

A Catechism Of The Thirty-Nine Articles Of Religion,
Or The Confession Of Faith Put Forth By The Church Of England,
With Scripture Proofs
For The Use Of Schools And Junior Students,
By J. W.
Second Edition corrected and enlarged
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[Errata {and other found errors} corrected in place.]

Preface

The present compilation has been undertaken with the object of providing, in a short and easy form, the means of instructing children and young persons of both sexes in the true doctrine of the Church of England, as defined in its own Confession of Faith. The compiler has attempted, to the best of his ability, to confirm the truth of the Articles, step by step, by the doctrinal statements of the Bible; and thus to prove that the Church of England is not only Reformed and Protestant, but at the same time, in the truest sense of the words, Evangelical and Apostolical.

The revival of the very fictions and errors which the Articles were framed to refute and condemn, after the lapse of many generations, has made it necessary to recur to them as the final test and standard of appeal for the detection and exposure of false doctrines, and to resuscitate their authority to determine the sense of what may to some appear ambiguous and open to dispute in the devotional services of the Church.

The late Bishop Waldegrave publicly asserted that he had made a practice of teaching the Articles in a Catechetical form, both to the younger members of his own family, and also to the children of his Parochial Schools, in order to prepossess the youthful mind with the knowledge and love of Evangelical and Protestant truth, and forearm it as far as possible against the various forms of error with which the age abounds, and especially against the delusive fascinations of avowed or disguised Romanism.

And it had been well for us, who survive him, if the good Bishop's practice had been more generally adopted. We might not then have witnessed so large a defection of the rising generation from the pure and simple truth of the Gospel, as it was taught by Apostles and Evangelists in the Primitive Church, and as, in Reformation times, it was vindicated from the lips, illustrated in the lives, and sealed by the blood of martyrs.

With this brief introduction to the public, the compiler commends his Catechism to the consideration of the tutors in educational establishments generally, to parents and teachers in private families, and in particular to younger students engaged in preparing themselves "for the work of the ministry" in the Church of England.

A Catechism of The Thirty–Nine Articles Of Religion

Article I

I. – Q. Where do you find the “true doctrine of the Church of England” accurately stated and defined?

A. In the Thirty–nine Articles of Religion, which are subscribed by all the Bishops and Clergy.

II. – Q. What is the title of the first Article?

A. Of Faith in the Holy Trinity.

III. – Q. Repeat the first Article.

Answer:

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity, – the Father, the Son, and the Holy Ghost.

IV. – Q. What are the main points here stated concerning God?

A. The existence of God; the Unity of God; and the Trinity of Persons in God.

V. – Q. What arguments have we for the being or existence of God, independently of Holy Scripture?

A. 1. From the visible effect, the mind naturally goes back to some original cause or first source.

2. The very notion of a God implies that he exists of necessity, or is self–existent.

3. The consent of all nations, implying a knowledge derived from one common source of Revelation, or from the natural constitution of the human mind.

4. From the origin of the world, and the order and usefulness of all things therein; which order and adaptation show an artificer of supreme intelligence and skill.

5. From the force of conscience, which being a law within us, gives the notion of a law–giver.

6. From prophecy, or a wisdom greater than man’s.

7. From miracles, or a power greater than man’s.

VI. – Q. Can you prove the unity of God from Scripture?

A. Deut. 4:35. “Unto thee it was shewed, that thou mightest know that the Lord He is God; there is none else beside Him.”

Chap. 6:4. “Hear, O Israel, the Lord our God is one Lord.”

Isa. 44:6. “Thus saith the Lord, the King of Israel, I am the first, and I am the last; and beside Me there is no God.”

Chap. 44:8. "Is there a God beside Me? Yea, there is no God; I know not any."

Chap. 45:22. "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

2 Kings 19:15. "Thou art God, even Thou alone, of all the kingdoms of the earth."

Mark 12:32. "There is one God, and there is none other but He."

1 Cor. 8:4. "We know that an idol is nothing in the world; and that there is none other God but one."

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

Ephes. 4:6. "One God and Father of all, who is above all, and through all, and in you all."

