</tr>
<tr>
<td>12:24...H26</td>
</tr>
<tr>
<td>13:4...H41</td>
</tr>
<tr>
<td>13:8...H6</td>
</tr>
<tr>
<td>13:17...B31</td>
</tr>
<tr>
<td><strong>James</strong></td>
</tr>
<tr>
<td>1:5...H47</td>
</tr>
<tr>
<td>1:6 ff...H45</td>
</tr>
<tr>
<td>1:17...B1, H34, H45</td>
</tr>
<tr>
<td>1:20...H40</td>
</tr>
<tr>
<td>2:10...B23</td>
</tr>
<tr>
<td>3:2...H44</td>
</tr>
<tr>
<td>4:15...B13</td>
</tr>
<tr>
<td><strong>1 Peter</strong></td>
</tr>
<tr>
<td>1:1...B7</td>
</tr>
<tr>
<td>1:2...B9, B16, H20, H26</td>
</tr>
<tr>
<td>1:4, 5...B22</td>
</tr>
<tr>
<td>1:18, 19...H1, H8, H13</td>
</tr>
<tr>
<td>1:21, 22...H8</td>
</tr>
<tr>
<td>1:23...B24, C5e8</td>
</tr>
<tr>
<td>2:5, 9, 10...H32</td>
</tr>
<tr>
<td>2:11, 12...H30</td>
</tr>
<tr>
<td>2:12...H32</td>
</tr>
<tr>
<td>2:24...H15</td>
</tr>
<tr>
<td>2:25...B31</td>
</tr>
<tr>
<td>3:1, 2...H32</td>
</tr>
<tr>
<td>3:18...B21, H6</td>
</tr>
<tr>
<td>3:20...B28</td>
</tr>
<tr>
<td>3:21...B34, H27, H29</td>
</tr>
<tr>
<td>4:2...H33</td>
</tr>
<tr>
<td>4:5...B37</td>
</tr>
<tr>
<td>4:8...H43</td>
</tr>
<tr>
<td>4:11...B7</td>
</tr>
<tr>
<td>4:14...H20</td>
</tr>
<tr>
<td>5:4...B31</td>
</tr>
<tr>
<td>5:5, 6...H34</td>
</tr>
<tr>
<td>5:8...B12, H52</td>
</tr>
<tr>
<td><strong>2 Peter</strong></td>
</tr>
<tr>
<td>1:3...C3e8</td>
</tr>
<tr>
<td>1:10...H32</td>
</tr>
<tr>
<td>1:19...B25, H35</td>
</tr>
<tr>
<td>1:21...B3</td>
</tr>
<tr>
<td>2:4...B12</td>
</tr>
<tr>
<td>2:9...B37, H52</td>
</tr>
<tr>
<td>2:10...B36</td>
</tr>
<tr>
<td>3:7, 10...B37</td>
</tr>
<tr>
<td>3:10...B37</td>
</tr>
<tr>
<td><strong>1 John</strong></td>
</tr>
<tr>
<td>1:2...H6</td>
</tr>
<tr>
<td>1:7...B9, B34, H1, H27</td>
</tr>
<tr>
<td>1:8...H2</td>
</tr>
<tr>
<td>1:9...H44</td>
</tr>
<tr>
<td>2:1...B23, B26, H23</td>
</tr>
<tr>
<td>1 John (continued)</td>
</tr>
<tr>
<td>-------------------</td>
</tr>
<tr>
<td>2:2...H15, H18, H21</td>
</tr>
<tr>
<td>2:9...H40</td>
</tr>
<tr>
<td>2:27...H12</td>
</tr>
<tr>
<td>3:1...H9</td>
</tr>
<tr>
<td>3:2...B37</td>
</tr>
<tr>
<td>3:2, 3...C5e6</td>
</tr>
<tr>
<td>3:8...H1, H48</td>
</tr>
<tr>
<td>3:8-10...B29</td>
</tr>
<tr>
<td>3:9...C5e3</td>
</tr>
<tr>
<td>3:14...H32</td>
</tr>
<tr>
<td>3:15...H40</td>
</tr>
<tr>
<td>3:24...C5e5, H28</td>
</tr>
<tr>
<td>4:1...B7</td>
</tr>
<tr>
<td>4:2...B29</td>
</tr>
<tr>
<td>4:9...B20, C1a2</td>
</tr>
<tr>
<td>4:10...B16, B26, C1e5</td>
</tr>
<tr>
<td>4:14...B9</td>
</tr>
<tr>
<td>4:17...B37</td>
</tr>
</tbody>
</table>
LITURGICAL FORMS

ADMINISTRATION OF BAPTISM
PUBLIC CONFESSION OF FAITH
ADMINISTRATION OF THE LORD’S SUPPER
EXCOMMUNICATION
READMITTING EXCOMMUNICATED PERSONS
ORDINATION OF MINISTERS OF GOD’S WORD
ORDINATION OF ELDERS AND DEACONS
INSTALLATION OF PROFESSORS OF THEOLOGY
ORDINATION (OR INSTALLATION) OF MISSIONARIES
CONFIRMATION OF MARRIAGE
CONSOLATION OF THE SICK
FORMULA OF SUBSCRIPTION
Most of these forms were composed during the sixteenth-century Reformation. The forms for the administration of infant baptism, the Lord's Supper, and the solemnization of marriage first appeared in a 1566 edition of the Dutch Psalter edited by Petrus Dathenus (1531-1588), a leading minister in the Reformed churches in the Netherlands. In composing these forms Dathenus borrowed heavily from existing liturgies based on Calvin's Geneva liturgy. The Reformed churches adopted these forms at the Convent of Wesel in 1568. The forms for the administration of church discipline, the ordination of ministers, and the ordination of elders and deacons were added by the Synod of the Hague in 1586. The form for the baptism of adults was accepted by the Synod of Dordrecht in 1618-19.

An English translation of these forms, originally prepared in the Netherlands for use in the English and Scottish refugee churches, was later revised and adopted by the Reformed Church in America. This translation, with minor revision and correction, was adopted by the Synod of the Christian Reformed Church in North America in 1912 and first appeared in the 1927 edition of the Psalter, which edition has been adopted by the Protestant Reformed Churches.

The three questions for public confession of faith were adopted by the Synod of the Christian Reformed Church in North America in 1890 and subsequently by the Protestant Reformed Churches. The forms for the ordination of professors of theology and the ordination of missionaries were composed early in the twentieth century and their translated versions were assumed by the Protestant Reformed Churches with the acceptance of the Psalter.

The Church Order of the Protestant Reformed Churches makes the use of these liturgical forms obligatory (see Articles 4, 22, 24, 58, 62, 76, 78).
Form for the

ADMINISTRATION OF BAPTISM
Beloved in the Lord Jesus Christ, the principal parts of the doctrine of holy baptism are these three:

First. That we with our children are conceived and born in sin, and therefore are children of wrath, in so much that we cannot enter into the kingdom of God except we are born again. This the dipping in or sprinkling with water teaches us, whereby the impurity of our souls is signified, and we admonished to loathe and humble ourselves before God, and seek for our purification and salvation without ourselves.

Secondly. Holy baptism witnesseth and sealeth unto us the washing away of our sins through Jesus Christ. Therefore we are baptized in the name of the Father, and of the Son, and of the Holy Ghost. For when we are baptized in the name of the Father, God the Father witnesseth and sealeth unto us that He doth make an eternal covenant of grace with us, and adopts us for His children and heirs, and therefore will provide us with every good thing, and avert all evil or turn it to our profit. And when we are baptized in the name of the Son, the Son sealeth unto us that He doth wash us in His blood from all our sins, incorporating us into the fellowship of His death and resurrection, so that we are freed from all our sins and accounted righteous before God. In like manner, when we are baptized in the name of the Holy Ghost, the Holy Ghost assures us, by this holy sacrament, that He will dwell in us and sanctify us to be members of Christ, applying unto us that which we have in Christ, namely, the washing away of our sins and the daily renewing of our lives, till we shall finally be presented without spot or wrinkle among the assembly of the elect in life eternal.

Thirdly. Whereas in all covenants there are contained two parts, therefore are we by God, through baptism, admonished of and obliged unto new obedience, namely, that we cleave to this one God, Father, Son, and Holy Ghost; that we trust in Him, and love Him with all our hearts, with all our souls, with all our mind, and with all our strength; that we forsake the world, crucify our old nature, and walk in a new and holy life.

And if we sometimes through weakness fall into sin, we must not therefore despair of God’s mercy, nor continue in sin, since baptism is a seal and undoubted testimony that we have an eternal covenant of grace with God.
I. To Infants of Believers

And although our young children do not understand these things, we may not therefore exclude them from baptism, for as they are without their knowledge partakers of the condemnation in Adam, so are they again received unto grace in Christ; as God speaketh unto Abraham, the father of all the faithful, and therefore unto us and our children (Gen. 17:7), saying, *I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.* This also the apostle Peter testifieth, with these words (Acts 2:39), *For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.* Therefore God formerly commanded them to be circumcised, which was a seal of the covenant and of the righteousness of faith; and therefore Christ also embraced them, laid His hands upon them, and blessed them (Mark 10).

Since then baptism is come in the place of circumcision, therefore infants are to be baptized as heirs of the kingdom of God and of His covenant. And parents are in duty bound further to instruct their children herein when they shall arrive to years of discretion.

That therefore this holy ordinance of God may be administered to His glory, to our comfort, and to the edification of His church, let us call upon His holy name.

Prayer

O Almighty and eternal God, Thou who hast according to Thy severe judgment punished the unbelieving and unrepentant world with the flood, and hast according to Thy great mercy saved and protected believing Noah and his family; Thou who hast drowned the obstinate Pharaoh and his host in the Red Sea, and hast led Thy people Israel through the midst of the Sea upon dry ground, by which baptism was signified—we beseech Thee that Thou wilt be pleased, of Thine infinite mercy, graciously to look upon these children and incorporate them by Thy Holy Spirit into Thy Son Jesus Christ, that they may be buried with Him into His death, and be raised with Him in newness of life; that they may daily follow Him, joyfully bearing their cross, and cleave unto Him in true faith, firm hope, and ardent love; that they may, with a comfortable sense of Thy favor, leave this life, which is nothing but a continual death, and at the last day may appear without terror before the judgment seat of Christ Thy Son, through Jesus Christ our Lord, who with Thee and the Holy Ghost, one only God, lives and reigns forever. Amen.
An Exhortation to the Parents

Beloved in the Lord Jesus Christ, you have heard that baptism is an ordinance of God to seal unto us and to our seed His covenant; therefore it must be used for that end, and not out of custom or superstition. That it may then be manifest that you are thus minded, you are to answer sincerely to these questions:

First. Whether you acknowledge that although our children are conceived and born in sin, and therefore are subject to all miseries, yea to condemnation itself, yet that they are sanctified\(^1\) in Christ, and therefore, as members of His church, ought to be baptized?

Secondly. Whether you acknowledge the doctrine which is contained in the Old and New Testament, and in the articles of the Christian faith, and which is taught here in this Christian church to be the true and perfect\(^2\) doctrine of salvation?

Thirdly. Whether you promise and intend to see these children, when come to the years of discretion (whereof you are either parent or witness), instructed and brought up in the aforesaid doctrine, or help or cause them to be instructed therein, to the utmost of your power?

Answer. Yes.

Then the minister of God’s Word, in baptizing, shall say, N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen

Thanksgiving

Almighty God and merciful Father, we thank and praise Thee that Thou hast forgiven us and our children all our sins through the blood of Thy beloved Son Jesus Christ, and received us through Thy Holy Spirit as members of Thine only begotten Son, and adopted us to be Thy children, and sealed and confirmed the same unto us by holy baptism. We beseech Thee, through the same Son of Thy love, that Thou wilt be pleased always to govern these baptized children by Thy Holy Spirit, that they may be piously and religiously educated, increase and grow up in the Lord Jesus Christ, that they then may acknowledge Thy fatherly goodness and mercy, which Thou hast shown to them and us, and live in all righteousness under our only Teacher, King, and High Priest, Jesus Christ; and manfully fight against and overcome sin, the devil, and his whole dominion, to the end that they may eternally praise and magnify Thee, and Thy Son Jesus Christ, together with the Holy Ghost, the one only true God. Amen.

---

1 “My children” (Ezek. 16:21). They are holy (1 Cor. 7:14).
2 Dutch—Volkomene—complete.
II. To Adult Persons

However children of Christian parents (although they understand not this mystery) must be baptized by virtue of the covenant, yet it is not lawful to baptize those who are come to years of discretion except they first be sensible of their sins and make confession both of their repentance and faith in Christ. For this cause did not only John the Baptist preach (according to the command of God) the baptism of repentance, and baptized for the remission of sins those who confessed their sins (Mark 1 and Luke 3), but our Lord Jesus Christ also commanded His disciples to teach all nations, and then to baptize them, in the name of the Father, and of the Son, and of the Holy Ghost (Matt. 28, Mark 16), adding this promise: He that believeth and is baptized shall be saved. According to which rule, the apostles, as appeareth from Acts 2, 10, and 16, baptized none who were of years of discretion but such as made confession of their faith and repentance. Therefore it is not lawful now to baptize any other adult person than such as have been taught the mysteries of holy baptism by the preaching of the gospel, and are able to give an account of their faith by the confession of the mouth.

That therefore this holy ordinance of God may be administered to His glory, to our comfort, and to the edification of His church, let us call upon His holy name.

Prayer

O Almighty and eternal God, Thou who hast according to Thy severe judgment punished the unbelieving and unrepentant world with the flood, and hast according to Thy great mercy saved and protected believing Noah and his family; Thou who hast drowned the obstinate Pharaoh and his host in the Red Sea, and hast led Thy people Israel through the midst of the Sea upon dry ground, by which baptism is signified—we beseech Thee that Thou wilt be pleased, of Thine infinite mercy, graciously to look upon this person, and incorporate him by Thy Holy Spirit into Thy Son Jesus Christ, that he may be buried with Him into His death, and be raised with Him in newness of life; that he may daily follow Him, joyfully bearing his cross, and cleave unto Him in true faith, firm hope, and ardent love; that he may with a comfortable sense of Thy favor leave this life, which is nothing but a continual death, and at the last day may appear without terror before the judgment seat of Christ Thy Son, through Jesus Christ our Lord, who with Thee and the Holy Ghost, one only God, lives and reigns forever. Amen.
12 Since therefore thou, N., art also desirous of holy baptism, to the end that it may be to thee a seal of thine ingrafting into the church of God, that it may appear that thou dost not only receive the Christian religion in which thou hast been privately instructed by us and of which also thou hast made confession before us, but that thou (through the grace of God) intendest and purposest to lead a life according to the same, thou art sincerely to give answer before God and His church.

13 First. Dost thou believe in the only true God, distinct in three persons, Father, Son, and Holy Ghost, who has made heaven and earth and all that in them is of nothing, and still maintains and governs them, insomuch that nothing comes to pass, either in heaven or on earth, without His divine will?

   Answer. Yes.

Secondly. Dost thou believe that thou art conceived and born in sin, and therefore art a child of wrath by nature, wholly incapable of doing any good and prone to all evil; and that thou hast frequently, in thought, word, and deed, transgressed the commandments of the Lord; and whether thou art heartily sorry for these sins?

   Answer. Yes.

Thirdly. Dost thou believe that Christ, who is the true and eternal God, and very man, who took His human nature on Him out of the flesh and blood of the Virgin Mary, is given thee of God to be thy Savior, and that thou dost receive by this faith remission of sins in His blood, and that thou art made by the power of the Holy Ghost a member of Jesus Christ and His church?

   Answer. Yes.

Fourthly. Dost thou assent to all the articles of the Christian religion as they are taught here in this Christian church according to the Word of God, and purpose steadfastly to continue in the same doctrine to the end of thy life; and also dost thou reject all heresies and schisms repugnant to this doctrine, and promise to persevere in the communion of the Christian church, not only in the hearing of the Word, but also in the use of the Lord’s Supper?

   Answer. Yes.

Fifthly. Hast thou taken a firm resolution always to lead a Christian life; to forsake the world and its evil lusts, as is becoming the members of Christ and His church; and to submit thyself to all Christian admonitions?

   Answer. Yes.
The good and great God mercifully grant His grace and blessing to this thy purpose, through Jesus Christ. Amen.

**Thanksgiving**

 Almighty God and merciful Father, we thank and praise Thee that Thou hast forgiven us and our children all our sins through the blood of Thy Son Jesus Christ, and received us through Thy Holy Spirit as members of Thine only begotten Son, and adopted us to be Thy children, and sealed and confirmed the same unto us by holy baptism. We beseech Thee, through the same Son of Thy love, that thou wilt be pleased always to govern this baptized person by Thy Holy Spirit, that he may lead a Christian and godly life, and increase and grow up in the Lord Jesus Christ, that he may acknowledge Thy fatherly goodness and mercy, which Thou hast shown to him and to us, and live in all righteousness under our only Teacher, King, and High Priest, Jesus Christ; and that he may manfully fight against and overcome sin, the devil, and his whole dominion, to the end that he may eternally praise and magnify Thee, and Thy Son Jesus Christ, together with the Holy Ghost, the one only true God. Amen.
Form for

PUBLIC CONFESSION OF FAITH
Before or after the sermon, the minister requests those who intend to make public confession of their faith to arise and to reply to the following questions:

1. Do you acknowledge the doctrine contained in the Old and New Testaments and in the Articles of the Christian faith and taught here in this Christian church to be the true and complete doctrine of salvation?

2. Have you resolved by the grace of God to adhere to this doctrine; to reject all heresies repugnant thereto; and to lead a new, godly life?

3. Will you submit to church government, and in case you should become delinquent (which may God graciously forbid), to church discipline?

Answer. Yes.
Form for the
ADMINISTRATION OF THE
LORD'S SUPPER
Beloved in the Lord Jesus Christ, attend to the words of the institution of the Holy Supper of our Lord Jesus Christ, as they are delivered by the holy apostle Paul in 1 Corinthians 11:23-29.

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.

That we may now celebrate the Supper of the Lord to our comfort, it is above all things necessary,

First. Rightly to examine ourselves.

Secondly. To direct it to that end for which Christ hath ordained and instituted the same, namely, to His remembrance.

The true examination of ourselves consists of these three parts:

First. That every one consider by himself his sins and the curse due to him for them, to the end that he may abhor and humble himself before God, considering that the wrath of God against sin is so great, that (rather than it should go unpunished) He hath punished the same in His beloved Son Jesus Christ with the bitter and shameful death of the cross.

Secondly. That every one examine his own heart, whether he doth believe this faithful promise of God that all his sins are forgiven him only for the sake of the passion and death of Jesus Christ, and that the perfect righteousness of Christ is imputed and freely given him as his own, yea, so perfectly as if he had satisfied in his own person for all his sins and fulfilled all righteousness.

1 Dutch, oordeel—English, judgment, condemnation.
Thirdly. That every one examine his own conscience, whether he pur-
posseth henceforth to show true thankfulness to God in his whole life
and to walk uprightly before him; as also, whether he hath laid aside
unfeignedly all enmity, hatred, and envy, and doth firmly resolve
henceforward to walk in true love and peace with his neighbor.

All those, then, who are thus disposed, God will certainly receive in
mercy and count them worthy partakers of the table of His Son Jesus
Christ. On the contrary, those who do not feel this testimony in their
hearts eat and drink judgment to themselves.

Therefore, we also, according to the command of Christ and the apos-
tle Paul, admonish all those who are defiled with the following sins to
keep themselves from the table of the Lord, and declare to them that
they have no part in the kingdom of Christ; such as all idolaters, all
those who invoke deceased saints, angels, or other creatures; all those
who worship images; all enchanters, diviners, charmers, and those
who confide in such enchantments; all despisers of God, and of His
Word, and of the holy sacraments; all blasphemers; all those who are
given to raise discord, sects, and mutiny in church or state; all per-
jured persons; all those who are disobedient to their parents and supe-
riors; all murderers, contentious persons, and those who live in hatred
and envy against their neighbors; all adulterers, whoremongers,
drunkards, thieves, usurers, robbers, gamesters, covetous, and all who
lead offensive lives.

All these, while they continue in such sins, shall abstain from this
meat (which Christ hath ordained only for the faithful), lest their
judgment and condemnation be made the heavier.

But this is not designed (dearly beloved brethren and sisters in the
Lord) to deject the contrite hearts of the faithful, as if none might
come to the Supper of the Lord but those who are without sin; for we
do not come to this Supper to testify thereby that we are perfect and
righteous in ourselves; but on the contrary, considering that we seek
our life out of ourselves in Jesus Christ, we acknowledge that we lie in
the midst of death; therefore, notwithstanding we feel many infirmi-
ties and miseries in ourselves, as namely, that we have not perfect
faith, and that we do not give ourselves to serve God with that zeal as
we are bound, but have daily to strive with the weakness of our faith
and the evil lusts of our flesh; yet, since we are (by the grace of the
Holy Spirit) sorry for these weaknesses, and earnestly desirous to fight
against our unbelief and to live according to all the commandments of
God; therefore we rest assured that no sin or infirmity which still
remaineth against our will in us can hinder us from being received of God in mercy, and from being made worthy partakers of this heavenly meat and drink.

21 Let us now also consider to what end the Lord hath instituted His Supper, namely, that we do it in remembrance of Him. Now after this manner are we to remember Him by it:

First. That we are confidently persuaded in our hearts that our Lord Jesus Christ (according to the promises made to our forefathers in the Old Testament) was sent of the Father into the world; that He assumed our flesh and blood; that He bore for us the wrath of God (under which we should have perished everlastingly) from the beginning of His incarnation to the end of His life upon earth; and that He hath fulfilled for us all obedience to the divine law and righteousness; especially when the weight of our sins and the wrath of God pressed out of Him the bloody sweat in the garden, where He was bound that we might be freed from our sins; that He afterwards suffered innumerable reproaches, that we might never be confounded; that He was innocently condemned to death, that we might be acquitted at the judgment-seat of God; yea, that He suffered His blessed body to be nailed on the cross, that He might fix thereon the handwriting of our sins; and hath also taken upon Himself the curse due to us, that He might fill us with His blessings; and hath humbled Himself unto the deepest reproach and pains of hell, both in body and soul, on the tree of the cross, when He cried out with a loud voice, My God, my God! why hast thou forsaken me? (Matt. 27:46; Mark 15:34) that we might be accepted of God and never be forsaken of Him; and finally confirmed with His death and shedding of His blood the new and eternal testament, that covenant of grace and reconciliation, when He said: It is finished (John 19:30).

22 Secondly. And that we might firmly believe that we belong to this covenant of grace, the Lord Jesus Christ, in His last Supper, took bread, and when He had given thanks, He brake it, and gave it to His disciples and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me; in like manner also when He had supped he took the cup, gave thanks and said, Drink ye all of it; this cup is the new testament in my blood, which is shed for you and for many, for the remission of sins; this do ye as often as ye drink it in remembrance of me; (1 Cor. 11:24b, 25) that is, as often as ye eat of this bread and drink of this cup, you shall thereby, as by a sure remembrance and pledge, be admonished and assured of this My hearty love...
and faithfulness towards you; that, whereas you should otherwise have suffered eternal death, I have given My body to the death of the cross and shed My blood for you; and as certainly feed and nourish your hungry and thirsty souls with My crucified body and shed blood to everlasting life, as this bread is broken before your eyes, and this cup is given to you, and you eat and drink the same with your mouth in remembrance of Me.

From this institution of the Holy Supper of our Lord Jesus Christ, we see that He directs our faith and trust to His perfect sacrifice (once offered on the cross) as to the only ground and foundation of our salvation, wherein He is become to our hungry and thirsty souls the true meat and drink of life eternal. For by His death He hath taken away the cause of our eternal death and misery, namely, sin, and obtained for us the quickening Spirit, that we by the same (who dwelleth in Christ as in the head, and in us as His members) might have true communion with Him, and be made partakers of all His blessings, of life eternal, righteousness, and glory.

Besides, that we by this same Spirit may also be united as members of one body in true brotherly love, as the holy apostle saith, *For we, being many, are one bread and one body; for we are all partakers of that one bread* (1 Cor. 10:17). For as out of many grains one meal is ground and one bread baked, and out of many berries being pressed together one wine floweth and mixeth itself together, so shall we all, who by a true faith are ingrafted into Christ, be altogether one body, through brotherly love, for Christ’s sake, our beloved Savior, who hath so exceedingly loved us, and not only show this in word, but also in very deed towards one another.

Hereto assist us, the Almighty God and Father of our Lord Jesus Christ, through His Holy Spirit. Amen.

That we may obtain all this, let us humble ourselves before God and with true faith implore His grace.

**Prayer**

O most merciful God and Father, we beseech Thee that Thou wilt be pleased in this Supper (in which we celebrate the glorious remembrance of the bitter death of Thy beloved Son Jesus Christ) to work in our hearts through the Holy Spirit, that we may daily more and more with true confidence give ourselves up unto Thy Son Jesus Christ, that our afflicted and contrite hearts, through the power of the Holy Ghost, may be fed and comforted with His true body and blood; yea, with Him, true God and man, that only heavenly bread; and that we may no
longer live in our sins, but He in us, and we in Him, and thus truly be
made partakers of the new and everlasting covenant of grace. That we
may not doubt but Thou wilt forever be our gracious Father, never-
more imputing our sins unto us, and providing us with all things nec-
essary, as well for the body as the soul, as thy beloved children and
heirs; grant us also Thy grace, that we may take up our cross cheerfully,
deny ourselves, confess our Savior, and in all tribulations, with
uplifted heads, expect our Lord Jesus Christ from heaven, where He
will make our mortal bodies like unto His most glorious body, and
take us unto Him in eternity.

26 Our Father which art in heaven, hallowed be Thy name. Thy
kingdom come. Thy will be done in earth, as it is in heaven.
Give us this day our daily bread. And forgive us our debts, as
we forgive our debtors. And lead us not into temptation, but
deliver us from evil. For Thine is the kingdom, and the power,
and the glory, for ever.

27 Strengthen us also by this Holy Supper in the catholic undoubted
Christian faith, whereof we make confession with our mouths and
hearts, saying:

I believe in God, the Father, Almighty, Maker of heaven and
earth; and in Jesus Christ, His only begotten Son, our Lord;
who was conceived by the Holy Ghost, born of the Virgin Mary;
suffered under Pontius Pilate, was crucified, dead, and buried;
He descended into hell; the third day He rose again from the
dead; He ascended into heaven, and sitteth at the right hand of
God the Father Almighty; from thence He shall come to judge
the quick and the dead.

I believe in the Holy Ghost. I believe an holy catholic church;
the communion of saints; the forgiveness of sins; the resurrec-
tion of the body; and the life everlasting. Amen.

28 That we may now be fed with the true heavenly bread, Christ Jesus, let
us not cleave with our hearts unto the external bread and wine, but lift
them up on high in heaven, where Christ Jesus is our Advocate at the
right hand of His heavenly Father, whither all the articles of our faith
lead us; not doubting but we shall as certainly be fed and refreshed in
our souls through the working of the Holy Ghost, with His body and
blood, as we receive the holy bread and wine in remembrance of Him.

In breaking and distributing the bread,
the minister shall say:

29 The bread which we break is the communion of the body of Christ.
And when he giveth the cup:
The cup of blessing which we bless is the communion of the blood of Christ.

(During the communion, there shall or may be devoutly sung a psalm, or some chapter read, in remembrance of the death of Christ, as the 53rd chapter of Isaiah, the 13th, 14th, 15th, 16th, 17th, and 18th chapters of John, or the like.)

After the Communion the minister shall say:
Beloved in the Lord, since the Lord hath now fed our souls at this table, let us therefore jointly praise His holy name with thanksgiving, and everyone say in his heart thus:

Bless the LORD, O my soul; and all that is within me, bless his holy name.
Bless the LORD, O my soul, and forget not all his benefits:
Who forgiveth all thine iniquities; who healeth all thy diseases,
Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies;
The LORD is merciful and gracious, slow to anger, and plentiful in mercy.
He hath not dealt with us after our sins, nor rewarded us according to our iniquities.
For as the heaven is high above the earth, so great is his mercy towards them that fear him.
As far as the east is from the west, so far hath he removed our transgressions from us.
Like as a father pitieth his children, so the LORD pitieth them that fear him. (Ps. 103:1–5, 8–13)

Who hath not spared His own Son, but delivered Him up for us all, and given us all things with Him. Therefore God commendeth therewith His love towards us in that, while we were yet sinners, Christ died for us; much more then, being now justified in His blood, we shall be saved from wrath through Him: for if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. Therefore shall my mouth and heart show forth the praise of the Lord from this time forth forever more. Amen.
Let everyone say with an attentive heart:

Thanksgiving

O Almighty, merciful God and Father, we render Thee most humble and hearty thanks that Thou hast, of Thy infinite mercy, given us Thine only begotten Son for a Mediator and a sacrifice for our sins, and to be our meat and drink unto life eternal, and that Thou givest us lively faith, whereby we are made partakers of such great benefits. Thou hast also been pleased that Thy beloved Son Jesus Christ should institute and ordain His Holy Supper for the confirmation of the same. Grant, we beseech Thee, O faithful God and Father, that, through the operation of Thy Holy Spirit, the commemoration of the death of our Lord Jesus Christ may tend to the daily increase of our faith, and saving fellowship with Him, through Jesus Christ Thy Son, in whose name we conclude our prayers, saying:

Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. Amen.
Form for

EXCOMMUNICATION
Form for

**EXCOMMUNICATION**

34 Beloved in the Lord Jesus Christ, it is known unto you that we have several times and by several methods declared unto you the great sin committed and the heinous offense given by our fellow-member, N., to the end that he, by your Christian admonition and prayers to God, might be brought to repentance, and so be freed from the bonds of the devil (by whom he is held captive), and recovered by the will of the Lord. But we cannot conceal from you, with great sorrow, that no one has yet appeared before us who hath in the least given us to understand that he, by the frequent admonitions given him (as well in private as before witnesses, and in the presence of many), is come to any remorse for his sins, or hath shown the least token of true repentance. Since then he daily aggravates his sin (which in itself is not small) by his stubbornness, and since we have signified unto you the last time, that in case he did not repent, after such patience shown him by the church, we should be under the disagreeable necessity of being further grieved for him, and come to the last remedy; wherefore we at this present are necessitated to proceed to this excommunication according to the command and charge given us by God in His holy Word; to the end that he may hereby be made (if possible) ashamed of his sins, and likewise that we may not by this rotten and as yet incurable member put the whole body of the church in danger, and that God's name may not be blasphemed.

35 Therefore we, the ministers and rulers of the church of God, being here assembled in the name and authority of our Lord Jesus Christ, declare before you all, that for the aforesaid reasons we have excommunicated, and by these do excommunicate N. from the church of God, and from fellowship with Christ, and the holy sacraments, and from all the spiritual blessings and benefits which God promiseth to and bestows upon His church, so long as he obstinately and impenitently persists in his sins, and is therefore to be accounted by you as a heathen man and a publican, according to the command of Christ (Matt. 18), who saith that whatsoever His ministers bind on earth shall be bound in heaven.

36 Further we exhort you, beloved Christians, to keep no company with him, that he may be ashamed; yet count him not as an enemy, but at all times admonish him as you would a brother. In the meantime let
every one take warning by this and such like examples to fear the Lord, and diligently take heed unto himself, if he thinketh he standeth, lest he fall; but having true fellowship with the Father and His Son Jesus Christ, together with all faithful Christians, remain steadfast therein to the end, and so obtain eternal salvation. You have seen, beloved brethren and sisters, in what manner this our excommunicated brother has begun to fall, and by degrees is come to ruin; observe, therefore, how subtle Satan is, to bring man to destruction, and to withdraw him from all salutary means of salvation. Guard, then, against the least beginnings of evil, and laying aside, according to the exhortation of the apostle, every weight, and the sin which doth so easily beset us, let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith (Heb. 12:1, 2). Be sober, watch and pray, lest you enter into temptation. Today, if you will hear the voice of the Lord, harden not your hearts (1 Peter 4:7; Mark 14:38; Heb. 3:7, 8), but work out your own salvation with fear and trembling (Phil. 2:12b); and every one repent of his sins, lest our God humble us again and we be obliged to bewail some one of you; but that you may with one accord, living in all godliness, be our crown and joy in the Lord.

Since it is God who worketh in us both to will and to do of His good pleasure, let us call upon His holy name with confession of our sins, saying:

O righteous God and merciful Father, we bewail our sins before Thy high majesty, and acknowledge that we have deserved the grief and sorrow caused unto us by the cutting off of this our late fellow-member; yea, we all deserve, shouldst Thou enter into judgment with us by reason of our great transgressions, to be cut off and banished from Thy presence. But, O Lord, Thou art merciful unto us for Christ’s sake; forgive us our trespasses, for we heartily repent of them, and daily work in our hearts a greater measure of sorrow for them; that we may, fearing Thy judgments which Thou executest against the stiff-necked, endeavor to please Thee; grant us to avoid all pollution of the world, and those who are cut off from the community of the church, that we may not make ourselves partakers of their sins, and that he who is excommunicated may become ashamed of his sins. And since Thou desirest not the death of a sinner, but that he may repent and live, and the bosom of Thy church is always open for those who turn away from their wickedness, we therefore humbly beseech Thee to kindle in our hearts a pious zeal, that we may labor,
with good Christian admonitions and examples, to bring again this excommunicated person on the right way, together with all those who, through unbelief or dissoluteness of life, go astray.

Give Thy blessing to our admonitions, that we may have reason thereby to rejoice again in him for whom we must now mourn, and that Thy holy name may be praised, through our Lord Jesus Christ, who hath taught us to pray:

Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. Amen.
Form for

**READMITTING EXCOMMUNICATED PERSONS**
Beloved in the Lord, it is known to you that some time ago our fellow member, N., was cut off from the church of Christ. We cannot now conceal from you that he, by the above-mentioned remedy, as also by the means of good admonitions and your Christian prayers, is come so far that he is ashamed of his sins, praying us to be readmitted into the communion of the church.

Since we, then, by virtue of the command of God, are in duty bound to receive such persons with joy, and it being necessary that good order should be used therein, we therefore give you to understand hereby that we purpose to loose again the aforementioned excommunicated person from the bond of excommunication the next time when by the grace of God we celebrate the Supper of the Lord, and receive him again into the communion of the church; except any one of you, in the meantime, shall show just cause why this ought not to be done, of which you must give notice to us in due time. In the meantime, let every one thank the Lord for the mercy shown this poor sinner, beseeching Him to perfect His work in him to his eternal salvation. Amen.

Afterwards, if no impediment be alleged, the minister shall proceed to the readmission of the excommunicated sinner in the following manner:
Beloved Christians, we have the last time informed you of the repentance of our fellow-member, N., to the end that he might with your foreknowledge be again received into the church of Christ; and whereas no one has alleged anything why his readmission ought not to take place, we therefore at present purpose to proceed to the same.

Our Lord Jesus Christ (Matt. 18:18), having confirmed the sentence of His church in the excommunicating of impenitent sinners, declareth immediately thereupon that *whatsoever ye shall loose on earth shall be loosed in heaven*; whereby He giveth to understand that when any person is cut off from His church, he is not deprived of all hope of salvation, but can again be loosed from the bonds of condemnation.
Therefore, since God declares in His Word that He takes no pleasure in the death of a sinner, but that he turn from his wickedness and live, so the church always hopes for the repentance of the backslidden sinner, and keepeth her bosom open to receive the penitent; accordingly the apostle Paul (1 Cor. 5) commanded the Corinthian (whom he had declared ought to be cut off from the church) to be again received and comforted, since being reproved by many he was come to the knowledge of his sins—to the end that he should not be swallowed up with overmuch sorrow (2 Cor. 2).

Secondly. Christ teacheth us in the aforementioned text that the sentence of absolution which is passed upon such a penitent sinner according to the Word of God is counted sure and firm by the Lord; therefore, no one ought to doubt in the least, who truly repents, that he is assuredly received by God in mercy, as Christ saith (John 20:23), *Whosesoever sins ye remit, they are remitted unto them.*

But now to proceed to the matter in hand: I ask thee, N., whether thou dost declare here with all thine heart before God and His church that thou art sincerely sorry for the sin and stubbornness for which thou hast been justly cut off from the church; whether thou dost also truly believe that the Lord hath forgiven thee and doth forgive thy sins for Christ’s sake, and that thou therefore art desirous to be readmitted into the church of Christ, promising henceforth to live in all godliness according to the command of the Lord?

