

THE
CONFESSIONS
and the
CHURCH ORDER
of the
Protestant Reformed
Churches



Protestant Reformed Churches
in America

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Scripture cited is taken from the King James

(Authorized) Version

Book cover & format design by Jeff Steenholdt

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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.

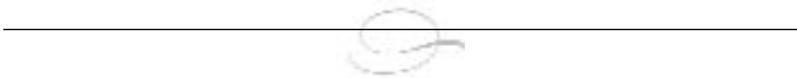
We can speak of at least four uses of the confessions. First, the confessions are the means by which the church expresses her faith over against the world, and by which specifically, we as Protestant Reformed Churches, express our faith over against other churches. Secondly, the confessions are means 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*.

Introduction to the

APOSTLES' CREED

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."



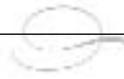
APOSTLES' CREED

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).



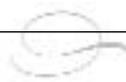
NICENE CREED

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.



Introduction to the

ATHANASIAN CREED

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 Quicumque*, 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.



ATHANASIAN CREED

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 infinities, 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.

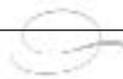
18. And yet not three Lords, but one Lord.
19. For like as we are compelled by the Christian truth to acknowledge every person by Himself to be God and Lord:
20. So are we forbidden by the catholic religion to say, There are three Gods or three Lords.
21. The Father is made of none, neither created nor 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.
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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

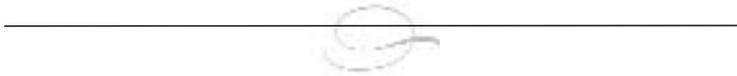
COMPENDIUM OF THE CHRISTIAN RELIGION

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 CONFSSION OF FAITH

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

Introduction to the

BELGIC CONFSSION

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.



BELGIC CONFSSION OF FAITH

ARTICLE 1

THERE IS ONE ONLY GOD

We all believe with the heart, and confess with the mouth, that there is one only simple¹ and spiritual² Being, which we call God; and that He is eternal,³ incomprehensible,⁴ invisible,⁵ immutable,⁶ infinite,⁷ almighty, perfectly wise,⁸ just,⁹ good,¹⁰ and the overflowing fountain of all good.¹¹

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 doth 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.

ARTICLE 2

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;¹ 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).² 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,³ that is to say, as far as is necessary for us to know in this life, to His glory and our salvation.

ARTICLE 3

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.⁴ And that afterwards God, from a special care which He has for us and our salvation, commanded His servants, the prophets⁵ and apostles,⁶ to commit His revealed Word to writing; and He Himself wrote with His own finger the two tables of the law.⁷ 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.

6 **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.

7 **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.¹ 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 otherwise² 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, thoroughly 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.

2 **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.¹ For, since it is forbidden *to add unto or take away any thing from the Word of God*,² 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,³ 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;
- 2 **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 Messiah cometh, which is called Christ: when he is come, he will tell us all things.
- 3 **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,¹ for the truth is above all; for all men are of themselves liars² and more vain than vanity itself. Therefore we reject with all our hearts whatsoever doth not agree with this infallible rule,³ which the apostles have taught us, saying, Try the spirits whether they are of God.⁴ Likewise, if there come any unto you, and bring not this doctrine, receive him not into your house.⁵

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,⁶ in which are three persons,⁷ really, truly, and eternally distinct, according to their incommunicable properties; namely, the Father, and the Son, and the Holy Ghost.⁸ The Father is the cause, origin, and beginning of all things visible and invisible;⁹ 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?

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.

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.

2 **Ps. 62:10**—Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.

3 **Gal. 6:16**—And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

1 **Cor. 3:11**—For other foundation can no man lay than that is laid, which is Jesus Christ.

2 **The. 2:2**—That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

4 **1 John 4:1**—Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

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.

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:

8 **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:

9 **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.

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,¹ wisdom,² and image of the Father;³ the Holy Ghost is the eternal power and might,⁴ proceeding from the Father and the Son.⁵ 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.⁶ 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 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 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 coessential¹ and coeternal² with the Father, the express image of His person, and the brightness of His glory,³ equal unto Him in all things.⁴ He is the Son of God, not only from the time that He assumed our nature, but from all eternity,⁵ as these testimonies, when compared together, teach us. Moses saith that God created the world;⁶ and John saith that all things were made by that Word, which he calleth God.⁷ And the apostle saith that God made the worlds by His Son;⁸ likewise, that God created all things by Jesus Christ.⁹ 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.¹⁰ Therefore the prophet Micah saith: His goings forth have been from of old, from everlasting.¹¹ And the apostle: He hath neither beginning of days nor end of life.¹² He therefore is that true, eternal, and almighty God, whom we invoke, worship, and serve.

glory as of the only begotten of the Father,) full of grace and truth.

Col. 1:15—Who is the image of the invisible God, the firstborn of every creature:

1 **John 10:30**—I and my Father are one.

Phil. 2:6—Who, being in the form of God, thought it not robbery to be equal with God:

2 **John 1:2**—The same was in the beginning with God.

John 17:5—And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Rev. 1:8—I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

3 **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 **Phil. 2:6**—Who, being in the form of God, thought it not robbery to be equal with God:

5 **John 8:23**—And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

John 8:58—Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

John 9:35-37—Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

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.

6 **Gen. 1:1**—In the beginning God created the heaven and the earth.

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

8 **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;

9 **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:

10 **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:

11 **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.

12 **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 Father¹ and Son,² 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.³

ARTICLE 12

THE CREATION

We believe that the Father, by the Word, that is, by His Son,⁴ 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 hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

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, O 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 power¹ 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 messengers⁵ 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:

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

2 **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:

5 **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. 34:8—O taste and see that the LORD is good: blessed is the man that trusteth in him.

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

6 **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.

7 **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

God,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,² as murderers, watching to ruin the church and every member thereof, and by their wicked stratagems to destroy all;³ and are therefore, by their own wickedness, adjudged to eternal damnation, daily expecting their horrible torments.⁴

Therefore we reject and abhor the error of the Sadducees, who deny the existence of spirits and angels;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.

ARTICLE 13

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,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 **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 **1 Pet. 5:8**—Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:
Job 1:7—And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.
- 3 **Gen. 3:1**—Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?
Matt. 13:25—But while men slept, his enemy came and sowed tares among the wheat, and went his way.
2 Cor. 2:11—Lest Satan should get an advantage of us: for we are not ignorant of his devices.
2 Cor. 11:3—But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.
2 Cor. 11:14— And no marvel; for Satan himself is transformed into an angel of light.
- 4 **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:
Luke 8:30, 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 **Acts 23:8**—For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.
- 6 **John 5:17**—But Jesus answered them, My Father worketh hitherto, and I work.
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:
Prov. 16:4—The LORD hath made all things for himself: yea, even the wicked for the day of evil.
Ps. 104:9 ff.—Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.
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 hearkened 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. 10:5-7—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 Zeruiiah? 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 power³ 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 received⁵ 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.