VII. – Q. Can you prove from Scripture the several attributes of God, as stated in the Article; and first, that He is the living and true God?

A. Jer. 10:10. "The Lord is the true God; He is the living God, and an everlasting King."

Dan. 4:34. "And I blessed the most High, and praised and honored Him that liveth for ever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation."

Chap. 6:26. "He is the living God, and steadfast for ever: and His kingdom that which shall not be destroyed."

Psalms 84:2. "My heart and my flesh cry out for the living God."

Matt. 16:16. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

John 17:3. "This is life eternal, that they might know Thee, the only true God."

1. Thess. 1:9. "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God."

Heb. 10:31. "It is a fearful thing to fall into the hands of the living God."

VIII. – Q. Can you prove that God is everlasting?

A. Gen. 21:33. "And Abraham called there on the name of the Lord, the everlasting God."

Psalms 90:2. "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God."

Psalms 145:13. "Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations."

Hab. 1:12. "Art Thou not from everlasting, O Lord my God, mine Holy One?"

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."

IX. – Q. How prove you that God is without body or parts?

A. Deut. 4:15, 16. "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, lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female."

John 4:24. "God is a Spirit."

Luke 24:39. "A spirit hath not flesh and bones."

Col. 1:15. "Who (Christ) is the image of the invisible God, the firstborn of every creature."

1 Tim. 6:15, 16. Who is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting."

X. – Q. Can you prove that God is without passions; that is, incapable of suffering, or of human feelings and affections?

A. Num. xxiii, 19. "God is not a man that He should lie, neither the son of man that He should repent."

1 Sam. 15:29. "The strength of Israel will not lie nor repent: for He is not a man that He should repent."

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

James 1:17. "The Father of lights, with whom is no variableness, neither shadow of turning."

1 John 4:16. "God is love; and he that dwelleth in love, dwelleth in God, and God in him."

XI. – Q. How then do you explain those Scriptures which ascribe passions and members to God?

A. As God is the most simple essence, immutable, and always infinitely happy in Himself, He must be utterly incapable of human affections and passions, such as anger, hatred, grief, pain, repentance, etc., and consequently these are ascribed to Him in a way of condescension to our weak and finite capacities, and not as consistent with the infinite perfections of His nature.

XII. – Q. What proof have we of God's infinite power?

A. Gen. 23:14. "Is anything too hard for the Lord?"

Job ix, 4. "Behold, He taketh away, who can hinder Him? Who can say unto Him, what doest Thou?"

Dan. 4:35. "He doeth according to His will in the armies of heaven, and among the inhabitants of the earth, and none can stay His hand, or say unto Him, What doest Thou?"

1 Chron. 29:11. "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."

2 Chron. 20:6. "In Thine hand is there not power and might, so that none is able to withstand Thee?"

Matt. 19:26. "Jesus said unto them, with men this is impossible; but with God all things are possible."

Luke 1:37. With God nothing shall be impossible.

Isa. 40:15–17. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof for a burnt offering. All nations before Him are as nothing; and they are counted to Him as less than nothing and vanity."

XIII. – Q. What Scripture proof have we of God's infinite wisdom?

A. Psalm 147:5. "Great is our Lord, and of great power; His understanding is infinite."

Job 37:16. "Dost thou know the balancings of the clouds, the wondrous works of Him that is perfect in knowledge?"

Isa. 40:28. "There is no searching of His understanding."

Dan. 2:20. "Blessed be the name of God for ever and ever: for wisdom and might are His."

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!"

XIV. – Q. Prove also God's infinite goodness.

A. Psalm 145:8, 9. "The Lord is good to all, and His tender mercies are over all His works. The Lord is gracious and full of compassion, slow to anger and of great mercy."

Psalm 52:1. "The goodness of God endureth continually."

Psalm 33:5. "The earth is full of the goodness of the Lord."

Exod. 34:6. "The Lord passed by before him and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin."

Rom. 2:4. "Despised thou the riches of His goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance."