**Answer.** Yes, verily.

The minister shall further say:

We then, here assembled in the name and authority of the Lord Jesus Christ, declare thee, N., to be absolved from the bonds of excommunication; and do receive thee again into the church of the Lord, and declare unto thee that thou art in the communion of Christ and of the holy sacraments, and of all the spiritual blessings and benefits of God which He promiseth to and bestoweth upon His church. May the eternal God preserve thee therein to the end, through His only begotten Son Jesus Christ. Amen.

Be therefore assured in thy heart, my beloved brother, that the Lord hath again received thee in mercy. Be diligent henceforward to guard thyself against the subtlety of Satan and the wickedness of the world, to the end that thou mayest not fall again into sin. Love Christ, for many sins are forgiven thee.
47 And you, beloved Christians, receive this your brother with hearty affection; be glad that he was dead and is alive, he was lost and is found; rejoice with the angels of heaven over this sinner who repenteth. Count him no longer as a stranger, but as a fellow-citizen with the saints and of the household of God.

48 And whereas we can have no good of ourselves, let us, praising and magnifying the Lord Almighty, implore His mercy, saying:

Gracious God and Father, we thank Thee through Jesus Christ that Thou hast been pleased to give this our fellow-brother repentance unto life, and us cause to rejoice in his conversion. We beseech Thee, show him Thy mercy, that he may become more and more assured in his mind of the remission of his sins, and that he may receive from thence inexpressible joy and delight to serve Thee. And whereas he hath heretofore by his sins offended many, grant that he may by his conversion edify many. Grant also that he may steadfastly walk in Thy ways to the end; and may we learn from this example that with Thee is mercy, that Thou mayest be feared; and that we, counting him for our brother and co-heir of life eternal, may jointly serve Thee with filial fear and obedience all the days of our life, through Jesus Christ, our Lord, in whose name we thus conclude our prayer:

49 Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. Amen.
Form for

ORDINATION (OR INSTALLATION)
OF MINISTERS OF GOD’S WORD
Form for

ORDINATION (OR INSTALLATION)
OF MINISTERS OF GOD’S WORD

The sermon and the usual prayers being finished, the minister shall thus speak to the congregation:

50 Beloved brethren, it is known unto you that we have at three different times published the name of our brother, N., here present, to learn whether any person had aught to offer concerning his doctrine or life why he might not be ordained to the ministry of the Word. And where-as no one hath appeared before us who hath alleged anything lawful against his person, we shall therefore at present, in the name of the Lord, proceed to his ordination; for which purpose, you, N., and all those who are here present, shall first attend to a short declaration taken from the Word of God touching the institution and the office of pastors and ministers of God’s Word; where, in the first place, you are to observe that God our heavenly Father, willing to call and gather a church from amongst the corrupt race of men unto life eternal, doth by a particular mark of His favor use the ministry of men therein.

51 Therefore Paul saith that the Lord Jesus Christ hath given some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (Eph. 4:11, 12). Here we see that the holy apostle, among other things, saith that the pastoral office is an institution of Christ.

52 What this holy office enjoins may easily be gathered from the very name itself; for as it is the duty of a common shepherd to feed, guide, protect, and rule the flock committed to his charge, so it is with regard to these spiritual shepherds who are set over the church, which God calleth unto salvation and counts as sheep of His pasture. The pasture with which these sheep are fed is nothing else but the preaching of the gospel, accompanied with prayer and the administration of the holy sacraments; the same Word of God is likewise the staff with which the flock is guided and ruled. Consequently it is evident that the office of pastors and ministers of God’s Word is:

53 First. That they faithfully explain to their flock the Word of the Lord, revealed by the writings of the prophets and the apostles; and apply the same as well in general as in particular to the edification of the hearers
Ordination (Installation) of Ministers

instructing, admonishing, comforting, and reproving, according to every one's need; preaching repentance towards God and reconciliation with Him through faith in Christ; and refuting with the Holy Scriptures all schisms and heresies which are repugnant to the pure doctrine. All this is clearly signified to us in Holy Writ, for the apostle Paul saith *that these labor in the Word* (1 Tim. 5:17); and elsewhere he teacheth that this must be done *according to the measure or rule of faith* (Rom. 12:3, 2 Cor. 10:13); he writes also that a pastor *must hold fast and rightly divide the faithful and sincere word which is according to the doctrine* (2 Tim. 1:13, 2:15): likewise, *he that prophesieth* (that is, preacheth God's Word) *speaketh unto men to edification, and exhortation, and comfort* (1 Cor. 14:3). In another place he proposes himself as a pattern to pastors, declaring that he hath *publicly, and from house to house, taught and testified repentance toward God and faith toward our Lord Jesus Christ* (Acts 20:21). But particularly we have a clear description of the office, and ministers of God's Word (2 Cor. 5:18-20), where the apostle thus speaketh, *And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us* (namely, to the apostles and pastors) *the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God*. Concerning the refutation of false doctrine, the same apostle saith (Titus 1:9): *That a minister must hold fast the faithful word of God, that he may be able by sound doctrine both to exhort and convince the gainsayers.*

**Secondly.** It is the office of the ministers publicly to call upon the name of the Lord in behalf of the whole congregation; for that which the apostles say, *we will give ourselves continually to prayer and to the ministry of the Word* (Acts 6:4), is common to these pastors with the apostles; to which St. Paul alluding, thus speaketh to Timothy: *I exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority, etc.* (1 Tim. 2:1, 2).

**Thirdly.** Their office is to administer the sacraments, which the Lord hath instituted as seals of His grace, as is evident from the command given by Christ to the apostles, and in them to all pastors: *Baptize them in the name of the Father, and of the Son, and of the Holy Ghost* (Matt. 28:19) Likewise: *For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, etc.* (1 Cor. 11:23-29)
Finally, it is the duty of the ministers of the Word to keep the church of God in good discipline and to govern it in such a manner as the Lord hath ordained; for Christ, having spoken of the Christian discipline, says to His apostles, *Whatsoever ye shall bind on earth shall be bound in heaven* (Matt. 16:19, 18:18). And Paul will have the ministers to know how to rule their own house, since they otherwise neither can provide for nor rule the church of God (1 Tim 3:4, 5). This is the reason why the pastors are in Scripture called stewards of God, and bishops, that is, overseers and watchmen, for they have the oversight of the house of God wherein they are conversant, to the end that everything may be transacted with good order and decency; and also to open and shut, with the keys of the kingdom of heaven committed to them, according to the charge given them by God.

From these things may be learned what a glorious work the ministerial office is, since so great things are effected by it; yea, how highly necessary it is for man's salvation, which is also the reason why the Lord will have such an office always to remain. For Christ said when He sent forth His apostles to officiate in His holy function, *Lo, I am always with you, even unto the end of the world* (Matt. 28:20); where we see His pleasure is that this holy office (for the persons to whom He here speaketh could not live to the end of the world) should always be maintained on earth. And therefore Paul exhorteth Timothy to commit that which he had heard of him to faithful men who are able to teach others (2 Tim. 2:2), and he also, having ordained Titus minister, further commanded him to ordain elders in every city (Titus 1:5).

Forasmuch therefore as we, for the maintaining of this office in the church of God, are now to ordain a new minister of the Word, and having sufficiently spoken of the office of such persons, therefore you, N., shall answer to the following questions which shall be proposed to you, to the end that it may appear to all here present that you are inclined to accept of this office as above described.

First. I ask thee whether thou feelest in thy heart that thou art lawfully called of God's church, and therefore of God Himself, to this holy ministry?

Secondly. Whether thou dost believe the books of the Old and New Testament to be the only Word of God and the perfect doctrine unto salvation, and dost reject all doctrine repugnant thereto?

Thirdly. Whether thou dost promise faithfully to discharge thy office, according to the same doctrine as above described, and to adorn it with a godly life; also, to submit thyself, in case thou shouldest become delinquent either in life or doctrine, to ecclesiastical admonition, according to the public ordinance of the churches?

Answer. Yes, truly, with all my heart.
Then the minister who demanded those questions of him, while he and other ministers who are present shall lay their hands* on his head, shall say:

God our heavenly Father, who hath called thee to His holy ministry, enlighten thee with His Holy Spirit, strengthen thee with His hand, and so govern thee in thy ministry that thou mayest decently and fruitfully walk therein, to the glory of His name and the propagation of the kingdom of His Son Jesus Christ. Amen.

Then the minister shall, from the pulpit, exhort the ordained minister and the congregation in the following manner:

Take heed, therefore, beloved brother and fellow-servant in Christ, unto thyself and to all the flock over which the Holy Ghost hath made thee overseer, to feed the church of God which He hath purchased with His own blood. Love Christ and feed His sheep, taking the oversight of them not by constraint, but willingly; not for filthy lucre, but of a ready mind, neither as being lord over God’s heritage, but as an example to the flock. Be an example of believers in word, in conversation, in charity, in spirit, in faith, in purity. Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, meditate upon those things, give thyself wholly to them, that thy profiting may appear to all; take heed to thy doctrine and continue steadfast therein. Bear patiently all sufferings and oppressions as a good soldier of Jesus Christ, for in doing this thou shalt save both thyself and them that hear thee. And when the chief Shepherd shall appear, thou shalt receive a crown of glory that fadeth not away.

And you likewise, beloved Christians, receive this your minister in the Lord with all gladness, and hold such in reputation. (Phil. 2:29) Remember that God Himself through him speaketh unto and beseecheth you. Receive the Word, which he, according to the Scripture, shall preach unto you, not as the word of man, but (as it is in truth) the Word of God (1 Thess. 2:13). Let the feet of those that preach the gospel of peace and bring glad tidings of good things be beautiful and pleasant unto you. Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief, for that is unprofitable for you (Heb. 13:17). If you do these things, it shall come to pass that the peace of God shall enter into your houses,

*This ceremony shall not be used in the case of those who have before been in the ministry.
and that you who receive this man in the name of a prophet shall receive a prophet’s reward (Matt. 10:41), and through his preaching, believing in Christ, shall through Christ inherit life eternal.

Since no man is of himself fit for any of these things, let us call upon God with thanksgiving.

Merciful Father, we thank Thee that it pleaseth Thee, by the ministry of men, to gather a church to Thyself unto life eternal from amongst the lost children of men; we bless Thee for so graciously providing the church in this place with a faithful minister; we beseech Thee to qualify him daily more and more by the Holy Spirit for the ministry to which Thou hast ordained and called him; enlighten his understanding to comprehend Thy holy Word, and give him utterance that he may boldly open his mouth to make known and dispense the mysteries of the gospel. Endue him with wisdom and valor to rule the people aright over which he is set, and to preserve them in Christian peace, to the end that Thy church under his administration and by his good example may increase in number and in virtue. Grant him courage to bear the difficulties and troubles which he may meet with in his ministry, that, being strengthened by the comfort of Thy Spirit, he may remain steadfast to the end and be received with all faithful servants into the joy of his Master. Give Thy grace also to this people and church, that they may becomingly deport themselves towards this their minister; that they may acknowledge him to be sent of Thee; that they may receive his doctrine with all reverence, and submit themselves to his exhortations. To the end that they may, by his word, believing in Christ, be made partakers of eternal life. Hear us, O Father, through Thy beloved Son, who hath taught us to pray:

Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. Amen.
Form for

ORDINATION OF
ELDERS AND DEACONS
Beloved Christians, you know that we have several times published unto you the names of our brethren here present who are chosen to the office of elders and deacons in this church, to the end that we might know whether any person had aught to allege why they should not be ordained in their respective offices; and whereas no one hath appeared before us who hath alleged anything lawful against them, we shall therefore at present, in the name of the Lord, proceed to their ordination.

But first, you who are to be ordained, and all those who are here present, shall attend to a short declaration from the Word of God concerning the institution and the office of elders and deacons.

Of the elders is to be observed that the word elder or eldest (which is taken from the Old Testament and signifieth a person who is placed in an honorable office of government over others) is applied to two sorts of persons who minister in the church of Jesus Christ; for the apostle saith, *The elders that rule well shall be counted worthy of double honor, especially they who labor in the word and doctrine* (1 Tim. 5:17). Hence it is evident that there were two sorts of elders in the apostolic church, the former whereof did labor in the Word and doctrine, and the latter did not. The first were the ministers of the Word and pastors, who preached the gospel and administered the sacraments; but the others, who did not labor in the Word, and still did serve in the church, bore a particular office, namely, they had the oversight of the church and ruled the same with the ministers of the Word. For Paul (Rom. 12), having spoken of the ministry of the Word and also of the office of distribution or deaconship, speaketh afterwards particularly of this office, saying, *He that ruleth, let him do it with diligence;* likewise, in another place he counts government among the gifts and offices which God hath instituted in the church (1 Cor. 12). Thus we see that these sorts of ministers are added to the others who preach the gospel, to aid and assist them, as in the Old Testament the common Levites were to the priests in the service of the
Elders and Deacons

In those things which they could not perform alone; notwithstanding the offices always remained distinct one from the other. Moreover, it is proper that such men should be joined to the ministers of the Word in the government of the church, to the end that thereby all tyranny and lording may be kept out of the church of God, which may sooner creep in when the government is placed in the hands of one alone or of a very few. And thus the ministers of the Word, together with the elders, form a body or assembly, being as a council of the church, representing the whole church; to which Christ alludes when He saith, *Tell the church* (Matt. 18:17)—which can in no wise be understood of all and every member of the church in particular, but very properly of those who govern the church out of which they are chosen.

Therefore, in the first place, the office of elders is, together with the ministers of the Word, to take the oversight of the church which is committed to them, and diligently to look whether every one properly deports himself in his confession and conversation; to admonish those who behave themselves disorderly, and to prevent, as much as possible, the sacraments from being profaned; also to act (according to the Christian discipline) against the impenitent, and to receive the penitent again into the bosom of the church, as doth appear not only from the above mentioned saying of Christ, but also from many other places of Holy Writ, as 1 Corinthians 5, and 2 Corinthians 2, that these things are not alone intrusted to one or two persons, but to many who are ordained thereto.

Secondly. Since the apostle enjoineth that all things shall be done decently and in order amongst Christians, and that no other persons ought to serve in the church of Christ but those who are lawfully called according to the Christian ordinance, therefore it is also the duty of the elders to pay regard to it, and in all occurrences which relate to the welfare and good order of the church to be assistant with their good counsel and advice to the ministers of the Word, yea, also to serve all Christians with advice and consolation.

Thirdly. It is also the duty particularly to have regard unto the doctrine and conversation of the ministers of the Word, to the end that all things may be directed to the edification of the church; and that no strange doctrine be taught, according to that which we read, Acts 20, where the apostle exhorteth to watch diligently against the wolves which might come into the sheepfold of Christ; for the performance of which the elders are in duty bound diligently to search the Word of God, and continually be meditating on the mysteries of faith.
Concerning the deacons: of the origin and institution of their office we may read, Acts 6, where we find that the apostles themselves did in the beginning serve the poor, *At whose feet was brought the price of the things that were sold: and distribution was made unto every man, according as he had need. But afterwards, when a murmuring arose, because the widows of the Grecians were neglected in the daily ministration, men were chosen (by the advice of the apostles) who should make the service of the poor their peculiar business, to the end that the apostles might continually give themselves to prayer and to the ministry of the Word. And this has been continued from that time forward in the church, as appears from Romans 12, where the apostle, speaking of this office, saith, *He that giveth, let him do it with simplicity.* And 1 Corinthians 12:28, speaking of helps, he means those who are appointed in the church to help and assist the poor and indigent in time of need.

From which passage we may easily gather what the deacons’ office is, namely, that they in the first place collect and preserve with the greatest fidelity and diligence the alms and goods which are given to the poor; yea, to do their utmost endeavors that many good means be procured for the relief of the poor.

The second part of their office consists in distribution, wherein are not only required discretion and prudence to bestow the alms only on objects of charity, but also cheerfulness and simplicity to assist the poor with compassion and hearty affection, as the apostle requires (Rom. 12, and 2 Cor. 9). For which end it is very beneficial that they do not only administer relief to the poor and indigent with external gifts, but also with comfortable words from Scripture.

To the end therefore, beloved brethren, N., N., that every one may hear that you are willing to take your respective offices upon you, ye shall answer to the following questions:

And in the first place I ask you, both elders and deacons, whether you do not feel in your hearts that ye are lawfully called of God’s church, and consequently of God Himself, to these your respective holy offices?

Secondly. Whether ye believe the books of the Old and New Testament to be the only Word of God and the perfect doctrine of salvation, and do reject all doctrines repugnant thereto?

Thirdly. Whether ye promise, agreeably to said doctrine, faithfully, according to your ability, to discharge your respective offices, as they are here described—ye elders in the government
of the church together with the ministers of the Word, and ye deacons in the ministration to the poor? Do ye also jointly promise to walk in all godliness, and to submit yourself, in case ye should become remiss in your duty, to the admonition of the church?

Upon which they shall answer: Yes.

Then the minister shall say:

The Almighty God and Father replenish you all with His grace, that ye may faithfully and fruitfully discharge your respective offices. Amen.

The minister shall further exhort them, and the whole congregation, in the following manner:

Therefore, ye elders, be diligent in the government of the church which is committed to you and the ministers of the Word. Be also, as watchmen over the house and city of God, faithful to admonish and to caution every one against his ruin. Take heed that purity of doctrine and godliness of life be maintained in the church of God. And, ye deacons, be diligent in collecting the alms, prudent and cheerful in the distribution of the same; assist the oppressed, provide for the true widows and orphans, show liberality unto all men, but especially to the household of faith.

Be ye all with one accord faithful in your offices, and hold the mystery of the faith in a pure conscience, being good examples unto all the people. In so doing you will purchase to yourselves a good degree and great boldness in the faith which is in Christ Jesus, and hereafter enter into the joy of our Lord.

On the other hand, beloved Christians, receive these men as the servants of God; count the elders that rule well worthy of double honor; give yourselves willingly to their inspection and government. Provide the deacons with good means to assist the indigent. Be charitable, ye rich, give liberally, and contribute willingly. And ye who are in need, look unto God in your need and thank Him, who by His Holy Spirit makes His church willing and able to supply your needs. Follow Christ for the food of your souls, but not for bread. *Let him that hath stolen* (or who hath been burdensome to his neighbors) *steal no more; but rather let him labor, working with his hands the things which are good, that he may give to him that needeth* (Eph. 4:28) Each of you, doing these things in your respective callings, shall receive of the Lord the reward of righteousness. But since we are unable of ourselves, let us call upon the name of the Lord, saying:
Elders and Deacons

Prayer

77 O Lord God and heavenly Father, we thank Thee that it hath pleased Thee, for the better edification of Thy church, to ordain in it, besides the ministers of the Word, rulers and assistants, by whom Thy church may be preserved in peace and prosperity, and the indigent assisted; and that Thou hast at present granted us in this place men who are of good testimony, and we hope endowed with Thy Spirit. We beseech Thee, replenish them more and more with such gifts as are necessary for them in their ministration—with the gifts of wisdom, courage, discretion, and benevolence, to the end that every one may, in his respective office, acquit himself as is becoming; the elders in taking diligent heed unto the doctrine and conversation, in keeping out the wolves from the sheepfold of Thy beloved Son, and in admonishing and reproving disorderly persons. In like manner, the deacons in carefully receiving, and liberally and prudently distributing of the alms to the poor, and in comforting them with Thy holy Word. Give grace both to the elders and deacons, that they may persevere in their faithful labor, and never become weary by reason of any trouble, pain, or persecution of the world. Grant also especially Thy divine grace to this people over whom they are placed, that they may willingly submit themselves to the good exhortations of the elders, counting them worthy of honor for their work's sake; give also unto the rich liberal hearts towards the poor, and to the poor grateful hearts towards those who help and serve them; to the end that, every one acquitting himself of his duty, Thy holy name may thereby be magnified, and the kingdom of Thy Son Jesus Christ enlarged, in whose name we conclude our prayers, saying:

78 Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. Amen.
Form for the

INSTALLATION OF
PROFESSORS OF THEOLOGY
Beloved brethren, it is known unto you that our brother in the holy ministry, N. N., has been called by our last synod to the important office of professor of theology at our theological seminary. To our joy he has accepted this call, and we are now assembled to install him in office. For which purpose we request thee, brother N. N., to arise and listen to that which belongs to this office, and is placed by the Lord and the church in thy charge.

Since our God, who is rich in mercy, has chosen in His great love a church unto Himself for the inheritance of eternal life, and will gather this church through His Spirit and Word to the fellowship of His Son in the unity of true faith and to the increase of the knowledge of His will, so it pleases Him to call men by His Holy Spirit, who as ministers of the Word are to preach the glad tidings of salvation among those who already belong to the church, and among those outside, who are yet without the knowledge of God’s ways.

The first messengers of peace in the days of the New Testament were immediately taught by our Lord Jesus Christ, and were by Him personally trained and sent. After the outpouring of the Holy Spirit He gave them great diversities of extraordinary gifts and knowledge of the mysteries of salvation of sinners and the upbuilding of saints. Because these extraordinary methods, however, lasted only as long as the Lord judged them to be necessary for the founding of His church among the nations, the necessity was soon felt of training youths and men for the holy ministry under the ordinary dispensation of the Spirit by the regular methods of education. And this especially in virtue of what Paul wrote in 2 Timothy 2:2, And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. The apostle here points to what he had himself done and what he required of his disciple Timothy.

In obedience to this apostolic direction, this training was originally done by learned and capable overseers of the church. Later the schools of Alexandria, Antioch, and other important cities were especially
engaged in this work. And when towards the end of the middle ages and in the sixteenth and seventeenth centuries universities arose in various places, theology was not merely incorporated as a faculty with other faculties, but usually recognized as Queen of Sciences. This was the more easily done because the church, both Roman Catholic and Protestant, exercised authority over or concerned itself with everything.

As long as a university is founded on the basis of Holy Scripture, accepts the confession of a certain denomination, and this denomination has part control in the appointing of professors of theology, it cannot be disapproved of that future ministers of the Word should receive their education at such an institution.

Since, however, Paul in Romans 3:2 expressly declares that the church of the old dispensation, and therefore also the church of the new dispensation, was given the special prerogative that to her were intrusted the oracles of God, it follows therefore that the church has a divine mission to proclaim the Word of God, to collect from the Word of God her standards of faith, to study theology according to these words, and further to advance what is in direct connection with this study.

Conscious of this calling, our church has also established a theological school and called the reverend brother, N.N., to devote his talents to this school.

In behalf of our church the Curators charge thee, esteemed brother, with the task of instructing and establishing in the knowledge of God’s Word the students who hope once to minister in His church. Expound to them the mysteries of the faith; caution them in regard to the errors and heresies of the old, but especially of the new day; seek to explain how they not only as teachers are to instruct, but also as pastors are to shepherd the flock of the Lord. Assist in maintaining order and discipline among the disciples, that our seminary may continue to enjoy the respect, the support, the appreciation, the love, and the prayer of the church. Be a good example to the students, that they may not only profit from thy learning, but also find in thee a living illustration of the power and practice of true godliness.

Be engaged in all of this according to the measure of the gifts God gave thee, in dependence on the Lord’s help and the light of the Holy Spirit.
And that it may now publicly appear that thou, highly esteemed brother, art thus disposed, thou art to answer the following questions:

First. I ask thee, dost thou feel in thy heart that thou art lawfully called of God's church and therefore of God Himself to this office?

Secondly. Dost thou believe the books of the Old and New Testament to be the only Word of God? Dost thou reject all doctrine repugnant thereto, and dost thou accept the doctrinal standards of the Protestant Reformed Churches as the truest expression of the doctrine of salvation?

Thirdly. Dost thou promise faithfully to discharge thy office according to the same doctrine above described, and to adorn it with a godly life?

Fourthly. Dost thou promise to submit thyself, in case thou shouldest become delinquent either in life or doctrine, to the ordinance of the church and, if necessary, to church discipline?

Answer. Yes, with all my heart.
Form for the
ORDINATION (OR INSTALLATION)
OF MISSIONARIES
Form for the

ORDINATION (OR INSTALLATION)
OF MISSIONARIES

87 Beloved in our Lord and Savior and all here present.

It is known to you that our brother, N.N., called by the
.............................................as missionary minister of the Word among the
Heathen (Dispersed), (and recently examined by the Classis of
.............................................), is now to be publicly ordained (installed) as
missionary.

We therefore request thee, beloved brother N.N., to arise and to attend
to a short declaration touching the office of missionary ministers of
the Word.

88 Since our God, according to His infinite mercy, has chosen a church
unto everlasting life, and gathers it by His blessed gospel out of every
nation and of all tribes and peoples and tongues, unto the fellowship
of His Son in unity of the true faith, therefore our risen Savior has
ordained an office and has called men to carry the message of salva-
tion to all peoples, commanding His apostles, and in them all lawful
ministers of the Word: Go ye into all the world, and preach the gospel
to every creature (Mark 16:15). For He that ascended far above all the
heavens, that He might fulfill all things, gave some to be apostles; and
some prophets; and some evangelists; and some pastors and teachers;
for the perfecting of the saints, unto the work of ministering, unto the
building up of the body of Christ. And the apostles, responding to this,
gave forth into the world declaring the whole counsel of God, partic-
ularly repentance and remission of sins through faith in Jesus Christ,
testifying: For God so loved the world, that he gave his only begotten
Son, that whosoever believeth in him should not perish, but have
eternal life (John 3:16). But all things are of God, who reconciled us
to himself through Christ, and gave unto us the ministry of reconcil-
iation; to wit, that God was in Christ reconciling the world unto him-
self, not reckoning unto them their trespasses; and hath committed
unto us the word of reconciliation. We are ambassadors, therefore,
on behalf of Christ, as though God were entreating by us: we beseech
you on behalf of Christ, be ye reconciled to God (2 Cor. 5:18-20).
Without this word of reconciliation, faith in Christ and consequently salvation is and remains forever impossible, for Holy Scripture says, Acts 4:12: And in none other is there salvation: for neither is there any other name under heaven that is given among men, wherein we must be saved; and elsewhere: How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? So then faith cometh by hearing, and hearing by the word of God (Rom. 10:14, 15, 17).

Although all ministers of the Word have in common that to them is committed the preaching of the gospel, the administration of the sacraments, the government of the church, and the maintenance of Christian discipline, yea, all that according to the Word of God belongs to the office of pastor and teacher; and although from the difference of field of labor no difference is resulting concerning office, authority, or dignity, since all possess the same mission, the same office, and the same authority, yet notwithstanding this, it is necessary that some labor in the congregations already established, while others are called and sent to preach the gospel to those without, in order to bring them to Christ. And let each man abide in that calling wherein he was called by the church of God, and consequently by God Himself, and whereunto each has received gifts, until it pleases the Lord to lead him along a lawful way to a different field of labor.

UNTO THE HEATHEN

That unto the Heathen also these glad tidings must be brought appears plainly from Matthew 28:19, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.

The same was revealed to Peter by showing him as it were a great sheet let down by four corners upon the earth, wherein were all manner of beasts, and thereupon commanding him to go down to the Gentile Cornelius, saying: Arise, and get thee down, and go with them, nothing doubting: for I have sent them (Acts 10:20). Likewise he spoke to Paul in a vision in the temple: Depart: for I will send thee forth far hence unto the Gentiles (Acts 22:21).

This divine charge was also carried out by the church of Antioch, when they, after fasting and prayer, laid their hands upon Barnabas and Saul and sent them away to preach the gospel also unto the
Gentiles (Acts 13). And when they on their first missionary journey had arrived at Antioch in Pisidia, they testified to the contradicting Jews: Lo, we turn to the Gentiles. For so hath the Lord commanded us, saying: I have set thee for a light of the Gentiles; that thou shouldst be for salvation unto the uttermost part of the earth (Acts 13:46, 47).

And besides all this it is evident that the work of missions is the task of the church since the Lord Jesus Himself calls His church the salt of the earth, and says: Ye are the light of the world. A city on a hill cannot be hid. Neither do men light a lamp, and put it under a bushel, but on the stand (Matt. 5:14, 15).

UNTO THE DISPERSED

That unto the Dispersed also these glad tidings must be brought is plainly inferred from what God says in Ezekiel 34:11-16: For thus saith the Lord God: Behold, I myself, even I, will search for my sheep, and will seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country. I will feed them with good pasture, and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold, and on fat pasture shall they feed upon the mountains of Israel. I myself will feed my sheep, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and will bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick. I will feed them in judgment.

That the Lord does this by means of His servants is clearly shown by the way wherein God, in the same chapter, rebukes the unfaithful shepherds: Neither have ye brought again that which was driven away, and expresses His holy indignation because: My sheep wandered through all the mountains, and upon every high hill: yea, my sheep were scattered upon all the face of the earth; and there was none that did search or seek after them (Ezek. 34:4, 6).

The same also follows from the fact that Jesus, who Himself was sent to the lost sheep of the house of Israel, (Matt. 15:24) calls the church
the salt of the earth, while, besides all this, the example of the apostle Paul teaches us plainly that it is our high calling to bring the bread of life to our dispersed brethren after the flesh everywhere, and therefore certainly first of all in our own country, to gather them, if possible, as congregations of our Lord.

And since thou, beloved brother, art now called and art now being sent to labor among the Heathen (Dispersed), thou art to consider which important duties are thereby devolving upon thee:

In the first place, thou art to bring to their attention by all fit and lawful means the glad tidings that Jesus Christ has come into the world to save sinners. All thine actions, thy speaking, and thy silence, yea, all thine influence is to cooperate to recommend the gospel of Christ. Let thy conversation be without covetousness; abhor that which is evil; cleave to that which is good, that thou mayest be able to say with the apostle Paul: For though I was free from all men I brought myself under bondage to all, that I might gain the more.... I am become all things to all men, that I may by all means save some. I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected (1 Cor. 9:19, 22, 27).

Secondly, thou art holden, if it pleases God to make thy work fruitful unto the gathering of a church, to administer the sacrament of holy baptism according to the institution of the Lord and the requirement of the covenant.

Furthermore, thou art called wherever it is necessary and possible to ordain elders and deacons even as Paul charged Titus, saying: For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge (Tit. 1:5). But lay hands hastily on no man.

Moreover, there is committed unto thee, as minister of Christ and steward of the mysteries of God, the administering of the Holy Supper of the Lord according to the institution of Christ.

Besides this, there is commended unto thee the maintaining of Christian discipline in the midst of the congregation, by faithful use of the keys of the kingdom, as our Lord Jesus has spoken: Go, show him his fault between thee and him alone, etc. (Matt. 18:15) And afterward: Verily I say unto you, what things soever ye shall bind on earth shall be bound in heaven (Matt. 18:18).

And finally, beloved brother, be a faithful servant of Jesus Christ and a careful shepherd of the flock. Preach the Word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and
teaching (2 Tim. 4:2). Be an example to them that believe, in word, in manner of life, in love, in faith, in purity.... Give heed to reading, to exhortations, to teaching. Neglect not the gift that is in thee.... Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee (1 Tim. 4:12b-16).

And that now every one present may hear, beloved brother, that thou art willing and ready to undertake the ministry of the Word among the Heathen (Dispersed), thou art requested to answer sincerely the following questions:

First. I ask thee whether thou feelest in thy heart that thou art lawfully called of God's church and therefore of God Himself, to this holy ministry?

Secondly. Whether thou dost believe the books of the Old and New Testament to be the only Word of God and the perfect doctrine unto salvation, and dost reject all doctrines repugnant thereto?

Thirdly. Whether thou dost promise faithfully to discharge thine office, according to the same doctrine as above described, and to adorn it with a godly life; also, to submit thyself, in case thou shouldest become delinquent either in life or doctrine, to ecclesiastical admonition, according to the public ordinance of the churches?

Answer. Yes, truly, with all my heart.

Then the minister who demanded those questions of him, while he and other ministers who are present shall lay their hands* on his head, shall say:

Go then, beloved brother, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. God our heavenly Father, who hath called thee to His holy ministry, enlighten thee with His Holy Spirit, strengthen thee with His hand, and so govern thee in thy ministry that thou mayest decently and fruitfully walk therein, to the glory of His name and the propagation of the kingdom of His Son Jesus Christ. Amen.

*This ceremony shall not be used in the case of those who have before been in the ministry.
Form for the

CONFIRMATION OF MARRIAGE
BEFORE THE CHURCH
Whereas married persons are generally, by reason of sin, subject to many troubles and afflictions; to the end that you, N. and N., who desire to have your marriage bond publicly confirmed here in the name of God before this church, may also be assured in your hearts of the certain assistance of God in your afflictions, hear therefore from the Word of God how honorable the marriage state is, and that it is an institution of God which is pleasing to Him. [Wherefore He also will (as He hath promised) bless and assist the married persons, and on the contrary, judge and punish whoremongers and adulterers.]

I. In the first place, you are to know that God our Father, after He had created heaven and earth and all that in them is, made man in His own image and likeness, that he should have dominion over the beasts of the field, over the fish of the sea, and over the fowls of the air. And after He had created man, He said, It is not good that man should be alone, I will make him an help meet for him... And the Lord caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they two shall be one flesh. (Gen. 2:18, 21-24) Therefore ye are not to doubt that the married state is pleasing to the Lord, since He made unto Adam his wife, brought and gave her Himself to him to be his wife; witnessing thereby that He doth yet as with His hand bring unto every man his wife. For this reason the Lord Jesus Christ did also highly honor it with His presence, gifts, and miracles in Cana of Galilee, to show thereby that this holy state ought to be kept honorably by all, and that He will aid and protect married persons even when they are least deserving it.

[But that you may live godly in this state, you must know the reasons wherefore God hath instituted the same. The first reason is that each faithfully assist the other in all things that belong to this life and a better.
Secondly. That they bring up the children which the Lord shall give them, in the true knowledge and fear of God, to His glory, and their salvation.

Thirdly. That each of them, avoiding all uncleanness and evil lusts, may live with a good and quiet conscience.

For, to avoid fornication, let every man have his own wife, and every woman her own husband (1 Cor. 7:2); insomuch that all who are come to their years and have not the gift of continence are bound by the command of God to enter into the marriage state, with knowledge and consent of parents (or guardians) and friends; so that the temple of God, which is our body, may not be defiled; for, whosoever defileth the temple of God, him shall God destroy (1 Cor. 3:17).

II. Next, you are to know how each is bound to behave respectively towards the other, according to the Word of God.

First. You, who are the bridegroom, must know that God hath set you to be the head of your wife, that you, according to your ability, shall lead her with discretion; instructing, comforting, protecting her, as the head rules the body; yea, as Christ is the head, wisdom, consolation, and assistance to His church. Besides, you are to love your wife as your own body, as Christ hath loved His church; you shall not be bitter against her, but dwell with her as a man of understanding, giving honor to the wife as the weaker vessel, considering that ye are joint heirs of the grace of life, that your prayers be not hindered. And since it is God's command that the man shall eat his bread in the sweat of his face (Gen. 3:19), therefore you are to labor diligently and faithfully in the calling wherein God hath set you, that you may maintain your household honestly, and likewise have something to give to the poor.

In like manner must you, who are the bride, know how you are to carry yourself towards your husband, according to the Word of God. You are to love your lawful husband, to honor and fear him, as also to be obedient unto him in all lawful things as to your Lord, as the body is obedient to the head, and the church to Christ. You shall not exercise any dominion over your husband, but be silent; for Adam was first created, and then Eve, to be an help to Adam; and after the fall, God said to Eve, and in her to all women, Your will shall be subject to your husband (Gen. 3:16). [You shall not resist this ordinance of God, but be obedient to the Word of God, and follow the examples of godly women who trusted in God and were subject to their husbands, as Sarah was obedient to Abraham, calling him her lord; you shall also be
a help to your husband in all good and lawful things, looking to your family, and walking in all honesty and virtue, without worldly pride, that you may give an example to others of modesty.]