Ecc1. 7:29—Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

Eph. 4:24—And that ye put on the new man, which after God is created in righteousness and true holiness.

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.

Eph. 4:24—And that ye put on the new man, which after God is created in righteousness and true holiness.

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

Isa. 59:2—But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

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.

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;

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

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.

6 **Isa. 59:2**—But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

7 **Eph. 4:18**—Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

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

Gen. 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.

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,¹ and retained only a few remains thereof,² which, however, are sufficient to leave man without excuse;³ for all the light which is in us is changed into darkness,⁴ as the Scriptures teach us, saying: The light shineth in darkness, and the darkness comprehendeth it not,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,⁶ and has nothing of himself, unless it is given from heaven.⁷ 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?*⁸ Who will glory in his own will, who understands that to be *carnally minded is enmity against God?*⁹ Who can speak of his knowledge, since *the natural man receiveth not the things of the Spirit of God?*¹⁰ In short, who dare suggest any

1 **Rom. 3:10**—As it is written, There is none righteous, no, not one:

2 **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. **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:

3 **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.

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:

4 **Eph. 5:8**—For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:

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!

5 **John 1:5**—And the light shineth in darkness; and the darkness comprehended it not.

6 **Isa. 26:12**—LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

Ps. 94:11—The Lord knoweth the thoughts of man, that they are vanity.

John 8:34—Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

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.

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.

Rom. 7:17—Now then it is no more I that do it, but sin that dwelleth in me.

7 **John 3:27**—John answered and said, A man can receive nothing, except it be given him from heaven.

Isa. 26:12—LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.

8 **John 3:27**—John answered and said, A man can receive nothing, except it be given him from heaven.

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.

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.

9 **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.

10 **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.

Ps. 94:11—The Lord knoweth the thoughts of man, that they are vanity.

thought, since he knows that *we are not sufficient of ourselves to think anything as of ourselves, but that our sufficiency is of God?*¹ 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.*² 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.*³

ARTICLE 15

ORIGINAL SIN

We believe that, through the disobedience of Adam, original sin is extended to all mankind;⁴ which is a corruption of the whole nature and an hereditary disease, wherewith infants themselves are infected even in their mother's womb,⁵ and which produceth in man all sorts of sin, being in him as a root thereof,⁶ 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 any thing 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 heardest 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 trans-

gressor 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.

6 **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 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.¹ 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.²

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:³ 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;⁴ 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 willeth, 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.

¹ **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 fulfill 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. **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;
- 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; **Gen. 22:18**—And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. **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.

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; And deliver them who through fear of death were all their lifetime subject to bondage.

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;¹ a branch of David;² a shoot of the root of Jesse;³ sprung from the tribe of Judah;⁴ descended from the Jews according to the flesh;⁵ of the seed of Abraham, since He took on Him the seed of Abraham,⁶ and became like unto His brethren in all things, sin excepted;⁷ so that in truth He is our Immanuel, that is to say, God with us.⁸

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,⁹ 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.¹⁰ 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, which being interpreted is, God with us.

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

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

Phil. 3:21—Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Matt. 26:11—For ye have the poor always with you; but me ye have not always.

Acts 1:2—Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

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.

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.

Luke 24:39—Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

John 20:25—The other disciples therefore said unto him, We have seen the LORD. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

John 20:27—Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

1 Luke 23:46—And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

Matt. 27:50—Jesus, when he had cried again with a loud voice, yielded up the ghost.

death.¹ God therefore manifested His justice against His Son when He laid our iniquities² 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,³ 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 Melchisedec;⁴ and that He hath presented Himself in our behalf before the Father to appease His wrath by His full satisfaction,⁵ 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*

1 **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;

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

Rom. 8:32, 33—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? Who shall lay any thing to the charge of God's elect? It is God that justifieth.

2 **Isa. 53:6**—All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

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.

1 John 4:9—In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

3 **Rom. 4:25**—Who was delivered for our offenses, and was raised again for our justification.

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

of Melchizedek.

Heb. 5:10—Called of God an high priest after the order of Melchisedec.

5 **Col. 1:14**—In whom we have redemption through his blood, even the forgiveness of sins:

Rom. 5:8, 9—But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him.

Col. 2:14—Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Heb. 2:17—Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Heb. 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?

Rom. 3:24—Being justified freely by his grace through the redemption that is in Christ Jesus:

Rom. 8:2—For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

*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 shearers 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:

3 **Ps. 69:5**—O God, thou knowest my foolishness; and my sins are not hid from thee.

4 **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:

5 **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.

6 **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?

7 **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 perfected 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.

5 **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.¹ 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.² 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.³ 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,

ARTICLE 23

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

1 **Luke 1:77**—To give knowledge of salvation unto his people by the remission of their sins,
Col. 1:14—In whom we have redemption through his blood, even the forgiveness of sins:

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.

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.

2 **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:

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 **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.

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?

Rom. 4:2—For if Abraham were justified by works, he hath whereof to glory; but not before God.

4 **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?

Rom. 4:2—For if Abraham were justified by works, he hath whereof to glory; but not before God.

1 Cor. 1:29—That no flesh should glory in his presence.

1 Cor. 1:31—That, according as it is written, He that glorieth, let him glory in the Lord.

5 **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.

6 **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.

Eph. 2:8—For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

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.

1 Tim. 2:6—Who gave himself a ransom for all, to be testified in due time.

iniquities, and to give us confidence in approaching to God;¹ 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.² 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.³ 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.*⁴

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,⁵ doth regenerate and make him a new man, causing him to live a new life,⁶ 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.

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:

2 **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.

3 **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?

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.

Jas. 2:10—For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

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

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

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.

5 **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.

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

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

6 **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.

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.

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

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

- Phil. 1:1**—Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:
- 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;
- Eph. 2:8**—For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
- 1 **Acts. 15:9**—And put no difference between us and them, purifying their hearts by faith.
- Rom. 6:4**—Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
- Rom. 6:22**—But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.
- Tit. 2:12**—Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
- John 8:36**—If the Son therefore shall make you free, ye shall be free indeed.
- 2 **Tit. 2:12**—Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
- 3 **Tit. 3:8**—This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.
- 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.
- 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.
- 1 **Tim. 1:5**—Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:
- 4 **1 Tim. 1:5**—Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:
- Gal. 5:6**—For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.
- Tit. 3:8**—This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.
- 5 **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. 9:32**—Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;
- Tit. 3:5**—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;
- 6 **Rom. 4:4**—Now to him that worketh is the reward not reckoned of grace, but of debt.
- 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:

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.

4 **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.