XV. – Q. As an essential part of God's goodness, can you, in like manner, show that He is holy and just?

A. Gen. 18:25. "Shall not the Judge of all the earth do right?"

Deut. 32:4. "He is the Rock, His work is perfect; for all His ways are judgment; a God of truth and without iniquity; just and right is He."

Job 15:15. "Behold, He putteth no trust in His saints; and the heavens are not clean in His sight."

Chap. 34:10, 12. "Far be it from God that He should do wickedness; and from the Almighty that He should commit iniquity. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment."

Hab. 1:13. "O Lord, Thou art of purer eyes than to behold evil, and canst not look on iniquity."

2 Chron. 19:7. "There is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."

James 1:13. "God cannot be tempted with evil, neither tempteth He any man."

Lev. 19:2. "Say unto them, ye shall be holy, for I the Lord your God am holy."

Rev. 4:8. "And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

XVI. – Q. "What are we taught in this Article about the works of God?"

A. That He is the Maker and Preserver of all things, both visible and invisible.

XVII. – Q. Does the testimony of Holy Scripture confirm this?

A. Yes. Gen. 1:1. "In the beginning God created the heaven and the earth."

Chap. 2:1. "Thus the heavens and the earth were finished, and all the host of them."

Exod. 20:11. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day."

Isa. 42:5, 6. "Thus saith the Lord God, He that created the heavens and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein."

Chap. 44:24. "I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by Myself."

Jer. 51:15. "He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heaven by His understanding."

Psalms 33:6. "By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth."

Neh. 9:6. "Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host; the earth and all things that are therein; the seas and all that is therein, and Thou preservest them all."

Job. 12:10. "In whose hand is the soul of every living thing, and the breath of all mankind."

Heb. 3:4. "He that built all things is God."

Rev. 4:11. "For Thou hast created all things; and for Thy pleasure they are, and were created."

XVIII. – Q. By whose agency is it said in the Scriptures that God made and upholds the world?

A. By the agency of His Son, the Lord Jesus Christ, as appears from the following texts:

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Ephes. 3:9. "Who created all things by Jesus Christ."

John 1:3. "All things were made by Him, and without Him was not anything 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; and He is before all things, and by Him all things consist."

Heb. 1:2, 3. "By whom also (the Son) he made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power."

XIX. – Q. What are we required to believe respecting the Trinity?

A. That in the Unity of the Godhead there be three Persons, of one substance, power, and eternity: the Father, the Son, and the Holy Ghost, and these are called the Trinity.

XX. – Q. What Scripture proof have we of this doctrine.

A. In the Old Testament the plural noun for God is used with a singular verb, proving a plurality of persons with one source of action; also

Gen. 1:26. "Let us make man in our image, after our likeness;" in which text more than two persons are implied.

Chap. 3:22. "And the Lord God said, Behold, the man is become as one of us, to know good and evil."

Matt. 3:16, 17. "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."

Chap. 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 2:33. "Therefore (Jesus) being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear."

2 Cor. 1:21, 22. "Now He which establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given us the earnest of the Spirit in our hearts."

Chap. 13:14. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all."

Ephes. 4:4–6. "There is one body and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism: one God and Father of all, Who is above all, and through all, and in you all."

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?"

Rev. 1:4, 5. "Grace be unto you, and peace from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne, and from Jesus Christ, Who is the faithful witness."

XXI. – Q. As you will be asked for proof of the eternity of the Son, and of the Holy Ghost, under the Articles which relate especially to them, it will suffice here if you show from Scripture their oneness with the Father; can you do so?

A. John 10:30. "I and My Father, are one."

Chap. 17:21, 22. "That they all may be one, as Thou Father art in Me, and I in Thee, that they may be one in us, that they may be one, even as we are one."

XXII. – Q. Is the same true of the Holy Ghost?

A. Yes. 1 Cor. 3:16. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Eph. 2:22. "In whom ye also are builded together for an habitation of God through the Spirit."