Wherefore you, N., and you, N., having now understood that God hath instituted marriage, and what He commands you therein, are you willing thus to behave yourselves in this holy state, as you here do confess before this Christian assembly, and desirous that you be confirmed in the same? Answer. Yes.

Whereupon the minister shall say:

I take you all, who are met here to witness, that there is brought no lawful impediment.

Further to the married persons:

Since then it is fit that you be furthered in this your work, the Lord God confirm your purpose, which He hath given you; and your beginning be in the name of the Lord, who made heaven and earth.

Hereupon they shall join hands together, and the minister speak first to the bridegroom.

N., do you acknowledge here, before God and this His holy church, that you have taken, and do take, to your lawful wife, N., here present, promising her never to forsake her; to love her faithfully; to maintain her, as a faithful and pious husband is bound to do to his lawful wife; that you will live holily with her; keeping faith and truth to her in all things according to the holy gospel?

Answer. Yes.

Afterwards to the bride:

N., do you acknowledge here, before God and this His holy church, that you have taken, and do take, to your lawful husband, N., here present, promising to be obedient to him, to serve and assist him, never to forsake him, to live holily with him, keeping faith and truth to him in all things, as a pious and faithful wife is bound to her lawful husband according to the holy gospel?

Answer. Yes.

Then the minister shall say:

The Father of all mercies, who of His grace hath called you to this holy state of marriage, bind you in true love and faithfulness, and grant you His blessing. Amen.
Hear now from the gospel how firm the bond of marriage is, as described in Matthew 19:3-9:

"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

Believe these words of Christ, and be certain and assured that your Lord God hath joined you together in this holy state. You are therefore to receive whatever befalls you therein with patience and thanksgiving, as from the hand of God, and thus all things will turn to your advantage and salvation. Amen.

Prayer

Almighty God, Thou who dost manifest Thy goodness and wisdom in all Thy works and ordinances, and from the beginning hast said that it is not good that man be alone, and therefore hast created him a helpmeet to be with him, and ordained that they who were two should be one, and who dost also punish all impurity; we pray Thee, since Thou hast called and united these two persons in the holy state of marriage, that Thou wilt give them Thy Holy Spirit, so that they in true love and firm faith may live holily according to Thy divine will and resist all evil. Wilt Thou also bless them as Thou hast blessed the believing fathers, Thy friends and faithful servants, Abraham, Isaac, and Jacob; in order that they, as co-heirs of the covenant which Thou hast established with these fathers, may bring up their children which Thou wilt be pleased to give them, in the fear of the Lord, to the honor of Thy holy name, to the edification of Thy church, and to the extension of the holy gospel. Hear us, Father of all mercy, for the sake of
Jesus Christ, Thy beloved Son, our Lord, in whose name we conclude our prayer:

Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. Amen.

Hearken now to the promise of God, from Psalm 128:

Blessed is every one that feareth the Lord, that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life; yea, thou shalt see thy children’s children, and peace upon Israel.

The Lord our God replenish you with His grace, and grant that ye may long live together in all godliness and holiness. Amen.
CONSOLATION OF THE SICK

Which is an Instruction in Faith, and the Way of Salvation to prepare Believers to die willingly
115 Since Adam was created just and good, that is to say, holy, righteous and immortal, and dominion given him over all the creatures which God had created; and whereas he did not long remain in this state, but has through the subtilty of the devil and his own rebellion fallen from this excellent glory, whereby he hath brought upon us the misery of temporal and eternal death—this is the original sin of which David speaks in the 51st Psalm, saying, *I was shapen in iniquity, and in sin did my mother conceive me* (Ps. 51:5). In like manner Paul saith to the Romans, *By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned* (Rom. 5:12). For as soon as Adam was thus fallen, he immediately came under a certain curse, as we read in Genesis, where God saith, *Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life...; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return* (Gen. 3:17, 19). Whence we certainly know that all things which receive life must once die. This David clearly testifies, saying, *What man is he that liveth, and shall not see death?* (Ps. 89:48). For Solomon saith, *The living know that they shall die* (Eccl. 9:5). For here we have no continuing city, but we seek one to come (Heb. 13:14). And to the Hebrews, *It is appointed unto men once to die, but after this the judgment* (Heb. 9:27). For as the Scripture saith: *We must needs die, and are as water spilt on the ground, which cannot be gathered up again* (2 Sam. 14:14); for our days (saith Job) are like the days of an hireling, and *swifter than a post* (Job 9:25). And we pass away (saith David) like a stream, yea, like a leaf which the wind driveth away, and a withered stalk and a garment moth-eaten. For *then shall the dust return to the earth as it was: and the spirit unto God who gave it* (Eccl. 12:7); as Job saith, We are ashes and must return to ashes. Likewise James saith that man’s life is *even a vapour, that appeareth for a little time, and then vanisheth away* (James 4:14). Yea, our time passeth away as a cloud and is consumed like a mist, and vanisheth as a shadow. And Peter also saith (quoting from Isaiah), *For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away* (1 Pet. 1:24). Again Jesus Syrach saith:
This is the old covenant, you must die—the one today and the other tomorrow, like as green leaves upon a tree, some fall off, and others grow again. Thus it goeth with mankind, some die and some are born. As Solomon saith, *To every thing there is a season ... a time to be born, and a time to die* (Eccl. 3:1, 2).

And this time is in the hands of the Lord, as Job saith, man hath his appointed time, *The number of his months are with thee, thou hast appointed his bounds that he cannot pass* (Job 14:5); which Paul also saith, that God hath determined the times before appointed, and the bounds of their habitation (Acts 17:26). And David saith, *Behold, thou hast made my days as an handbreadth; and my age is as nothing before thee* (Ps. 39:5). How vain are all men who live so unconcerned! For our days are swifter than a weaver's shuttle (Job 7:6), and swifter than a post (Job 9:25). Moreover, we are here only pilgrims and strangers for a short time (Heb. 11:13). For the days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away (Ps. 90:10). And when we live long, we live a hundred years. As drops of water are to the sea, so are our years to eternity. And Peter saith, *that one day is with the Lord as a thousand years, and a thousand years as one day* (2 Pet. 3:8); even so are our years to eternity.

Whereas then we must all die according to Holy Scripture, who would not earnestly wish for death when we behold in what state and ruin we are plunged through Adam, namely, in all unrighteousness, misery, and trouble; inasmuch that we are wicked, and inclined to wickedness from our very infancy. For as Paul saith, we were by nature the children of wrath (Eph. 2:3), and unto every good work reprobate (Tit.1:16), having nothing of ourselves but sin. And David also saith, *There is none that doeth good... They are all gone aside, they are all together become filthy* (Ps. 14:1, 3). *For the good that I would I do not* (Rom. 7:19), by reason of sin that dwelleth in us. Of this inherent sin, David witnesseth, that we are conceived and born in sin (Ps. 51), and proceed in the same. For the inclination of men's hearts is to evil from their youth.

Since we thus lie under the wrath of God and in the shadow of death, yea, in hell and damnation, therefore Christ the Light of the world appeared unto us, and the Sun of Righteousness is risen: *Who was delivered for our offences, and was raised again for our justification* (Rom. 4:25), and hath also quickened us when we were dead in sin, and hath forgiven us our sins, and *blotting out the handwriting of*
ordinances that was against us (Col. 2:14), and took it out of the way, and nailed it on the cross; whereby He hath triumphed over all our enemies, as death, Satan, hell, and the curse of the law, as God hath spoken by the prophet Hosea, O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ (1 Cor. 15:55, 57), who hath also (according to the promise of God) bruised the head of the devil, in whose power we were kept captives by reason of the transgressions of sin.

God, to the end that He might deliver us therefrom, hath given us His dearest pledge, namely, His only beloved Son, in whom the Father is well pleased, and commands us to hear Him whom He hath given for a propitiation and a ransom. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16). Also In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him (1 John 4:9). And this is life eternal, saith Christ, that they might know thee the only true God, and Jesus Christ, whom thou hast sent (John 17:3). He is the true Messiah, who came into the world in the fullness of time, true God to crush the power of the devil; and true man to be our Mediator before God, that He might deliver those who were captive under the law. He is that Lamb without blemish that was wounded and offered for our transgressions to be a propitiation for all our sins, as Isaiah clearly testifies. And He who was rich, for our sakes became poor, that we through His poverty might be rich, for He hath given unto us all His goods, all His benefits, all His righteousness, merits, and holiness (2 Cor. 8). Therefore we must embrace Him in faith, and be thankful to Him with love and obedience. And who would not love Him who first loved us, in that when we were yet His enemies, He delivered and reconciled us; how much more, being reconciled, shall we be saved by His life? (Rom. 5:10). For how can one have greater love than to lay down his life for his friends? (John 15:13)—which Christ as a good Shepherd has done, who hath been obedient to His Father unto death, even the death of the cross (Phil. 2:8), and was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man (Heb. 2:9). Also He is the true Samaritan who hath poured oil and wine in our wounds (Luke 10:34), that is to say, He hath poured out His precious blood for our sins, and bought us with such a precious price. For we are not (saith Peter) redeemed with gold or silver (1 Pet. 1:18), but with the precious blood of Christ, as of a lamb without blemish and without spot (1 Pet. 1:19). For we are not redeemed by the
blood of goats or calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us (Heb. 9:12). Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins (Col. 1:13, 14).

Since we certainly know this, that we only obtain eternal salvation without our merits (for we have none, wherefore we are unprofitable servants), through the death and resurrection of Christ, we must therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Heb. 4:16). And since we always stand in need of help, we must go unto Him; for He saith, by the prophet David, Call upon me in the day of trouble: and I will deliver thee (Ps. 50:15). And although a mother might forsake her child, yet will I never forsake thee, as Christ Himself saith in the gospel: Come unto me, all ye that labour and are heavy laden, and I will give you rest. ...and ye shall find rest unto your souls (Matt. 11:28, 29). To whom else should we go? He has the words of eternal life (John 6:68), and life is made manifest in Him. He is that heavenly manna which eternally satisfies our souls, that heavenly bread of which he that eateth through faith shall never hunger, and whosoever drinketh of His blood shall never thirst.

Again Christ saith by the apostle John, Let him that is athirst come. And ... take the water of life freely (Rev. 22:17). He that believeth on me, as the scripture hath said, Out of his belly shall flow rivers of living water (John 7:38), which are the operations of the Holy Ghost. Whosoever drinketh of that living water shall never thirst, for the water that I shall give him, shall be in him a well of water springing up into everlasting life (John 4:14). As God hath said by the prophet Isaiah, Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price (Is. 55:1). Therefore let us go to this fountain for our refreshment, and not to broken wells which contain no water. For of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ (John 1:16, 17).

He is the true Mediator who stands between God and us to be our Advocate against all our accusers: For there is one mediator between God and men, the man Christ Jesus (1 Tim. 2:5). For this cause he is also the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal
inheritance (Heb. 9:15). Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (Heb. 7:25), with which the apostle John agreeing, saith, If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world (1 John 2:1, 2), namely, for all peoples and nations of the whole world who sincerely repent and turn themselves to God. For the Lamb was slain from the beginning of the world for believers, as Christ himself saith, that Abraham saw His day and was glad (John 8:56).

Thus we see that God is no respecter of persons (Acts 10:34). For God is not only the God of the Jews, but of the Gentiles also, namely He is a God who justifies the circumcision by faith, and uncircumcision through faith (Rom. 3:29, 30), for He hath justified us by faith without the deeds of the law, after which manner David also speaks, that salvation is only come unto the man to whom God imputeth righteousness without works, where he saith, Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity (Ps. 32:1, 2).

Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access into the holy place (Rom. 5:1, 2) by His blood, whereby He hath made peace between God and us; for He is our true peace, wherefore we have nothing to fear. For Paul saith, If God be for us, who can be against us? ...Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword (Rom. 8:31, 33-35)? Therefore, though we have the daily actual and other sins remaining in us, we must not despair. For the prophet Isaiah saith, Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool (Is. 1:18). And this is done through Jesus Christ, who hath washed away our sins by His blood, of which baptism is a sign; and the Lord's Supper is a token unto us that we are redeemed by the sacrifice of Christ once offered on the cross, that He might deliver us from the wrath to come and all iniquity; and purify unto himself a peculiar people, zealous of good works (Tit. 2:14), by which the Lord may be praised.
We then, knowing for certain that we are reconciled to God by Jesus Christ, ought (according to the Word of God) to have an earnest desire of being delivered from this mortal body, by which we must come to that glorious inheritance of all the children of God which is prepared for us in heaven. This, Paul, that chosen vessel of God, desired when he saith, *O wretched man that I am! who shall deliver me from the body of this death* (Rom. 7:24)? Moreover he saith, *We know that if our earthly house of this tabernacle were dissolved, we have a building of God ... eternal in the heavens.* For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven (2 Cor. 5:1, 2); and *We are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; therefore we are willing rather to be absent from the body, and to be present with the Lord* (2 Cor. 5:6, 8). Again Paul saith, *We know that the whole creation groaneth with us. And not only they, but we ourselves groan within ourselves, who have the firstfruits of the Spirit ... waiting for the adoption, to wit, the redemption of our body* (Rom. 8:22, 23). And since we are pilgrims and strangers, who would not desire to be at home in his native country? For here we walk in absence, and in faith, but not in sight. *For now we see through a glass, darkly; but then face to face* (1 Cor. 13:12), as He is. Who would not long after this sight, since we see that the holy men of God have craved after it? As we read in the 42nd Psalm, *As the hart panteth after the water brooks, so panteth my soul after thee, O God!* *My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God?* (Ps. 42:1-3). This unutterable, glorious sight of God is so great (as the prophet saith), *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him* (1 Cor. 2:9; Is. 64:4). Again David saith, *For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness* (Ps. 84:10). *How amiable are thy tabernacles, O Lord of Hosts! ...Blessed are they that dwell in thy house: they will be still praising thee* (Ps. 84:1, 4). *And they shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light* (Ps. 36:8, 9). This is the delightful mansion of which Christ spake by John, *In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.... I will come again,*
and receive you unto myself; that where I am there ye may be also (John 14:2, 3), namely, in the new Jerusalem, which has no need of the sun, neither of the moon ... for the glory of God did lighten it, and the Lamb is the light thereof (Rev. 21:23). There God will wipe all tears away from our eyes, and death shall be no more, which is the last enemy that God will trample under His feet. There God hath prepared a glorious wedding, where we shall sit at the table of the Lord, together with Abraham, Isaac, and Jacob. And blessed are they who are called to this wedding or supper.

126 We cannot come to this supper by any other means than through death; therefore Paul saith, For to me to live is Christ, and to die is gain (Phil. 1:21). And as soon as the faithful depart from hence, they enter into eternal rest, as Christ saith, Where I am, there shall also my servant be (John 12:26). Again, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life (John 5:24), which is also plainly to be observed in the malefactor, when he prayed and said, Lord, remember me when thou comest into thy kingdom. Upon which Christ answered him, Today shalt thou be with me in paradise (Luke 23:42, 43). Therefore Paul justly said (agreeable to this), I desire to depart, and to be with Christ (Phil. 1:23). Solomon likewise saith that dust must return to the earth as it was: and the spirit ... unto God who gave it (Eccl. 12:7), which also evidently appears in the example of Enoch and Elias, who were both taken up into heaven where our citizenship and conversation is, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body (Phil. 3:20, 21).

127 And we cannot arrive to this state of glory unless through much tribulation, of which Jesus Syrach elegantly speaks: My son (saith he), if thou come to serve the Lord, prepare thy soul for temptation: In which thou shalt also rejoice—thou who hast for a short time mourned with much temptation. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you (1 Pet. 5:10). Again Paul saith, If so be that we suffer with Christ, we shall also be glorified together. For the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Rom. 8:17, 18). For our affliction is temporal and light, but worketh an eternal and exceeding weight of glory (2 Cor. 4:17). And David
Consolation of the Sick

said, *Weeping may endure for a night, but joy cometh in the morning* (Ps. 30:5). Therefore rejoice, *that when his glory shall be revealed, ye may be glad also with exceeding joy* (1 Pet. 4:13). Christ hath also suffered without the gate. Let us also go forth therefore unto him without the camp, bearing his reproach (Heb. 13:12, 13). For herein hath Christ left us an example, that we should follow his steps (1 Pet. 2:21). Again Peter saith, *Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin* (1 Pet. 4:1). Moreover the apostle James also saith, *My brethren, count it all joy when ye fall into divers temptations* (James 1:2). And Paul likewise saith, *We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed* (Rom. 5:3-5). For which reason we must not despise the chastening of the Lord, when we are rebuked of Him; *for whom the Lord loveth he chasteneth, and he scourgeth every son whom he receiveth*, which may be seen at large in the 12th chapter of the epistle to the Hebrews. *Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh* (James 5:8). Take also the prophets for an example of suffering affliction, and of patience. Behold, we count them happy which endure, for we have heard of the patience of Job, and have seen the end of the Lord, who have left us an example of perseverance (James 5:10, 11). For we see that Christ, for the suffering of death, hath been crowned with never fading honor (Heb. 2:9). Therefore Christ also saith, *He that endureth to the end shall be saved* (Matt. 10:22). And the apostle Paul saith, *I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing* (2 Tim. 4:7, 8). Likewise James saith, *Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him* (James 1:12).

To obtain this crown of righteousness, we must manfully fight against all our enemies who attack us on all sides; particularly against the wiles of the devil, against which put on the whole armour of God, with which you will be able to withstand the devil and all his might. Peter, speaking of this fight, saith that *the devil walketh about as a roaring lion seeking whom he may devour: whom resist steadfast in the faith* (1 Pet. 5:8, 9), and he will flee from you. This victory and resistance we have of God through Christ, who tramples the devil under our feet, in whose power and bonds we were bound. He is the prince of this world.
whom Christ hath cast out; and we have likewise through Him obtained the victory, and are also through faith made partakers of Him. He is the old serpent who seeks to devour us, who did devour our first parents, and who still bites us in the heel, wherefore he is called a murderer from the beginning.

Therefore we must be diligently on our guard against his wiles, as Peter saith, *Be sober and watch unto prayer* (1 Pet. 4:7). For as Christ saith, We know neither the day nor the hour wherein the Lord will come (Matt. 25:13). But this ye know, *that if the good man of the house had known what hour the thief would come, he would have watched... Be ye ready therefore also: for the Son of Man will come at an hour when we watch not* (Luke 12:39, 40), but begin to beat our fellow-servants, and to eat and drink with the drunkards; then the Lord will come, and cut us in sunder, and our portion will be with the hypocrites (Luke 12:45, 46); there will be weeping and gnashing of teeth; there the worm never dieth, and the fire is not quenched (Mark 9:44). For we certainly know that *the day of the Lord will come as a thief in the night* (2 Pet. 3:10); when we shall say, *Peace and safety* (1 Thess. 5:3), then sudden destruction will come upon us, as travail upon a woman with child. Therefore *take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare (or as lightning which comes suddenly) shall it come on us all. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man* (Luke 21:34-36).

But this worthiness to stand before the Son of Man consists in a pure, undefiled, and immovable faith, which worketh through love, by which we receive and embrace Christ with all His merits and benefits, which faith we must show by a pure life, as James saith. And of this purity Christ speaks by Matthew, *Blessed are the pure in heart: for they shall see God* (Matt. 5:8). And the principal purity lies in the heart, for as Christ saith, *Out of the heart proceed evil thoughts, murder, adulteries, fornication, thefts, false witness, blasphemies: these are the things which defile a man* (Matt. 15:19, 20). Therefore the fruits of the Spirit follow, which are, *love, joy, peace, longsuffering, gentleness, goodwill, faith, meekness, chastity, righteousness, and truth* (Gal. 5:22, 23). Therefore, unless we are born again, we cannot see the kingdom of God (John 3:3). Yea, as Christ saith, Except ye repent and become as children (to wit in sin) ye shall not enter into the kingdom of heaven (Mark 10:14). There shall nothing enter into it
that defileth, neither whatsoever worketh abomination, or maketh a lie (Rev. 21:27), as Paul likewise clearly testifieth.

The law of God requires this perfection of us, as it is written, Cursed is every one who doth not keep the whole law; as James also saith, Whosoever offendeth in one point, he is guilty of all (James 2:10). Again, whosoever doeth the law, shall live by it. But we do not keep the least commandment perfectly. As the wise man saith, When we imagine to have done we only begin (and in case we did do it, we only do our duty), wherefore we are by the law condemned in God’s righteous judgment. For this we have a sure remedy and cure, namely, Christ who hath redeemed us (as Paul saith) from the curse of the law (Gal. 3:13), and hath satisfied the righteousness of God for us, making reconciliation; and who hath broken down the wall which was between us, namely, the law contained in ordinances, and forgiven us our sins, and torn the handwriting of them, and nailed it to the cross. For this great love of Christ, we ought also to love Him, and to be thankful to Him with good works, and verily to believe in Him for the gift of these excellent benefits: For he that cometh to God must believe ... that he is a rewarder of them that ... seek him (Heb. 11:6), for the just shall live by his faith (Hab. 2:4). Therefore we conclude that a man is justified by faith without the deeds of the law (Rom. 3:28). And although we suffer a little with Christ, we must not despair, for we see that Christ Himself, when He was smitten for our sins, did not smite again, but suffered patiently (Heb. 2:9-18).

And if the ungodly live in great prosperity, as David and the prophets testify, we must not marvel, neither stumble, but comfort ourselves, being assured that their end is everlasting death. He lets them go as sheep to the slaughter; therefore it is not to be wondered at that the faithful meet with still more crosses in comparison to the glorious joy which is prepared for them, and on the contrary, that the ungodly have still more prosperity than they have, in comparison to the dreadful damnation which attends them. Therefore if the trial of believers is not alike, so neither shall the resurrection of the dead be alike.

And in this we have great comfort, that all believers will rise at the last day; of which Paul reasoning saith, If the dead rise not, then is Christ not risen ... then is our preaching vain ... and we are found false witnesses of God (1 Cor. 15:13-15). The manner of our resurrection we may read in the 37th chapter of Ezekiel, how that we shall rise with flesh and bones. And Job also saith, I know that my redeemer liveth, and will hereafter raise me up out of the earth, and that I shall be
covered with my skin, and in my own flesh see God (Job 19:25, 26). Likewise the prophet Isaiah saith that the earth and the sea shall give up the dead which have slept in them, for Christ is the resurrection, the first of them that slept. *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air* (1 Thes. 4:13-17), where we must appear before the judgment seat of Christ; where every one will receive according to that he hath done, whether it be good or bad (2 Cor. 5:10). Then Christ will separate the sheep from the goats, and the sheep will be set on His right hand, who shall hear the delightful voice, *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world* (Matt. 25:34). There we shall stand with greater confidence against those who have distressed us. Then we shall shine forth as the sun in the kingdom of our Father; there we shall come to the hope of an innumerable company of angels. There we shall reign from eternity to eternity, Amen.

*Blessed are they whose names are written in the Book of Life.*
FORMULA OF SUBSCRIPTION
Introduction to the

**FORMULA OF SUBSCRIPTION**

The Formula of Subscription arose out of a desire to preserve unity in the church, which unity is based squarely on oneness in doctrine. One who subscribes to (signs) this form expresses his agreement with the confession of the church.

**History.** Early in their history, the Reformed churches displayed great concern for unity and doctrinal purity by requiring the ministers to sign the two existing creeds—the Heidelberg Catechism and the Belgic Confession. The great Synod of Dordrecht (1618-19) drew up a formula of subscription and required (in the Church Order, Articles 53 and 54) ministers, professors of theology, and school masters to sign it. The same synod however left to the discretion of the individual classes the question of whether and how the elders should subscribe. In practice, the elders often did so, and the Christian Reformed Church in America, just four years after her organization in 1857, officially decided that “the formulas are to be unconditionally subscribed by ministers, elders, deacons, and teachers.” Thus Article 54 of the church order was changed by the Christian Reformed Church to require elders and deacons to subscribe, and the form was altered to include them. This is the form adopted and still in use by the Protestant Reformed Churches.

**Content.** The Formula of Subscription includes four elements. First, it expresses complete agreement with all the articles and doctrines of the three Reformed creeds, the Belgic Confession, the Heidelberg Catechism, and the Canons of Dordrecht. Secondly, the form states a promise to teach and defend these doctrines. Thirdly, it contains a promise to combat all errors contrary to these confessions in order to keep the church free from them. Finally, it expresses a promise to be honest in the churches in all matters of doctrine, so that if a subscriber later changes his mind or has doubts on any doctrines, he promises not to promote them, but to bring it to the attention of his consistory, and to submit to the judgment of the consistory, classis, and synod.

**Importance.** The Formula of Subscription requires complete agreement with all the doctrines contained in the Reformed creeds. Over the years attempts have been made by various Reformed churches to soften this declaration of complete agreement with the doctrines. The result has been accelerated apostasy in such churches. Time and again the faithful remnant returned to this form, as, for example, the 1834 Secession and the 1886
Doleantie under Dr. Abraham Kuyper. Thus it is of utmost importance for the unity and purity of the church that all officebearers who sign the formula of subscription do so with no reservations whatsoever, and that the church hold them to their promises. Doctrinal purity is vital for the existence of the church, the pillar and ground of the truth (1 Tim. 3:15). She can expect God's blessing in no other way.
We, the undersigned, professors of the Protestant Reformed Churches, ministers of the gospel, elders and deacons of the Protestant Reformed congregation of.............................................., of Classis ........................ do hereby sincerely and in good conscience before the Lord declare by this, our subscription, that we heartily believe and are persuaded that all the articles and points of doctrine contained in the Confession and Catechism of the Reformed Churches, together with the explanation of some points of the aforesaid doctrine made by the National Synod of Dordrecht, 1618-'19, do fully agree with the Word of God. We promise therefore diligently to teach and faithfully to defend the aforesaid doctrine, without either directly or indirectly contradicting the same, by our public preaching or writing.

We declare, moreover, that we not only reject all errors that militate against this doctrine, and particularly those which were condemned by the above mentioned synod, but that we are disposed to refute and contradict these, and to exert ourselves in keeping the church free from such errors. And if hereafter any difficulties or different sentiments respecting the aforesaid doctrines should arise in our minds, we promise that we will neither publicly nor privately propose, teach, or defend the same, either by preaching or writing, until we have first revealed such sentiments to the consistory, classis, and synod, that the same may be there examined, being ready always cheerfully to submit to the judgment of the consistory, classis, and synod, under the penalty in case of refusal to be, by that very fact, suspended from our office.

And further, if at any time the consistory, classis, or synod, upon sufficient grounds of suspicion and to preserve the uniformity and purity of doctrine, may deem it proper to require of us a further explanation of our sentiments respecting any particular article of the Confession of Faith, the Catechism, or the explanation of the national synod, we do hereby promise to be always willing and ready to comply with such requisition, under the penalty above mentioned, reserving for ourselves, however, the right of an appeal, whenever we shall believe ourselves aggrieved by the sentence of the consistory, the classis, or the synod, and until a decision is made upon such an appeal, we will acquiesce in the determination and judgment already passed.
INDEXES TO THE
LITURGICAL FORMS

DOCTRINE INDEX
WORD INDEX
SCRIPTURE INDEX
DOCTRINE INDEX TO THE LITURGICAL FORMS
### DOCTRINE INDEX TO THE LITURGICAL FORMS

**Key to Liturgy Indexes:**
- **B** = Administration of Baptism
- **CF** = Public Confession of Faith
- **LS** = Administration of the Lord’s Supper
- **X** = Excommunication
- **RX** = Readmitting Excommunicated Persons
- **OM** = Ordination of Ministers
- **ED** = Ordination of Elders and Deacons
- **IP** = Installation of Professors of Theology
- **OMs** = Ordination of Missionaries
- **CM** = Confirmation of Marriage
- **CS** = Consolation of the Sick
- **FS** = Formula of Subscription

The liturgical forms have been divided into numbered sections, the numbers of which can be found in the outer margins of the forms. In each reference in this index the letters refer to the specific form and the numerals to the section numbers.

**THEOLOGY: THE DOCTRINE OF GOD**

<table>
<thead>
<tr>
<th>Attribute</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>Almighty</td>
<td>B6, B9, B11, B14, LS25, LS32</td>
</tr>
<tr>
<td>Eternity</td>
<td>B6, B11, B13, RX45</td>
</tr>
<tr>
<td>Glory</td>
<td>LS26</td>
</tr>
<tr>
<td>Goodness</td>
<td>B9, B14, CM112</td>
</tr>
<tr>
<td>Grace</td>
<td>LS30, OM55</td>
</tr>
<tr>
<td>Love</td>
<td>LS22, LS31, IP80, CS119, CS124, CS131</td>
</tr>
<tr>
<td>Majesty</td>
<td>X37</td>
</tr>
<tr>
<td>Mercy</td>
<td>B3, B6, B9, B11, B14, IP80, LS18, LS20, LS25, LS30, LS32, X37, RX43, RX46, RX48, OM63, IP80, OMs88, CM109, CS120</td>
</tr>
<tr>
<td>Power</td>
<td>LS26</td>
</tr>
<tr>
<td>Righteousness</td>
<td>X37</td>
</tr>
<tr>
<td>Wisdom</td>
<td>CM112</td>
</tr>
<tr>
<td>Revelation</td>
<td>OM53, CS127</td>
</tr>
<tr>
<td>Holy Scriptures</td>
<td>B8, CF15, OM59, ED73, OMs89</td>
</tr>
<tr>
<td>Holy Trinity</td>
<td>B2, B9, B11, B13, LS27, OMs102</td>
</tr>
<tr>
<td>Godhead of the Son</td>
<td>B9, B11, B13, LS25, LS27, LS31, LS32</td>
</tr>
<tr>
<td>Godhead of the Holy Spirit</td>
<td>B13</td>
</tr>
<tr>
<td>Holy Spirit</td>
<td>B2, B6, B9, B11, B14, LS20, LS23, LS25, LS28, LS32, OM60, OM63, IP80, IP81, CS121, CS130</td>
</tr>
<tr>
<td>God’s Eternal Decrees</td>
<td>CS116</td>
</tr>
<tr>
<td>Election</td>
<td>B2, IP80, OMs88, CS124, CS125, CS133</td>
</tr>
<tr>
<td>Reprobation</td>
<td>CS117</td>
</tr>
</tbody>
</table>

The liturgical forms have been divided into numbered sections, the numbers of which can be found in the outer margins of the forms. In each reference in this index the letters refer to the specific form and the numerals to the section numbers.
ANTHROPOLOGY: THE DOCTRINE OF MAN
Creation...B1, B13, LS27, CM104, CS125
Creation of Man...CM104, CM107, CM112, CS115
Image of God...CM104
Providence...B13, X37, CS116
The Fall of Man...CM107, CS115, CS128
Original Sin and Punishment...B1, B4, B8, B13, CS115, CS117
Total Depravity...B1, B8, B13, CS115, CS117, CS118, CS130, CS131
Covenant of Grace...B2, B3, B4, B5, B7, B10, LS21, LS22, LS25, OMs99, CM112

CHRISTOLOGY: THE DOCTRINE OF CHRIST
Christ the Mediator...LS32, CS119, CS122
The Names of Christ...B9, B14, CS118, CS119, CS122, CS126, CS129
The Natures of Christ...B13, LS21
The Offices of Christ...B9, B14
The States of Christ...CS124
Virgin Birth...B13, LS27
Death and Burial...B2, LS21, LS22, LS23, LS25, LS27, CS119,
Resurrection from the Dead...B2, LS27, CS120, CS124, CS133
Ascension into Heaven...LS27, CS124
Atonement...B2, B9, B14, LS16, LS17, LS21, LS22, LS23, LS31, LS32, OMs88, CS118, CS119, CS122, CS124, CS131

The Promise of the Gospel...B4, LS17

SOTERIOLOGY: THE DOCTRINE OF SALVATION
Adoption...B2, B9, B14, CS125
Regeneration...B1, CS130
Calling...B4, OMs50, OMs52, CS122, CS127
Saving Faith...B4, B10, LS23, LS24, LS32, OMs88, OMs89, CS123, CS128, CS130, CS131
Justification...LS17, LS31, CS118, CS123, CS124, CS131
Sanctification...B2, B3, B8, B13, LS18, RX48, CS130
Repentance and Conversion...B10, X34, X36, X37, RX41, RX42, RX43, RX44, RX47, RX48
Good Works...X37, CS131
Perseverance...CS127, CS128
Assurance of Salvation...B2, B6, LS20, LS22, LS23, LS28, LS31, RX43, RX46, RX48, CS118, CS120, CS124, CS125

ECCLESIOLOGY: THE DOCTRINE OF THE CHURCH
The Catholicity of the Church...OMs88
The Unity of the Church...LS24, IP80, OMs88
The Gathering of the Church...OM50, OM63, IP80, OMs88, OMs90, OMs92, OMs93, OMs94, OMs95, OMs96, OMs97, OMs98
Mystical Union with Christ...LS23, LS24, LS25, CM107
ECCLESIOLOGY: THE DOCTRINE OF THE CHURCH (CONTINUED)

The Communion of Saints...LS24, LS27, RX39, RX40, RX45, RX47
The Government of the Church...CF15, X35, RX39, OM52, OM56, ED66, ED73, ED74, ED76, OM90
Christian Discipline...CF15, X34–X38, OM56, ED67, IP86, OM90, OM99
admonition...CF15, X37, RX39, OM59, OM61, ED67, OM101
excommunication...X34–X37
keys of the kingdom...RX42, OM56, OM99
readmittance...RX39–RX48
Ecclesiastical Assemblies...FS136
classis...OMs87, FS134–FS136
council/consistory...X35, ED66, FS135–FS136
synod...IP79, FS134–FS136
Officebearers...X35, OM50–OM53, OM56–OM58, ED65–ED77, OM99
deacons...ED65–ED66, ED70–ED71, ED73–ED74, ED76–ED77, OM99, FS134
elders...X35, OM57, ED65–ED69, ED73–ED77, OM99, FS134
ministers...X35, OM50–OM63, ED66, IP80, OM90–OM92, FS134
professor of Theology...IP79, IP83, FS134

Preaching of the Word...B10, OM50–OM54, OM61–OM63, ED66, ED70, IP80, IP84, IP85, OM88–OM89, FS135
Membership in the Church of Christ...X35, RX40, RX44, RX45
Sacraments...X35, OM52, OM55, ED67
holy baptism...B1–B3, B11–B14, OM55, OM91, OM92, CS124
infant baptism...B1–B9
Lord's Supper...LS16–LS33, RX40, OM55, OM99, CS124
self-examination...LS17–LS19

ESCHATOLOGY: THE DOCTRINE OF THE LAST THINGS

Resurrection from the Dead...LS25, LS27, CS125, CS126, CS133
The Intermediate State...CS126, CS133
The Final Judgment...B2, B6, B11, LS21, LS27, CS115, CS129, CS133
Eternal Life...B2, LS22, LS23, LS24, LS25, LS27, LS32, X36, RX48, OM50, OM61, OM62, OM63, IP80, OM98, CS119, CS120, CS121, CS122, CS125, CS126, CS127, CS132, CS133
Everlasting Punishment...LS22, LS23, CS129, CS132

PRACTICAL THEOLOGY

The Law of God...B13, LS20, CS118, CS121, CS123, CS131
Prayer...X34, OM54, CM106, CS120, CS129
at baptism...B6, B11
at excommunication...X37
at Lord's Supper...LS25, LS32
at marriage...CM112
at ordination of ministers...OM63
at ordination of officebearers...ED77

at readmittance...RX48

The Lord's Prayer...LS26, LS33, X38, RX49, OM64, ED78, CM113

Civil Authorities...OM54

Marriage...CM103–CM114

Sickness...CS115

Death...CS115, CS117, CS118, CS125, CS126

Key to Liturgy Indexes
B = Administration of Baptism
CF = Public Confession of Faith
LS = Administration of the Lord's Supper
X = Excommunication
RX = Readmitting Excommunicated Persons
OM = Ordination of Ministers

ED = Ordination of Elders and Deacons
IP = Installation of Professors of Theology
OMs = Ordination of Missionaries
CM = Confirmation of Marriage
CS = Consolation of the Sick
FS = Formula of Subscription
WORD INDEX TO THE
LITURGICAL FORMS
## Word Index to the Liturgical Forms

The liturgical forms have been divided into numbered sections, the numbers of which can be found in the outer margins of the forms. In each reference in this index the letters refer to the specific form and the numerals to the section numbers within the forms.