5 **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 out 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;¹ for we can do no work but what is polluted by our flesh, and also punishable;² 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

ARTICLE 25

THE ABOLISHING OF THE CEREMONIAL LAW

We believe that the ceremonies and figures of the law ceased at the coming of Christ,⁴ and that all the shadows are accomplished; so that the use of them must be abolished amongst Christians;⁵ 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,⁶ 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 noth-

ing. 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.

Gal. 3:1—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.

6 **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,¹ 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.² For there is no creature either in heaven or on earth who loveth us more than Jesus Christ;³ *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,*⁴ *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?⁵ 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*?⁶ 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.

1 Cor. 1:31—That, according as it is written, He that glorieth, let him glory in the Lord.

Eph. 2:18—For through him we both have access by one Spirit unto the Father.

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, Heb. 10:22—Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

*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; **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.

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:

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.

John 14:13—And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

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.

Ps. 46:5—God is in the midst of her; she shall not be moved: God shall help her, and that right early.

Ps. 102:14—For thy servants take pleasure in her stones, and favor the dust thereof.

Jer. 31:36—If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

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.
- 2 **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.
- 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.
- Ps. 110:2-4**—The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.
- 3 **Matt. 16:18**—And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.
- John 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.
- 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;
- 2 **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.
- 4 **Luke 12:32**—Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.
- 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.
- 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.
- 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.
- Luke 17:21**—Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.
- 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.
- 5 **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,
- 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.
- 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.

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.

Rom. 9:29—And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah.

1 **Acts 4:32**—And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

2 **Eph. 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, wherein few, that is, eight souls were saved by water.

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.

4 **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.

5 **Ps. 22:23**—Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

Eph. 4:3—Endeavoring to keep the unity of the Spirit in the bond of peace.

Eph. 4:12—For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Heb. 2:12—Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

6 **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.

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.

7 **Eph. 4:12**—For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Eph. 4:16—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.

measure of every part, maketh increase of the body unto the edifying of itself in love.

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.

1 **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.

2 **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 carcass 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.

3 **Dan. 3:17, 18**—If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Dan. 6:8-10—Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Rev. 14:14—And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

Acts 4:17—But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

Acts 4:19—But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

Acts 17:7—Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.

Acts 18:13—Saying, This fellow persuadeth men to worship God contrary to the law.

ARTICLE 29

THE MARKS OF THE TRUE CHURCH, AND WHEREIN SHE DIFFERS FROM THE FALSE CHURCH

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;¹ 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;² if she maintains the pure administration of the sacraments as instituted by Christ;³ if church discipline is exercised in punishing of sin;⁴ 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, Whatsoever 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, *in whom they have remission of sins through faith in Him.*⁸

no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.

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.

Gal. 1:6-8—I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 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.

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.

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.

John 10:14— I am the good shepherd, and know my sheep, and am known of mine.

3 **Eph. 1:13**—In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

John 17:20—Neither pray I for these alone, but for them also which shall believe on me

through their word;

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?

Gal. 5:24—And they that are Christ's have crucified the flesh with the affections and lusts.

7 **Rom. 7:6**—But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Rom. 7:17—Now then it is no more I that do it, but sin that dwelleth in me.

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.

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,¹ and will not submit herself to the yoke of Christ.² 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,³ and rebuke her for her errors, covetousness, and idolatry.⁴

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;⁵ 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 worshipping 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.

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 a 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.¹ 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,² 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.³ 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.⁴ 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

of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

- 1 **1 Pet. 2:25**—For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

1 Pet. 5:4—And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

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;

Eph. 1:22—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 preeminence.

- 2 **1 Thes. 5:12, 13**—And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their

work's sake. And be at peace among yourselves.

1 Tim. 5:17—Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.

Heb. 13:17—Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

- 3 **Col. 2:6, 7**—As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

- 4 **1 Cor. 7:23**—Ye are bought with a price; be not ye the servants of men.

Matt. 15:9—But in vain they do worship me, teaching for doctrines the commandments of men.

Isa. 29:13—Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

Gal. 5:1—Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Rom. 16:17, 18—Now I beseech you,

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

brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

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.

1 Cor. 5:5—To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

1 Tim. 1:20—Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

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:

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.

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.

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

Col. 2:17—Which are a shadow of things to come; but the body is of Christ.

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:

4 **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.

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 baptism² 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:

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

1 Cor. 10:2—And were all baptized unto Moses in the cloud and in the sea;

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:

4 **1 Cor. 6:11**—And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Tit. 3:5—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;

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?

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.

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.

5 **John 19:34**—But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

6 **Matt. 3:11**—I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

1 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 circumcised⁶ 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.

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

1 **Eph. 5:26**—That he might sanctify and cleanse it with the washing of water by the word,

Acts 22:16—And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

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:

2 **Gal. 3:27**—For as many of you as have been baptized into Christ have put on Christ.

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

Eph. 4:22-24—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; And that ye put on the new man, which after God is created in righteousness and true holiness.

3 **Mark 16:16**—He that believeth and is baptized shall be saved; but he that believeth not

shall be damned.

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:

Eph. 4:5—One Lord, one faith, one baptism,

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

4 **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.

Acts 8:16—(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

5 **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.

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.

6 **Gen. 17:11, 12**—And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

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 supper⁴ 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:⁵ 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.

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:

3 **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:

4 **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 14:22—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.

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. 11:23-25**—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.

5 **John 3:6**—That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

6 **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.

by the word of the gospel¹ in the communion of the body of Christ; and this life is not common, but is peculiar to God's elect.² 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,³ 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.⁴

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,⁵ 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.⁶

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.

John 5:25—Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

2 **1 John 5:12**—He that hath the Son hath life; and he that hath not the Son of God hath not life. **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.

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.

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.

4 **John 6:63**—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 **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.

Eph. 3:17—That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

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.¹ 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,² 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,³ nourishing, strengthening, and comforting our poor comfortless souls by the eating of His flesh, quickening and refreshing them by the drinking of His blood.⁴

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,⁵ 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 drinketh 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?

2 **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,¹ 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.² 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,³ 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 stedfastly 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**—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.

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—O 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—O 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 contendeth 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;¹ to pay tribute,² to show due honor and respect to them, and to obey them in all things which are not repugnant to the Word of God;³ 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.⁴

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,⁵ introduce a community of goods, and confound that decency and good order which God hath established among men.⁶

and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD. And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant. And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel.

- 1 **Tit. 3:1**—Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,
Rom. 13:1—Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.
- 2 **Mark 12:17**—And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.
Matt. 17:24—And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?
- 3 **Acts 4:17-19**—But that it spread no further among the people, let us straitly threaten them,

that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

Acts 5:29—Then Peter and the other apostles answered and said, We ought to obey God rather than men.

Hos. 5:11—Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment.