Acts 5:3, 4. "Why hath Satan filled thine heart to lie to the Holy Ghost? thou hast not lied unto men but unto God."

Article II

I. – Q. What is the title of the second Article?

A. Of the Word or Son of God, which was made very man.

II. – Q. Repeat the second Article.

Answer:

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; Who truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

III. – Q. Give me the chief points of our belief respecting the person of Christ.

A. 1st, The Godhead of Christ; 2nd, His Manhood; 3rd, The union of these two natures in one Person; 4th, The reality of His sufferings; 5th, The end or object of His sufferings.

IV. – Q. What are we taught to believe about the Godhead of Christ?

A. Four things. 1st That He is the Word of the Father. 2nd, That He was begotten from everlasting of the Father. 3rd, That He is very and eternal God. 4th, That He is of one substance with the Father.

V. – Q. In what texts of Scripture do you find Christ called the Son of God?

A. 1st, Christ is called the Son by God the Father on two occasions, His baptism and His transfiguration.

Matt. 3:17. "And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

Chap. 17:5. "And behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased, hear Him."

2nd. He is so called by St. Peter:

Matt. 16:16. "Simon Peter answered and said, Thou art the Christ, the Son of the living God."

3rd. He is so called by Nathanael:

John 1:49. "Nathanael answered and saith unto Him, Rabbi, Thou art the Son of God, Thou art the King of Israel."

4th. He is so addressed by evil spirits:

Mark 3:11. "And unclean spirits when they saw Him, fell down before Him, and cried, saying, Thou art the Son of God." Also Luke 4:41.

5th. He is so called by His own testimony:

Matt. 26:63, 64. "And the High Priest answered and said unto Him, I adjure Thee by the living God that Thou tell us whether Thou be the Christ, the Son of God; Jesus saith unto him, Thou hast said."

Mark 14:61, 62. "Again the High Priest asked Him, Art Thou the Christ, the Son of the Blessed? And Jesus said, I am."

Luke 22:70. "Then said they all, Art Thou then the Son of God? And he said unto them, ye say that I am."

John 5:18. "Therefore the Jews sought to kill Him, because He not only had broken the Sabbath, but said that God was His Father, making Himself equal with God."

Chap. 9:35–38. "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."

Chap. 10:36. "Say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemist, because I said I am the Son of God?"

Chap. 11:4. "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

VI. – Q. Where do we find the Son called the Word of God?

A. The expression is found only in St. John's writings.

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

Ver. 14. "The Word was made flesh and dwelt among us."

1 John 1:1. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life."

Rev. 19:13. "And He was clothed with a vesture dipped in blood; and His name is called the Word of God."

VII. – Q. What Scripture testimony have we that Christ was begotten of the Father?

A. John 1:14. "We beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth."

Ver. 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."

Chap. 3:16. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Heb. 1:5, 6. "Unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And, again, I will be to Him a Father, and He shall be to me a Son? And, again, when He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him."

VIII. – Q. Prove that Christ was from everlasting.

A. Prov. 8:22. "The Lord possessed* Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was." [*Wisdom is here personified; a substantial or incarnate word, of wisdom, which is Christ.]

Micah 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.

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

Chap. 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."

IX. – Q. Can you give me some texts which declare Christ to be very and eternal God?

A. Isa. 9:6. "And His name shall be called Wonderful, Counselor, the Mighty God, the everlasting Father, the Prince of Peace."

Matt. 1:23. "They shall call His name Emmanuel, which being interpreted is, God with us."

Chap. 22:43, 44. "How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, until I make Thine enemies Thy footstool."

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

Col. 2:9. "For in Him dwelleth all the fullness of the Godhead bodily."

Heb. 1:8. "But unto the Son He saith, Thy throne, O God, is for ever and ever."

1 John 3:16. "Hereby perceive we the love of God, because He laid down His life for us."

Chap. 5:20. "We are in Him that is true, even in His Son Jesus Christ: This is the true God and eternal life."

John 20:28. "Thomas answered and said unto Him, My Lord and my God."