### A
- abomination...CS130
- Abraham...B4, CM107, CM112, CS122, CS125
- absolution...RX43
- actions...OMs98
- Adam
  - came under the curse...CS115
  - condemnation in...B4
  - created before Eve...CM107
  - created just and good...CS115
  - plunged in ruin through...CS117
  - woman made from...CM104
- administration
  - of the church...OM63
  - of the sacraments...OMs90
- admonitions
  - against ruin...ED74
  - Christian...X34, X37
  - for disorderly persons...ED77
  - means of good...RX39
  - submit to...B13
  - submit to ecclesiastical...OM59, ED73, OMs101

### B
- abomination...CS130
- Abraham...B4, CM107, CM112, CS122, CS125
- absolution...RX43
- actions...OMs98
- Adam
  - came under the curse...CS115
  - condemnation in...B4
  - created before Eve...CM107
  - created just and good...CS115
  - plunged in ruin through...CS117
  - woman made from...CM104
- administration
  - of the church...OM63
  - of the sacraments...OMs90
- admonitions
  - against ruin...ED74
  - Christian...X34, X37
  - for disorderly persons...ED77
  - means of good...RX39
  - submit to...B13
  - submit to ecclesiastical...OM59, ED73, OMs101

### ED
- Ordination of Elders and Deacons

### IP
- Installation of Professors of Theology

### OMs
- Ordination of Missionaries

### CM
- Confirmation of Marriage

### CS
- Consolation of the Sick

### FS
- Formula of Subscription

### LS
- Administration of the Lord's Supper

### X
- Excommunication

### RX
- Readmitting Excommunicated Persons
angels
   innumerable company of...CS133
   made a little lower than...CS119
   rejoice with the...RX47
anger...LS30
Antioch...IP82, OMs93
Antioch in Pisidia...OMs93
apostles
   baptized confessing adults...B10
   Christ has given some...OM51,
      OMs88
   commanded to preach...OMs88
   men chosen by advice of...ED70
   sent by Christ...OM57
   served the poor...ED70
   write of deacons...ED72
   write of pastors' work...OM54
   writings of the...OM53
Apostles' Creed...LS27
appearing...CS127
appreciation...IP85
archangel...CS133
armor...CS128
articles
   and points of doctrine...FS134
      of the Christian faith...CF15, LS27,
         LS28
ashes...CS115
assembly...ED66
assistance...CM103, CM106
astray...X37
authority
   of Christ...X35
   of missionary not
different...OMs90
   of the church...IP82
   of the Lord...RX45
   prayers for those in...OM54
B
baptism
   a seal of ingrafting...B12
   after confession of faith...B10
doctrine of...B1
   for remission of sins...B10
in the name of the Trinity...B10,
   OM55, OMs91, OMs102
missionary administers...OMs102
obligation of...B3
of adult persons...B10
of infants of believers...B4B5
of repentance...B10
questions for adult...B13
replaced circumcision...B5
seal and undoubted testimony...B3
sealed and confirmed by...B14
seals our adoption...B9
seals the washing of sins...B2
sign of washing of sins...CS124
signified by Israel...B11
teach first the mysteries of...B10
Barnabas...OMs93
beasts...CM104
behave...CM106
believe
   an example to them that...OMs100
   articles and doctrine...FS134
   be thankful and...CS131
   Christ is given thee of God...B13
   he that cometh to God
      must...CS131
   him they have not heard...OMs89
   in the only true God...B13
   that Jesus died and rose...CS133
   that we belong to this
covenant...LS22
the Apostles' Creed...LS27
the Lord hath forgiven thee...RX44
the Old and New
   Testament...OM59, ED73,
      IP86, OMs101
these words of Christ...CM111
this faithful promise of God...LS17
thou art born in sin...B13
believers
   Lamb slain for...CS122
   prepare, to die willingly...CS115
   rise at the last day...CS133
   trial of...CS132
benefits
   Christ gave us His...CS119
   Christ with all His...CS130
   excommunication from...X35
   gift of excellent...CS131
   of God...RX45
   partakers of great...LS32
benevolence...ED77
bishops...OM56
blasphemers...LS19
blasphemies...CS130
bless...CM112
blessed
   are the called to the
      wedding...CS125
   are the pure in heart...CS130
   believing fathers...CM112
   Christ, the children...B4
   gathered by His, gospel...OMs88
   he that endureth
      temptation...CS127
   he whose sin is covered...CS123
   in the Book of Life...CS133
   of my Father...CS133
   that feareth the Lord...CM114
   they that dwell in thy
      house...CS125
blessing
   cup of...LS29
   excommunication from...X35
   fill us with His...LS21
   for him who fears the
      Lord...CM114
   grant to the married
      couple...CM109
   partakers of Christ's...LS23
   prayer for...B13
   spiritual...RX45
   to our admonitions...X38
blood
   access by His...CS124
   comforted with Christ's...LS25
   justified in Christ's...LS31
   new testament in Christ's...LS22
of goats or calves...CS119
of Jesus Christ...B9
poured out for our sins...CS119
purchased with Christ's...OM61
remission of sins by...B13
sins washed by His...CS124
whosoever dranketh of His...CS120
body
   as well as soul...LS25
   at home in the...CS125
   bring into bondage the...OMs98
   building the, of Christ...OMs88
   Christ will change our...CS126
   Christ's glorious...CS126
   communion of the...LS29
   deliver me from the...CS125
   delivered from this mortal...CS125
   fed with Christ's...LS25, LS28
   like His glorious...LS25
   love his wife as his own...CM106
   members of one...LS24
   of Christ...LS16
   our, the temple of God...CM105
   redemption of our...CS125
"This is my..."...LS22
   we are one...LS24
boldness...ED75
bondage...OM98
bonds
   of excommunication...RX45
   of the devil...CS128
   Book of Life...CS133
   born again...B1, CS130
bread
   breaking the...LS29
   Christ, the heavenly...LS25, CS120
   eat by the sweat of thy face...CS115
   fed with heavenly...LS28
   give us our daily...LS33
   man eat his by sweat...CM106
   not follow Christ for...ED76
   of life...OMs97
   of the Lord's Supper...LS16
   we are one...LS24
   we receive the holy...LS28
brethren
admonishion to the...X36
bread of life to our...OMs97
congregation addressed as...OM50
count it all joy...CS127
names of published...ED65
bride
duties of the...CM107
questions to the...CM109
bridegroom
head of your wife...CM106
question for the...CM109
brother
admonish him as a...X36
called as missionary...OMs87, OMs100
count him for our...RX48
manner of his fall...X36
my beloved...RX46, OMs101
ordained or installed...OM50, OM61, IP79
receive with affection...RX47
bushel...OMs94
C
call
and gather a church ...OM50
as many as the Lord shall...B4
he has accepted this...IP79
it pleases Him to...IP80
to be professor...IP79
upon God...OM63
upon His holy name...B5, B11, X37, OM54, ED76
upon me in trouble...CS120
calling
by the church of God...OMs90
each in your respective...ED76
labor diligently in your...CM106
to bring the bread of life...OMs97
Cana of Galilee...CM104
captives...CS118
cares of this life...CS129
Catechism...FS134
catholic...LS27
charge
given by God...X34
of God's elect...CS124
to preach to gentiles...OMs93
charitable...ED76
charity...OM61, ED72
charmers...LS19
chastening...CS127
chastity...CS130
cheerfulness...ED72
children
adopted to be God's...B14
become as...CS130
bring up in fear of God...CM105, CM112
church from the lost, of men...OM63
conceived and born in sin...B1B8
father pities his...LS30
God adopts us for His...B2B9
God's beloved...LS25
govern these, by the Holy Spirit...B9
included in baptism...B4, B10
inheritance of the, of God...CS125
like olive plants...CM114
of wrath...B1, CS117
parents' duty to instruct...B5
promise to instruct...B8
see thy children's...CM114
sins of, forgiven...B9, B14

Key to Liturgy Indexes:
B = Administration of Baptism
CF = Public Confession of Faith
LS = Administration of the Lord's Supper
X = Excommunication
RX = Readmitting Excommunicated Persons
OM = Ordination of Ministers
ED = Ordination of Elders and Deacons
IP = Installation of Professors of Theology
OMs = Ordination of Missionaries
CM = Confirmation of Marriage
CS = Consolation of the Sick
FS = Formula of Subscription
Christ
ascended above heavens...OMs88
ascended into heaven...LS27
at the right hand of God...CS124
believe the words of...CM111
blessed the children...B4
bring those without to...OMs90
building up the body of...OMs88
children sanctified in...B8
curch obedient to...CM107
church of...RX41, ED68
command of...LS19, X35
command of, to apostles...OM55
communion of...RX45
cut off from the church of...RX39
death and resurrection of...CS120
depart and be with...CS126
died while we were sinners...LS31
dedifying the body of...OM51
faith which is in...ED75
fellow-servant unto...OM61
follow, for food of souls...ED76
for me to live is...CS126
God was in...OMs88
good Shepherd...CS119
Head of His church...CM106
human nature of...B13
ingrafted into...LS24
inherit eternal life through...OM62
instituted Lord's Supper...OMs99
is risen again...CS124
is thy Savior...B13
is true God and man...B13
judgment seat of...B6, B11
left us an example...CS127
light of the world, the...CS118
love for...RX46
loved His church...CM106
maketh intercession for us...CS124
members of...B2B13
minister of...OMs99
readmitted into the church of...RX44
receive and embrace...CS130
received unto grace in...B4
rose from the dead...LS27
sent forth the apostles...OM57
separate from the love of...CS124
shall come to judge...LS27
sits at God's right hand...LS27
Spirit dwells in...LS23
spoke of Christian discipline...OM56
suffer with...CS127, CS131
suffered for us...CS127
suffered patiently...CS131
suffered without the gate...CS127
sure remedy and cure...CS131
taught remission of sins...RX43
this great love of...CS131
victory through...CS128
Christian discipline
Christ spoke of...OM56
committed to ministers...OMs90
duty of a missionary...OMs99
work of the elders...ED67
Christian faith...LS27
Christian religion
assent to the articles of...B13
receive the...B12
Christians
address to beloved...RX41, ED65
decency and order among...ED68
elders give consolation to...ED68
exhortation to...X36, RX47, OM62, ED76
fellowship with...X36
lead life of a...B14
church
acknowledge before the...CM109
admonition of the...ED73
answer before the...B13
articles taught in this...B13
authority of the...IP82
benefits bestowed on the...RX45
blessings and benefits for...X35
bosom of Thy...X37
called of God's...ED73, OMs101
church (continued)
called salt of the earth...OMs94, OMs97
children members of the...B8
chosen to everlasting life...OMs88
Christ is Head of His...CM106
Christ loved His...CM106
communion of the Christian...B13
counsel ministers...ED68
cut off from the...RX39, RX42, X37
discipline in the...OM56
doctrine taught in this...B8, CF15
edification of the...B5, B11, CM112, ED69, ED77
elders and deacons in...ED65
excommunication from the...X35
extension of the holy...CM112
gathering of a...OMs99
give grace to this...OM63
God calls a...OM50
God counts as sheep...OM52
God has chosen a...IP80
God will gather this...IP80
government of the...OMs90
has a divine mission...IP84
holy catholic...LS27
hopes for repentance...RX42
ingrafting into the...B12
intrusted with the oracles...IP84
justly cut off from the...RX44
keep free from errors...FS135
kept from danger...X34
lawfully called in the...ED68
lawfully called of God's...OM59, IP86
made a member of Christ's...B13
maintaining the ministry in...OM58
marriage before the...CM103
may increase in virtue...OM63
members of Christ's...B13
minister must feed the...OM61
missions a task of the...OMs94
must study theology...IP84
necessary for founding of...IP81
obedient to Christ...CM107
of both dispensations...IP84
offices instituted in the...ED66
overseers of the...IP82
oversight of the...ED66
patience shown by...X34
persons who minister in...ED66
pleases God to gather a...OM63
preach to members of the...IP80
preach to those outside the...IP80
provides for the poor...ED76
public ordinance of the...OM59, OMs101
raise discord or sects in...LS19
readmitted into the...RX39, RX44
receive again into the...RX40, RX41, RX45
rule of the...OM56
rulers and assistants in the...ED77
sentence of the...RX42
serve all Christians...ED68
standards of faith for...IP84
"Tell the..."...ED66
tyranny and lording kept out of...ED66
welfare and good order of...ED68
church discipline...CF15, IP86
circumcision
a seal of the covenant...B4
justifies the, by faith...CS123
replaced by baptism...B5
citizenship...CS126

---

Key to Liturgy Indexes:
B = Administration of Baptism
CF = Public Confession of Faith
LS = Administration of the Lord's Supper
X = Excommunication
RX = Readmitting Excommunicated Persons
OM = Ordination of Ministers
ED = Ordination of Elders and Deacons
IP = Installation of Professors of Theology
OMs = Ordination of Missionaries
CM = Confirmation of Marriage
CS = Consolation of the Sick
FS = Formula of Subscription
city...OMs94, CS115
city of God...ED74
classis...OMs87, FS134, FS135, FS136
cloud...CS115
clouds...CS133
comfort
  baptism to our...B5B11
  in the end of the ungodly...CS132
  Lord's Supper to our...LS17
  of the readmitted...RX42
  minister speaks to...OM53
  we have great...CS133
command
  of God...X34, RX40
  of God for husbands...CM106
  of God for marriage...CM105
  of the Lord...RX44
commandments
  keep the least perfectly...CS131
  live according to God's...LS20
  transgressed the...B13
communion
  of Christ and the
    sacraments...RX45
  of saints...LS27
  of the body and blood of
    Christ...LS29
  of the Christian church...B13
  readmitted into the...RX39
  receive again into...RX40
  singing during...LS29
  with Christ...LS23
  words after...LS30
compassion...ED72
condemnation
  be made heavier...LS19
  children partakers of...B4
  children subject to...B8
  loosed from the bonds of...RX42
  shall not come into...CS126
condemneth...CS124
confession
  baptism after...B10, B12
  call upon God with...X37
  deport properly in...ED67
  points of doctrine in the...FS134
  university accepts the...IP83
  with our mouths...LS27
confidence
  give ourselves with...LS25
  stand with greater...CS133
confident...CS125
congregation
  already established...OMs90
  call upon God in behalf of
    a...OM54
  discipline in a...OMs99
  exhortation to, at
    installation...ED74
  exhortation to, at
    ordination...OM61
  gather as, of the Lord...OMs97
  Protestant Reformed...FS134
conscience
  examine his own...LS18
  hold mystery in a pure...ED75
  live with a good...CM105
  sincerely and in good...FS134
  consent...CM105
  consistory...FS135, FS136
  consolation
    Christ is, to His church...CM106
    elders provide...ED68
    of the sick...CS115
  constraint...OM61
  continence...CM105
  conversation
    elders take heed to...ED67, ED69,
      ED77
    minister an example in...OM61
    our, is in heaven...CS126
    without covetousness...OMs98
conversion...RX48
Corinthians...RX42
Cornelius...OMs92
council...ED66
counsel
  declaring the, of God...OMs88
  from elders to ministers...ED68
country
bring the Word in our
own...OMs97
heaven our native...CS125
courage...OM63, ED77
covenant
baptism requirement of
the...OMs99
baptized by virtue of...B10
covenant
co-heirs of the...CM112
establishment of the...B4
eternal, of grace...B2B3
grace and reconciliation...LS21
old: you must die...CS115
partakers of the new...LS25
sealed by baptism...B7
two parts in the...B3
we belong to this...LS22
covetous...LS19
covetousness...OMs98
creation...CS125
creatures...CS115
Crete...OMs99
cross
bearing their...B6B11
bitter death of the...LS17, LS22
Christ's body nailed to the...LS21
nailed it to the...CS118, CS131
pains of hell on the...LS21
sacrifice once offered
on...LS23, CS124
take up cheerfully our...LS25
crosses...CS132
crown...OM61, CS127, CS128
crowned...CS119, CS127
cup...LS16, LS22, LS29
Curators...IP85
curse
Adam came under a...CS115
due to us for sin...LS17, LS21
of the law...CS118, CS131
custom...B7
D
damnation
attends the ungodly...CS132
eating and drinking...LS16
we lie in...CS118
David...CS115, CS116, CS120, CS123,
CS125, CS127, CS132
day
Abraham saw His...CS122
at the last...B6
come upon you unawares...CS129
in God's courts...CS125
of trouble...CS120
tears, and night...CS125
when the Lord will come...CS129
days...CS115, CS116
deacons
bring words of Scripture...ED72,
ED77
collect and preserve alms...ED71,
ED74, ED77
distribute to the poor...ED72,
ED73, ED74, ED77
duties of...ED70
form for ordination of...ED65
institute of office of...ED70
office of distribution...ED66
provide with means ...ED76
questions at installation of...ED73
dead...CS133
death
  all men see...CS115
  and resurrection of Christ...CS120
  body of this...CS125
  buried into Christ's...B11
  come to the supper
    through...CS126
  descriptions of...CS115
  end of the ungodly is...CS132
  entered by sin...CS115
  fellowship of Christ's...B2
  innocently condemned to...LS21
  is passed from, into life...CS126
  no pleasure in the sinner's...RX42
  obedient to His Father
    unto...CS119
  of a sinner...X37
  of God's Son...LS31
  otherwise suffer eternal...LS22
  passed upon all men...CS115
  remembrance of Christ's...LS25,
    LS29
  shadow of...CS118
  shall be no more...CS125
  show the Lord's...LS16
  suffering of...CS127
  taken the cause of our...LS23
  taste, for every man...CS119
  temporal and eternal...CS115
  this life is a continual...B6B11
  triumphed over...CS118
  we lie in the midst of...LS20
  "...where is thy sting?"...CS118
  wish for...CS117
  debts...LS33
  decency...OM56
  declaration
    concerning missionaries...OMs87
    concerning pastors...OM50
    concerning the offices...ED66
  deed...LS24
  degree...ED75
  delight...RX48
  delinquent...CF15, OM59, IP86,
    OMs101
  denomination...IP83
  dependence...IP85
  desire...CS125
  despair...CS124, CS131
  destruction...X36, CS129
  devil, the
    crush the power of ...CS119
    fight against the wiles
      of...CS128
    fight and overcome...B9, B14
    free from the bonds of...X34
    God bruised the head of...CS118
    subtilty of...CS115
    walks as a roaring lion...CS128
  die...CS115, CS126
  dignity...OMs90
  diligence...ED71
  diligent
    in collecting alms...ED74
    in the life of
      missionary...OMs100
    to guard thyself...RX46
  disciples...LS22, IP85
  discipline
    Christian...OM56, ED67
    duty of the minister...OM56
    maintain order and...IP85
    submit to church...CF15, IP86
  discord...LS19
  discretion
    children arrive at years of...B5,
      B10
    husband lead wife with...CM106
    prayer for...ED77
    required for deacons...ED72
  diseases...LS30
  disobedient...LS19
  dispensation
    church of the old and new...IP84
      ordinary, of the Spirit...IP81
  dispersed...OMs95
  distress...CS124
  distribution...ED66, ED70, ED74
  diviners...LS19
  divorcement...CM110
doctrine
acknowledge the...B8, CF15
adhere to this...CF15
contained in the
Confession...FS134
continue in the same...B13
convince the gainsayers by...OM53
delinquent in life or...IP86,
OMs101
elders allow no strange...ED69
elders take heed to...ED77
elders who labor in...ED66
errors that militate against
this...FS135
explanation of some points
of...FS134
give attendance to...OM61
heresies repugnant to...B13, CF15
heresies repugnant to pure...OM53
instruct children in...B8
of salvation...B8, CF15, IP86
of the one to be installed...OM50
perfect, unto salvation...OMs101
refutation of false...OM53
repugnant to God's Word...OM59,
ED73, IP860, Ms101
take heed to purity of...ED74
take heed to thy...OM61
teach and defend...FS134
dominion
Adam created to have...CS115
man created to have...CM104
wife no, over husband...CM107
doorkeeper...CS125
drunkards...LS19, CS129
drunkenness...CS129
dust...CS115, CS126
duty...CS131

earth
bind on...X35, OM56, OMs99
dust returns to the...CS126
God created...CM104
God, Maker of...LS27
God's will be done in...LS33
heaven high above...LS30
holy office maintained on...OM57
loose on...RX42
raise me out of the ...CS133
salt of the...OMs94, OM97
shall give up its dead...CS133
sheet let down to the...OMs92
edification
all things directed to...ED69
baptism to ...B5, B11
he that speaketh to...OM53
of the church...ED77, CM112
pastoral office for...OM51, OM53
education...IP81, IP83
elders
act against the impenitent...ED67
admonish the disorderly...ED67
aid and assist ministers...ED67
bar any not lawfully called...ED68
duties of...ED74
exhortations of the...ED77
govern the church...ED73, ED74
in the Old Testament...ED66
must be lawfully called...ED68
ordination of...ED65
oversight of the church...ED67
questions at installation of...ED73
receive the penitent...ED67
regard doctrine of
ministers...ED69

Key to Liturgy Indexes:
B = Administration of Baptism
CF = Public Confession of Faith
LS = Administration of the Lord's Supper
X = Excommunication
RX = Readmitting Excommunicated Persons
OM = Ordination of Ministers
ED = Ordination of Elders and Deacons
IP = Installation of Professors of Theology
OMs = Ordination of Missionaries
CM = Confirmation of Marriage
CS = Consolation of the Sick
FS = Formula of Subscription
elders (continued)
  rule with ministers...ED66
  search the Word...ED69
  take heed to doctrine...ED77
  two kinds of...ED66
  watch over members...ED67
  watch over the sacraments...ED67
  worthy of double honor...ED66, ED76
elders and deacons
  exhortation to...ED74
  formula of subscription for...FS134
  missionaries ordain...OMs99
  prayer for grace for...ED77
  questions at installation of...ED73
  rulers and assistants...ED77
elect
  assembly of the...B2
  charge of God's...CS124
Elias...CS126
enchanters...LS19
enchantments...LS19
enemy
  death the last...CS125
  fight against our...CS128
  sinner not counted as an...X36
  when we were yet His...CS119
enlighten...OMs102
enmity...LS18
Enoch...CS126
envy...LS18
errors...FS135
eternal rest...CS126
eternity
  our years to, as drops...CS116
  take us unto Him in...LS25
  we shall reign to...CS133
evangelists...OM51, OM88
Eve...CM107
evil
  abhor that which is...OMs98
  deliver us from...LS33
  God will avert all...B2
  guard from beginnings of...X36
  inclination of hearts is...CS117
lusts of the world...B13
  prone to all...B13
  resist all...CM112
examination See self-examination
example...OM63, IP85, OM88, CM107
examples
  Christian...X37
  of godly women...CM107
  taking heed to...X36
  unto all the people...ED75
excommunicated...RX39, RX41
excommunication
  absolution from...RX45
  form of...X34
  from fellowship with Christ...X35
  loose from the bond of...RX40
  necessity of...X34
exhort...OM88
exhortation
  give attendance to...OM61,
    OM88
  he that speaketh to...OM53
  of the apostle...X36
  of the elders...ED77
  submit to...OM63
  to officebearers...ED74
  to parents at baptism...B7
experience...CS127
Ezekiel...CS133

F
face...CS125
faith
  and repentance...B10
  articles of our, lead us...LS28
  articles of the Christian...B8, CF15
  author and finisher of our...X36
  boldness in the...ED75
  catholic undoubted
    Christian...LS27
  cleave to Him in true...B6B11
  cometh by hearing...OM88
  Confession of...FS136
  confession of their...B10
faith (continued)
daily increase of our...LS32
embrace Christ in...CS119
example in...OMs100
example of believers in...OM61
fruit of the Spirit...CS130
give account of their...B10
He directs our...LS23
he that eateth through...CS120
immovable...CS130
in Christ impossible...OMs89
in true love and firm...CM112
ingrafted by a true...LS24
instruction in...CS115
just shall live by...CS131
justified by...CS124, CS131
justifies by...CS123
keeping, and truth...CM109
kept the...CS127
measure or rule of...OM53
mysteries of...ED69, ED75, IP85
partakers of Him through...CS128
public confession of...CF15
reconciliation through...OM53
remission of sins by...B13
remission of sins through...OMs88
righteousness of...B4
shown by a pure life...CS130
standards of...IP84
steadfast in...CS128
the household of...ED74
Thou givest us lively...LS32
toward our Lord...OM53
unity of true...IP80, OM53
walk in...CS125
we have not perfect...LS20
weakness of our...LS20

with true, implore His
grace...LS25
without the law...CS123, CS131
faithful...LS19, LS20, ED75, CS126
faithfulness...LS22, OM50
false witness...CS130
family...CM107
famine...CS124
fasting...OMs93
father and mother...CM110
Father
advocate with the...CS122
baptized in the name of the...B2
Christ obedient unto the...CS119
Christ was sent of the...LS21
come, ye blessed of my...CS133
fellowship with the...X36
for the sake of the...CM112
God and...ED73
God and heavenly...ED77
God our heavenly...OM60, OM102
God will be our...LS25
gracious God and...RX48
hear our prayer...OM63
kingdom of the...CS133
Lord God and heavenly...ED77
merciful...B9, B14, LS25, LS32, X37, OM63, CM109
of all mercy...CM112
of our Lord Jesus Christ...LS25
pities his children...LS30
right hand of His...LS28
seals our adoption...B2
seals the covenant...B2
well pleased in the Son...CS119
which art in heaven...LS33
willing to call a church...OM50
fathers...CM112
favor...B6
fear
bring up children in
God's...CM105
of wife for husband...CM107
serve God with filial...RX48
we have nothing to...CS124
work out salvation with...X36
fellow-citizen...RX47
fellow-member...X37, RX41
fellow-servant...OM61, CS129
fellowship
of God's Son...IP80, OMs88
saving, with Christ...LS32
with Christ...X35
with the Father and His
Son...X36
fidelity...ED71
fight...B9, B14, LS20, CS127, CS128
filthy lucre...OM61
fire...CS129
fish...CM104
flesh
brethren after the...OMs97
Christ assumed our...LS21
Christ suffered in the...CS127
evil lusts of our...LS20
"flesh of my..."...CM104
he that suffered in the...CS127
is as grass...CS115
see God in my...CS133
two shall be one...CM104, CM110
we shall rise with...CS133
flock
an example to the...OM61
pastors must shepherd the...IP85
ruled by God's Word...OM52
shepherd of the...OMs100
shepherd's duties to his...OM52
take heed to the...OM61
flood...B6
fold...OMs95
foreknowledge...RX41
forgiveness...LS27, CS119
Formula of Subscription...FS134
fornication...CM105, CM110, CS130
forsake...CM109
fountain...CS121, CS125
fowls...CM104
friends...CM112
fruits...CS130
G
gamesters...LS19
garment...CS115
gentiles
commands to preach to...OMs92,
OMs93
God of Jews and...CS123
missionaries sent to...OMs93
gentleness...CS130
gifts
deacons bring external...ED72
diversities of extraordinary...IP81
given to the professor...IP85
neglect not the...OMs100
of God for
officebearers...ED77
of ministers and
missionaries...OMs90
giving...ED70
gladness...OM62
glory
Adam fallen from his...CS115
baptism to God's...B5, B11
called unto eternal...CS127
children raised to God's...CM105
crowned with...CS119
exceeding weight of...CS127
in tribulations...CS127
of God lightens...CS125
of God's name...OM60, OMs102
of man as a flower...CS115
partakers of Christ's...LS23
receive a crown of...OM61
shall be revealed...CS127
state of...CS127
"Thine is the..."...LS33
which shall be revealed...CS127
goats...CS133
God

abhor himself before...LS17
almighty...B9, B14, LS25, LS27, LS32, ED73, CM112
almighty and eternal...B6, B11
be reconciled to...OMs88
being received of...LS20
believe in the only true...B13
called of, to office...ED73, IP86, OMs101
calls through the ministry...OM50
calls to the ministry...OMs102
calls unto salvation...OM52
chose a church to Himself...IP80
cleave to this one...B3
commands in His Word...X34
commends His love...LS31
declare before...RX44
declares in His Word...RX42
defile the temple of...CM105
despisers of...LS19
do not resist ordinance of...CM107
doorkeeper in the house of...CS125
establishes the covenant...B4
Father, the...LS27, X36, CM109, CS119
from the hand of...CM111
gave His dearest pledge...CS119
give answer before...B12
gives us victory...CS118, CS128
glorious sight of...CS125
grace of...RX40
gracious...RX48
grant grace and blessing...B13
has determined the times...CS116
hath joined together...CM110
holy ordinance of...B11
humble ourselves before...LS17, LS25
humble us...X36
"I believe in..."...LS27
in my own flesh see...CS133
Jesus Christ true...CS119
judgment-seat of...LS21
know thee the only true...CS119
knowledge and fear of...CM105
lie under the wrath of...CS118
lives and reigns forever...B6
Lord and heavenly Father...ED77
made heaven and earth...B13
made man in His image...CM104
maintains and governs all...B13
marriage in the name of...CM103
ministers of the church of...X35
most merciful...LS25, LS32
no respecter of persons...CS123
not blaspheme the name of...X34
not serve, with zeal...LS20
our heavenly Father...OM60
prayers for repentence to...X34
prepared for them that
love...CS125
preserve thee...RX45
promise of...CM114
pure in heart shall see...CS130
rebukes unfaithful shepherds...OMs96
received of...RX43
reconciled to...LS31, CS125
righteous...X37
show thankfulness to...LS18
"...so loved the world..."...OMs88
soul thirsteth for...CS125
speaks through ministers...OM62
spirit shall return unto...CS115
spoke to Abraham and us...B4
stewards of...OM56
three persons of...B3, B14

Key to Liturgy Indexes:
B = Administration of Baptism
CF = Public Confession of Faith
LS = Administration of the Lord's Supper
X = Excommunication
RX = Readmitting Excommunicated Persons
OM = Ordination of Ministers
ED = Ordination of Elders and Deacons
IP = Installation of Professors of Theology
OMs = Ordination of Missionaries
CM = Confirmation of Marriage
CS = Consolation of the Sick
FS = Formula of Subscription
God (continued)
  ways of...IP80
  we might be accepted of...LS21
  who stands between...CS122
  who turn themselves to...CS122
  women who trusted in...CM107
  worketh in us...X37
  wrath of...LS21

godliness
  elders take heed to...ED74
  illustration of power of...IP85
  live together in...CM114
  living in all...X36
  officebearers must walk in...ED73
  promise to live in...RX44

good
  Adam created...CS115
  cleave to that which is...OMs98
  incapable of doing...B13
  none that doeth...CS117
  that I would I do not...CS117
  we can have no...RX48

goodness
  acknowledge God's...B9, B14
  fruit of the Spirit...CS130
  God manifests his...CM112

goods...CS119

gospel, the
  dispense mysteries of...OM63
  God gathers by...OMs88
  keep faith according to...CM109
  ministers of...FS134
  of peace...OM62
  preaching of...B10, OM52, OMs98
  recommend...OMs98
  teaching about marriage...CM110
  to every creature...OMs88

government
  committed to ministers...OMs90
  elder, an office of...ED66
  give yourself to...ED76
  instituted by God...ED66
  submit to church...CF15

grace
  came by Jesus Christ...CS121
  celebrate the Supper by...RX40
  children received unto...B4
  Christian life through...B14
  covenant of...LS22, LS25
  God of all...CS127
  God replenish you with...CM114
  grace for...CS121
  grant us Thy...LS25
  has called of His...CM109
  heirs of the, of life...CM106
  implore God's grace...LS25
  of God...CS119
  prayer for...B13, ED73, ED77
  resolve by God's...CF15
  sacraments, seals of...OM55
  throne of...CS120
  to help in need...CS120
  to people and church...OM63
  gracious...LS30, RX48
  grains...LS24
  grass...CS115
  gratitude...ED77
  grave...CS118
  grief...X37, OM62
  groan...CS125
  ground...CS115
  guardians...CM105

H
  habitation...CS116
  hands
    Christ laid, upon them...B4
    couple shall join...CM109
    eat the labor of thine...CM114
    government in the, of one...ED66,
      OM93
    laid, upon the
      missionaries...OM93
    lay, hastily on no man...OM99
    lay, on his head...OM60, OM102
    time in the, of the Lord...CS11
    working with his...ED76
  handwriting...CS118, CS131
  hart...CS125
  hatred...LS18
<table>
<thead>
<tr>
<th>Word</th>
<th>Indexes</th>
</tr>
</thead>
</table>
| head | Body obedient to the...CM107  
Christ, of His church...CM106  
Hands laid upon the...OMs102  
Husband, of his wife...CM106 |
| heart | Be assured in thy...RX46  
Blessed are the pure in...CS130  
Declare with all thine...RX44  
Everyone say in his...LS30  
Examine his own...LS17  
Feel God's calling in...OM59, IP86, OMs101  
Not entered into the...CS125  
Show forth praise...LS31  
Truly, with all my...OM59, OMs101 |
| hearts | Afflicted and contrite...LS25  
Assured in your...CM103  
Evil inclination of men's...CS117  
Examine our own...LS17  
Feel called in your...ED73  
Harden not your...X36  
Hardness of your...CM110  
Kindle zeal in our...X37  
Liberal, towards the poor...ED77  
Love God with all our...B3  
Not deject the contrite...LS20  
Overcharged with...CS129  
Persuaded in our...LS21  
Say with attentive...LS32  
Stablish your...CS127  
Work sorrow in our...X37  
Heathen (Dispersed)...OMs87, OMs91, OMs101 |
| heaven | Bound in...X35, OM56, OMs99  
Expect Christ from...LS25 |
| Father in...LS33  
God created...CM104  
God the Maker of...LS27  
God's will done in...B13, LS33  
High above earth...LS30  
House which is from...CS125  
Inheritance prepared in...CS125  
Lift our hearts to...LS28  
Loosed in...RX42  
Lord made earth and...CM108  
Lord will descend from...CS133  
Men taken directly into...CS126  
No other name under...OMs89  
Rejoice with the angels of...RX47  
Heavens...OMs88, CS125  
Hebrews...CS127  
Heirs...LS25, CM106  
Hell |
| hell | Christ descended into...LS27  
Reproach and pains of...LS21  
Triumphed over...CS118  
We lie in...CS118  
Help...IP85, CS120  
Helpmeet...CM112 |
| heresies | Caution in regard to...IP85  
Refuting with Scripture...OM53  
Reject all...B13, CF15  
Heritage, God's...OM61  
High Priest, Jesus Christ...B9, B14  
Holiness...CM114, CS119  
Holy...CS115  
Adam created...CS115  
Apostle...LS16, LS24, OM51  
Baptism...B1, B2, B9, B10, B12, B14, OMs99, CM112  
Bread and wine...LS28  
Catholic church...LS27 |

Key to Liturgy Indexes:

<table>
<thead>
<tr>
<th>Key</th>
<th>Indexes</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>Administration of Baptism</td>
</tr>
<tr>
<td>CF</td>
<td>Public Confession of Faith</td>
</tr>
<tr>
<td>LS</td>
<td>Administration of the Lord's Supper</td>
</tr>
<tr>
<td>X</td>
<td>Excommunication</td>
</tr>
<tr>
<td>RX</td>
<td>Readmitting Excommunicated Persons</td>
</tr>
<tr>
<td>OM</td>
<td>Ordination of Ministers</td>
</tr>
<tr>
<td>ED</td>
<td>Ordination of Elders and Deacons</td>
</tr>
<tr>
<td>IP</td>
<td>Installation of Professors of Theology</td>
</tr>
<tr>
<td>OM53</td>
<td>Ordination of Missionaries</td>
</tr>
<tr>
<td>CM</td>
<td>Confirmation of Marriage</td>
</tr>
<tr>
<td>CS</td>
<td>Consolation of the Sick</td>
</tr>
<tr>
<td>FS</td>
<td>Formula of Subscription</td>
</tr>
</tbody>
</table>
holy (continued)
  children...B8, ED73
  church...CM109
  function...OM57
  gospel...CM109
  indignation...OMs96
  life...B3
  men of God...CS125
  ministry...OM59, OM60, IP81,
         OM101
  name...B5, B11, LS30, X38, ED77,
         CM112
  office...OM52, OM57
  ordinance...B5, B11
  place...CS119, CS124
  sacrament...B2, LS19, X35, RX45
  Scripture...OM53, IP83, OM89,
         CS117
  state...CM104, CM108, CM111,
         CM112
  Word...X34, OM63, ED77
Holy Ghost, the. See also Holy Spirit
assures us by baptism...B2
believe in the...LS27
Christ conceived by...LS27
lives and reigns forever...B6, B11
made an overseer...OM61
power of the...B13, LS25
working of...LS28
holy place...CS119, CS124
Holy Spirit, the. See also Holy Ghost
after the outpouring of...IP81
assist us through...LS25
enlighten thee by...OM60, OM102
give Thy...CM112
govern baptized persons by...B9,
         B14
grace of the...LS20
incorporate person by...B6, B11
light of the...IP85
men called by God's...IP80
operation of the...LS32
provides for those in need...ED76
qualify by the...OM63
received through the...B9, B14
work in our hearts by the...LS25
Holy Supper See Lord's Supper
Holy Writ See Word, God's
honesty...CM107
honor
  Christ crowned with...CS127
  Christ did, marriage...CM104
  elders worthy of...ED66, ED77
  husband give to his wife...CM106
  of God's holy name...CM112
  of those that rule well...ED76
  wife give to her husband...CM107
hope
cleave to Christ in...B6, B11
experience worketh...CS127
of a company of angels...CS133
Hosea...CS118
hour...CS129
house...OM56, ED74, OM97, CM114,
       CS125, CS129
household of God...RX47
husband
  be a faithful and pious...CM109
  bride take your lawful...CM109
  duties of a...CM106, CM109
  head of his wife...CM107
  questions for the...CM109
  wife help to her...CM107
  wife must love her...CM107
  wife no dominion over...CM107
  wife subject to her...CM107
hypocrites...CS129
I
idolaters...LS19
image of God...CM104
images...LS19
immortal...CS115
impediment...RX41, CM108
impenitent...RX42, ED67
impurity...CM112
incarnation...LS21
indigent
  assisted by the church...ED77
  provide means to assist the...ED76
  Scripture brought to the...ED72
indignation...OMs96
infants...B4, B5
infirmities...LS20
influence...OMs98
inheritance...IP80, CS125
iniquities...LS30
iniquity...CS115, CS123, CS124
inspection...ED76
installation
  of ministers...OM50
  of missionaries...OMs87
  of professors...IP79
institution
  for educating ministers...IP83
  of baptism...OMs99
  of marriage...CM103
  of the Lord’s Supper...LS16, LS23,
    OMs99
  of the office of pastors...OM50,
    OM51
  of the offices...ED66
intercession...OM54, CS122, CS124
Isaac...CM112, CS125
Isaiah...LS29, CS119, CS121, CS124,
  CS133
Israel
  led through the sea...B6B11
  lost sheep of...OMs97
  see peace upon...CM114
  the mountains of...OMs95
J
Jacob...CM112, CS125
James...CS127, CS131
Jerusalem...CM114, CS125
Jesus See also Christ, Jesus Christ,
  Lord
  died and rose again...CS133
  sent to the lost sheep...OMs97
  spoke about discipline...OMs99
  the author and finisher...X36
  Jesus Christ. See also Christ, Jesus,
    Lord
  a good soldier of...OM61
  buried...LS27
  buried with...B6, B11
  came to save sinners...OMs98
  crucified, dead, and...LS27
  faith in...OMs88
  faithful servant of...OMs100
  fellowship through...LS32
  fellowship with...X36
  give ourselves to...LS25
  God preserve through...RX45
  God punished sin in...LS17
  God’s beloved Son...LS25, LS32
  God’s blessing through...B13
  grace and truth came by...CS121
  honored marriage...CM104
  incorporated into...B6, B11
  kingdom of, enlarged...ED77
  lives forever...B11
  made a member of...B13
  minister in the church of...ED66
  only begotten Son...LS27
  our Advocate...LS28
  partakers of the table of...LS27
  passion and death of...LS17
  peace with God through...CS124
  propagation of the kingdom
    of...OM60, OM102
  raised with...B6, B11
  reconciled by...OM53
  seek our life in...LS20
  taught the first messengers...IP81
  Teacher, King, High Priest...B9
  thank God through...RX48
  the blood of...B9, B14, LS29

Key to Liturgy Indexes:
B = Administration of Baptism
CF = Public Confession of Faith
LS = Administration of the Lord’s Supper
X = Excommunication
RX = Readmitting Excommunicated Persons
OM = Ordination of Ministers
ED = Ordination of Elders and Deacons
IP = Installation of Professors of Theology
OMs = Ordination of Missionaries
CM = Confirmation of Marriage
CS = Consolation of the Sick
FS = Formula of Subscription
Jesus Christ (continued)

the righteous...CS122
true God and man...LS25
washing of sins through...B2, CS124
whom God hast sent...CS119
will change our vile body...CS126
Jesus Syrach...CS115, CS127
Jews...OMs93, CS123
Job...CS116, CS127, CS133
John...LS29, CS121
John the Baptist...B10

joy
a crown and joy in the...X36
at his acceptance...IP79
be our crown and...X36
cometh in the morning...CS127
enter into the, of our Lord...ED75
fruit of the Spirit...CS130
glad with exceeding...CS127
officebearers work with...OM62
prepared for the faithful...CS132
receive inexpressible...RX48
receive readmitted with...RX40
received into, of his master...OM63
when ye fall into tempta-
tions...CS127
judge...CS127
judgment
after death the...CS115
be made heavier...LS19
eat and drink...LS18
for our transgressions...X37
God will feed them in...OMs95
God's righteous...CS131
of the consistory...FS135
on the unbelieving world...B6, B11
judgment seat...B6, B11, LS21, CS133
just...CS115, CS131
justification...CS118, CS123
justified...LS31, CS123, CS124, CS131

K

keys of the
kingdom...OM56, OM99

kindness...LS30
King, Christ our...B9B14

kingdom
inherit the...CS133
of God's dear Son...CS119
of the Father...CS133
prayer for its coming...LS33
Thine is the...LS33
"when thou comest into
thy"...CS126

kingdom of Christ
be enlarged...ED77
have no part in the...LS19
propagation of the...OM60, OM102

kingdom of God
children are heirs of the...B5
we cannot enter...B1
we cannot see the...CS130

kingdom of heaven
keys of the...OM56
ye shall not enter the...CS130

kings...OM54

knowledge
and consent of
parents...CM105
instructing in...IP85, CM105
of God's will...IP80
of God's Word...IP81
of the mysteries...IP81
those without...IP80

L

labor
different field of...OMs90
diligently in your calling...CM106
eat the, of thine hands...CM114
persevere in faithful...ED77

Lamb...CS119, CS121, CS125

lamp...OMs94

law
condemned by the...CS131
curse of the...CS131
deeds of the...CS123, CS131
keep the whole...CS131
obedience to the divine...LS21
law (continued)
  requires perfection...CS131
those captive under
  the...CS119
  was given by Moses...CS121
laying-on of hands...OM60, OMs102
leaf...CS115
leaves...CS115
liberality...ED74
lie...CS130
life. See also life eternal
  a new and holy...B3
  a pure...CS130
adorn office with a godly...OM59,
  IP86, OMs101
all the days of thy...CM114
bring the bread of...OMs97
cares of this...CS129
Christ's upon earth...LS21
delinquent in doctrine or...OMs101
dissoluteness of...X37
eternal...IP80, LS32, OM50, OM63,
  OMs88
everlasting...CS119, CS121, CS126,
  LS22, LS27, OMs88
example in manner of...OMs100
fountain of...CS125
lead offensive...LS19
leave this...B6, B11
live a Christian...B12, B13, B14
  of the one to be installed...OM50
passed from death unto...CS126
raised in newness of...B6, B11
receive the crown of...CS127
redeemed from destruction...LS30
repentance unto...RX48
resolve to lead a godly...CF15
saved by Christ's...LS31, CS119
show thankfulness in...LS18
similes for the brevity of...CS115
sorrow all the days of thy...CS115
things with, must die...CS115
this is, eternal...CS119
words of eternal...CS120
life eternal
  assembly of the elect in...B2
  blessing of Christ...LS23
  church gathered unto...OM63
  co-heir of...RX48
  meat and drink of...LS23
  through Christ inherit...OM62
light
  church called the...OMs94
  in thy, shall we see...CS125
  of the Holy Spirit...IP85
  of the world...CS118
  the Lamb is the...CS125
lightning...CS129
live
  for me to, is Christ...CS126
  turn from wickedness and...RX42
  we might, through him...CS119
living...CS115
longsuffering...OMs100, CS130
Lord. See also Jesus, Christ, Lord Jesus
  Christ
  absent from the...CS125
  Almighty...RX48
  beloved in the...LS30, RX39
  bless the...LS30
  body and blood of the...LS16
  call upon the name of the...OM54,
    ED76
  chastening of the...CS127
  chastens those He
    loves...CS127
  church of the...RX45
  coming of the...CS127, CS133

Key to Liturgy Indexes:
B = Administration of Baptism
CF = Public Confession of Faith
LS = Administration of the Lord's Supper
X = Excommunication
RX = Readmitting Excommunicated Persons
OM = Ordination of Ministers
ED = Ordination of Elders and Deacons
IP = Installation of Professors of Theology
OMs = Ordination of Missionaries
CM = Confirmation of Marriage
CS = Consolation of the Sick
FS = Formula of Subscription
Lord (continued)
command of the...RX44
congregations of the...OMs97
day when the, will come...CS129
does not impute iniquity...CS123
everyone that fears the...CM114
fear of the...CM112
fear the...X36
fed our souls...LS30
good conscience before the...FS134
has joined you...CM111
hath forgiven thee...RX44
hath received thee...RX46
hear the voice of the...X36
instituted His supper...LS16, OM55
Jesus Christ our...B6, LS27
keep from the table of the...LS19
made heaven and earth...CM108
meet the, in the air...CS133
merciful...X37
obedient as to your...CM107
ordination in the name of...ED65
pities them that fear him...LS30
praised by good works...CS124
proceed in the name of...OM50
promised them that love the...CS127
righteous judge...CS127
say by the word of the...CS133
sit at the table of the...CS125
thank the, for mercy...RX40
time in the hands of the...CS116
Lord Jesus Christ
assembled in the name of...RX45
beloved in the...B1, B7, LS16, X34
calls men for offices...OM51
commanded to baptize...B10
commemoration of His death...LS32
effect from heaven our...LS25
faith toward our...OM53
God and Father of our...LS25
grow up in the...B9, B14
Holy Supper of our...LS23
instituted the Lord's Supper...LS22
name and authority of...X35
praise God's name through...X38
sent by the Father...LS21
taught of readmission...RX42
victory through our...CS118
Lord of Hosts...CS125
Lord's Prayer...LS26, LS33, X38, RX49, OM64, ED78, CM113
Lord's Supper
administering of the...OMs99
celebrate by grace...RX40
form for administration of...LS16
institution of the...LS22, LS23
necessary for celebration of...LS17
ordained by Christ...LS32
persevere in the use of...B13
prayer at the...LS25
those who must abstain...LS19
those who must come...LS20
token that we are redeemed...CS124
lording...ED66
love
an example in...OMs100
assured of Christ's...LS22
bind you in true...CM109
cleave to Christ in...B6, B11
faith working through...CS130
fruit of the Spirit...CS130
God's, toward us...LS31, CS119
His appearing...CS127
may live holy in...CM112
of Christ...CS124, CS131
of husband for his wife...CM109
seminary may enjoy the...IP85
thankful with...CS119
ture brotherly...LS24
lusts...CM105
M
magnify...B14, RX48
majesty...X37
malefactor, the...CS126
<table>
<thead>
<tr>
<th>Word Index</th>
<th>357</th>
</tr>
</thead>
<tbody>
<tr>
<td>man</td>
<td></td>
</tr>
<tr>
<td>examine himself...LS16</td>
<td></td>
</tr>
<tr>
<td>have his own wife...CM105</td>
<td></td>
</tr>
<tr>
<td>inquity not imputed to...CS123</td>
<td></td>
</tr>
<tr>
<td>lay hands hastily on no...OMs99</td>
<td></td>
</tr>
<tr>
<td>leaves his parents...CM104, CM110</td>
<td></td>
</tr>
<tr>
<td>made in God's image...CM104</td>
<td></td>
</tr>
<tr>
<td>must not put asunder...CM110</td>
<td></td>
</tr>
<tr>
<td>not good to be alone...CM112</td>
<td></td>
</tr>
<tr>
<td>put away his wife...CM112</td>
<td></td>
</tr>
<tr>
<td>Scriptures not the word of...OM62</td>
<td></td>
</tr>
<tr>
<td>shall eat by sweat...CM106</td>
<td></td>
</tr>
<tr>
<td>sin entered the world by one...CS115</td>
<td></td>
</tr>
<tr>
<td>that endureth temptation...CS127</td>
<td></td>
</tr>
<tr>
<td>things which defile a...CS130</td>
<td></td>
</tr>
<tr>
<td>treat as a heathen...X35</td>
<td></td>
</tr>
<tr>
<td>wretched, that I am...CS125</td>
<td></td>
</tr>
<tr>
<td>mankind...CS115</td>
<td></td>
</tr>
<tr>
<td>manna...CS120</td>
<td></td>
</tr>
<tr>
<td>mansions...CS125</td>
<td></td>
</tr>
<tr>
<td>mark...OM50</td>
<td></td>
</tr>
<tr>
<td>marriage</td>
<td></td>
</tr>
<tr>
<td>a holy state...CM104</td>
<td></td>
</tr>
<tr>
<td>an honorable state...CM103</td>
<td></td>
</tr>
<tr>
<td>called to the holy state of...CM109</td>
<td></td>
</tr>
<tr>
<td>form for confirmation of...CM103</td>
<td></td>
</tr>
<tr>
<td>how firm is the bond of...CM110</td>
<td></td>
</tr>
<tr>
<td>instituted by God...CM108</td>
<td></td>
</tr>
<tr>
<td>publicly confirmed...CM103</td>
<td></td>
</tr>
<tr>
<td>reasons for its institution...CM105</td>
<td></td>
</tr>
<tr>
<td>united in the holy state of...CM112</td>
<td></td>
</tr>
<tr>
<td>marvel...CS132</td>
<td></td>
</tr>
<tr>
<td>Master...OM63</td>
<td></td>
</tr>
<tr>
<td>meal...LS24</td>
<td></td>
</tr>
<tr>
<td>meat and drink...LS20</td>
<td></td>
</tr>
<tr>
<td>Mediator...LS32, CS119, CS122</td>
<td></td>
</tr>
<tr>
<td>meditate...OM61</td>
<td></td>
</tr>
<tr>
<td>meekness...CS130</td>
<td></td>
</tr>
<tr>
<td>member...B13, X34, RX39, ED66</td>
<td></td>
</tr>
<tr>
<td>men</td>
<td></td>
</tr>
<tr>
<td>all things to all...OMs98</td>
<td></td>
</tr>
<tr>
<td>commit to faithful...OM57, IP81</td>
<td></td>
</tr>
<tr>
<td>holy, of God...CS125</td>
<td></td>
</tr>
<tr>
<td>necessity of training...IP81</td>
<td></td>
</tr>
<tr>
<td>prayers for all...OM54</td>
<td></td>
</tr>
<tr>
<td>mercy</td>
<td></td>
</tr>
<tr>
<td>acknowledge God's...B9, B14</td>
<td></td>
</tr>
<tr>
<td>beseech God's...RX48</td>
<td></td>
</tr>
<tr>
<td>Father of all...CM112</td>
<td></td>
</tr>
<tr>
<td>God is rich in...IP80</td>
<td></td>
</tr>
<tr>
<td>God will receive in...LS18, LS20</td>
<td></td>
</tr>
<tr>
<td>God's infinite...B6, B11, LS32, OMs88</td>
<td></td>
</tr>
<tr>
<td>God's, saved Noah...B11</td>
<td></td>
</tr>
<tr>
<td>great as heaven above earth...LS30</td>
<td></td>
</tr>
<tr>
<td>implore the Lord's...RX48</td>
<td></td>
</tr>
<tr>
<td>not despair of God's...B3</td>
<td></td>
</tr>
<tr>
<td>plentious in...LS30</td>
<td></td>
</tr>
<tr>
<td>received of God in...RX43, RX46</td>
<td></td>
</tr>
<tr>
<td>thank the Lord for...RX40</td>
<td></td>
</tr>
<tr>
<td>we may obtain...CS120</td>
<td></td>
</tr>
<tr>
<td>with thee is...RX48</td>
<td></td>
</tr>
<tr>
<td>merits...CS119, CS120, CS130</td>
<td></td>
</tr>
<tr>
<td>messengers...IP81</td>
<td></td>
</tr>
<tr>
<td>Messiah...CS119</td>
<td></td>
</tr>
<tr>
<td>middle ages...IP82</td>
<td></td>
</tr>
<tr>
<td>milk...CS121</td>
<td></td>
</tr>
<tr>
<td>mind</td>
<td></td>
</tr>
<tr>
<td>assured in his...RX48</td>
<td></td>
</tr>
<tr>
<td>love God with all our...B3</td>
<td></td>
</tr>
<tr>
<td>of a ready...OM61</td>
<td></td>
</tr>
<tr>
<td>with the same...CS127</td>
<td></td>
</tr>
<tr>
<td>ministering...OMs88</td>
<td></td>
</tr>
<tr>
<td>ministers</td>
<td></td>
</tr>
<tr>
<td>administer the sacraments...OM55, ED66</td>
<td></td>
</tr>
<tr>
<td>apply the Word...OM53</td>
<td></td>
</tr>
</tbody>
</table>

**Key to Liturgy Indexes:**

<table>
<thead>
<tr>
<th>Code</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>Administration of Baptism</td>
</tr>
<tr>
<td>CF</td>
<td>Public Confession of Faith</td>
</tr>
<tr>
<td>LS</td>
<td>Administration of the Lord's Supper</td>
</tr>
<tr>
<td>X</td>
<td>Excommunication</td>
</tr>
<tr>
<td>RX</td>
<td>Readmitting Excommunicated Persons</td>
</tr>
<tr>
<td>OM</td>
<td>Ordination of Ministers</td>
</tr>
<tr>
<td>ED</td>
<td>Ordination of Elders and Deacons</td>
</tr>
<tr>
<td>IP</td>
<td>Installation of Professors of Theology</td>
</tr>
<tr>
<td>OMs</td>
<td>Ordination of Missionaries</td>
</tr>
<tr>
<td>CM</td>
<td>Confirmation of Marriage</td>
</tr>
<tr>
<td>CS</td>
<td>Consolation of the Sick</td>
</tr>
<tr>
<td>FS</td>
<td>Formula of Subscription</td>
</tr>
</tbody>
</table>
ministers (continued)

bind and loose...RX42
call upon the Lord...OM54
commanded to preach...OMs88
department toward...OM63
description of...OM53
discipline in the church...OM56
discipline and conversation of...ED69
education of...IP83
elders counsel and advise...ED68
exhortation to...OM61
explain the Word...OM53
God provides faithful...OM63
govern the church...OM56, ED73, ED74
hold fast the Word...OM53
labor in the Word...ED66
laying on of hands...OM60, OMs102
missionary...OMs87
of the gospel...FS134
office of...OM50, OM52
ordination or installation of...OM50, ED77
preach reconciliation...OM53
preach repentance...OM53
preach the glad tidings...IP80
preach the gospel...ED66
preaching committed to...OMs90
readmit the sinner...RX41
receive with gladness...OM62
refute heresies...OM53, IP85
rule their own houses...OM56
used to gather a church...OM50
words of, at marriage...CM108
words of, at readmittance...RX45

mission

among the heathen...OMs101
brother in the holy...IP79
called to the holy...OM59, OM51
to the heathen (duties of)...OMs98
use all lawful means...OMs98

missions...OMs94

mist...CS115
modesty...CM107
money...CS121
months...CS116
moon...CS125
Moses...CM110
mother...CM104, CM110, CS115, CS120
mountains...OMs95, OMs96
mourn...X38, CS127
mouth...OM63
murder...CS130

 Unlike a human reader, this assistant can handle large volumes of text efficiently. However, it's always beneficial to proofread any generated text to ensure accuracy and coherence. The orthographic errors or inconsistencies in the document have been corrected here for better understanding.
**Word Index**

<table>
<thead>
<tr>
<th>murderer...CS128</th>
</tr>
</thead>
<tbody>
<tr>
<td>murderers...LS19</td>
</tr>
<tr>
<td>murmuring...ED70</td>
</tr>
<tr>
<td>mutiny...LS19</td>
</tr>
<tr>
<td>mysteries</td>
</tr>
<tr>
<td>of faith...ED69, IP85</td>
</tr>
<tr>
<td>of God...OMs99</td>
</tr>
<tr>
<td>of holy baptism...B10</td>
</tr>
<tr>
<td>of salvation...IP81</td>
</tr>
<tr>
<td>of the gospel...OM63</td>
</tr>
<tr>
<td>nakedness...CS124</td>
</tr>
<tr>
<td>name</td>
</tr>
<tr>
<td>beginning in the Lord's...CM108</td>
</tr>
<tr>
<td>call upon His holy...B5, X37, OM54</td>
</tr>
<tr>
<td>call upon the Lord's...ED76</td>
</tr>
<tr>
<td>glory of God's...OMs102</td>
</tr>
<tr>
<td>hallowed be Thy...LS33</td>
</tr>
<tr>
<td>honor of Thy holy...CM112</td>
</tr>
<tr>
<td>magnify God's...ED77</td>
</tr>
<tr>
<td>of the Lord...RX45</td>
</tr>
<tr>
<td>praise God's holy...LS30, X38</td>
</tr>
<tr>
<td>National Synod of Dordrecht...FS134</td>
</tr>
<tr>
<td>nations</td>
</tr>
<tr>
<td>church gathered from all...OMs88</td>
</tr>
<tr>
<td>His church among the...IP81</td>
</tr>
<tr>
<td>teach all...OMs91, OM102</td>
</tr>
<tr>
<td>who sincerely repent...CS122</td>
</tr>
<tr>
<td>nature</td>
</tr>
<tr>
<td>child of wrath by...B13, CS117</td>
</tr>
<tr>
<td>Christ's human, from Mary...B13</td>
</tr>
<tr>
<td>crucify our old...B3</td>
</tr>
<tr>
<td>need...ED76</td>
</tr>
<tr>
<td>neighbor</td>
</tr>
<tr>
<td>burdensome to his...ED76</td>
</tr>
<tr>
<td>live in hatred against...LS19</td>
</tr>
<tr>
<td>love and peace with his...LS18</td>
</tr>
<tr>
<td>new testament...CS122</td>
</tr>
<tr>
<td>night...CS127</td>
</tr>
<tr>
<td>Noah...B6</td>
</tr>
</tbody>
</table>

**O**

- obedience
  - Christ fulfilled all...LS21
  - obliged unto in baptism...B3
  - serve God with...RX48
  - thankful with love and...CS119
  - to apostolic direction...IP82
- obedient
  - in all lawful things...CM107
  - to the Word of God...CM107
  - wife to her husband...CM109
  - obey...OM62
  - offense...X34
  - office
  - allege against ordination in...ED65
  - always to be maintained...OM57
  - Christ's pleasure in...OM57
  - discharge faithfully the...OM59, ED73, IP86, OM101
  - faithful in your...ED75
  - maintaining of the...OM58
  - message of...OMs88
  - of elders and deacons...ED65
  - of missionary ministers...OMs87, OM88, OM90
  - of professor of theology...IP79
  - suspended from...FS135
  - the pastoral...OM51, OM52
  - work of pastors'...OM52
  - Old and New Testament...B1, B8, CF15, ED73, IP86, OM101
  - olive plants...CM114
  - oracles of God...IP84
- order
  - all things done in good...OM56
  - maintain discipline and...IP85
  - necessary to use good...RX40

---

**Key to Liturgy Indexes:**

- B = Administration of Baptism
- CF = Public Confession of Faith
- LS = Administration of the Lord's Supper
- X = Excommunication
- RX = Readmitting Excommunicated Persons
- OM = Ordination of Ministers
- ED = Ordination of Elders and Deacons
- IP = Installation of Professors of Theology
- OMs = Ordination of Missionaries
- CM = Confirmation of Marriage
- CS = Consolation of the Sick
- FS = Formula of Subscription
| ordinance   | baptism an, of God...B7 |
|            | called according to the...ED68 |
|            | do not resist God's...CM107 |
|            | holy, of God...B5B11 |
|            | submit according to the...OM59, |
|            | IP86, OM101 |
| ordinances | God's works and...CM112 |
|            | handwriting of...CS118 |
|            | the law contained in...CS131 |
| ordination  | of elders and deacons...ED65 |
|            | of ministers...OM50 |
|            | of missionaries...OMs87 |
|            | orphans...ED74 |
|            | overseers...IP82 |
|            | oversight...OM61, ED66 |
| P           | pain...ED77 |
|            | paradise...CS126 |
| parents     | an exhortation to...B7 |
|            | disobedient to...LS19 |
|            | duty of, to instruct...B5B8 |
|            | marry with consent of...CM105 |
|            | must baptize their children...B10 |
|            | serpent devoured our first...CS128 |
| partakers   | LS20, CS128 |
| pastors     | a pattern to...OM53 |
|            | belonging to the office of...OMs90 |
|            | called stewards of God...OM56 |
|            | Christ gave some...OM51, OM88 |
|            | Christ's command to...OM55 |
|            | oversight of God's house...OM56 |
|            | preach the gospel...ED66 |
|            | rightly divide the Word...OM53 |
|            | shepherd the flock...IP85 |
|            | the office of...OM50, OM52 |
| pasture     | OM52, OM95 |
| patience    | prophets example of...CS127 |
|            | receive with...CM111 |
| run ones race with...X36 |
|            | shown by the church...X34 |
|            | tribulation worketh...CS127 |
|            | patient...CS127 |
|            | Paul and the church's calling...OMs97 |
|            | charge of, to Titus...OMs99 |
|            | chosen vessel of God...CS125 |
|            | command of...LS19 |
|            | commanded Corinthians...RX42 |
|            | exhortation to Timothy...OM54, |
|            | OM57 |
|            | fought a good fight...CS127 |
|            | say with the apostle...OMs98 |
|            | spoken to in a vision...OMs92 |
|            | taught of Lord's Supper...LS16 |
|            | writes of original sin...CS115 |
|            | writes of the church...IP84 |
|            | writes of the pastoral |
|            | office...OM51 |
|            | writes of the resurrection...CS133 |
| peace       | between God and us...CS124 |
|            | church preserved in...ED77 |
|            | enter your houses...OM77 |
|            | He is our true...CS124 |
|            | messengers of...IP81 |
|            | preach the gospel of...OM62 |
|            | preserve in Christian...OM63 |
|            | we shall say, "...and |
|            | safety"...CS129 |
|            | with God...CS124 |
| penalty     | FS135 |
| penitent    | absolution for the...RX43 |
|            | open to receive the...RX42 |
|            | receive the...ED67 |
| people      | church gathered from all...OMs88, |
|            | OM95 |
|            | give grace to this...OM63, ED77 |
|            | good examples unto all...ED75 |
|            | led Thy, Israel...B6, B11 |
|            | message of salvation to all...OMs88 |
|            | purify unto himself a...CS124 |
people (continued)
  who sincerely repent...CS122
  wisdom to rule the...OM63
perfect...LS20, CS127
perfection...CS131
peril...CS124
persecution...ED77, CS124
perseverance...B13, CS127
person
  allege anything lawful
  against...OM50
  contentious...LS19
  loose the excommunicated...RX40
  perjured...LS19
  receive with joy...RX40
  satisfy in his own...LS17
  the excommunicated...X37
persons, married
  Christ will aid and protect...CM104
  God will bless and assist...CM103
  how they must behave...CM106
  minister’s words to...CM108
  subject to troubles...CM103
Peter
  speaks of the promise...B4
  spoke of suffering...CS127
  vision of...OMs92
  writes of the devil...CS128
Pharaoh...B6, B11
Pharisees...CM110
pilgrims...CS116, CS125
pleasure
  Christ’s, in holy office...OM57
  do of God’s good...X37
  drink of the river of thy...CS125
  none in the sinner’s death...RX42
pledge...CS119
pollution...X37
Pontius Pilate...LS27
poor
  alms and goods given to...ED71
  bring words of Scripture to...ED72
  Christ became...CS119
  deacons minister to the...ED73
  give grateful hearts to the...ED77
  have something to give to
  the...CM106
  liberal hearts toward the...ED77
  look unto God...ED76
  service of the...ED70
post...CS116
power
  of darkness...CS119
  of godliness...IP85
  of the devil...CS118, CS128
praise
  by good works...CS124
  eternally...B14
  mouth and heart show...LS31
  the name of God...X38
  with thanksgiving...LS30
pray
  Christ taught us to...X38, OM63
  in Christ’s stead...OM53
  lest you enter temptation...X36
  watch and...CS129
prayer
  at a marriage...CM112
  at adult baptism...B11
  at baptism of infants...B6
  at Lord’s Supper...LS25, LS32
  be not hindered...CM106
  by means of Christian...RX39
  conclude in Christ’s name...CM112
  conclude our...LS32, RX48
  for all men...OM54
  for the seminary...IP85
  give himself continually to...OM54
prayer (continued)
  missionaries sent after...OMs93
  of the apostles...ED70
  prayer at readmission...RX48
  preaching and...OM52
  to bring to repentence...X34
  watch unto...CS129
preach...IP80, OMs89
preaching
  committed to ministers...OMs90
  God's pasture...OM52
  necessity of...OMs89
  promote other doctrines
    by...FS135
  receive eternal life through...OM62
  taught mysteries by the...B10
  vain if Christ is not risen...CS133
  without contradicting
    doctrine...FS134
pride...CM107
priests...ED66
prince of this world...CS128
professors of theology
  appointing of...IP83
  duties of...IP85
  installation of...IP79
promise
  believe God's...LS17
  hearken to God's...CM114
  made to our forefathers...LS21
  not to teach other
    doctrines...FS135
  of eternal inheritance...CS122
  of God...CS118
  of God in baptism...B10
  to discharge his office...OM59, IP86
  to teach and defend...FS134
  to us and our children...B4
  to walk in godliness...ED73
prophets
  Christ gave some...OM51, OMs88
  example of suffering...CS127
  receive in the name of...OM62
  writings of the...OM53
propitiation...CS119, CS122
  for baptism...B7
prosperity...ED77, CS132
Protestant...IP82
Protestant Reformed Churches...IP86, FS134
prudence...ED72
psalm...LS29
publican...X35
published...OM50, ED65
purification...B1
purity...OM61, OMs100, CS130
put away...CM110
Q
questions
  concerning divorce...CM110
  for baptism...B7
  for bride and groom...CM108, CM109
  for confession of faith...CF15
  for ministers at ordination...OM58
  for missionaries...OMs101
  for professors...IP86
quick and the dead...LS27
R
race...X36, OM50
ransom...CS119
reading...OM61, OMs100
readmission...RX39, RX41
rebellion...CS115
rebuke...OMs100, CS127
reconciled...LS31, CS119, CS125
reconciliation
  making...CS131
  ministry of...OM53, OMs88
  word of...OM53, OMs89
Red Sea...B6
redeemed...CS119, CS124, CS131
redeemer...CS133
redemption...CS119, CS122, CS125
Reformed Churches...FS134
refreshment...CS121
rejoice...X38, RX47, RX48, CS127
remedy...X34, RX39, CS131
remembrance...LS22, LS25
remission...RX48, OMs88
remorse...X34
repent...CS130
repentance
    apostles preached...OMs88
    baptism of...B10
    bring sinner to...X34
    confession of...B10
    given no sign of...X34
    given to our fellow-brother...RX48
    hope for repentance...RX42
    informed of the sinner's...RX41
    of sins...X36, X37
    pastors taught...OM53
    preaching of...OM53
reproach...CS127
reprove...OMs100
reputation...OM62
resolution...B13
respect...IP85
resurrection
    Christ is the...CS133
    fellowship of Christ's...B2
    manner of our...CS133
    of Christ...LS27
    of the body...LS27
    of the dead...CS132
reverence...OM63
reward...OM62, ED76
rich
    contribute willingly...ED76
    exorted to give liberally...ED76
    give liberal hearts to the...ED77
    we might be...CS119
righteous
    Adam created...CS115
    Christ the...CS122
    judge...CS127
    judgment...CS131
    not in ourselves...LS20
    we accounted...B2
righteousness
    Christ gave us His...CS119
    circumcision a seal of...B4
    crown of...CS127, CS128
    fruit of the Spirit...CS130
    live in all...B9, B14
    obedience to the divine...LS21
    of Christ imputed to him...LS17
    of God satisfied...CS131
    partakers of Christ's...LS23
    without works...CS123
risen...CS133
robbers...LS19
Roman Catholic...IP82
ruin...CS117
rulers...X35, ED77
S
sacraments
    administration of the holy...OM52,
    OM55, ED66
    committed to ministers...OMs90
    communion of the...RX45
    despisers of the...LS19
    instituted as seals...OM55
    keep from being profaned...ED67
    missionaries administer
    the...OMs99
sacrifice
    of Christ on the cross...LS23,
    CS124
    Son, as a Mediator and...LS32

Key to Liturgy Indexes:
B = Administration of Baptism
CF = Public Confession of Faith
LS = Administration of the Lord's Supper
X = Excommunication
RX = Readmitting Excommunicated Persons
OM = Ordination of Ministers
ED = Ordination of Elders and Deacons
IP = Installation of Professors of Theology
OMs = Ordination of Missionaries
CM = Confirmation of Marriage
CS = Consolation of the Sick
FS = Formula of Subscription
saints
- communion of...LS27
- fellow-citizen with the...RX47
- for the perfecting of...OM51, OM88
- invoke deceased...LS19
- upbuilding of...IP81

salvation
- children raised to their...CM105
- doctrine unto...OM59, ED73, IP86, OM101
- foundation of our...LS23
- God's work unto eternal...RX40
- ministry necessary for...OM57
- mysteries of...IP81
- not deprived of hope of...RX42
- obtain eternal...X36, CS120
- only in Christ...OM89
- perfect doctrine of...B8
- preach glad tidings of...IP80
- seek without ourselves...B1
- things turn out to your...CM111
- to the ends of the earth...OMs93
- way of...CS115
- withdraw from the means of...X36
- work out your own...X36