- 4 **Jer. 29:7**—And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

1 Tim. 2:1, 2—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; that we may lead a quiet and peaceable life in all godliness and honesty.

- 5 **2 Pet. 2:10**—But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

- 6 **Jude 8**—Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

Jude 10—But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

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 fellowservants 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,¹ being summoned by the voice of the archangel and by the sound of the trumpet of God.² 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.³ 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.⁴ 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.⁵ 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 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.

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.

2 **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 trumpet of God: and the dead in Christ shall rise first:

3 **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.

4 **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.

5 **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.¹ Their innocence shall be known to all, and they shall see the terrible vengeance which God shall execute on the wicked,² who most cruelly persecuted, oppressed, and tormented them in this world;³ and who shall be convicted by the testimony of their own consciences,⁴ and, being immortal, shall be tormented in that everlasting fire⁵ which is prepared for the devil and his angels.⁶

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

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.

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

1 **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.

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

3 **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.

4 **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;)

5 **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:

6 **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 whall 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).

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| <p>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:
Matt. 13:43—Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.</p> <p>2 Matt. 10:32—Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.</p> <p>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.
Rev. 21:4—And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.</p> | <p>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.</p> <p>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.
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.</p> <p>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.</p> |
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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.



HEIDELBERG CATECHISM

LORD'S DAY 1

Q. 1. What is thy only comfort in life and death?

A. That I with body and soul,¹ both in life and death, am not my own,² but belong unto my faithful Savior Jesus Christ;³ who, with His precious blood,⁴ hath fully satisfied for all my sins,⁵ and delivered me from all the power of the devil;⁶ and so preserves me⁷ that without the will of my heavenly Father, not a hair can fall from my head;⁸ yea, that all things must be subservient to my salvation,⁹ and therefore, by

1 **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.

2 **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.

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

4 **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:

5 **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.

6 **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.

8 **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.

9 **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,¹ and makes me sincerely willing and ready, henceforth, to live unto Him.²

Q. 2. How many things are necessary for thee to know, that thou, enjoying this comfort, mayest live and die happily?

A. Three:³ the first, how great my sins and miseries are;⁴ the second, how I may be delivered from all my sins and miseries;⁵ the third, how I shall express my gratitude to God for such deliverance.⁶

THE FIRST PART—OF THE MISERY OF MAN

LORD'S DAY 2

Q. 3. Whence knowest thou thy misery?

A. Out of the law of God.⁷

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, an 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.*⁸

1 **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.

2 **Rom. 8:14**—For as many as are led by the Spirit of God, they are the sons of God.

Rom. 7:22—For I delight in the law of God after the inward man:

3 **Luke 24:47**—And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

4 **1 Cor. 6:10, 11**—Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 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.

John 9:41—Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

Rom. 3:10—As it is written, There is none righteous, no, not one:

Rom. 3:19—Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

5 **John 17:3**—And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

6 **Eph. 5:8-10**—For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord.

7 **Rom. 3:20**—Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

8 **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;¹ for I am prone by nature to hate God and my neighbor.²

LORD'S DAY 3

Q. 6. Did God then create man so wicked and perverse?

A. By no means; but God created man good,³ and after His own image,⁴ 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;⁶ 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 sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

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 displeas⁷ with our original as well as actual sins; and will punish them⁸ 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.

Job 14:4—Who can bring a clean thing out of an unclean? not one.

Job 15:14—What is man, that he should be clean? and he which is born of a woman, that he should be righteous?

Job 15:16—How much more abominable and filthy is man, which drinketh iniquity like water?

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.

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

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.
2 Cor. 11:3—But I fear, lest by any means, as the ser-

pent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

5 **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.

6 **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:

7 **Ps. 5:5**—The foolish shall not stand in thy sight: thou hatest all workers of iniquity.

8 **Rom. 1:18**—For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Deut. 28:15—But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

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

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,¹ but also just;² therefore His justice requires that sin which is committed against the most high majesty of God be also punished³ with extreme, that is, with everlasting punishment⁴ of body and soul.

THE SECOND PART—OF MAN’S DELIVERANCE

LORD’S DAY 5

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;⁵ and therefore we must make this full satisfaction, either by ourselves or by another.⁶

Q. 13. Can we ourselves then make this satisfaction?

A. By no means;⁷ but on the contrary we daily increase our debt.⁸

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;¹ and further, no mere creature can sustain the burden of God's eternal wrath against sin, so as to deliver others from it.²

Q. 15. What sort of a mediator and deliverer then must we seek for?

A. For one who is very man,³ and perfectly righteous; and yet more powerful than all creatures; that is, one who is also very God.⁴

LORD'S DAY 6

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;⁵ and one who is himself a sinner cannot satisfy for others.⁶

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;⁷ and might obtain for, and restore to us, righteousness and life.⁸

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 sin

entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Rom. 5:15—But not as the 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,¹ *who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*²

Q. 19. Whence knowest thou this?

A. From the holy gospel, which God Himself first revealed in Paradise;³ and afterwards published by the patriarchs and prophets,⁴ and represented by the sacrifices⁵ and other ceremonies of the law; and, lastly, has fulfilled it by His only begotten Son.⁶

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 wouldst 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.

LORD'S DAY 7

Q. 20. Are all men then, as they perished in Adam, saved by Christ?

A. No,¹ only those who are ingrafted into Him, and receive all His benefits, by a true faith.²

Q. 21. What is true faith?

A. True faith is not only a certain knowledge,³ whereby I hold for truth all that God has revealed to us in His Word, but also an assured confidence,⁴ which the Holy Ghost⁵ works by the gospel in my heart;⁶ 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 Chhrist, whom thou hasst 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 that 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,

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. 1:21—For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

Acts 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.

6 **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,¹ everlasting righteousness, and salvation² are, freely given by God, merely of grace, only for the sake of Christ's merits.³

Q. 22. What is then necessary for a Christian to believe?

A. All things promised us in the gospel,⁴ 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;*
 12. *And the life everlasting. Amen.*

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;

1 Pet. 1:19—But with the precious blood of Christ, as of a lamb without blemish and without spot:

3 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.

1 Pet. 1:22—Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

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

5 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.

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;

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.

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.

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.

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. 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 providence²) 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

LORD'S DAY 10

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

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.

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

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

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

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

John 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.

4 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?

5 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.

6 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?

7 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 upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:
- 2 **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

OF GOD THE SON

LORD'S DAY 11

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;¹ and likewise, because we ought not to seek, neither can find salvation in any other.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;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.⁴

LORD'S DAY 12

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,⁵ to be our chief Prophet and Teacher,⁶ who has fully revealed to us the secret counsel

should shake itself against them that lift it up. Or as if the staff should lift up itself, as if it were no wood.

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.

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.

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.

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.

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.