Acts 20:28. "Take heed, therefore, unto yourselves and to all the flock, to feed the Church of God, which He hath purchased with His own blood."

1 Tim. 3:16. "Great is the mystery of godliness; God was manifest in the flesh."

Rev. 22:12, 13. "Behold, I come quickly, and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last." Chap. 1:8.

X. – Q. How do you show that Christ is of one substance with the Father?

A. Zech. 13:7. "Awake, O sword, against My Shepherd, and against the man that is My fellow, saith the Lord of Hosts."

John 10:30. "I and My Father are one."

Ver. 38. "Though ye believe not Me, believe the works, that ye may know and believe that the Father is in Me, and I in Him."

Chap. 12:45. "He that seeth Me, seeth Him that sent me."

Chap. xiv, 9, 10. "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen Me hath seen the Father, and how sayest thou then, Show us the ... Father? Believest thou not that I am in the Father, and the Father in Me?"

XI. – Q. Let me hear you prove that the Son took man's nature of the substance of the blessed Virgin.

A. Psalm 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"; and Acts 2:30.

Isa. 7:14. "Behold, a virgin shall conceive and bear a son, and shall call His name Immanuel."

Gal. 4:4. "When the fullness of time was come, God sent forth His Son, made of a woman."

Heb. 2:14–17. "Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same. 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."

XII. – Q. From what texts do we learn that two whole and perfect natures, the Godhead and the Manhood, were joined together in the person of Christ?

A. Phil. 2:6, 7. "Who being in the form of God, though 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."

John 1:1, 14. "The Word was God. And the Word was made flesh."

Chap. 20:27, 28. "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. And Thomas answered and said unto Him, My Lord and my God."

Rom. 1:3, 4. "Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."

1 Cor. 15:47. "The second man is the Lord from heaven."

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

2 Cor. 5:19. "God was in Christ, reconciling the world unto Himself."

Rev. 1:17. "And He laid His right hand upon me, saying, Fear not, I am the first and the last; I am He that liveth and was dead, and behold, I am alive for evermore."

XIII. – Q. What proof have we that Christ truly suffered?

A. Isa. 53:3–5. "He is despised and rejected of men, a man of sorrows, and acquainted with grief. Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted. 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."

Matt. 26:38. "Then saith He unto them, My soul is exceeding sorrowful, even unto death."

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."

Heb. 5:7. "In the days of His flesh He offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared."

1 Pet. 3:18. "Christ hath once suffered for sins, the just for the unjust, that He might bring us to God; being put to death in the flesh." Chap. 4:1.

XIV. – Q. Give some Scripture testimony to His crucifixion.

A. Mark 15:25. "And it was the third hour, and they crucified Him."

Luke 23:33. "And when they were come to the place which is called Calvary, there they crucified Him and the malefactors, one on the right hand and the other on the left."

Matt. 27:35. "And they crucified Him and parted His garments, Casting lots." Also John 18:19.

XV. – Q. Show also that He was dead and buried.

A. Isa. 53:9. "He made His grave with the wicked, and with the rich in His death"; and ver.12.

John 10:17, 18. "I lay down My life that I may take it again. No man taketh it from Me, but I lay it down of Myself; I have power to lay it down, and I have power to take it again."

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 this, He gave up the ghost."

John 19:23. "But when they came to Jesus, and found that He was dead already, they brake not His legs."

Matt. 27:59, 60. "And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in a rock; and he rolled a great stone to the door of the sepulchre and departed."

Acts 13:29. "They took Him down from the tree, and laid Him in a sepulchre."

XVI. – Q. What is your belief respecting the end or object of Christ's sufferings?

A. That He died to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

XVII. – Q. Can you prove these points?

A. According to the usual language of Holy Scripture, it should be, "to reconcile us to His Father," rather than "His Father to us"; for it is on man's part that the unwillingness and enmity remain. But it really comes to the same thing; for Christ by His death has procured for us the divine favour, in that He offered Himself an expiatory sacrifice to God, and gave His life a ransom for many." [See Pearson on the Creed, p. 384, 365, against Socinus]

Matt. 20:28. "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

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

Heb. 2:17. "That He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."