Samaritan...CS119
- sanctified...B8
- Sarah...CM107
- Satan...X36, RX46, CS118
- Saul. See Paul
- Savior
  - beloved in our...OMs87
  - Christ given to be thy...B13
  - Christ, our beloved...LS24
  - confess our...LS25
  - has ordained an office...OMs88
  - look for the, from heaven...CS126
  - our risen...OMs88
- schisms...B13, OM53
- schools...IP82
- Scriptures
  - all die according to...CS117
  - call pastors stewards...OM56
  - preaches according to the...OM62
  - refuting heresies with...OM53
  - speak of death...CS115
  - tell the way of salvation...OMs89
  - universities founded on...IP83
- sea...CS133
- seal...B3, B4, B7, B12, OM55
- sealed...B9, B14
- sealeth...B2
- season...OMs100, CS115
- sects...LS19
- seed...B7
- self-examination, three parts of...LS17
- seminary...IP79, IP85
- sentiments...FS135
- sermon...OM50
- servant...OMs100, CS126
- servants
  - Lord calls by means of...OMs96
  - receive officebearers as...ED76
  - received with all faithful...OM63
  - the believing fathers, Thy...CM112
  - we are unprofitable...CS120
- shadow...CS115, CS118
- sheep
  - feed Christ's...OM61
  - lost, of Israel...OMs97
  - scattered...OMs96
  - search for Christ's...OMs95
  - separated from goats...CS133
  - ungodly as, to the
    - slaughter...CS132
- sheepfold...ED69, ED77
- shepherd
  - Christ the good...CS119
  - duties of a...OM52
  - seeketh out his flock...OMs95
  - the chief, shall appear...OM61
  - the flock as pastors...IP85
- shuttle...CS116
- sick...CS115
- sight...CS125
- sign...CS124
- silence...OMs98
- simplicity...ED70, ED72
sin
aggravates his...X34
by our fellow-member...X34
by reason of...CM103, CS117
cause of our death...LS23
ceased from...CS127
conceived and born in...B8, B13,
    CS117
dead in...CS118
fight and overcome...B9
if any man...CS122
in the world by one...CS115
no, can hinder us...LS20
nothing ourselves but...LS20
original...CS115
those who are without...LS20
transgressions of...CS118
whose, is covered...CS123
wrath of God against...LS17
sinner
absolution for the...RX43
Christ had come to save...OMs98
death of a...RX42
desires not the death of a...X37
excommunicate impenitent...RX42
mercy shown to this...RX40
mysteries of salvation of...IP81
readmission of the...RX41
rejoice for the repentant...RX47
repentance of the backslid-
den...RX42
sins
are forgiven...RX46
as scarlet...CS124
ashamed of his...X34, X37, RX39
assured of remission of...RX48
baptized for remission of...B10
believe the forgiveness of...LS27
beyond our...X37
blood shed for sins...LS22
Christ smitten for our...CS131
come to knowledge of his...RX42
congratulated and born in...B8, B13
confessed their...B10
confession of sorrow for...B13, X37
could consider one's own...LS17
daily act and other...CS124
fall into...B3
fight and overcome...B9, B14
first be sensible of...B10
fix the handwriting of our...LS20
forgive for Christ's sake...RX44
given for Christ's death...LS17
hath forgiven us our...CS118,
    CS131
laying aside...X36
no longer live in our...LS25
not dealt after our...LS30
not fall again into...RX46
not imputing unto us our...LS25
not partakers of their...X37
of the whole world...CS122
of us and our children...B14
offended many by...RX48
persistence in...X35
poured out His blood for
    our...CS119
preach remission of...OMs88
propitiation for our...CS19, CS122
receive remission of...B13
red like crimson...CS124
remorse for...X34
repent...X36
sacrifice for our sins...LS32
satisfied for all his...LS17
sorry for...RX44
that keep one from
    communion...LS19

Key to Liturgy Indexes:
B = Administration of Baptism
CF = Public Confession of Faith
LS = Administration of the Lord's Supper
X = Excommunication
RX = Readmitting Excommunicated Persons
OM = Ordination of Ministers
ED = Ordination of Elders and Deacons
IP = Installation of Professors of Theology
OMs = Ordination of Missionaries
CM = Confirmation of Marriage
CS = Consolation of the Sick
FS = Formula of Subscription
sins (continued)
  washed from our...B2, B14
  we might be freed from...LS21
  weight of our...LS21
  whosoever, ye remit...RX43
sisters...X36
snare...CS129
snow...CS124
sober...X36, CS129
soldier...OM61
Solomon...CS115, CS126
Son
  baptized in the name of the...B2
  God gave His only...OMs88
  God spared not His...LS31
  God's beloved...OM63, CM112
  God's dearest pledge...CS119
judgment seat of the...B6
members of God's...B9, B14
only begotten...CS119
seals the washing of sins...B2
sheepfold of God's...ED77
Son of Man...CS129, CS130
sorrow
  eat of the ground in...CS115
  for one fallen into sin...X34
  for our sins...X37, RX44
  not overmuch...RX42
  not, as without hope...CS133
  strength is labor and...CS116
  we deserve the...X37
souls
  bless the Lord...LS30
  fed and refreshed in our...LS28, LS30
  feed and nourish our...LS22
  find rest unto your...CS120
  follow Christ for food of...ED76
  hungry and thirsty...LS23
  impurity of our...B1
  love God with all our...B3
manna which satisfies our...CS120
pant after God...CS125
prepare thy, for
  temptation...CS127
they watch for your...OM62
speaking...OMs98
Spirit
  comfort of Thy...OM63
dwells in us...LS23
fruits of the...CS130
gathers the church...IP80
have the firstfruits of the...CS125
men endowed with the...ED77
ordinary dispensation of the...IP81
shall return unto God...CS126
the quickening...LS23
united by the...LS24
stalk...CS115
standards...IP86
state...LS19, CM111, CS117
steadfast...X36, OM63, CS128
steal...ED76
stewards...OM56, OM99
stiff-necked...X37
stranger...RX47
strangers...CS116, CS125
stream...CS115
strengthen...CS127
stubbornness...X34, RX44
students...IP85
stumble...CS132
submit
  officebearers, to discipline...ED73, IP86, OM101
to exhortations...OM63
to the broader assemblies...FS135
to those who rule...OM62, ED77
subscription...FS134
suffer...CS127, CS131
suffering...CS119, CS127
sufferings...OM61, CS127
sun...CS125, CS133
Sun of Righteousness...CS118
superiors...LS19
superstition...B7
supplications...OM54
support...IP85
suspended...FS135
sword...CS124
synod...IP79, FS134, FS135, FS136
T

tabernacle...ED66, CS125
teach
    able to, others...OM57, IP81
    all nations...B10, OMs91, OMs102
    and defend the doctrines...FS134
    different sentiments...FS135
Teacher...B9B14
    teachers
        Christ gave some...OM51, OMs88
        ministers as...IP85, OMs90
        teaching...OMs100
        tears...CS125
teeth...CS129
temple...OMs92, CM105
temporal...CS127
temptation
    joy when ye fall into...CS127
    man that endureth...CS127
    mourned with much...CS127
    pray lest you enter...X36
    prepare thy soul for...CS127
Testament
    confirmed the eternal...LS21
    cup of the new...LS16, LS22
    elders in the Old...ED66
    Levites in the Old...ED66
    messengers in the New...IP81
    Old and New...B8, CF15, OM59, ED73, IP86, OMs101
    testimony...ED77
thankful...CS119, CS131
thankfulness...LS18
thanks
    be to God...CS118
    Christ gave...LS16, LS22
giving of, for all men...OM54
we render God hearty...LS32
thanksgiving
    after communion...LS30, LS32
    prayer of at baptism...B9, B14
    prayer of at ordination...OM63
    receive with...CM111
thefts...CS130
theological school...IP84
theology
    advance the study of...IP84
    history of training in...IP82
    installation of professors of...IP79
    Queen of Sciences...IP82
thief...CS129
thieves...LS19
thoughts...CS130
time...CS115, CS116, CS119, CS120, CS127
    Timothy...OM54, OM57, IP81
    Titus...OM57, OMs99
tongues...OMs88
training...IP82
transgressions
    He hath removed our...LS30
    judgment for our...X37
    Lamb offered for our...CS119
    of sin...CS118
    under the first testament...CS122
    whose, is forgiven...CS123
travail...CS129
trembling...X36
trespasses...X37, OM53, OMs88
tribulations...LS25, CS124, CS127
Trinity, the
    baptising in the name of...B8, B11
    the one only true God...B9, B13
trouble...ED77, CS117, CS120

Key to Liturgy Indexes:
B = Administration of Baptism
CF = Public Confession of Faith
LS = Administration of the Lord’s Supper
X = Excommunication
RX = Readmitting Excommunicated Persons
OM = Ordination of Ministers
ED = Ordination of Elders and Deacons
IP = Installation of Professors of Theology
OMs = Ordination of Missionaries
CM = Confirmation of Marriage
CS = Consolation of the Sick
FS = Formula of Subscription
trump...CS133
trust...B3, LS23
truth...CM109, CS121, CS130
tyran...ED66

U
unbelief...LS20, X37
uncircumcision...CS123
uncleanness...CM105
understanding...OM63
unity...IP80, OMs88
universities...IP82, IP83
unrighteousness...CS117
usurers...LS19

V
vain...CS116
valor...OM63
vapour...CS115
dvessel...CM106
victory...CS118, CS128
Virgin Mary...B13, LS27
virtue...OM63, CM107

W
walk
decently and fruitfully...OM60, OMs102
in God’s ways...RX48
in the ways of the Lord...CM114
in true love and peace...LS18
uprightly before God...LS18
warning...X36
watch...X36, CS129
watchmen...ED74
water
as drops of to the sea...CS116
dipping in or sprinkling with...B1
hart panteth after, brooks...CS125
living...CS121
spilt on the ground...CS115
wells which contain no...CS121
watercourses...OMs95
wedding...CS125
weeping...CS127, CS129
weight...X36
whoremongers...LS19, CM103
wickedness
dwell in the tents of...CS125
inclined to, from infancy...CS117
of the world...RX46
sinner turn from his...RX42
those who turn away from...X37
widows...ED70, ED74

a pious and faithful...CM109
as a fruitful vine...CM114
duties of the...CM107, CM109
help to her husband...CM107
husband give honor to his...CM106
husband must love his...CM106
man cleaves to his...CM110
man put away his...CM110
man shall cleave to his...CM104
take to your lawful...CM109
will...X37
will, divine
be done ...LS33
knowledge of the...IP80
live according to Thy...CM112
nothing occurs without the...B13
recover the sinner by the...X34
willingly...OM61
wind...CS115
wine
buy without money...CS121
from many berries...LS24
in remembrance of Him...LS28
not cleave to external...LS28
wisdom
Christ, to His church...CM106
God manifests His...CM112
prayer for...OM63, ED77
witness...CM108, CS130
witnesses...X34, IP81, CS133
witnessing...CM104
wolves...ED69, ED77
woman
  creation of...CM104
  each have her husband...CM105
  travail upon a...CS129
wool...CS124
word
  be an example in...OM61
  he that heareth my...CS126
  ordain a minister of the...OM58
  rightly divide the...OM53
  say by the, of the Lord...CS133
  show love in...LS24
Word, God's...B8
  according to...CS125
  be obedient to...CM107
  believe the books of...OM59, IP86
  church gathered by...IP80
  comprehend...OM63
concerning discipline...ED67
concerning husbands...CM106
concerning marriage...CM103
concerning married persons...CM106
concerning wives...CM107
declaration from...OM50
declaration of...RX42
despisers of...LS19
do fully agree with...FS134
elders search...ED69
elders who labor in...ED66
hold fast ...OM53
minister of...B8, OM53, ED77,
  OMs101
mission to proclaim...IP84
missionary ministers of...OMs87
missionary to preach...OMs100
of penitent sinners...RX43
Old and New Testament
  are...ED73, OMs101
ordination of ministers of...OM50
pastors and ministers of...OM50,
  OM52
persevere in hearing ...B13
receive...OM62
staff for ruling the flock...OM52
standards of faith in...IP84
taught according to...B13
work...CS117
works
  righteousness without...CS123
  thankful with good...CS131
  wisdom in God's...CM112
  zealous of good...CS124
world
  beginning of the...CS122
  Christ reconciling the...OM53
  church, the light of the...OMs94
Father sent Christ into...LS21
  forsake the...B3, B13
foundation of the...CS133
"Go ye into all the..."...OMs88
"God so loved the..."...OMs88,
  CS119
Light of the...CS118
persecution of the...ED77
sin entered the...CS115
unbelieving and unrepentant...B6
until the end of the...OM57
worm...CS129
wounds...CS119

Key to Liturgy Indexes:
B = Administration of Baptism
CF = Public Confession of Faith
LS = Administration of the Lord's Supper
X = Excommunication
RX = Readmitting Excommunicated Persons
OM = Ordination of Ministers
ED = Ordination of Elders and Deacons
IP = Installation of Professors of Theology
OMs = Ordination of Missionaries
CM = Confirmation of Marriage
CS = Consolation of the Sick
FS = Formula of Subscription
wrath
  by nature children of...CS117
  child of...B13
  Christ bore God's...LS21
  deliver us from the...CS124
  lie under the, of God...CS118
  of God against sin...LS17, LS21, LS22
  saved from...LS31

Y
  years...CS116
  youth...CS117
  youths...IP81

Z
  zeal...X37
  Zion...CM114

Key to Liturgy Indexes:
B = Administration of Baptism
CF = Public Confession of Faith
LS = Administration of the Lord's Supper
X = Excommunication
RX = Readmitting Excommunicated Persons
OM = Ordination of Ministers
ED = Ordination of Elders and Deacons
IP = Installation of Professors of Theology
OMs = Ordination of Missionaries
CM = Confirmation of Marriage
CS = Consolation of the Sick
FS = Formula of Subscription
SCRIPTURE INDEX TO THE LITURGICAL FORMS
**SCRIPTURE INDEX TO THE LITURGICAL FORMS**

<table>
<thead>
<tr>
<th>Key to Liturgy Scripture Index:</th>
</tr>
</thead>
<tbody>
<tr>
<td>B = Administration of Baptism</td>
</tr>
<tr>
<td>CF = Public Confession of Faith</td>
</tr>
<tr>
<td>LS = Administration of the Lord’s Supper</td>
</tr>
<tr>
<td>X = Excommunication</td>
</tr>
<tr>
<td>RX = Readmitting Excommunicated Persons</td>
</tr>
<tr>
<td>OM = Ordination of Ministers</td>
</tr>
</tbody>
</table>

The liturgical forms have been divided into numbered sections, the numbers of which can be found in the outer margins of the forms. In each reference in this index the letters refer to the specific form and the numerals to the section numbers.

- **Genesis**
  - 2:18, 21-24...CM104
  - 3:16...CM107
  - 3:17, 19...CS115
  - 3:19...CM106
  - 17:7...B4

- **2 Samuel**
  - 14:14...CS115

- **Job**
  - 7:6...CS116
  - 9:25...CS115, CS116
  - 14:5...CS116
  - 19:25, 26...CS133

- **Psalms**
  - 14:1, 3...CS117
  - 30:5...CS127
  - 32:1, 2...CS123
  - 36:8, 9...CS125
  - 39:5...CS116
  - 42: 1-3...CS125
  - 50:15...CS120
  - 51...CS117
  - 51:5...CS115
  - 84:1, 4...CS125
  - 84:10...CS125
  - 89:48...CS115
  - 90:10...CS116
  - 103:1-5, 8-13...LS30
  - 128...CM114

- **Ecclesiastes**
  - 3:1, 2...CS115
  - 9:5...CS115
  - 12:7...CS115, CS126

- **Isaiah**
  - 1:18...CS124
  - 53...LS29
  - 55:1...CS121
  - 64:4...CS125

- **Ezekiel**
  - 16:21...B8
  - 34:4, 6...OMs96
  - 34:11-16...OMs95
  - 37...CS133

- **Habakkuk**
  - 2:4...CS131

- **Matthew**
  - 5:8...CS130
  - 5:14, 15...OMs94
  - 10:22...CS127
  - 10:41...OM62
  - 11:28, 29...CS120
  - 15:19, 20...CS130
  - 15:24...OMs97
  - 16:18...OM56
  - 16:19...OM56
  - 18...X35, RX42
  - 18:15...OMs99
  - 18:17...ED66
  - 18:18...OMs99, OM56
  - 19:3-9...CM110
  - 25:13...CS129
  - 25:34...CS133
  - 27:46...LS21
  - 28...B10
  - 28:19...OMs91
  - 28:20...OM57

- **Mark**
  - 1...B10
  - 9:44...CS129
  - 10...B4
  - 10:14...CS130
  - 15:34...LS21
  - 16...B10
  - 16:15...OMs88

- **Luke**
  - 3...B10
  - 10:34...CS119
<table>
<thead>
<tr>
<th>Scripture Index</th>
</tr>
</thead>
</table>

**Luke (continued)**
- 12:39, 40...CS129
- 12:45, 46...CS129
- 21:34-36...CS129
- 23:42, 43...CS126

**John**
- 1:16, 17...CS121
- 3:3...CS130
- 3:16...CS119, OMs88
- 4:14...CS121
- 5:24...CS126
- 6:68...CS120
- 7:38...CS121
- 8:56...CS122
- 12:26...CS126
- 13...LS29
- 14...LS29
- 15...LS29
- 15:13...CS119
- 16...LS29
- 17...LS29
- 17:3...CS119
- 18...LS29
- 19:30...LS21
- 20...RX43

**Acts**
- 2...B10
- 2:39...B4
- 4:12...OMs89
- 6...ED70
- 6:4...OM54
- 10...B10
- 10:20...OMs92
- 10:34...CS123
- 13...OMs93
- 13:46, 47...OMs93
- 16...B10
- 17:26...CS116
- 20...ED69
- 22:21...OM53, OMs92

**Romans**
- 3:2...IP84
- 3:28...CS131
- 3:29, 30...CS123
- 4:25...CS118
- 5:1, 2...CS124
- 5:3-5...CS127
- 5:10...CS119
- 5:12...CS115
- 7:19...CS117
- 7:24...CS125
- 8:17, 18...CS127
- 8:22, 23...CS125
- 8:31, 33-35...CS124
- 10:14, 15, 17...OMs89
- 12...ED66, ED70, ED72
- 12:3...OM53

**1 Corinthians**
- 2:9...CS125
- 3:17...CM105
- 5...RX42, ED67
- 7:2...CM105
- 7:14...B8
- 9:19, 22, 27...OMs98
- 10:17...LS24
- 11:23-29...LS16, OM55
- 11:24, 25...LS22
- 12...ED66
- 12:28...ED70
- 13:3...OM53
- 13:12...CS125
- 15:13-15...CS133
- 15:55, 57...CS118

**2 Corinthians**
- 2...RX42, ED67
- 4:17...CS127
- 5:1, 2...CS125
- 5:6, 8...CS125
- 5:10...CS133
- 5:18-20...OM53, OM5
- 8...CS119
- 9...ED72
- 10:13...OM53

**Galatians**
- 3:13...CS131
- 5:22, 23...CS130

**Ephesians**
- 2:3...CS117
- 4:11, 12...OM51
- 4:28...ED76

**Philippians**
- 1:21...CS126
- 1:23...CS126
- 2:8...CS119
- 2:29...OM62
- 3:20, 21...CS126

**Colossians**
- 1:13, 14...CS119
- 2:14...CS118

**1 Thessalonians**
- 2:13...OM62
- 4:13-17...CS133
- 5:3...CS129

**1 Timothy**
- 2:1, 2...OM54
- 2:5...CS122
- 3:4, 5...OM56
- 4:12b-16...OMs100
- 5:17...ED66, OM53

**2 Timothy**
- 1:13...OM53
- 2:2...IP81, OM57
- 2:15...OM53
- 4:2...OMs100
- 4:7, 8...CS127

**Titus**
- 1:5...OM57, OM99
- 1:9...OM53
- 1:16...CS117
- 2:14...CS124
- 2:15...OM53

**Hebrews**
- 2:9...CS119, CS127
- 2:9-18...CS131
- 4:16...CS120
- 7:25...CS122
- 9:12...CS119
- 9:15...CS122
- 9:27...CS115
- 11:6...CS131
- 11:13...CS116
- 12:1, 2...X36
- 13:12, 13...CS127
- 13:14...CS115
- 13:17...OM62
### Liturgical Forms

<table>
<thead>
<tr>
<th>James</th>
<th>1 John</th>
<th>Revelation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:2...CS127</td>
<td>2:21...CS127</td>
<td>21:23...CS125</td>
</tr>
<tr>
<td>1:12...CS127</td>
<td>4:1...CS127</td>
<td>21:27...CS130</td>
</tr>
<tr>
<td>2:10...CS131</td>
<td>4:7...CS129</td>
<td>22:17...CS121</td>
</tr>
<tr>
<td>4:14...CS115</td>
<td>4:13...CS127</td>
<td></td>
</tr>
<tr>
<td>5:8...CS127</td>
<td>5:8, 9...CS128</td>
<td></td>
</tr>
<tr>
<td>5:10, 11...CS127</td>
<td>5:10...CS127</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1 Peter</th>
<th>2 Peter</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:18...CS119</td>
<td>3:8...CS116</td>
</tr>
<tr>
<td>1:19...CS119</td>
<td>3:10...CS129</td>
</tr>
</tbody>
</table>

### Key to Liturgy Scripture Index:

- **B** = Administration of Baptism
- **CF** = Public Confession of Faith
- **LS** = Administration of the Lord's Supper
- **X** = Excommunication
- **RX** = Readmitting Excommunicated Persons
- **OM** = Ordination of Ministers
- **ED** = Ordination of Elders and Deacons
- **IP** = Installation of Professors of Theology
- **OMs** = Ordination of Missionaries
- **CM** = Confirmation of Marriage
- **CS** = Consolation of the Sick
- **FS** = Formula of Subscription
CHURCH ORDER

OF THE

PROTESTANT REFORMED CHURCHES
History. The church order of Dordrecht is a document rich with history—a church polity developed by the Reformed church through struggles over concrete issues and conflicts in her history. The foundational principles of a Reformed church order were laid by John Calvin through his writings and teachings. The actual form of the church order in the Netherlands evolved out of the decisions by a number of Reformed synods over the course of almost one hundred years. The great Synod of Dordrecht in 1618-19 adopted the church order that would stand for centuries. Though forsaken in times of doctrinal apostasy, the church order of Dordrecht was reaffirmed by the reformations in 1834 (the Secession) and 1886 (under Abraham Kuyper) and passed on to the Reformed churches in America. At the beginning of their separate existence, the Protestant Reformed Churches, through the “combined consistories,” adopted the church order of Dordrecht in the Dutch language, approved by the Christian Reformed Church in 1914, which translation included some adaptations to fit Reformed church life in America. In 1944 the synod of the Protestant Reformed Churches adopted the English translation made and adopted by the Christian Reformed Church in 1920. Two years later the Protestant Reformed Churches made changes in three articles, bringing the English more in line with the Dutch. In Articles 76 and 77 the word “consent” was changed to “advice” (for the Dutch advies), and in Article 86 the second instance of “church” was changed to “churches” (for the Dutch Kerken). Another change was approved in 1996, when the word “church” in Article 13 was changed to “churches.” In 2000 the synod approved a revision of several articles of the church order. The Protestant Reformed Churches have sought consciously to remain faithful to the church order of Dordrecht—not for the sake of mere tradition, but because the church order contains the wisdom of the church and has stood the test of time.

Principles. Several basic Reformed principles of church government undergird the church order of Dordrecht.

1) The CHIEF PRINCIPLE is that Christ is the King of His church. Thus all the life (including the government) of the church must be in harmony with the will of the King.

2) Christ, the Officebearer of God in the one, threefold office of Prophet, Priest, and King, is pleased to rule His church through men appointed by Him—the officebearers. Thus the minister represents Christ in the office of prophet, the elder in the office of king, and the deacon in the office of priest.
3) The church order of Dordrecht carefully maintains the delicate balance in Reformed church polity between the autonomy of the local church and the necessary federation of churches. The Reformed system shuns hierarchy by insisting that Christ gives His authority to the officebearers in the local congregation. At the same time, Reformed church polity rejects independentism by insisting not only that individual congregations federate, but also that they submit to one another, and to all decisions of the broader assemblies which do not conflict with the Word of God. These principles are preserved in the church order of Dordrecht.

Authority. The church order is called a minor confession. That does not mean that it is of lesser importance, but rather that it is narrow in scope, and that it develops the practical implications of the truth of Scripture. In the church order are found articles based directly on the teaching of Scripture, as for example in the description of the duties of the officebearers and the manner of executing Christian discipline. Other articles are not based directly on a principle found in Scripture, but facilitate good order in the church, as in such articles that establish the frequency of the administration of the Lord's Supper and the meetings of ecclesiastical assemblies. Insofar as the church order sets forth scriptural truths and principles of church government, it has the authority of a creed. Even the other, more practical regulations may not be ignored or circumvented by any church or individual member. These are the rules adopted by the churches for good order.

Necessity. Good order in the church is God’s command. This is evident from the order God ordained in the OT church (Israel)—think of the laws that governed the nation, the laws for the temple service, the division of the people into tribes and groups of thousands, hundreds, etc. This same order prevailed in the New Testament church. Christ ordained apostles; they ordained deacons for the care of the widows. The apostle Paul wrote to Titus, “For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee” (Tit. 1:5). He commanded, “Let all things be done decently and in order” (1 Cor. 14:40). This is the necessity of the Reformed church order. Faithful adherence has resulted in God’s blessing of peace and unity upon His church.
OF THE OFFICES

The offices are of three kinds: of the ministers of the Word, of the elders, and of the deacons.

(Article 2: Synod of 2000, Art. 28, A.)

OF THE PROTESTANT REFORMED CHURCHES

ARTICLE 1

For the maintenance of good order in the church of Christ it is necessary that there should be: offices, assemblies, supervision of doctrine, sacraments and ceremonies, and Christian discipline; of which matters the following articles treat in due order.

ARTICLE 2

The offices are of three kinds: of the ministers of the Word, of the elders, and of the deacons.

(Article 2: Synod of 2000, Art. 28, A.)

ARTICLE 3

No one, though he be a professor of theology, elder, or deacon, shall be permitted to enter upon the ministry of the Word and the sacraments without having been lawfully called thereunto. And when anyone acts contrary thereto, and after being frequently admonished does not desist, the classis shall judge whether he is to be declared a schismatic or is to be punished in some other way.

ARTICLE 4

The lawful calling of those who have not been previously in office consists:

First, in the ELECTION by the consistory and the deacons, after preceding prayers, with due observance of the regulations established by the consistory for this purpose, and of the ecclesiastical ordinance, that only those can for the first time be called to the ministry of the Word who have been declared eligible by the churches according to the rule in this matter; and furthermore with the advice of classis or of the counselor appointed for this purpose by the classis.
Secondly, in the EXAMINATION both of doctrine and life, which shall be conducted by the classis to which the call must be submitted for approval, and which shall take place in the presence of three delegates of synod from the nearest classis.

Thirdly, in the APPROBATION by the members of the calling church, when, the name of the minister having been announced for two successive Sundays, no lawful objection arises; which approbation, however, is not required in case the election takes place with the cooperation of the congregation by choosing out of a nomination previously made.

Finally, in the public ORDINATION in the presence of the congregation, which shall take place with appropriate stipulations and interrogations, admonitions and prayers, and imposition of hands by the officiating minister (and by other ministers who are present) agreeably to the form for that purpose.

Decisions pertaining to Article 4

A. The election of a minister of the Word shall be conducted in the following manner:

1. The consistory shall make a nomination consisting usually of a trio of eligible ministers or candidates.

2. The nomination shall be submitted to the approbation of the congregation and unto that end publicly announced to her on two successive Sundays.

3. From the nomination the male members assembled on a congregational meeting which has been announced on two successive Sundays shall elect by secret ballot. The majority of votes cast shall be decisive. No members under censure nor adult baptized members have the right to vote. Blank votes must be subtracted from the total votes cast in order to determine how many votes a candidate must receive to have the majority which is required to his election.

B. Advice to classis and counselor. The following usage obtains:

1. That a counselor shall be designated for a vacant congregation to serve her with advice in case of difficulty, and to represent the classis in the process of the election.

2. That the nomination made by the consistory be submitted to the counselor for approval, who must see to it that the nomination does not conflict with the ecclesiastical regulation pertaining thereto. Further, that without this approbation being obtained the election cannot proceed.

3. That the congregational meeting upon which the election takes place shall be presided over, if at all possible, by the counselor. Likewise, the calling issued by the consistory, the composition of the call-letter, and the signing thereof by all the consistory members shall be under his supervision.

4. That also the counselor himself shall sign the call-letter as token of his approbation in name of the classis.
C. Peremptor examination of candidates:
   1. Examination shall be conducted in:
      a. Dogmatics.
      b. Practical qualifications, among which the following:
         1) Personal spirituality.
         2) Motives for seeking the office of minister.
         3) Evidence of insight into pastoral practical labors.
      c. Knowledge of the Holy Scriptures, treating specifically of:
         1) The nature of Holy Scripture.
         2) The contents of Holy Scripture.
      d. Knowledge of the confessions:
         1) Meaning and purpose of the confessions.
         2) The contents of the confessions.
         3) The application of the confessions to our life.
      e. Controversy.
      f. Specimen of preaching:
         1) Preaching before the congregation in the presence of classis.
         2) Critical discussion of the sermon preached.
   2. Further usage prevailing is as follows:
      a. Voting by secret ballot regarding his admittance.
      b. In case of a favorable outcome the applicant shall sign the formula of subscription.
      c. Finally, that he be provided with written proof signed by president and clerk, wherein classis declares that it judges him qualified for the ministry of the Word.

D. Candidates:
   1. To the final theological school examination there has been added a praeparatoir examination, which is conducted by the synod.
   2. Candidates may not be called within one month after this praeparatoir examination.
   3. For the consideration of calls received, the candidate is allowed the time of six weeks.
   4. In case the candidate should not give satisfaction in the peremptor examination, and the congregation nevertheless continues to desire him, he shall at the following classis be given opportunity for reexamination in those branches in which he appeared unsatisfactory.

(Asserted by Classis of June 6, 7, 1934; Synod of 1944, Arts. 66, 67.)

**ARTICLE 5**

Ministers already in the ministry of the Word, who are called to another congregation, shall likewise be called in the aforesaid manner by the consistory and the deacons, with observance of the regulations made for the purpose by the consistory and of the general ecclesiastical ordinances for the eligibility of those who have served outside of the Protestant Reformed Churches and for the repeated calling of the same minister during the same vacancy; further, with the advice of the classis or of
the counselor appointed by the classis, and with the approval of the classis or of the
delegates appointed by the classis, to whom the ministers called show good ecclesi-
astical testimonials of doctrine and life, with the approval of the members of the
calling congregation, as stated in Article 4; whereupon the minister called shall be
installed with appropriate stipulations and prayers agreeably to the form for this
purpose.

Decisions pertaining to Article 5

A. Consistories of vacant churches shall not place on nomination names of such ministers who have not yet
served their present congregation two years, unless there be preponderant considerations; and a coun-
selor who deems it his calling to approve in the name of classis such a nomination shall be required to
give an account of his reasons to classis.

B. A minister shall not be called more than once within a year by the same vacant church without advice of
classis.

C. In case of difference of opinion between a counselor and a consistory regarding the legality of a call, the
consistory shall not proceed without the consent of classis.

D. When a minister shall accept a call to another congregation before he has served his present congrega-
tion two full years, the congregation to which he moves shall repay one-half of the moving expenses
incurred at the time of securing him by the congregation he is vacating.

E. The “Procedure” appended to Article 9 is understood to fulfill the “general ecclesiastical ordinance for the
eligibility of those who have served outside of the Protestant Reformed Churches.”

(Adopted by Classis of June 6, 7, 1934; Synod of 1944, Arts. 66, 67; Synod of 1993, Art. 36.)

**ARTICLE 6**

No minister shall be at liberty to serve in institutions of mercy or otherwise, unless
he be previously admitted in accordance with the preceding articles, and he shall,
no less than others, be subject to the Church Order.

**ARTICLE 7**

No one shall be called to the ministry of the Word without his being stationed in a
particular place, except he be sent to do church extension work.

52-55 of the green church order book.)
ARTICLE 8

Persons who have not pursued the regular course of study in preparation for the ministry of the Word, and have therefore not been declared eligible according to Article 4, shall not be admitted to the ministry unless there is assurance of their exceptional gifts, godliness, humility, modesty, common sense, and discretion, as also gifts of public address. When such persons present themselves for the ministry, the classis (if the synod approve) shall first examine them, and further deal with them as it shall deem edifying, according to the general regulations of the churches.

(Revision of Article 8, Synod of 2000, Art. 28, M.)

ARTICLE 9

Preachers without fixed charge, or others who have left some sect, shall not be admitted to the ministry of the church until they have been declared eligible, after careful examination by the classis, with the approval of synod.

Decision pertaining to Article 9

Procedure for admission of ministers from other denominations:

A. A minister from another denomination desiring entrance into the ministry of the Protestant Reformed Churches under Article 9 of the Church Order shall apply to the Protestant Reformed classis nearest to which he resides.

1. The minister making application shall have publicly resigned his ministry and his membership in his former congregation and denomination and become a member of a local Protestant Reformed Church.

2. The minister making application shall meet with and seek the advice of a nearby Protestant Reformed consistory.

   a. The consistory shall interview the minister sufficiently to make recommendations to the classis concerning the applicant’s qualifications for the ministry in the Protestant Reformed Churches and to determine whether they would be willing to hold his ministerial credentials until he accepts a call, should classis approve his examination and declare him eligible for a call.

   b. The advice of the consistory shall be forwarded to the Classical Committee along with the applicant’s formal request for entrance into the ministry of the Protestant Reformed Churches.
3. The minister making application shall furnish the following documentation:

   a. A declaration of his reasons for desiring entrance into the ministry of the Protestant Reformed Churches and an account of his background in the ministry.

   b. A testimonial from the consistory or session under which he previously labored concerning his purity of doctrine and sanctity of life. If this is not possible because his leaving makes him a persona non grata, the classis shall make investigation of the applicant's previous labors.

   c. A diploma, or statement of credits, from an accredited college and recognized seminary, to show the scholastic attainment of the applicant.

   d. A statement of health from a physician.

B. Classis shall act upon the applicant's request, with the concurring advice of the Synodical Deputies, taking into consideration the following:

1. All the documents listed under A, 3 above are found to be in good order.

2. The need for ministers in the Protestant Reformed denomination at the time of the application.

C. If the applicant's request is approved, classis shall set a date for convening another classis for the purpose of examining the applicant, and shall instruct the Classical Committee to draw up an examination schedule. The examination shall commence with a specimen sermon, which sermon must be approved by classis and the Synodical Deputies before classis shall proceed to the rest of the examination. The examination shall follow the regular adopted schedule for the classical examination of candidates for the ministry (cf. Article 4) with two additions: Protestant Reformed distinctives, and Knowledge of the Church Order of the Protestant Reformed Churches. In addition, the applicant must express a willingness to abide by any past decisions of the Protestant Reformed synods concerning doctrine and practice.

D. After classis approves his examination, with the concurrence of the Synodical Deputies, the classis shall declare the applicant eligible to receive a call into the ministry of the Word and sacraments in the Protestant Reformed Churches, without further need of examination.

E. The newly accepted minister shall be required to sign the Formula of Subscription before the meeting of classis adjourns and shall be presented with a classical diploma.

F. His eligibility for a call shall be announced to the churches.

G. Until the newly approved minister accepts a call, his ministerial credentials shall be held by a Protestant Reformed consistory appointed by classis.

1. This consistory shall supervise the interim labors of the minister and shall see to the needs of his financial support. Financial assistance may be sought from sister congregations, if this is deemed necessary.

2. If the minister does not receive a call after three years, he, with the advice of his consistory, shall request Classis to renew his eligibility.

(Adopted by Synod of 1993, Art. 36; Synod of 1994, Art. 55.)
A minister, once lawfully called, may not leave the congregation with which he is connected, to accept a call elsewhere, without the consent of the consistory, together with the deacons, and knowledge on the part of the classis; likewise no other church may receive him until he has presented a proper certificate of dismissal from the church and the classis where he served.

Decisions pertaining to Article 10

A. When a minister accepts a call he shall ask of the consistory dismissing him to grant him a fitting testimonial bearing witness of faithful service performed, according to Article 5 of the Church Order, and expressing acquiescence in his departure, according to Article 10 of the Church Order. This testimonial shall be sent to the Classical Committee for examination and approval; thereupon it shall be delivered to the counselor who, upon finding it in good order, shall only thereupon proceed with the installation.

B. A minister who moves to another congregation becomes the charge of that congregation (for salary, etc.) immediately after he has preached his farewell to the congregation he is leaving (unless other arrangements have been made, e.g., for the taking of a vacation).

(Adopted by Classis of June 6, 7, 1934; Synod of 1944, Arts. 66, 67.) (Cf. Ministerial Certificate of Dismissal and Testimonial, pp. 118, 119 of the green church order book.)

On the other hand, the consistory, as representing the congregation, shall also be bound to provide for the proper support of its ministers, and shall not dismiss them from service without the knowledge and approbation of the classis and of the delegates of the synod.

(Revision of Article 11: Synod of 2000, Art. 28, M.)

Inasmuch as a minister of the Word, once lawfully called as described above, is bound to the service of the church for life, he is not allowed to enter upon a secular vocation except for such weighty reasons as shall receive the approval of the classis.
ARTICLE 13

Ministers who by reason of age, sickness, or otherwise are rendered incapable of performing the duties of their office shall nevertheless retain the honor and title of a minister, and the churches which they have served shall provide honorably for them in their need (likewise for the orphans and widows of ministers) out of the common fund of the churches, according to the general ecclesiastical ordinances in this matter.