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,¹ who by the one sacrifice of His body has redeemed us, and makes continual intercession with the Father for us;² and also to be our eternal King,³ who governs us by His Word and Spirit, and who defends and preserves us⁴ 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,⁵ and thus am partaker of His anointing;⁶ that so I may confess His name,⁷ and present myself a living sacrifice of thankfulness to Him;⁸ and also that with a free and good conscience I may fight against sin and Satan in this life,⁹ and afterwards reign with Him eternally over all creatures.¹⁰

the only begotten Son, which is in the bosom of the Father, he hath declared him.

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

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:

LORD'S DAY 13

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;¹ but we are children adopted of God, by grace, for His sake.²

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,³ and hath delivered us from all the power of the devil; and thus hath made us His own property.

LORD'S DAY 14

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,⁴ took upon Him the very nature of man, of the flesh and blood of the Virgin Mary,⁵ by the oper-

¹ **John 1:1**—In the beginning was the Word, and the Word was with God, and the Word was God.

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;

² **Rom. 8:15–17**—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: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Eph. 1:5, 6—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.

³ **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 Cor. 6:20—For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

⁴ **John 1:1**—In the beginning was the Word, and the Word was with God, and the Word was God.

Col. 1:15—Who is the image of the invisible God, the firstborn of every creature:

Ps. 2:7—I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

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.

1 John 5:20—And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

⁵ **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.

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,

ation of the Holy Ghost;¹ that He might also be the true seed of David,² like unto His brethren in all things, sin excepted.³

Q. 36. What profit dost thou receive by Christ's holy conception and nativity?

A. That He is our Mediator,⁴ and, with His innocence and perfect holiness, covers in the sight of God my sins,⁵ wherein I was conceived and brought forth.

LORD'S DAY 15

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,⁶ that so by His passion, as the only propitiatory sacrifice,⁷ 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 swore 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

LORD'S DAY 16

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: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

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 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.

5 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. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

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.

6 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

LORD’S DAY 17

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.

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:

2 **Rom. 6:6, 7 ff.**—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. For he that is dead is freed from sin.

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.

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?

6 **1 Cor. 15:16**—For if the dead rise not, then is not Christ raised:

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.

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.

8 **1 Cor. 15**

Rom. 8:11—But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you,

LORD'S DAY 18

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 always, 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 always, 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;¹ 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;² thirdly, that He sends us His Spirit as an earnest³ by whose power we *seek the things which are above, where Christ sitteth on the right hand of God*, and not things on earth.⁴

LORD'S DAY 19

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,⁵ by whom the Father governs all things.⁶

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;⁷ and then that by His power He defends and preserves us against all enemies.⁸

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

LORD’S DAY 20

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 me⁷ 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 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:

3 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 Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

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;

LORD'S DAY 21

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,¹ gathers,² defends, and preserves to Himself³ by His Spirit and Word,⁴ out of the whole human race,⁵ a church chosen to everlasting life,⁶ agreeing in true faith; and that I am, and for ever shall remain, a living member thereof.⁷

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;⁸ 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.⁹

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;

2 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:

3 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.

4 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.

5 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.

6 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.

7 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 ff.—Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

8 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.

9 1 Cor. 13:5—Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Phil. 2:4–6—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

LORD’S DAY 22

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

1 **1 John 2:2**—And he is the propitiation for our sins: and not for our’s only, but also for the sins of the whole world.

2 **Cor. 5:19**—To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation;

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

2 **Jer. 31:34**—And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Ps. 103:3, 4 forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Ps. 103:10, 11—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 toward them that fear him.

Rom. 8:1–3—There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 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:

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 **Luke 23:43**—And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. **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:

5 **1 Cor. 15:53**—For this corruptible must put on incorruption, and this mortal must put on immortality.

Job 19:25, 26—For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God:

6 **2 Cor. 5:2, 3**—For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked.

2 Cor. 5:6—Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

Rom. 14:17—For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

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;

sin: yea, as if I had fully accomplished all that obedience which Christ has accomplished for me;¹ inasmuch as I embrace such benefit with a believing heart.²

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,³ but because only the satisfaction, righteousness, and holiness of Christ is my righteousness before God;⁴ and that I cannot receive and apply the same to myself any other way than by faith only.⁵

LORD'S DAY 24

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;⁶ and also, that our best works in this life are all imperfect and defiled with sin.⁷

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.⁸

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.⁹

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.
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.

3 **Ps. 16:2**—O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;
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.

4 **1 Cor. 1:30**—But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:
1 Cor. 2:2—For I determined not to know any thing among you, save Jesus Christ, and him crucified.

5 **1 John 5:10**—He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

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.

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.

7 **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.

8 **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.

9 **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.

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

LORD'S DAY 25

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 hearts¹ 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:

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:

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.

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

LORD'S DAY 26

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:

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.

3 **Mark 16:16**—He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

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:

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

4 **Mark 1:4**—John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

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

5 **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.

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.

Rom. 6:4—Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Col. 2:11—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

LORD'S DAY 27

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

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

2 **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.

3 **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,

4 **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.

5 **Mark 16:16**—He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

6 **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 covenant¹ and church of God;² and since redemption from sin by the blood of Christ, and the Holy Ghost, the author of faith, is promised to them³ 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 unbelievers⁴ as was done in the old covenant or testament by circumcision,⁵ instead of which baptism is instituted in the new covenant.⁶

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.

5 **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.

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

LORD'S DAY 28

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.

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.

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.

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

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;¹ 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.²

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.³*

LORD'S DAY 29

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;⁴ so the bread in the Lord's Supper is not changed into the very body of Christ,⁵ though agreeably to the nature and properties of sacraments,⁶ 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, 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.

LORD'S DAY 30

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.

Heb. 9:12—Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

Heb. 9:26—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.

Matt. 26:28—For this is my blood of the new testament, which is shed for many for the remission of sins.

Luke 22:19, 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.

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.

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

Heb. 8:1 ff.—Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

4 **John 4:21–23**—Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 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.

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:

Luke 24:52, 53—And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen.

Acts 7:55—But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

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.

Isaiah 1:14—Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

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,¹ 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;² and who also earnestly desire to have their faith more and more strengthened, and their lives more holy;³ but hypocrites, and such as turn not to God with sincere hearts, eat and drink judgment to themselves.⁴

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;⁵ therefore it is the duty of the Christian church,

Col. 2:22, 23—Which all are to perish with the using;) after the commandments and doctrines of men? 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.
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.

1 **Matt. 5:3**—Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Matt. 5:6—Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Luke 7:37, 38—And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Luke 15:18, 19—I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants.

2 **Ps. 103:3**—Who forgiveth all thine iniquities; who healeth all thy diseases;

3 **Ps. 116:12-14**—What shall I render unto the LORD for all his benefits toward me? I will take the cup of salvation, and call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people.