XVIII. – Q. What texts imply that it was man rather than God, who needed reconciliation?

A. Rom. 5:10. "When we were enemies, we were reconciled to God by the death of His Son."

2 Cor. 5:18, 19. "All things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath committed unto us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them."

Ephes. 2:16. "That He might reconcile both unto God in one body by the cross, having slain the enmity thereby."

Col. 1:20–22. "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. And you that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death."

XIX. – Q. What Scriptures prove that Christ's death was a sacrifice for sin?

A. Isa. 53:5, 6. "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. The Lord hath laid on Him the iniquity of us all."

And ver. 10. "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."

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

1 Cor. 5:7. "For even Christ our Passover is sacrificed for us."

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

John 1:29. "Behold the Lamb of God, which taketh away the sin of the world!"

Ephes. 5:2. "Christ also hath loved us and hath given Himself for us, an offering and a sacrifice to God, for a sweet-smelling savour."

1 Pet. 2:24. "Who His own self bare our sins in His own body on (or to) the tree; that we being dead unto sins, should live unto righteousness; by Whose stripes ye were healed."

Heb. 9:26. "Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Ver. 28. "Christ was once offered to bear the sins of many."

Chap. 10:10. "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all."

1 John 2:1, 2. "We have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins."

XX. – Q. Can you show from the Scriptures that we are redeemed or ransomed by the blood of Christ?

A. Matt. 26:28. "This is My blood of the New Testament which is shed for many for the remission of sins."

Ephes. 1:7. "In whom we have redemption through His blood, the forgiveness of sins."
Col. 1:14.

1 Pet. 1:18, 19. "Ye were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ, as of a lamb without blemish, and without spot."

Acts 9:28. "The Church of God, which He hath purchased with His own blood."

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."

Rev. 5:9. "For Thou wast slain, and hast redeemed us to God by Thy blood."

Article III

I. – Q. What is the title of the Third Article?

A. Of the going down into Hell.

II. – Q. Repeat the Third Article.

Answer:

As Christ died for us, and was buried, so also it is to be believed that he went down into Hell.

III. – Q. What scripture proof have we of this Article?

A. Psalm 16:10. "Thou wilt not leave My soul in Hell, neither wilt Thou suffer Thine Holy One to see corruption." Acts 2:27, 31.

Luke 23:43. "And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise."

Rom. 10:7. "Who shall descend into the deep? that is to bring up Christ again from the dead."

Acts. 4:9, 10. "Now that He ascended, what is it but that He also descended first into the lower parts of the earth?"

IV. – Q. In What sense is the word Hell to be understood here?

A. Not as Gehenna, but Hades. [Sheol or Shaol in Hebrew, ᾗδης in Greek.] Not as the place of punishment, but the place of departed spirits.

1 Peter 3:19. "By which also He (Christ) went and preached unto the spirits in prison, which sometimes were disobedient."

Chap. 4:6. "For this cause was the Gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit."

V. – Q. Can you assign a reason for the introduction of this Article, since the doctrine it lays down is not expressly asserted by the Evangelists?

A. Because it is contained in the Creeds, where it probably found a place, to express the Church's belief in the actual separation of Christ's soul from His body, against those who contended that he fell into a trance or syncope, and did not really suffer death.

Article IV

I. – Q. What is the title of the Fourth Article?

A. Of the Resurrection of Christ.

II. – Q. Repeat the Fourth Article.

Answer:

Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith He ascended into Heaven, and there sitteth, until He return to judge all Men at the last day.

III. – Q. Tell me what four points of doctrine are stated in this Article.

- A. 1. The Resurrection of Christ.
2. The Ascension of Christ into heaven.
3. His sitting or remaining in heaven.
4. His return to judgment.

IV. – Q. What proof have we that Christ truly rose again from death?

A. Isa. 26:19. "Thy dead men shall live, together with My dead body shall they arise. Awake and sing, ye that dwell in dust; for the dew is as the dew of herbs, and the earth shall cast out the dead."