(Revision of Article 13: Synod of 1995, Art. 62, Suppl. 21.)
(Cf. Constitution of the Emeritus Committee, pp. 48-51 of the green church order book.)

Decisions pertaining to Article 13

A. In the case of ministers who through no fault of their own have been deprived of a congregation, it is both possible and mandatory that, pending the reception of a call to another congregation, such ministers be temporarily declared emeriti.

Procedure:
1. The minister who through no fault of his own has been left without a fixed charge may apply to a consistory of the classis in which he resides for emeritation and such consistory may declare him emeritus.
2. This shall not be done, however, without the approbation of the classis and of the deputies of the synod.

Responsibility for Support:
1. Since the minister becomes emeritus not of his own congregation but of a congregation he has not served, the obligation to support him and to provide honorably for him “in [his] need” shall not rest upon the local congregation but upon the churches in common, and he is to be supported out of the common Emeritus Fund of the churches.
2. In such cases, if the abandoning church has been subsidized from the Needy Churches Fund, the amount of such subsidy shall be transferred to the Emeritus Fund, pending the next meeting of synod.

B. If an emeritus minister transfers his membership to another congregation in the denomination, his ministerial credentials are also to be transferred to that congregation. This transfer is to be made in the following manner: The consistory of the church which the emeritus minister served last formally requests the consistory of the church which the emeritus minister wishes to join to exercise supervision over him.

(Adopted by Synod of 1956, Art. 177, Suppl. XVIII; Synod of 1995, Art. 62, Suppl. XXI.)
ARTICLE 14

If any minister, for the aforesaid or any other reason, is compelled to discontinue his service for a time, which shall not take place without the advice of the consistory, he shall nevertheless at all times be and remain subject to the call of the congregation.

ARTICLE 15

No one shall be permitted, neglecting the ministry of his church or being without a fixed charge, to preach indiscriminately without the consent and authority of synod or classis. Likewise, no one shall be permitted to preach or administer the sacraments in another church without the consent of the consistory of that church.

Decision pertaining to Article 15

In case any one of our candidates has not received a call after three years and still desires that his candidacy remain in effect, he shall address himself to synod, who shall treat his case as may be proper.

(Adopted by Classis of June 6, 7, 1934; Synod of 1944, Arts. 66, 67.)

ARTICLE 16

The office of the minister is to continue in prayer and in the ministry of the Word, to dispense the sacraments, to watch over his brethren, the elders and deacons, as well as the congregation, and finally, with the elders, to exercise church discipline and to see to it that everything is done decently and in good order.

ARTICLE 17

Among the ministers of the Word equality shall be maintained with respect to the duties of their office, and also in other matters as far as possible, according to the judgment of the consistory and, if necessary, of the classis; which equality shall also be maintained in the case of the elders and the deacons.

ARTICLE 18

The office of the professors of theology is to expound the Holy Scriptures and to vindicate sound doctrine against heresies and errors.
The churches shall exert themselves, as far as necessary, that there may be students supported by them to be trained for the ministry of the Word.

Students who have received permission according to the rule in this matter, and persons who have according to Article 8 been judged competent to be prepared for the ministry of the Word, shall, for their own training, and for the sake of becoming known to the congregations, be allowed to speak a word of edification in the meetings for public worship.

(Cf. Art. 13 of the Constitution of the Theological School, p. 63 of the green church order book.)

The consistories shall see to it that there are good Christian schools in which the parents have their children instructed according to the demands of the covenant.

The elders shall be chosen by the judgment of the consistory and the deacons according to the regulations for that purpose established by the consistory. In pursuance of these regulations, every church shall be at liberty, according to its circumstances, to give the members an opportunity to direct attention to suitable persons, in order that the consistory may thereupon either present to the congregation for election as many elders as are needed, that they may, after they are approved by it, unless any obstacle arise, be installed with public prayers and stipulations; or present a double number to the congregation and thereupon install the one-half chosen by it, in the aforesaid manner, agreeably to the form for this purpose.

Decision pertaining to Article 22
Nominations and congregational meetings shall be announced upon two successive Sundays.

(Adopted by Classis of June 6, 7, 1934; Synod of 1944, Arts. 66, 67.)
ARTICLE 23

The office of the elders, in addition to what was said in Article 16 to be their duty in common with the minister of the Word, is to take heed that the ministers, together with their fellow-elders and the deacons, faithfully discharge their office, and both before and after the Lord's Supper, as time and circumstances may demand, for the edification of the churches, to visit the families of the congregation, in order particularly to comfort and instruct the members, and also to exhort others in respect to the Christian religion.

ARTICLE 24

The deacons shall be chosen, approved, and installed in the same manner as was stated concerning the elders.

ARTICLE 25

The office peculiar to the deacons is diligently to collect alms and other contributions of charity and, after mutual counsel, faithfully and diligently to distribute the same to the poor as their needs may require it; to visit and comfort the distressed and to exercise care that the alms are not misused; of which they shall render an account in consistory, and also (if anyone desires to be present) to the congregation, at such a time as the consistory may see fit.

ARTICLE 26

In places where others are devoting themselves to the care of the poor, the deacons shall seek a mutual understanding with them, to the end that the alms may all the better be distributed among those who have the greatest need. Moreover, they shall make it possible for the poor to make use of institutions of mercy, and to that end they shall request the board of directors of such institutions to keep in close touch with them. It is also desirable that the diaconates assist and consult one another, especially in caring for the poor in such institutions.
ARTICLE 27

The elders and deacons shall serve two or more years according to local regulations, and a proportionate number shall retire each year. The retiring officers shall be succeeded by others, unless the circumstances and the profit of any church, in the execution of Articles 22 and 24, render a reelection advisable.

Decision pertaining to Article 27

In case of difficulties in the congregation, the officebearers then serving shall continue to function until their chosen successors can be installed.

(Adopted by Classis of June 6, 7, 1934; Synod of 1944, Arts. 66, 67.)

ARTICLE 28

The consistory shall take care that the churches, for the possession of their property and the peace and order of their meetings, can claim the protection of the authorities; it should be well understood, however, that for the sake of peace and material possession they may never suffer the royal government of Christ over His church to be in the least infringed upon.

OF THE ECCLESIASTICAL ASSEMBLIES

ARTICLE 29

Three kinds of ecclesiastical assemblies shall be maintained: the consistory, the classis, and the general synod.

(Revision of Article 29: Synod of 2000, Art. 28, M.)

ARTICLE 30

In these assemblies ecclesiastical matters only shall be transacted and that in an ecclesiastical manner. In major assemblies only such matters shall be dealt with as could not be finished in minor assemblies, or such as pertain to the churches of the major assembly in common.
ARTICLE 31

If anyone complain that he has been wronged by the decision of a minor assembly, he shall have the right to appeal to a major ecclesiastical assembly, and whatever may be agreed upon by a majority vote shall be considered settled and binding, unless it be proved to conflict with the Word of God or with the articles of the Church Order, as long as they are not changed by the general synod.

Decision pertaining to Article 31

Appeal to a major gathering against any decision of an ecclesiastical body must be made upon the immediately following meeting of the body to which appeal is directed, at the same time giving notification to the secretary of the body by whose decision he is aggrieved. Of every judgment rendered in the case, those concerned shall receive a notification.

(Adopted by Classis of June 6, 7, 1934; Synod of 1944, Arts. 66, 67.)

ARTICLE 32

The proceedings of all assemblies shall begin by calling upon the name of God and be closed with thanksgiving.

ARTICLE 33

Those who are delegated to the assemblies shall bring with them their credentials and instructions, signed by those sending them, and they shall have a vote in all matters except such as particularly concern their persons or churches.

Decisions pertaining to Article 33

A. To promote uniformity the credential letter for delegation to major assemblies shall end in the following form: “With instruction and authority to take part in all deliberations and transactions regarding all matters coming legally before the meeting and transacted in agreement with the Word of God according to the conception of it embodied in the doctrinal standards of the Protestant Reformed Churches, as well as in harmony with the Church Order of the Protestant Reformed Churches.”

B. The major assemblies shall also have a stated clerk, who however shall not hold the position of permanent secretary, and who shall not be a member of the assemblies' officers, but that of a deputy to serve the classis or synod with services which would otherwise constitute the task of such a functionary.

(Adopted by Classis of June 6, 7, 1934; Synod of 1944, Arts. 66, 67; Synod of 1946, Art. 19. See also formulas for classical and synodical credentials, pp. 121, 122 of the green church order book.)
ARTICLE 34

In all assemblies there shall be not only a president, but also a clerk to keep a faithful record of all important matters.

ARTICLE 35

The office of the president is to state and explain the business to be transacted, to see to it that everyone observe due order in speaking, to silence the captious and those who are vehement in speaking; and properly to discipline them if they refuse to listen. Furthermore his office shall cease when the assembly arises.

(Cf. Rules for Synodical Procedure, pp. 71, 72 of the green church order book.)

ARTICLE 36

The classis has the same jurisdiction over the consistory as the general synod has over the classis.

(Revision of Article 36: Synod of 2000, Art. 28, M.)

ARTICLE 37

In all churches there shall be a consistory composed of the ministers of the Word and the elders, who shall, as a rule, meet once a month, or more frequently as the need arises. The minister of the Word (or the ministers, if there be more than one, in turn) shall preside and regulate the proceedings. Whenever the number of the elders is small, the deacons may be added to the consistory by local regulation; this shall invariably be the rule where the number is less than three.

(Revision of Article 37: Synod of 2000, Art. 28, D.)

Decisions pertaining to Article 37

A. The president and the secretary of the consistory shall function as such on the congregational meeting; the minutes shall be entered in the consistory's minute book and confirmed by the consistory.

B. No matters shall be treated on the congregational meeting which are not brought there by the consistory.

C. When members desire to have a matter treated on the congregational meeting, they shall previously have requested of the consistory the right thereto, and it shall be the prerogative of the consistory to determine the extent and the manner in which their request shall be granted.
D. Consistories shall every year furnish the exact count of the families comprising their membership to classis. The following shall be counted as families:

1. When the husband or wife is a confessing member.
2. Where either widower or widow functions as head of the family.
3. Further, three individual members shall be counted as one family. Confessing members residing at home are not tallied as separate individuals for determining number of families.
4. Financial ability to pay does not enter into the picture when determining number of families.

(Adopted by Classis of June 6, 7, 1934; Synod of 1944, Arts. 66, 67; Synod of 1970, Art. 107, Suppl. XXVI.)

ARTICLE 38

In places where the consistory is to be constituted for the first time or anew, this shall not take place except with the advice of the classis.

Decisions pertaining to Article 38

A. A letter of request is directed to the classis, expressing the desire to organize a congregation in a certain named locality, and signed by the heads of families or by adult single persons who live in that locality. In the case of a group formed by the mission work of the churches in common, this request shall come to classis by way of a favorable decision of the local calling church with the advice of the Mission Committee.

B. The classis shall thereupon deliberate whether such organization is possible or desirable, observing whether there be, among the signators, persons suitable for consistory members, at the same time taking into account the neighboring churches. In case classis, with the concurrence of the delegates ad examina, decides to grant the request, it appoints a committee to carry out the organization.

C. In order to organize the congregation the committee of the local church meets with the persons concerned, who have meanwhile requested their certificate of membership, or if it be impossible to have their certificates transferred, those present shall give testimony one of another that they were members in full communion and of good report in the congregation from which they are now separating. After a service of worship shall have been conducted under the guidance of the committee, the latter shall request those present to tender their certificates, in as far as possible. The committee having found the certificates in good order and having accepted them, they shall proceed to election of officebearers, who shall immediately upon their election be installed in their respective offices.

D. The election of officebearers shall be from a nomination made by the local calling church council (or by the church council appointed by a classis to supervise the organization of a new congregation). The church council shall make a nomination from the male membership of those who signed the letter requesting organization. This election shall take place in harmony with Articles 22 and 24 of the Church Order. Those chosen by majority vote at the organizational meeting shall be considered elected.

E. It is recommended that at this same meeting, in the presence of a notary public, the documents pertaining to the incorporation of the new congregation be brought in order.

(Adopted by the Classis of June 6, 7, 1934; Synod of 1944, Arts. 66, 67; Synod of 1977, Art. 74; Synod of 1994, Art. 54.)
ARTICLE 39

Places where as yet no consistory can be constituted shall be placed under the care of a neighboring consistory.

Decision pertaining to Article 39

If possible the organization of a congregation shall precede the administration of the sacraments. However, if the conditions are not ripe for the organization of a congregation, such members are to be enrolled in an adjoining congregation, and thus the sacraments can be administered under the supervision of that consistory. However, this shall not be without the accompanying preaching of the Word, nor without sufficient representation of the consistory to have supervision of the administration.

(Adopted by the Classis of June 6, 7, 1934; Synod of 1944, Arts. 66, 67.)

ARTICLE 40

The deacons shall meet monthly, or more frequently as the need arises, to transact the business pertaining to their office, calling upon the name of God; whereunto the ministers shall take good heed, and if necessary they shall be present.

(Revision of Article 40: Synod of 2000, Art. 28, E.)

ARTICLE 41

The classical meetings shall consist of neighboring churches that respectively delegate, with proper credentials, a minister and an elder to meet at such time and place as was determined by the previous classical meeting. Such meetings shall be held at least once in three months, unless great distances render this inadvisable. In these meetings the ministers shall preside in rotation, or one shall be chosen to preside; however, the same minister shall not be chosen twice in succession.

Furthermore, the president shall, among other things, put the following questions to the delegates of each church:

1. Are the consistory meetings held in your church?
2. Is church discipline exercised?
3. Are the poor and the Christian schools cared for?
4. Do you need the judgment and help of the classis for the proper government of your church?

And finally, at the second to the last meeting and, if necessary, at the last meeting before the synod, delegates shall be chosen to attend said synod.

(Revision of Article 41: Synod of 2002, Art. 28, F.)
**ARTICLE 42**

Where in a church there are more ministers than one, also those not delegated according to the foregoing article shall have the right to attend classis with advisory vote.

**ARTICLE 43**

At the close of the classical and other major assemblies, censure shall be exercised over those who in the meeting have done something worthy of punishment, or who have scorned the admonition of the minor assemblies.

**ARTICLE 44**

The classis shall authorize at least two of her oldest, most experienced, and most competent ministers to visit all the churches once a year and to take heed whether the minister and the consistory faithfully perform the duties of their office, adhere to sound doctrine, observe in all things the adopted order, and properly promote as much as lies in them, through word and deed, the upbuilding of the congregation, in particular of the youth, to the end that they may in time fraternally admonish those who have in anything been negligent, and may by their advice and assistance help direct all things unto the peace, upbuilding, and greatest profit of the churches. And each classis may continue these visitors in service as long as it sees fit, except where the visitors themselves request to be released for reasons of which the classis shall judge.

**Decisions pertaining to Article 44**

Church visitation, which is required to be done in the congregations, requires for its efficient prosecution the following:

A. Each classis shall appoint from her midst at least two ministers and their alternates.

B. The visitors shall give the congregations at least eight days’ notice of the day and hour of their proposed visit.

C. The consistory shall see to it that all the consistory members are present at the meeting which is appointed for church visitation. Any member failing to be present shall be required to give the meeting good reason for his absence. If one-half of the members are absent, the visitation cannot be carried out.

D. The consistory shall see to it that the record books are at hand for the inspection by the visitors.

E. Of the visitors, one shall function as chairman and the other as secretary. They shall record their findings and actions in a book which can be consulted at the next visitation, and which can be kept in the classical archives.
F. After completing the visitation of all the congregations, the visitors shall with requisite discretion compose a report of their activities to be delivered at the next following classis.

(Adopted by Classis of June 6, 7, 1934; Synod of 1944, Arts. 66, 67.)
(Cf. Questions for Church Visitation, pp. 111-114 of the green church order book.)

**ARTICLE 45**

It shall be the duty of the classis and the general synod to furnish the following meeting with the minutes of the preceding.

(Revision of Article 45: Synod of 2000, Art. 31.)

**ARTICLE 46**

Instructions concerning matters to be considered in major assemblies shall not be written until the decisions of previous synods touching these matters have been read, in order that what was once decided be not again proposed, unless a revision be deemed necessary.

**ARTICLE 47**

(Every year [or if need be oftener] four or five or more neighboring classes shall meet as a particular synod, to which each classis shall delegate two ministers and two elders. At the close of both the particular and the general synod, some church shall be empowered to determine, with advice of classis, the time and place of the next synod.)*

**ARTICLE 48**

(Each synod shall be at liberty to solicit and hold correspondence with its neighboring synod or synods in such manner as they shall judge most conducive to general edification.)

*Articles 47 and 48 are retained in the body of the Church Order because they belonged to the original Church Order of Dordrecht. They are, however, put in parentheses because the Protestant Reformed Churches do not have particular synods.
(Synod of 2000, Art. 28, M.)
ARTICLE 49

Each synod shall delegate some to execute everything ordained by synod, both as to what pertains to the government and to the respective classes resorting under it, and likewise to supervise together or in smaller number all examination of future ministers. And, moreover, in all other eventual difficulties they shall extend help to the classes in order that proper unity, order, and soundness of doctrine may be maintained and established. Also they shall keep proper record of all their actions to report thereof to synod, and, if it be demanded, give reasons. They shall also not be discharged from their service before and until synod itself discharges them.

ARTICLE 50

The general synod shall ordinarily meet annually. To this synod an equal number of elders and ministers out of every classis shall be delegated as determined by synod. If it becomes necessary in the opinion of at least two classes to call a special meeting of synod, the local church designated for this purpose shall determine time and place.


ARTICLE 51

The missionary work of the churches is regulated by the general synod in a mission order.

(Revision of Article 51: Synod of 2000, Art. 28, I.)
(Cf. synodical mission committee constitutions and related synodical decisions, pp. 46-50 and 55-58 of the green church order book.)

ARTICLE 52

When different languages are spoken in the churches, the necessary translations shall be made in the ecclesiastical assemblies and in the publication of recommendations, instructions, and decisions.

(Revision of Article 52: Synod of 2000, Art. 28, J of the green church order book.)
OF DOCTRINES, SACRAMENTS, 
AND OTHER CEREMONIES

**ARTICLE 53**

The ministers of the Word of God and likewise the professors of theology (which also behooves the other professors and school teachers) shall subscribe to the three formulas of unity, namely, the Belgic Confession of Faith, the Heidelberg Catechism, and the Canons of Dordrecht, 1618-'19, and the ministers of the Word who refuse to do so shall *de facto* be suspended from their office by the consistory or classis until they shall have given a full statement, and if they obstinately persist in refusing, they shall be deposed from their office.

**Decision pertaining to Article 53**

The formula for subscription for ministers, etc., shall be transcribed in the minute books of both consistory and classis.

(Adopted by Classis of June 6, 7, 1934; Synod of 1944, Arts. 66, 67.)

(Cf. Formula of Subscription, pp. 114, 115 of the green church order book.)

**ARTICLE 54**

Likewise the elders and deacons shall subscribe to the aforesaid formulas of unity.

**ARTICLE 55**

To ward off false doctrines and errors that multiply exceedingly through heretical writings, the ministers and elders shall use the means of teaching, of refutation or warning, and of admonition, as well in the ministry of the Word as in Christian teaching and family-visiting.

**ARTICLE 56**

The covenant of God shall be sealed unto the children of Christians by baptism, as soon as the administration thereof is feasible, in the public assembly when the Word of God is preached.

**Decision pertaining to Article 56**

Adopted children shall be baptized only when their legal adoption shall have been made final.

(Adopted by the Synod of 1960, Art. 24.)
The ministers shall do their utmost to the end that the father present his child for baptism.

In the ceremony of baptism, both of children and of adults, the minister shall use the respective forms drawn up for the administration of this sacrament.

Adults are through baptism incorporated into the Christian church, and are accepted as members of the church, and are therefore obliged also to partake of the Lord’s Supper, which they shall promise to do at their baptism.

The names of those baptized, together with those of the parents, and likewise the date of birth and baptism, shall be recorded.

None shall be admitted to the Lord’s Supper except those who according to the usage of the church with which they unite themselves have made a confession of the Reformed religion, besides being reputed to be of a godly walk, without which those who come from other churches shall not be admitted.

Every church shall administer the Lord’s Supper in such a manner as it shall judge most conducive to edification; provided, however, that the outward ceremonies as prescribed in God’s Word be not changed, and all superstition be avoided, and that at the conclusion of the sermon and the usual prayers the form for the administration of the Lord’s Supper, together with the prayer for that purpose, shall be read.
ARTICLE 63

The Lord’s Supper shall be administered at least every two or three months.

ARTICLE 64

The administration of the Lord’s Supper shall take place only there where there is supervision of elders, according to the ecclesiastical order, and in a public gathering of the congregation.

ARTICLE 65

Funerals are not ecclesiastical, but family affairs, and should be conducted accordingly.

(Revision of Article 65: Synod of 2000, Art. 28, L.)

ARTICLE 66

In time of war, pestilence, national calamities, and other great afflictions, the pressure of which is felt throughout the churches, it is fitting that the classes proclaim a day of prayer.

ARTICLE 67

The churches shall observe, in addition to the Sunday, also Christmas, Good Friday, Easter, Ascension Day, Pentecost, the Day of Prayer, the National Thanksgiving Day, and Old and New Year’s Day.

ARTICLE 68

The ministers shall on Sunday explain briefly the sum of Christian doctrine comprehended in the Heidelberg Catechism, so that as much as possible the explanation shall be annually completed, according to the division of the catechism itself for that purpose.
In the churches only the 150 Psalms of David, the Ten Commandments, the Lord’s
Prayer, the Twelve Articles of Faith, the Songs of Mary, Zacharias, and Simeon, the
Morning and Evening Hymns, and the Hymn of Prayer before the sermon shall be
sung.

The consistories shall see to it that those who marry, marry in the Lord, whether it
be in a private ceremony or in an official worship service. When the solemnization
of marriage takes place in an official worship service, the adopted form for that pur-
pose shall be used.

(Revision of Article 70: Synod of 2000, Art. 33.)

OF CENSURE AND
ECCLESIASTICAL ADMONITION

As Christian discipline is of a spiritual nature, and exempts no one from civil trial
or punishment by the authorities, so also besides civil punishment there is need of
ecclesiastical censures, to reconcile the sinner with the church and his neighbor
and to remove the offense out of the church of Christ.

In case anyone errs in doctrine or offends in conduct, as long as the sin is of a
private character, not giving public offense, the rule clearly prescribed by Christ
in Matthew 18 shall be followed.
ARTICLE 73

Secret sins of which the sinner repents, after being admonished by one person in private or in the presence of two or three witnesses, shall not be laid before the consistory.

ARTICLE 74

If anyone, having been admonished in love concerning a secret sin by two or three persons, does not give heed, or otherwise has committed a public sin, the matter shall be reported to the consistory.

ARTICLE 75

The reconciliation of all such sins as are of their nature of a public character, or have become public because the admonition of the church was despised, shall take place (upon sufficient evidence of repentance) in such a manner as the consistory shall deem conducive to the edification of each church. Whether in particular cases this shall take place in public shall, when there is a difference of opinion about it in the consistory, be considered with the advice of two neighboring churches or of the classis.

ARTICLE 76

Such as obstinately reject the admonition of the consistory, and likewise those who have committed a public or otherwise gross sin, shall be suspended from the Lord’s Supper. And if he, having been suspended, after repeated admonitions, shows no signs of repentance, the consistory shall at last proceed to the extreme remedy, namely, excommunication, agreeably to the form adopted for that purpose according to the Word of God. But no one shall be excommunicated except with advice of the classis.

ARTICLE 77

After the suspension from the Lord’s table, and subsequent admonitions, and before proceeding to excommunication, the obstinacy of the sinner shall be publicly made
known to the congregation; the offense explained, together with the care bestowed upon him, in reproof, suspension from the Lord's Supper, and repeated admonition; and the congregation shall be exhorted to speak to him and to pray for him. There shall be three such admonitions. In the first the name of the sinner shall not be mentioned that he be somewhat spared. In the second, with the advice of the classis, his name shall be mentioned. In the third the congregation shall be informed that (unless he repent) he will be excluded from the fellowship of the church, so that his excommunication, in case he remains obstinate, may take place with the tacit approbation of the church. The interval between the admonitions shall be left to the discretion of the consistory.

**Article 78**

Whenever anyone who has been excommunicated desires to become reconciled to the church in the way of repentance, it shall be announced to the congregation, either before the celebration of the Lord’s Supper, or at some other opportune time, in order that (in as far as no one can mention anything against him to the contrary) he may with profession of his conversion be publicly reinstated, according to the form for that purpose.

**Article 79**

When ministers of the divine Word, elders, or deacons have committed any public, gross sin which is a disgrace to the church or worthy of punishment by the authorities, the elders and deacons shall immediately, by preceding sentence of the consistory thereof and of the nearest Church, be suspended or expelled from their office, but the ministers shall only be suspended. Whether these shall be entirely deposed from office shall be subject to the judgment of the classis, with the advice of the delegates of the synod mentioned in Article 11.

(Revision of Article 79: Synod of 2000, Art. 28, M.)

**Article 80**

Furthermore, among the gross sins which are worthy of being punished with suspension or deposition from office, these are the principal ones: false doctrine or heresy, public schism, public blasphemy, simony, faithless desertion of office or intrusion upon that of another, perjury, adultery, fornication, theft, acts of violence,
habitual drunkenness, brawling, filthy lucre; in short, all sins and gross offenses as render the perpetrators infamous before the world, and which in any private member of the church would be considered worthy of excommunication.

**ARTICLE 81**

The ministers of the Word, elders, and deacons shall before the celebration of the Lord’s Supper exercise Christian censure among themselves, and in a friendly spirit admonish one another with regard to the discharge of their office.

**ARTICLE 82**

To those who remove from the congregation, a letter or testimony concerning their profession and conduct shall be given by the consistory, signed by two; or, in the case of letters which are given under the seal of the church, signed by one.

**ARTICLE 83**

Furthermore, to the poor, removing for sufficient reasons, so much money for traveling shall be given by the deacons as they deem adequate. The consistory and the deacons shall, however, see to it that they be not too much inclined to relieve their churches of the poor, with whom they would without necessity burden other churches.

**ARTICLE 84**

No church shall in any way lord it over other churches, no minister over other ministers, no elder or deacon over other elders or deacons.

**ARTICLE 85**

Churches whose usages differ from ours merely in nonessentials shall not be rejected.
ARTICLE 86

These articles, relating to the lawful order of the church, have been so drafted and adopted by common consent that they (if the profit of the churches demand otherwise) may and ought to be altered, augmented, or diminished. However, no particular congregation or classis shall be at liberty to do so, but they shall show all diligence in observing them, until it be otherwise ordained by the general synod.

(Revision of Article 86: Synod of 2000, Art. 28, M.)
## INDEX TO THE CHURCH ORDER

<table>
<thead>
<tr>
<th>Article</th>
<th>Article</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acknowledgment of kindred churches</td>
<td>85</td>
</tr>
<tr>
<td>Appeal</td>
<td>31</td>
</tr>
<tr>
<td>to major assemblies</td>
<td></td>
</tr>
<tr>
<td>Approbation</td>
<td>4</td>
</tr>
<tr>
<td>of cand. to the ministry</td>
<td></td>
</tr>
<tr>
<td>of nomination of elders and deacons</td>
<td>22</td>
</tr>
<tr>
<td>Assemblies, major. see also Consistory, Classis, Synod</td>
<td></td>
</tr>
<tr>
<td>credentials to</td>
<td>33</td>
</tr>
<tr>
<td>kinds of</td>
<td>29</td>
</tr>
<tr>
<td>matters to be treated in</td>
<td>30</td>
</tr>
<tr>
<td>officers of</td>
<td>34</td>
</tr>
<tr>
<td>right of appeal to</td>
<td>31</td>
</tr>
<tr>
<td>Baptism</td>
<td></td>
</tr>
<tr>
<td>of adopted children</td>
<td>56</td>
</tr>
<tr>
<td>of adults</td>
<td>59</td>
</tr>
<tr>
<td>presentation for, by fathers</td>
<td>57</td>
</tr>
<tr>
<td>record of baptisms</td>
<td>60</td>
</tr>
<tr>
<td>use of forms for administration of</td>
<td>58</td>
</tr>
<tr>
<td>where and when admin</td>
<td>56</td>
</tr>
<tr>
<td>Calling</td>
<td>4</td>
</tr>
<tr>
<td>four steps in</td>
<td></td>
</tr>
<tr>
<td>necessity of being called to a definite field of labor</td>
<td>7</td>
</tr>
<tr>
<td>necessity of being lawfully called</td>
<td>3</td>
</tr>
<tr>
<td>of candidates</td>
<td>4</td>
</tr>
<tr>
<td>of those already in the ministry</td>
<td>5</td>
</tr>
<tr>
<td>role of counselor in call of minister</td>
<td>4</td>
</tr>
<tr>
<td>Candidates</td>
<td></td>
</tr>
<tr>
<td>calling of</td>
<td>4</td>
</tr>
<tr>
<td>extension of candidacy</td>
<td>15</td>
</tr>
<tr>
<td>reexamination of failing</td>
<td>4</td>
</tr>
<tr>
<td>Catechism Preaching</td>
<td>68</td>
</tr>
<tr>
<td>necessity of</td>
<td></td>
</tr>
<tr>
<td>Censura Morum</td>
<td></td>
</tr>
<tr>
<td>when and how to be exercised</td>
<td>81</td>
</tr>
<tr>
<td>Certificate of dismissal</td>
<td></td>
</tr>
<tr>
<td>necessity of for minister leaving a church</td>
<td>10</td>
</tr>
<tr>
<td>Certificate of membership</td>
<td></td>
</tr>
<tr>
<td>provided for those leaving a congregation</td>
<td>82</td>
</tr>
<tr>
<td>Christian schools</td>
<td></td>
</tr>
<tr>
<td>duty of consistory</td>
<td>21</td>
</tr>
<tr>
<td>Church visitation</td>
<td></td>
</tr>
<tr>
<td>by whom conducted</td>
<td>44</td>
</tr>
<tr>
<td>frequency of</td>
<td>44</td>
</tr>
<tr>
<td>method of</td>
<td>44</td>
</tr>
<tr>
<td>purpose of</td>
<td>44</td>
</tr>
<tr>
<td>Civil authorities</td>
<td></td>
</tr>
<tr>
<td>for protection of the church</td>
<td>28</td>
</tr>
<tr>
<td>Classis</td>
<td></td>
</tr>
<tr>
<td>delegates to</td>
<td>41</td>
</tr>
<tr>
<td>frequency of meetings of</td>
<td>41</td>
</tr>
<tr>
<td>jurisdiction of</td>
<td>36</td>
</tr>
<tr>
<td>meetings of</td>
<td>41</td>
</tr>
<tr>
<td>mutual censure exercised at</td>
<td>43</td>
</tr>
<tr>
<td>presiding officer of</td>
<td>41</td>
</tr>
<tr>
<td>questions put to the delegates of</td>
<td>41</td>
</tr>
<tr>
<td>Clerk</td>
<td></td>
</tr>
<tr>
<td>of major assemblies</td>
<td>34</td>
</tr>
<tr>
<td>Congregation</td>
<td></td>
</tr>
<tr>
<td>approved method of</td>
<td></td>
</tr>
<tr>
<td>counting number of families</td>
<td></td>
</tr>
<tr>
<td>for reporting to classis</td>
<td>37</td>
</tr>
<tr>
<td>organization of</td>
<td>38</td>
</tr>
<tr>
<td>organization of should</td>
<td></td>
</tr>
<tr>
<td>precede sacraments</td>
<td>39</td>
</tr>
<tr>
<td>records of membership</td>
<td>60</td>
</tr>
<tr>
<td>Congregational Meeting</td>
<td></td>
</tr>
<tr>
<td>matters to be treated at</td>
<td>37</td>
</tr>
</tbody>
</table>

**Note:** The table above lists the key topics and their corresponding page numbers from the document "Church Order." Each topic is linked to its respective page number, allowing for easy navigation through the text. This index is a useful tool for quickly locating specific sections of the Church Order document.
### Index to the Church Order

<table>
<thead>
<tr>
<th>Category</th>
<th>Article</th>
</tr>
</thead>
<tbody>
<tr>
<td>Consistory</td>
<td>care of a neighboring church ......................................................... 39</td>
</tr>
<tr>
<td></td>
<td>composition of .................................................................................. 37</td>
</tr>
<tr>
<td></td>
<td>constituted for the first time ......................................................... 38</td>
</tr>
<tr>
<td>Counselor</td>
<td>role of in call of a minister .......................................................... 4, 5</td>
</tr>
<tr>
<td>Credentials</td>
<td>to major assemblies .............................................................................. 33</td>
</tr>
<tr>
<td>Day of prayer</td>
<td>proclaimed by classis when appropriate .............................................. 66</td>
</tr>
<tr>
<td>Deacons</td>
<td>cooperation of, with institutions of mercy ......................................... 26</td>
</tr>
<tr>
<td></td>
<td>cooperation of diaconate with each other ........................................... 26</td>
</tr>
<tr>
<td></td>
<td>duty of ............................................................................................... 25</td>
</tr>
<tr>
<td></td>
<td>meetings of ......................................................................................... 40</td>
</tr>
<tr>
<td></td>
<td>must sign formula of subscription ..................................................... 54</td>
</tr>
<tr>
<td></td>
<td>nomination of ....................................................................................... 22, 24</td>
</tr>
<tr>
<td></td>
<td>tenure of office of .............................................................................. 27</td>
</tr>
<tr>
<td>Deposition</td>
<td>of officebearers .................................................................................. 79</td>
</tr>
<tr>
<td>Discipline</td>
<td>advice of classis in ............................................................................. 77</td>
</tr>
<tr>
<td></td>
<td>excommunication .................................................................................... 76</td>
</tr>
<tr>
<td></td>
<td>necessity of ecclesiastical censure .................................................... 71</td>
</tr>
<tr>
<td></td>
<td>procedure for censure of officebearers .............................................. 79</td>
</tr>
<tr>
<td></td>
<td>reconciliation of the excommunicated ............................................... 78</td>
</tr>
<tr>
<td></td>
<td>rule for private offenses ................................................................... 72</td>
</tr>
<tr>
<td></td>
<td>rule for public offenses ...................................................................... 75</td>
</tr>
<tr>
<td></td>
<td>sins worthy of suspension or deposition ............................................ 79</td>
</tr>
<tr>
<td></td>
<td>suspension from the Lord's Supper ....................................................... 76</td>
</tr>
<tr>
<td></td>
<td>three public admonitions .................................................................... 77</td>
</tr>
<tr>
<td>Elders</td>
<td>duties of .............................................................................................. 23, 55</td>
</tr>
<tr>
<td></td>
<td>election of ........................................................................................... 22</td>
</tr>
<tr>
<td></td>
<td>must sign formula of subscription ..................................................... 53</td>
</tr>
<tr>
<td></td>
<td>nomination of ....................................................................................... 22</td>
</tr>
<tr>
<td></td>
<td>tenure of office of .............................................................................. 27</td>
</tr>
<tr>
<td>Election</td>
<td>of candidates to the ministry .............................................................. 4</td>
</tr>
<tr>
<td></td>
<td>of deacons ............................................................................................ 13</td>
</tr>
<tr>
<td></td>
<td>of elders .............................................................................................. 22</td>
</tr>
<tr>
<td>Emeritation</td>
<td>of ministers ........................................................................................... 13</td>
</tr>
<tr>
<td></td>
<td>temporary, of ministers ....................................................................... 13</td>
</tr>
<tr>
<td></td>
<td>transfer of credentials of emeritus minister ....................................... 13</td>
</tr>
<tr>
<td>Examination</td>
<td>of candidates to the ministry .............................................................. 4</td>
</tr>
<tr>
<td></td>
<td>peremptoir ............................................................................................. 4</td>
</tr>
<tr>
<td></td>
<td>praeparatoir .......................................................................................... 4</td>
</tr>
<tr>
<td>Excommunication. see Discipline</td>
<td></td>
</tr>
<tr>
<td>Family Visitation</td>
<td>duty of elders ..................................................................................... 23</td>
</tr>
<tr>
<td>Formula of Subscription</td>
<td>elders and deacons must sign ...................................................... 54</td>
</tr>
<tr>
<td></td>
<td>ministers and professors of theology must sign .................................. 53</td>
</tr>
<tr>
<td>Funeral sermons</td>
<td>must not be introduced ....................................................................... 65</td>
</tr>
<tr>
<td>Heidelberg Catechism</td>
<td>preaching, necessity of ............................................................... 68</td>
</tr>
<tr>
<td>Holidays, Christian</td>
<td>which churches must observe .................................................................. 67</td>
</tr>
<tr>
<td>Installation</td>
<td>of elders and deacons ......................................................................... 22, 24</td>
</tr>
<tr>
<td></td>
<td>of ministers .......................................................................................... 5</td>
</tr>
<tr>
<td>Institutions of mercy</td>
<td>served by ministers ............................................................................ 6</td>
</tr>
<tr>
<td></td>
<td>use of by the poor ................................................................................. 26</td>
</tr>
<tr>
<td>Jurisdiction</td>
<td>of classis ............................................................................................. 36</td>
</tr>
<tr>
<td></td>
<td>of synod ............................................................................................... 36</td>
</tr>
<tr>
<td>Lord's Supper</td>
<td>administration of ............................................................................... 62</td>
</tr>
<tr>
<td></td>
<td>admission to .......................................................................................... 61</td>
</tr>
<tr>
<td></td>
<td>frequency of celebration of .................................................................. 63</td>
</tr>
<tr>
<td></td>
<td>supervision of by the elders .............................................................. 64</td>
</tr>
</tbody>
</table>
## Article