1 **Pet. 2:11, 12**—Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold,

glorify God in the day of visitation.

4 **1 Cor. 10:20 ff.**—But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

1 Cor. 11:28 ff.—But let a man examine himself, and so let him eat of that bread, and drink of that cup.

Tit. 1:16—They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

Ps. 50:15, 16—And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?

5 **1 Cor. 10:21**—Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

1 Cor. 11:30, 31—For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged.

Isa. 1:11—To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

Isa. 1:13—Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

Jer. 7:21—Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh.

Ps. 50:16—But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?

Ps. 50:22—Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

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 Christ⁵ 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.

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.

Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

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: Whosoever 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,¹ those who under the name of Christians maintain doctrines, or practices inconsistent therewith,² and will not, after having been often brotherly admonished, renounce their errors and wicked course of life, are complained of to the church,³ or to those who are thereunto appointed by the church;⁴ and if they despise their admonition, are by them forbidden the use of the sacraments;⁵ 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.⁶

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 retest 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 railer, 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, let us 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 **The. 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.

6 **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

THE THIRD PART—OF THANKFULNESS

LORD'S DAY 32

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 renews us by His Holy Spirit after His own image; that so we may testify by the whole of our conduct our gratitude to God for His blessings,¹ and that He may be praised by us;² also, that every one may be assured in himself of his faith by the fruits thereof;³ and that by our godly conversation others may be gained to Christ.⁴

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.⁵

forgave it, for your sakes forgave I it in the person of Christ; Lest Satan should get an advantage of us: for we are not ignorant of his devices.

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,

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. 6:13—Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Rom. 12:1, 2—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. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

1 Pet. 2:5—Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

1 Pet. 2:9, 10—But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; Which in time past were not a people,

but are now the people of God: which had not obtained mercy, but now have obtained mercy.

2 Matt. 5:16—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

1 Pet. 2:12—Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

3 2 Pet. 1:10—Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

Gal. 5:6—For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Gal. 5:24—And they that are Christ's have crucified the flesh with the affections and lusts.

4 1 Pet. 3:1, 2—Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear.

Matt. 5:16—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Rom. 14:19—Let us therefore follow after the things which make for peace, and things where-with one may edify another.

5 1 Cor. 6:9, 10—Know ye not that the unrighteous shall not inherit the kingdom of God? Be not

LORD'S DAY 33

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 whore-monger, nor unclean 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 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.

- 1 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:

- 2 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.

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

LORD'S DAY 34

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.

4 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 drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

1 Cor. 10:7—Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

1 Cor. 10:14—Wherefore, my dearly beloved, flee from idolatry.

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 resisteth 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 mind.

10 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. 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.

forsake all creatures,¹ rather than commit even the least thing contrary to His will.²

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.³

LORD'S DAY 35

Q. 96. What doth God require in the second commandment?

A. That we in no wise represent God by images,⁴ nor worship Him in any other way than He has commanded in His Word.⁵

Q. 97. Are images then not at all to be made?

A. God neither can nor may be represented by any means.⁶ But as to creatures,

1 **Matt. 5:29, 30**—And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Acts 5:29—Then Peter and the other apostles answered and said, We ought to obey God rather than men.

Matt. 10:37—He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

2 **Matt. 5:19**—Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

3 **2 Chron. 16:12**—And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians.

Phil. 3:18, 19—(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

Gal. 4:8—Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

Eph. 2:12—That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

4 **Deut. 4:15**—Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire:

Isa. 40:18—To whom then will ye liken God? or what likeness will ye compare unto him?

Rom. 1:23 ff.—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.

Acts 17:29—Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

5 **1 Sam. 15:23**—For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

Deut. 12:30—Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

6 **Deut. 4:15, 16**—Take ye therefore good heed unto yourselves; for ye saw no manner of simi-

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

LORD'S DAY 36

Q. 99. What is required in the third commandment?

A. That we, not only by cursing⁴ 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 house of 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 my 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,

erwise 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

LORD'S DAY 37

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 every where, 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 swear.

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

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;

1 **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.

2 **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.

3 **Deut. 12:19**—Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

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:

1 **Tim. 3:14, 15**—These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

1 **Cor. 9:11**—If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

2 **Tim. 2:2**—And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

4 **Lev. 23:3**—Six days shall work be done: but the

seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

5 **Acts 2:42**—And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Acts 2:46—And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

1 **Cor. 14:19**—Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

1 **Cor. 14:29**—Let the prophets speak two or three, and let the other judge.

1 **Cor. 14:31**—For ye may all prophesy one by one, that all may learn, and all may be comforted.

1 **Cor. 11:33**—Wherefore, my brethren, when ye come together to eat, tarry one for another.

6 1 **Tim. 2:1**—I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

7 1 **Cor. 16:2**—Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

8 **Isa. 66:23**—And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

LORD'S DAY 39

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

LORD'S DAY 40

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

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

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 beareth 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.

Matt. 22:21—They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

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;¹ also, that I hurt not myself, nor willfully expose myself to any danger.² Wherefore also the magistrate is armed with the sword to prevent murder.³

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;⁴ and that He accounts all these as murder.⁵

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;⁶ to show patience, peace, meekness, mercy, and all kindness towards him,⁷

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 yourselves, 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 his place: for all they that take the sword shall perish with the sword.

Rom. 13:4—For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

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.

7 **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 fulfil 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

LORD'S DAY 41

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 he 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.

1 Cor. 7:4–9—The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. But I speak this by permission, and not of commandment. For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn.

7 **Eph. 5:3**—But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

1 Cor. 6:18—Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

8 **Matt. 5:28**—But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

9 **Eph. 5:18**—And be not drunk with wine, wherein is excess; but be filled with the Spirit;

1 Cor. 15:33—Be not deceived: evil communications corrupt good manners.

LORD'S DAY 42

Q. 110. What doth God forbid in the eighth commandment?

A. God forbids not only those thefts¹ and robberies² 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,³ whether it be by force, or under the appearance of right, as by unjust weights,⁴ ells, measures,⁵ fraudulent merchandise, false coins, usury,⁶ or by any other way forbidden by God; as also all covetousness,⁷ 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;⁸ further also that I faithfully labor, so that I may be able to relieve the needy.⁹

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.

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.

4 **Prov. 11:1**—A false balance is abomination to the LORD: but a just weight is his delight.

5 **Ezek. 45:9–11**—Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD. 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.

Deut. 25:13—Thou shalt not have in thy bag divers weights, a great and a small.

6 **Ps. 15:5**—He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

Luke 6:35—But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

7 **1 Cor. 6:10**—Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

8 **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.

9 **Prov. 5:16**—Let thy fountains be dispersed abroad, and rivers of waters in the streets.

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.

LORD'S DAY 43

Q. 112. What is required in the ninth commandment?

A. That I bear false witness against no man,¹ nor falsify any man's words;² that I be no backbiter, nor slanderer;³ that I do not judge, nor join in condemning any man rashly or unheard;⁴ but that I avoid all sorts of lies and deceit⁵ as the proper works of the devil, unless I would bring down upon me the heavy wrath of God,⁶ likewise, that in judgment and all other dealings I love the truth, speak it uprightly, and confess it;⁷ also that I defend and promote, as much as I am able, the honor and good character of my neighbor.⁸

LORD'S DAY 44

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.⁹

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;¹⁰ yet so, that with a sincere resolution they begin to live not only according to some, but all the commandments of God.¹¹

1 **Prov. 19:5**—A false witness shall not be unpunished, and he that speaketh lies shall not escape.

Prov. 19:9—A false witness shall not be unpunished, and he that speaketh lies shall perish

Prov. 21:28—A false witness shall perish: but the man that heareth speaketh constantly.

2 **Ps. 15:3**—He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

3 **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, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

4 **Matt. 7:1 ff.**—Judge not, that ye be not judged. **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:

5 **Lev. 19:11**—Ye shall not steal, neither deal falsely, neither lie one to another.

6 **Prov. 12:22**—Lying lips are abomination to the

LORD: but they that deal truly are his delight.

Prov. 13:5—A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.

7 **1 Cor. 13:6**—Rejoiceth not in iniquity, but rejoiceth in the truth;

Eph. 4:25—Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

8 **1 Pet. 4:8**—And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

9 **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.

10 **Rom. 7:14**—For we know that the law is spiritual: but I am carnal, sold under sin.

11 **Rom. 7:22**—For I delight in the law of God after the inward man:

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,¹ and thus become the more earnest in seeking the remission of sin and righteousness in Christ;² 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.³

OF PRAYER

LORD'S DAY 45

Q. 116. Why is prayer necessary for Christians?

A. Because it is the chief part of thankfulness which God requires of us;⁴ 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.⁵

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

James 3:2—For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

1 **1 John 1:9**—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Rom. 3:20—Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Rom. 5:13—(For until the law sin was in the world: but sin is not imputed when there is no law.

Rom. 7:7—What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

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

3 **1 Cor. 9:24**—Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

Phil. 3:12–14—Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehend-

ed: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

4 **Ps. 50:14, 15**—Offer unto God thanksgiving; and pay thy vows unto the most High: And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

5 **Matt. 7:7, 8**—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Luke 11:9—And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Luke 11:13—If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Matt. 13:12—For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Himself in His Word,¹ for all things He hath commanded us to ask of Him;² 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;³ thirdly, that we be fully persuaded that He, notwithstanding that we are unworthy of it,⁴ will, for the sake of Christ our Lord, certainly hear our prayer,⁵ as He has promised us in His Word.⁶

Q. 118. What hath God commanded us to ask of Him?

A. All things necessary for soul and body,⁷ which Christ our Lord has comprised in that prayer He Himself has taught us.⁸

- 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.
- 2 **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:
- 3 **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.
- 4 **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.
- 5 **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.
- 6 **Rom. 10:13**—For whosoever 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.
- 7 **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.
- 8 **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.*

LORD'S DAY 46

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,¹ and will much less deny us what we ask of Him in true faith than our parents will refuse us earthly things.²

Q. 121. Why is it here added, "Which art in heaven"?

A. Lest we should form any earthly conceptions of God's heavenly majesty,³ and that we may expect from His almighty power all things necessary for soul and body.⁴

LORD'S DAY 47

Q. 122. Which is the first petition?

A. *Hallowed be Thy name;*⁵ that is, grant us, first, rightly to know Thee,⁶ 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 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?

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?

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.

3 **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.

4 **Acts 17:24**—God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

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.

5 **Matt. 6:9**—After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

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.

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

sanctify, glorify, and praise Thee in all Thy works, in which Thy power, wisdom, goodness, justice, mercy, and truth are clearly displayed;¹ 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.²

LORD'S DAY 48

Q. 123. Which is the second petition?

A. *Thy kingdom come;*³ that is, rule us so by Thy Word and Spirit, that we may submit ourselves more and more to Thee;⁴ preserve and increase Thy church;⁵ destroy the works of the devil⁶ 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,⁷ wherein Thou shalt be all in all.⁸

me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.

Matt. 16:17—And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

James 1:5—If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

1 Ps. 119:137, 138—Righteous art thou, O LORD, and upright are thy judgments. Thy testimonies that thou hast commanded are righteous and very faithful.

Luke 1:46—And Mary said, My soul doth magnify the Lord,

Ps. 145:8, 9—The LORD is gracious, and full of compassion; slow to anger, and of great mercy. The LORD is good to all: and his tender mercies are over all his works.

2 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.

Ps. 71:8—Let my mouth be filled with thy praise and with thy honor all the day.

3 Matt. 6:10—Thy kingdom come, Thy will be done in earth, as it is in heaven.

4 Ps. 119:5—O that my ways were directed to keep thy statutes!

5 Ps. 51:18—Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

6 1 John 3:8—He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Rom. 16:20—And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

7 Rev. 22:17—And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

Rev. 22:20—He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

8 1 Cor. 15:15—Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

1 Cor. 15:28—And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

LORD'S DAY 49

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

LORD'S DAY 50

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 blessing;⁹ 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.

Tit. 2:12—Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

3 **Luke 22:42**—Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

4 **1 Cor. 7:24**—Brethren, let every man, wherein he is called, therein abide with God.

Eph. 4:1—I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

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

6 **Matt. 6:11**—Give us this day our daily bread.

7 **Ps. 145:15**—The eyes of all wait upon thee; and thou givest them their meat in due season.

Matt. 6:25 ff.—Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

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;

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.

9 **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.

10 **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.

LORD'S DAY 51

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

LORD'S DAY 52

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.

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.

3 **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.

4 **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.

5 **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.
Ps. 103:14—For he knoweth our frame; he remembereth that we are dust.

6 **1 Pet. 5:8**—Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

7 **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.

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.

8 **Rom. 7:23**—But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Gal. 5:17—For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

9 **Matt. 26:41**—Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Mark 13:33—Take ye heed, watch and pray: for ye know not when the time is.

10 **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.

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.



A COMPENDIUM

OF THE
CHRISTIAN RELIGION

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.



A COMPENDIUM OF THE CHRISTIAN RELIGION

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.

THE FIRST PART

OF THE MISERY OF MAN

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 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 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 commandments 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 commandments 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 transgress 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 knowledge 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."*

THE THIRD PART

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.



CANONS

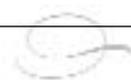
RATIFIED IN THE NATIONAL SYNOD OF THE
REFORMED CHURCH

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.