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ministers, admittance of those to the ministry who lack special preparation</td>
<td>8</td>
</tr>
<tr>
<td>calling of</td>
<td>4</td>
</tr>
<tr>
<td>certificate of dismissal</td>
<td>10</td>
</tr>
<tr>
<td>disability of</td>
<td>13</td>
</tr>
<tr>
<td>duties of</td>
<td>16, 55</td>
</tr>
<tr>
<td>emeritation of</td>
<td>13</td>
</tr>
<tr>
<td>installation of</td>
<td>5</td>
</tr>
<tr>
<td>leaving office</td>
<td>13</td>
</tr>
<tr>
<td>moving expenses of</td>
<td>5</td>
</tr>
<tr>
<td>must sign formula of subscription</td>
<td>53</td>
</tr>
<tr>
<td>necessity of being called to a definite field of labor</td>
<td>7</td>
</tr>
<tr>
<td>nomination of</td>
<td>4</td>
</tr>
<tr>
<td>procedure for admission of those from other denominations</td>
<td>9</td>
</tr>
<tr>
<td>proper support of</td>
<td>11</td>
</tr>
<tr>
<td>sent to do church extension work</td>
<td>7</td>
</tr>
<tr>
<td>temporary emeritation of</td>
<td>13</td>
</tr>
<tr>
<td>Mission Work</td>
<td>51</td>
</tr>
<tr>
<td>regulated by synod</td>
<td></td>
</tr>
<tr>
<td>Nominations, announcement of</td>
<td>4</td>
</tr>
<tr>
<td>of deacons</td>
<td>24</td>
</tr>
<tr>
<td>of elders</td>
<td>22</td>
</tr>
<tr>
<td>of minister</td>
<td>4</td>
</tr>
<tr>
<td>of officebearers for new congregation</td>
<td>38</td>
</tr>
<tr>
<td>role of counselor in</td>
<td>4</td>
</tr>
<tr>
<td>Offices, calling to</td>
<td>3</td>
</tr>
<tr>
<td>kinds of</td>
<td>2</td>
</tr>
<tr>
<td>necessity of</td>
<td>1</td>
</tr>
<tr>
<td>Ordination, of candidates to the ministry</td>
<td>4</td>
</tr>
<tr>
<td>of those who lack special preparation</td>
<td>8</td>
</tr>
<tr>
<td>Organization, of a new congregation</td>
<td>38</td>
</tr>
<tr>
<td>Peremptor examination of candidates to the ministry</td>
<td>4</td>
</tr>
<tr>
<td>Praeceptor examination of candidates to the ministry</td>
<td>4</td>
</tr>
<tr>
<td>Preaching, not permitted without authority</td>
<td>15</td>
</tr>
<tr>
<td>Professors of Theology duties of</td>
<td>18</td>
</tr>
<tr>
<td>must sign formula of subscription</td>
<td>53</td>
</tr>
<tr>
<td>Revision of Church Order possibility of</td>
<td>86</td>
</tr>
<tr>
<td>procedure for</td>
<td>86</td>
</tr>
<tr>
<td>Sacraments (see Baptism and Lord's Supper)</td>
<td></td>
</tr>
<tr>
<td>Songs to be used in public worship</td>
<td>69</td>
</tr>
<tr>
<td>Special Days which churches must observe</td>
<td>67</td>
</tr>
<tr>
<td>Stated clerk of major assemblies</td>
<td>34</td>
</tr>
<tr>
<td>Students support of for the ministry</td>
<td>19</td>
</tr>
<tr>
<td>“word of edification” by</td>
<td>20</td>
</tr>
<tr>
<td>Support of ministers</td>
<td>11</td>
</tr>
<tr>
<td>of orphans and widows of ministers</td>
<td>13</td>
</tr>
<tr>
<td>Suspension from the Lord's Supper</td>
<td>76</td>
</tr>
<tr>
<td>of office bearers</td>
<td>79</td>
</tr>
<tr>
<td>Synod committees of</td>
<td>49</td>
</tr>
<tr>
<td>correspondence of with neighboring synods</td>
<td>48</td>
</tr>
<tr>
<td>delegates to</td>
<td>47</td>
</tr>
<tr>
<td>frequency of meetings of</td>
<td>47</td>
</tr>
<tr>
<td>jurisdiction of</td>
<td>36</td>
</tr>
<tr>
<td>Transfer of membership, financial assistance of departing poor</td>
<td>83</td>
</tr>
<tr>
<td>membership certificates provided by the consistory for</td>
<td>82</td>
</tr>
<tr>
<td>Weddings in the presence of the church</td>
<td>70</td>
</tr>
</tbody>
</table>
DECLARATION OF PRINCIPLES

of the

PROTESTANT REFORMED CHURCHES
Both historically and doctrinally, the Declaration of Principles is a significant document for the Protestant Reformed Churches. The Protestant Reformed Churches adopted the Declaration in the heat of the controversy over whether God’s covenant of grace is conditional or unconditional.

The need for the document arose out of mission work in the 1940s among Dutch immigrants in Canada, most of whom were from the Reformed Churches in the Netherlands (Liberated). The Liberated Churches and the Protestant Reformed Churches had differences, particularly over the doctrine of God’s covenant of grace. Knowing this, the immigrants were asking the missionary what teachings in the Protestant Reformed Churches would be binding on them if they would form a Protestant Reformed congregation.

In 1950 the Mission Committee took that question to synod, requesting “something uniform and definite to present to these groups.” Synod approved the request, and subsequently adopted the Declaration of Principles. The preamble defines its use, namely, “to be used only by the Mission Committee and the missionaries for the organization of prospective churches....”

The Declaration rejected the doctrine of a conditional covenant, and thus brought to a head the controversy that was building in the denomination. Continued conflicts over the idea of “conditions” in the covenant would eventually result in the split of 1953 when over half of the members and ministers left.

The Declaration of Principles sets forth the Protestant Reformed Churches’ understanding of and convictions concerning what the Reformed creeds and church order teach about grace, the covenant, and church government. It is not intended to be a complete development of any of these three, but only a setting forth of the principles, that is, some specific and important elements of each.

The Declaration repudiates the “Three Points” of common grace. In that connection it rejects the view that the preaching of the gospel is a gracious offer of salvation to all men, or a conditional offer to all who are baptized. The Declaration also rejects hierarchy in the church by insisting on the autonomy of the local congregation.

The bulk of the Declaration concerns the covenant. It does not intend to set forth a complete doctrine of the covenant. It does, however, identify what conceptions of the covenant are excluded by the confessions, and, what the confessions demand.
Briefly, the confessions rule out the notion that the promise of the covenant is conditional and for all who are baptized. Also, there is no room in the confessions for the teaching that faith is a prerequisite or condition unto salvation.

On the other hand, the Declaration demonstrates that the confessions teach the following:

➢ All the covenant blessings are for the elect alone.
➢ God's promise of salvation is only for the elect, and He always fulfills His promise.
➢ Election is the sole cause and fountain of all our salvation, out of which flow the gifts of grace, including faith.
➢ Faith is a gift of God, and a God-given instrument whereby God's people appropriate salvation in Christ.
➢ The preaching comes to all, and God seriously commands to faith and repentance, and that to all those who come and believe God promises life and peace.

Rev. Hoeksema called the Synod of 1951 (which adopted the Declaration of Principles) "one of the most important synods—if not the most important—that to date was ever held" because the Protestant Reformed Churches had "finally officially declared what according to their conviction is the truth as expressed in our confessions, especially concerning certain fundamental principles, all concentrating around the promise of God and the preaching of the gospel, and therefore around one aspect of 'common grace'" (Standard Bearer, Nov. 1, 1951).

The Declaration of Principles remains an important document that is binding, not as a fourth creed, but as a synodically approved document that sets forth the Reformed Confessions' teaching on the doctrines of grace and the covenant.
Preamble

DECLARATION OF PRINCIPLES, to be used only by the Mission Committee and the missionaries for the organization of prospective churches on the basis of Scripture and the confessions as these have always been maintained in the Protestant Reformed Churches and as these are now further explained in regard to certain principles.

The Protestant Reformed Churches stand on the basis of Scripture as the infallible Word of God and of the Three Forms of Unity. Moreover, they accept the liturgical forms used in the public worship of our churches, such as:

Form for the Administration of Baptism, Form for the Administration of the Lord’s Supper, Form of Excommunication, Form of Readmitting Excommunicated Persons, Form of Ordination of the Ministers of God’s Word, Form of Ordination of Elders and Deacons, Form for the Installation of Professors of Theology, Form of Ordination of Missionaries, Form for the Confirmation of Marriage Before the Church, and the Formula of Subscription.

On the basis of this Word of God and these confessions:

I. They repudiate the errors of the Three Points adopted by the Synod of the Christian Reformed Church of Kalamazoo, 1924, which maintain:

A. That there is a grace of God to all men, including the reprobate, manifest in the common gifts to all men.

B. That the preaching of the gospel is a gracious offer of salvation on the part of God to all that externally hear the gospel.

C. That the natural man through the influence of common grace can do good in this world.

D. Over against this they maintain:

1. That the grace of God is always particular, i.e., only for the elect, never for the reprobate.
2. That the preaching of the gospel is not a gracious offer of salvation on the part of God to all men, nor a conditional offer to all that are born in the historical dispensation of the covenant, that is, to all that are baptized, but an oath of God that He will infallibly lead all the elect unto salvation and eternal glory through faith.

3. That the unregenerate man is totally incapable of doing any good, wholly depraved, and therefore can only sin.

For proof we refer to Canons I, A, 6-8:

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 15:18). “Who worketh all things after the counsel 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 to their own destruction, yet to holy and pious souls affords unspeakable consolation.

Article 7. Election is the unchangeable purpose of God whereby, before the foundation of the world, He hath 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 their 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 hath 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 His glorious grace; as it is written: “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the
adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved” (Eph.1:4-6). And elsewhere: “Whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified” (Rom. 8:30).

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 hath chosen us from eternity, both to grace and glory, to salvation and the way of salvation, which He hath ordained that we should walk therein.

Canons II, A, 5:

Article 5. Moreover, the promise of the gospel is that whosoever believeth in Christ crucified shall not perish, but have everlasting 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.

The Canons in II, 5 speak of the preaching of the promise. It presents the promise, not as general, but as particular, i.e., as for believers, and, therefore, for the elect. This preaching of the particular promise is promiscuous to all that hear the gospel, with the command, not a condition, to repent and believe.

Canons II, B, 6:

Article 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 of applying 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.

Rejection: 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.
For further proof we refer to the Heidelberg Catechism III, 8 and XXXIII, 91:

Q. 8. Are we then so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness?

Indeed we are, except we are regenerated by the Spirit of God.

Q. 91. But what are good works?

Only those which proceed from a true faith, are performed according to the law of God, and to His glory; and not such as are founded on our imaginations or the institutions of men.

And also from the Belgic Confession, Article XIV:

Article XIV. We believe that God created man out of the dust of the earth, and made and formed him after His own image and likeness, good, righteous, and holy, capable in all things to will agreeably to the will of God. But being in honor he understood it not, neither knew his excellency, but willfully subjected himself to sin, and consequently to death and the curse, giving ear to the words of the devil. For the commandment of life which he had received he transgressed; and by sin separated himself from God, who was his true life; having corrupted his whole nature; whereby he made himself liable to corporal and spiritual death. And being thus become wicked, perverse, and corrupt in all his ways, he hath lost all his excellent gifts which he had received from God, and retained only a few remains thereof, which, however, are sufficient to leave man without excuse; for all the light which is in us is changed into darkness, as the Scriptures teach us, saying: The light shineth in darkness, and the darkness comprehendeth it not: where St. John calleth men darkness.

Therefore we reject all that is taught repugnant to This concerning the free will of man, since man is but a slave to sin, and has nothing of himself, unless it is given from heaven. For who may presume to boast that he of himself can do any good, since Christ saith, No man can come to Me except the Father, which hath sent Me, draw him? Who will glory in his own will, who understands that to be carnally minded is enmity against God? Who can speak of his knowledge, since the natural man receiveth not the things of the Spirit of God? In short, who dare suggest any thought, since he knows that we are not sufficient of ourselves to think anything as of ourselves, but that our sufficiency is of God? And therefore what the apostle saith ought justly to be held sure and firm, that God worketh in us both to will and to do of His good pleasure. For there is no will nor
understanding conformable to the divine will and understanding but what Christ hath wrought in man, which He teaches us when He saith, Without Me ye can do nothing.

Once more we refer to Canons III/IV, A, 1–4:

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 abusing the freedom of his own will, he forfeited these excellent gifts, and on the contrary entailed on himself blindness of mind, horrible darkness, vanity, and perverseness of judgment, became wicked, rebellious, and obdurate in heart and will, and impure in his affections.

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 imitation, as the Pelagians of old asserted, but by the propagation of a vicious nature.

Article 3. Therefore all men are conceived in sin, and 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, nor to dispose themselves to reformation.

Article 4. There remain, however, in man since the fall the glimmerings of natural light, whereby he retains some knowledge of God, of natural things, and of the differences between good and evil, and discovers some regard for virtue, good order in society, and for maintaining an orderly external deportment. But so far is this light of nature from being 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 holds it in unrighteousness, by doing which he becomes inexcusable before God.

II. They teach on the basis of the same confessions:

A. That election, which is the unconditional and unchangeable decree of God to redeem in Christ a certain number of persons, is the sole cause and
fountain of all our salvation, whence flow all the gifts of grace, including faith. This is the plain teaching of our confessions in the Canons of Dordrecht, I, A, 6, 7. See above.

And in the Heidelberg Catechism XXI, 54, we read:

Q. 54. What believest thou concerning the “holy catholic church” of Christ?

That the Son of God, from the beginning to the end of the world, gathers, defends, and preserves to Himself by His Spirit and Word, out of the whole human race, a church chosen to everlasting life, agreeing in true faith; and that I am, and forever shall remain, a living member thereof.

This is also evident from the doctrinal part of the Form for the Administration of Baptism, where we read:

For when we are baptized in the name of the Father, God the Father witnesseth and sealeth unto us that He doth make an eternal covenant of grace with us, and adopts us for His children and heirs, and therefore will provide us with every good thing, and avert all evil or turn it to our profit. And when we are baptized in the name of the Son, the Son sealeth unto us that He doth wash us in His blood from all our sins, incorporating us into the fellowship of His death and resurrection, so that we are freed from all our sins and accounted righteous before God. In like manner, when we are baptized in the name of the Holy Ghost, the Holy Ghost assures us, by this holy sacrament, that He will dwell in us and sanctify us to be members of Christ, applying unto us that which we have in Christ, namely, the washing away of our sins and the daily renewing of our lives, till we shall finally be presented without spot or wrinkle among the assembly of the elect in life eternal.

B. That Christ died only for the elect and that the saving efficacy of the death of Christ extends to them only.

This is evident from the Canons, II, A, 8:

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.

This article very clearly teaches:

1. That all the covenant blessings are for the elect alone.
2. That God’s promise is unconditionally for them only: for God cannot promise what was not objectively merited by Christ.
3. That the promise of God bestows the objective right of salvation not upon all the children that are born under the historical dispensation of the covenant, that is, not upon all that are baptized, but only upon the spiritual seed.

This is also evident from other parts of our confessions, as, for instance: Heidelberg Catechism XXV, 65, 66:

Q. 65. Since then we are made partakers of Christ and all His benefits by faith only, whence doth this faith proceed?

From the Holy Ghost, who works faith in our hearts by the preaching of the gospel, and confirms it by the use of the sacraments.

Q. 66. What are the sacraments?

The sacraments are holy, visible signs and seals, appointed of God for this end, that by the use thereof He may the more fully declare and seal to us the promise of the gospel, namely, that He grants us freely the remission of sin and life eternal, for the sake of that one sacrifice of Christ accomplished on the cross.

If we compare with these statements from the Heidelberger what was taught concerning the saving efficacy of the death of Christ in Canons II, A, 8, it is evident that the promise of the gospel which is sealed by the sacraments concerns only the believers, that is, the elect.

This is also evident from Heidelberg Catechism XXVII, 74:

Q. 74. Are infants also to be baptized?

Yes; for since they, as well as the adult, are included in the covenant and church of God; and since redemption from sin by
the blood of Christ, and the Holy Ghost, the author of faith, is promised to them no less than to the adult; they must therefore by baptism, as a sign of the covenant, be also admitted into the Christian church, and be distinguished from the children of unbelievers as was done in the old covenant or testament by circumcision, instead of which baptism is instituted in the new covenant.

That in this question and answer of the Heidelberger not all the children that are baptized, but only the spiritual children, that is, the elect, are meant is evident. For:

a. Little infants surely cannot fulfill any conditions. And if the promise of God is for them, the promise is infallible and unconditional, and therefore only for the elect.

b. According to Canons II, A, 8, which we quoted above, the saving efficacy of the death of Christ is for the elect alone.

c. According to this answer of the Heidelberg Catechism, the Holy Ghost, the author of faith, is promised to the little children no less than to the adult. And God surely fulfills His promise. Hence, that promise is surely only for the elect.

The same is taught in the Belgic Confession. In Article XXXIII we read:

Article XXXIII. We believe that our gracious God, on account of our weakness and infirmities, hath ordained the sacraments for us, thereby to seal unto us His promises, and to be pledges of the good will and grace of God toward us, and also to nourish and strengthen our faith, which He hath joined to the Word of the gospel, the better to present to our senses both that which He signifies to us by His Word and that which He works inwardly in our hearts, thereby assuring and confirming in us the salvation which He imparts to us. For they are visible signs and seals of an inward and invisible thing, by means whereof God worketh in us by the power of the Holy Ghost. Therefore the signs are not in vain or insignificant, so as to deceive us. For Jesus Christ is the true object presented by them, without whom they would be of no moment.

And from Article XXXIV, which speaks of holy baptism, we quote:

Article XXXIV. We believe and confess that Jesus Christ, who is the end of the law, hath made an end, by the shedding of His blood, of all other sheddings of blood which men could or
would make as a propitiation or satisfaction for sin; and that He, having abolished circumcision, which was done with blood, hath instituted the sacrament of baptism instead thereof, by which we are received into the church of God and separated from all other people and strange religions, that we may wholly belong to Him whose ensign and banner we bear, and which serves as a testimony to us that He will forever be our gracious God and Father.

Therefore He has commanded all those who are His to be baptized with pure water, “in the name of the Father, and of the Son, and of the Holy Ghost,” thereby signifying to us that, as water washeth away the filth of the body when poured upon it, and is seen on the body of the baptized when sprinkled upon him, so doth the blood of Christ, by the power of the Holy Ghost, internally sprinkle the soul, cleanse it from its sins, and regenerate us from children of wrath unto children of God. Not that this is effected by the external 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, that is, the devil, and to enter into the spiritual land of Canaan. Therefore the ministers, on their part, administer the sacrament and that which is visible, but our Lord giveth that which is signified by the sacrament, namely, the gifts and invisible grace; washing, cleansing, and purging our souls of all filth and unrighteousness; renewing our hearts and filling them with all comfort; giving unto us a true assurance of His fatherly goodness; putting on us the new man, and putting off the old man with all his deeds.

Article XXXIV speaks of holy baptism. That all this, washing and cleansing and purging our souls of all filth and unrighteousness, the renewal of our hearts, is only the fruit of the saving efficacy of the death of Christ and therefore is only for the elect is very evident. The same is true of what we read in the same article concerning the baptism of infants:

Article XXXIV. And indeed Christ shed His blood no less for the washing of the children of the faithful than for adult persons; and therefore they ought to receive the sign and sacrament of that which Christ hath done for them; as the Lord commanded in the law that they should be made partakers of the sacrament of Christ’s suffering and death shortly after they were born, by offering for them a lamb, which was a sacrament of Jesus Christ. Moreover, what circumcision was to the Jews, that baptism is to our children. And for this reason Paul calls baptism “the circumcision of Christ.”
If, according to Article 8 of the Second Head of Doctrine, A, in the Canons, the saving efficacy of the death of Christ extends only to the elect, it follows that when in this article of the Belgic Confession it is stated that “Christ shed his blood no less for the washing of the children of the faithful than for the adult persons,” also here the reference is only to the elect children.

Moreover, that the promise of the gospel which God signifies and seals in the sacraments is not for all is also abundantly evident from Article XXXV of the same Belgic Confession, which speaks of the holy supper of our Lord Jesus Christ. For there we read:

Article XXXV. We believe and confess that our Savior Jesus Christ did ordain and institute the sacrament of the holy supper to nourish and support those whom He hath already regenerated and incorporated into His family, which is His church.

In the same article we read:

Further, though the sacraments are connected with the thing signified, nevertheless both are not received by all men. The ungodly indeed receives the sacrament to his condemnation, but he doth not receive the truth of the sacrament—as Judas and Simon the sorcerer both indeed received the sacrament but not Christ who was signified by it, of whom believers only are made partakers.

It follows from this that both the sacraments, as well as the preaching of the gospel, are a savor of death unto death for the reprobate, as well as a savor of life unto life for the elect. Hence, the promise of God, preached by the gospel, signified and sealed in both the sacraments, is not for all but for the elect only.

And that the election of God, and consequently the efficacy of the death of Christ and the promise of the gospel, is not conditional is abundantly evident from the following articles of the Canons.

Canons I, A, 10:

Article 10. The good pleasure of God is the sole cause of this gracious election, which doth 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, “For the children being not yet born, neither having done any good or evil,” etc., it was
said (namely to Rebecca): “the elder shall serve the younger; as it is written, Jacob have I loved, but Esau have I hated” (Rom. 9:11-13). “And as many as were ordained to eternal life believed” (Acts 13:48).

In Canons I, B, 2, the errors are repudiated of those who teach:

Article 2. 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....

And in the same chapter of Canons I, B, 3, the errors are repudiated of those who teach:

Article 3. 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, the act of faith, which from its very nature is undeserving, as well as its 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....

Again, in the same chapter of Canons I, B, 5, the errors are rejected of those who teach that:

Article 5. ... 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.

Finally, we refer to the statement of the Baptism Form:

And although our young children do not understand these things, we may not therefore exclude them from baptism, for as they are without their knowledge partakers of the condemnation in Adam, so are they again received unto grace in Christ....

That here none other than the elect children of the Covenant are meant and that they are unconditionally, without their knowledge, received unto grace in Christ, in the same way as they are under the condemnation of Adam, is very evident.
C. That faith is not a prerequisite or condition unto salvation, but a gift of God, and a God-given instrument whereby we appropriate the salvation in Christ. This is plainly taught in the following parts of our confessions:

Heidelberg Catechism VII, 20:

Q. 20. Are all men then, as they perished in Adam, saved by Christ?

No, only those who are ingrafted into Him, and receive all His benefits, by a true faith.

Belgic Confession, Article XXII:

Article XXII. We believe that, to attain the true knowledge of this great mystery, the Holy Ghost kindleth in our hearts an upright faith, which embraces Jesus Christ with all His merits, appropriates Him, and seeks nothing more besides Him. For it must needs follow, either that all things which are requisite to our salvation are not in Jesus Christ, or, if all things are in Him, that then those who possess Jesus Christ through faith have complete salvation in Him. Therefore, for any to assert that Christ is not sufficient, but that something more is required besides Him, would be too gross a blasphemy; for hence it would follow that Christ was but half a Savior.

Therefore we justly say with Paul, that we are justified by faith alone, or by faith without works. However, to speak more clearly, we do not mean that faith itself justifies us, for it is only an instrument with which we embrace Christ our righteousness. But Jesus Christ, imputing to us all His merits and so many holy works which He has done for us and in our stead, is our righteousness. And faith is an instrument that keeps us in communion with Him in all His benefits, which, when become ours, are more than sufficient to acquit us of our sins.

Confer also Belgic Confession, Articles XXXIII-XXXV, quoted above.

In Canons III/IV, A, 10, 14 we read:

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 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 hath 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.

Again, in the same chapter of Canons, Article 14, we read:

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, breathed, and infused into him; or 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 do, and indeed all things in all, produces both the will to believe and the act of believing also.

III. Seeing then that this is the clear teaching of our confession,

A. We repudiate:

1. The teaching:

a. That the promise of the covenant is conditional and for all that are baptized.

b. That we may presuppose that all the children that are baptized are regenerated, for we know on the basis of Scripture, as well as in the light of all history and experience, that the contrary is true.

For proof we refer to Canons I, A, 6-8; and the doctrinal part of the Baptism Form:

The principal parts of the doctrine of holy baptism are these three:

First. That we with our children are conceived and born in sin, and therefore are children of wrath, in so much that we cannot enter into the kingdom of God except we are born again. This the dipping in or sprinkling with water teaches us, whereby the impurity of our souls is signified, and we admonished to loathe and humble ourselves before God, and seek for our purification and salvation without ourselves.
Secondly. Holy baptism witnesseth and sealeth unto us the washing away of our sins through Jesus Christ. Therefore we are baptized in the name of the Father, and of the Son, and of the Holy Ghost. For when we are baptized in the name of the Father, God the Father witnesseth and sealeth unto us that He doth make an eternal covenant of grace with us, and adopts us for His children and heirs, and therefore will provide us with every good thing, and avert all evil or turn it to our profit. And when we are baptized in the name of the Son, the Son sealeth unto us that He doth wash us in His blood from all our sins, incorporating us into the fellowship of His death and resurrection, so that we are freed from all our sins and accounted righteous before God. In like manner, when we are baptized in the name of the Holy Ghost, the Holy Ghost assures us, by this holy sacrament, that He will dwell in us and sanctify us to be members of Christ, applying unto us that which we have in Christ, namely, the washing away of our sins and the daily renewing of our lives, till we shall finally be presented without spot or wrinkle among the assembly of the elect in life eternal.

Thirdly. Whereas in all covenants there are contained two parts, therefore are we by God, through baptism, admonished of and obliged unto new obedience, namely, that we cleave to this one God, Father, Son, and Holy Ghost; that we trust in Him, and love Him with all our hearts, with all our souls, with all our mind, and with all our strength; that we forsake the world, crucify our old nature, and walk in a new and holy life.

And if we sometimes through weakness fall into sin, we must not therefore despair of God's mercy, nor continue in sin, since baptism is a seal and undoubted testimony that we have an eternal covenant of grace with God.

The Thanksgiving after baptism:

Almighty God and merciful Father, we thank and praise Thee that Thou hast forgiven us and our children all our sins through the blood of Thy beloved Son Jesus Christ, and received us through Thy Holy Spirit as members of Thine only begotten Son, and adopted us to be Thy children, and sealed and confirmed the same unto us by holy baptism. We beseech Thee, through the same Son of Thy love, that Thou wilt be pleased always to govern these baptized children by Thy Holy Spirit, that they may be piously and religiously educated,
increase and grow up in the Lord Jesus Christ, that they then may acknowledge Thy fatherly goodness and mercy, which Thou hast shown to them and us, and live in all righteousness under our only Teacher, King, and High Priest, Jesus Christ; and manfully fight against and overcome sin, the devil, and his whole dominion, to the end that they may eternally praise and magnify Thee, and Thy Son Jesus Christ, together with the Holy Ghost, the one only true God. Amen.

The prayer refers only to the elect; we cannot presupposethat it is for all.

2. The teaching that the promise of the covenant is an objective bequest on the part of God, giving to every baptized child the right to Christ and all the blessings of salvation.

B. And we maintain:

1. That God surely and infallibly fulfills His promise to the elect.
2. The sure promise of God which He realizes in us as rational and moral creatures not only makes it impossible that we should not bring forth fruits of thankfulness but also confronts us with the obligation of love, to walk in a new and holy life, and constantly to watch unto prayer.

All those who are not thus disposed, who do not repent but walk in sin, are the objects of His just wrath and excluded from the kingdom of heaven.

That the preaching comes to all; and that God seriously commands to faith and repentance; and that to all those who come and believe He promises life and peace.

Grounds:

a. The Baptism Form, part 3.

b. The Form for the Lord’s Supper, under “thirdly”:

All those, then, who are thus disposed, God will certainly receive in mercy and count them worthy partakers of the table of His Son Jesus Christ. On the contrary, those who do not feel this testimony in their hearts eat and drink judgment to themselves.

Therefore, we also, according to the command of Christ and the apostle Paul, admonish all those who are defiled with the following sins to keep themselves from the table of the Lord, and declare to them that they have no part in the kingdom of Christ; such as all idolaters, all those who invoke deceased
saints, angels, or other creatures; all those who worship images; all enchanters, diviners, charmers, and those who confide in such enchantments; all despisers of God, and of His Word, and of the holy sacraments; all blasphemers; all those who are given to raise discord, sects, and mutiny in church or state; all perjured persons; all those who are disobedient to their parents and superiors; all murderers, contentious persons, and those who live in hatred and envy against their neighbors; all adulterers, whoremongers, drunkards, thieves, usurers, robbers, gamesters, covetous, and all who lead offensive lives.

All these, while they continue in such sins, shall abstain from this meat (which Christ hath ordained only for the faithful), lest their judgment and condemnation be made the heavier.

c. The Heidelberg Catechism XXIV, 64; XXXI, 84; XLV, 116:

Q. 64. But doth not this doctrine make men careless and profane?

By no means; for it is impossible that those who are implanted into Christ by a true faith should not bring forth fruits of thankfulness.

Q. 84. How is the kingdom of heaven opened and shut by the preaching of the holy gospel?

Thus: when according to the command of Christ it is declared and publicly testified to all and every believer, that, whenever they receive the promise of the gospel by a true faith, all their sins are really forgiven them of God, for the sake of Christ’s merits; and on the contrary, when it is declared and testified to all unbelievers, and such as do not sincerely repent, that they stand exposed to the wrath of God and eternal condemnation, so long as they are unconverted; according to which testimony of the gospel God will judge them, both in this and in the life to come.

Q. 116. Why is prayer necessary for Christians?

Because it is the chief part of thankfulness which God requires of us; and also, because God will give His grace and Holy Spirit to those only who with sincere desires continually ask them of Him, and are thankful for them.
Canons III/IV, A, 12, 16, 17:

Article 12. And this is the regeneration so highly celebrated in Scripture and denominated a new creation: a resurrection from the dead, a 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 is himself rightly said to believe and repent by virtue of that grace received.

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 takes away their will and its properties, neither does violence thereto; but 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 wrought in us, man could have no hope of recovering from his fall by his own free will, by the abuse of which, in a state of innocence, he plunged himself into ruin.

Article 17. As the almighty operation of God whereby He prolongs and supports this our natural life does not exclude, but requires, the use of means, by which God of His infinite mercy and goodness hath chosen to exert His influence, so also the before mentioned 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 teachers who succeeded them piously instructed the people concerning this grace of God, to His glory, and the abasement of all pride, and in the meantime, however, neglected not to keep them by the sacred precepts of the gospel in the exercise of the Word, sacraments, and discipline; so, even to this day, be it far from either instructors or instructed to presume to tempt God in the church by separating what He of His good pleasure hath most intimately joined together. For grace is conferred by means of admonitions; and the more readily we perform our duty, the more eminent usually is this blessing of God working in us, and the more directly is His work advanced; to whom alone all the glory, both of means and of their saving fruit and efficacy, is forever due. Amen.

Canons III/IV, B, 9:

Article 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.

Rejection: For the ancient church has long ago condemned this doctrine of the Pelagians, according to the words of the apostle: “So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy” (Rom. 9:16). Likewise: “For who maketh thee to differ? and what hast thou that thou didst not receive?” (1 Cor. 4:7). And: “For it is God who worketh in you both to will and to work for his good pleasure” (Phil. 2:13).

Canons V, A, 14:

Article 14. And as it hath 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, as well as by the use of the sacraments.

Belgic Confession, Article XXIV:

Article XXIV. We believe that this true faith, being wrought in man by the hearing of the Word of God and the operation of the Holy Ghost, doth regenerate and make him a new man, causing him to live a new life, and freeing him from the bondage of sin.
Therefore it is so far from being true that this justifying faith makes men remiss in a pious and holy life, that, on the contrary, without it they would never do anything out of love to God, but only out of self-love or fear of damnation. Therefore it is impossible that this holy faith can be unfruitful in man; for we do not speak of a vain faith, but of such a faith which is called in Scripture a faith that worketh by love, which excites man to the practice of those works which God has commanded in His Word.

These works, as they proceed from the good root of faith, are good and acceptable in the sight of God, forasmuch as they are all sanctified by His grace; howbeit they are of no account towards our justification. For it is by faith in Christ that we are justified, even before we do good works; otherwise they could not be good works, any more than the fruit of a tree can be good before the tree itself is good.

Therefore we do good works, but not to merit by them (for what can we merit?), nay, we are beholden to God for the good works we do, and not He to us, since it is He that worketh in us both to will and to do of His good pleasure. Let us therefore attend to what is written: When ye shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do. In the meantime, we do not deny that God rewards our good works, but it is through His grace that He crowns His gifts.

Moreover, though we do good works, we do not found our salvation upon them; for we do no work but what is polluted by our flesh, and also punishable; and although we could perform such works, still the remembrance of one sin is sufficient to make God reject them. Thus, then, we would always be in doubt, tossed to and fro without any certainty, and our poor consciences continually vexed, if they relied not on the merits of the suffering and death of our Savior.

3. That the ground of infant baptism is the command of God and the fact that according to Scripture He established His covenant in the line of continued generations.

IV. Besides, the Protestant Reformed Churches:

Believe and maintain the autonomy of the local church. For proof we refer to the Belgic Confession, Article XXXI:
Article XXXI. We believe that the ministers of God’s Word, and the elders and deacons, ought to be chosen to their respective offices by a lawful election by the church, with calling upon the name of the Lord, and in that order which the Word of God teacheth. Therefore every one must take heed not to intrude himself by indecent means, but is bound to wait till it shall please God to call him, that he may have testimony of his calling and be certain and assured that it is of the Lord.

As for the ministers of God’s Word, they have equally the same power and authority wheresoever they are, as they are all ministers of Christ, the only universal Bishop and the only Head of the church. Moreover, that this holy ordinance of God may not be violated or slighted, we say that every one ought to esteem the ministers of God’s Word and the elders of the church very highly for their work’s sake, and be at peace with them without murmuring, strife, or contention, as much as possible.

Church Order, Article 36:

Article 36. The classis has the same jurisdiction over the consistory as the general synod has over the classis.

Only the consistory has authority over the local congregation. Church Order, Article 84:

Article 84. No church shall in any way lord it over other churches, no minister over other ministers, no elder or deacon over other elders or deacons.

The Form for the Installation of Elders and Deacons:

“... called of God’s church, and consequently of God Himself....”