CANONS OF DORDRECHT

FIRST HEAD OF DOCTRINE

OF DIVINE PREDESTINATION

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

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

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.

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

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);¹ 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, profitability, 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 perseverance 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);¹ 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),² 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 unreprouable 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 17,¹ 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. 13:20,¹ Luke 8:13,² 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-

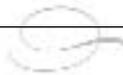
selves to consider the terrible judgment of God which awaits them for bearing false witness against the confessions of so many churches, for distressing the consciences of the weak, and for laboring to render suspected the society of the truly faithful.

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, Hussia, 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.



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THREE FORMS OF UNITY

HARMONY OF THE HEIDELBERG CATECHISM,
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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.

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DOCTRINE INDEX TO THE CREEDS

The entries in this index have been arranged alphabetically under each locus of dogmatics.

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 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

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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

Introduction to the

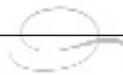
LITURGICAL FORMS

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

Form for the

ADMINISTRATION OF BAPTISM

- 1 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.

- 2 **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.

- 3 **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).

4

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.

5

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.

6

An Exhortation to the Parents

7 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:

8 **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 sanctified¹ 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 perfect² 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

9 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?

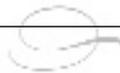
Answer. Yes.

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.

14



Form for

PUBLIC CONFESSION OF FAITH

PUBLIC CONFESSION OF FAITH

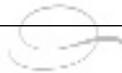
15 Before or after the sermon, the minister requests those who intend to make public confession of their faith to arise and to reply to the following questions:

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

Form for the

ADMINISTRATION OF THE LORD'S SUPPER

- 16 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 damnation¹ to himself, not discerning the Lord's body.

- 17 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 purposeth 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. 18

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. 19

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 infirmities 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 20

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. 23

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. 24

Hereto assist us, the Almighty God and Father of our Lord Jesus Christ, through His Holy Spirit. Amen. 25

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, nevermore imputing our sins unto us, and providing us with all things necessary, 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 resurrection 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: 30

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 plenteous 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. 31

Let everyone say with an attentive heart:

Thanksgiving

32 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:

33 *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:

37

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.

- 38 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**

Form for

READMITTING

EXCOMMUNICATED PERSONS

39 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.

40 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.

41 **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.

42 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), *Whosoever 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.

Then 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.

43

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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 whereas 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

instructing, admonishing, comforting, and reproof, 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).

54

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)

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- 56 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.
- 57 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).
- 58 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.
- 59 **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. 60

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. 61

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, 62

*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.

- 63 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:

- 64 *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

Form for

ORDINATION OF ELDERS AND DEACONS

When ordained at the same time. If they are ordained separately this form shall be used as occasion requires.

65 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 ought 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.

66 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

tabernacle, 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.

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69

70 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.

71 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.

72 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.

73 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. 74

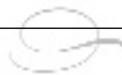
Be ye all with one accord faithful in your offices, and hold the mystery of the faith in a pure conscience, being good examples unto all the people. In so doing you will purchase to yourselves a good degree and great boldness in the faith which is in Christ Jesus, and hereafter enter into the joy of our Lord. 75

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: 76

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**

Form for the

INSTALLATION OF PROFESSORS OF THEOLOGY

- 79 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.
- 80 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.
- 81 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.
- 82 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. 83

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. 84

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. 85

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.

86 And that it may now publicly appear that thou, highly esteemed brother, art thus disposed, thou art to answer the following questions:

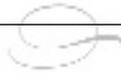
First. I ask thee, dost thou feel in thy heart that thou art lawfully called of God's church and therefore of God Himself to this office?

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 shouldst 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 theas 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 salvation 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, went forth into the world declaring the whole counsel of God, particularly 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 reconciliation; to wit, that God was in Christ reconciling the world unto himself, 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, 89
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. 90

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.* 91

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).* 92

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 93

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 shouldest be for salvation unto the uttermost part of the earth* (Acts 13:46, 47).

- 94 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

- 95 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.*
- 96 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).
- 97 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: 98

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. 99

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* 100

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).

- 101 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 shouldst 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:

- 102 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**

Form for the

CONFIRMATION OF MARRIAGE BEFORE THE CHURCH

- 103 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.]
- 104 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.
- 105 [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. 106

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. 107
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.]

- 108 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.

- 109 **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 110
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 111
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 112
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:

113 *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.*

114 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

CONSOLATION OF THE SICK

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.

- 119 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).

- 123 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).
- 124 *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

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

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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.

- 129 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).
- 130 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, goodness, 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.

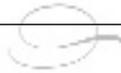
The law of God requires this perfection of us, as it is written, Cursed is every one who doth not keep the whole law; as James also saith, Whosoever offendeth *in one point, he is guilty of all* (James 2:10). Again, whosoever doeth the law, shall live by it. But we do not keep the least commandment perfectly. 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). 131

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. 132

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* 133

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 trump 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.



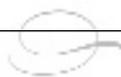
FORMULA OF SUBSCRIPTION

134 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.

135 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.

136 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.



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**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.

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WORD INDEX TO THE
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CHURCH ORDER

OF THE

PROTESTANT REFORMED CHURCHES

Introduction to the

CHURCH ORDER

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.



CHURCH ORDER

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.

(Revision of 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. Peremptoir 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 peremptoir 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.

(Adopted 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 ecclesiastical 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 counselor 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 congregation 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.

(Cf. Constitution of the Domestic Mission Committee, pp. 43-47, and of the Foreign Mission Committee, pp. 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 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.)

ARTICLE 10

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.)

ARTICLE 11

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.)

ARTICLE 12

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.

ARTICLE 19

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.

ARTICLE 20

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.)

ARTICLE 21

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.

ARTICLE 22

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.

(Revision of Article 50: Synod of 2000, Art. 28, H.) (Cf. Rules for Synodical Procedure, p. 69 of the green church order book.)

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.)

ARTICLE 57

The ministers shall do their utmost to the end that the father present his child for baptism.

ARTICLE 58

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.

ARTICLE 59

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.

ARTICLE 60

The names of those baptized, together with those of the parents, and likewise the date of birth and baptism, shall be recorded.

ARTICLE 61

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.

ARTICLE 62

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.

ARTICLE 69

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.

ARTICLE 70

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 purpose shall be used.

(Revision of Article 70: Synod of 2000, Art. 33.)

**OF CENSURE AND
ECCLESIASTICAL ADMONITION****ARTICLE 71**

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.

ARTICLE 72

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.)



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DECLARATION OF PRINCIPLES

of the

PROTESTANT REFORMED CHURCHES

Introduction to the

DECLARATION OF PRINCIPLES

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.



DECLARATION OF PRINCIPLES

of the PROTESTANT REFORMED CHURCHES

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 sealet 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 sealet 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 sealet 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 presuppose that 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, gamblers, 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...”