Matt. 28:5, 6. "And the Angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus which was crucified. He is not here, for He is risen, as He said; Come, see the place where the Lord lay."

Luke 24:3, 5, 6. "And they entered in and found not the body of the Lord Jesus. And the Angels said unto them, Why seek ye the living among the dead? He is not here, but is risen."

Acts 2:31, 32. "He seeing this before, spake of the Resurrection of Christ, that His soul was not left in Hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses."

Acts 1:3. "To whom also He shewed Himself alive, after His passion, by many infallible proofs, being seen of them forty days."

Chap. 10:40. "Him God raised up the third day, and showed Him openly; not to all people, but unto witnesses chosen before of God."

John 21:14. "This is the third time Jesus showed Himself to his disciples after that He was risen from the dead."

Rom. 4:24, 25. "If we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offences, and raised again for our justification."

Chap. 14:9. "To this end Christ both died and rose, and revived, that He might be Lord both of the dead. and living."

1 Cor. 15:4–8. "And that He rose again the third day according to the Scriptures; and that He was seen of Cephas; then of the twelve; after that He was seen of above five hundred brethren at once. After that, He was seen of James; then of all the Apostles. And last of all He was seen of me also, as of one born out of due time."

Rev. 1:5. "Jesus Christ, who is the faithful witness, and the first begotten of the dead."

V. – Q. Can you prove also that He took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature?

A. Luke 24:39. "Jesus said unto them, 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."

Ver. 42, 43. "And they gave Him a piece of a broiled fish and of an honeycomb. And He took it, and did eat before them."

John 20:27. "Then saith Jesus 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."

Acts 10:41. "Even to us, who did eat and drink with Him, after He rose from the dead."

VI. – Q. What Scripture testimony have we for the ascension of Christ into heaven?

A. Psalm 68:18. "Thou halt ascended on high; Thou halt led captivity captive; Thou halt received gifts for men."

Mark 16:19. "So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God."

Luke 24:51. "And it came to pass, while He blessed them, He was parted from them, and carried up into heaven."

Acts 1:9–11. "And when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight. And while they looked stedfastly toward heaven, as He went up, behold, two men stood by them in white apparel: 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."

Chap. 9:3–5. "And suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, who art Thou, Lord? And the Lord said, I am Jesus, whom thou persecutest."

Ephes. 4:10. "He that descended is the same also that ascended up far above all heavens, that He might fulfill all things."

VII. – Q. What Scriptures tell us that Christ sits in heaven, till He returns to judgment?

A. Psalm 110:1. "The Lord said unto My Lord, Sit Thou on My right hand, until I make Thy foes Thy footstool." Acts 2:34. Heb. 1:13.

Acts 3:20, 21. "And He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things."

Rom. 8:34. "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."

Ephes. 1:19, 20. "According to the working of His mighty power, which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places."

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."

Heb. 1:3. "When He had by Himself purged our sins, sat down on the right hand of the Majesty on high."

Chap. 8:1. "We have such an High Priest, Who is set on the right hand of the throne of the Majesty in the heavens."

Chap. 10:12. "This Man, after he had offered one Sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool."

VIII. – Q. Where do we find Christ's return to judgment foretold?

A. John 5:22. "The Father judgeth no man, but hath committed all judgment unto the Son."

Ver. 27. "And hath given Him authority to execute judgment also, because He is the Son of Man."

Matt. 25:31, 32. "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; And before Him shall be gathered all nations; and He shall separate them from another, as a shepherd divideth his sheep from the goats."

Acts 10:42. "And He commanded us to preach unto the people, and to testify, that it is He which was ordained of God to be the Judge of quick and dead."

Chap. 17:31. "Because He hath appointed a day, in which He will judge the world in righteousness by that Man, whom He hath ordained: whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

Rom. 2:16. "In the day when Gal shall judge the secrets of men by Jesus Christ, according to my Gospel."

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."

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."

1 Pet. 4:5. "Who shall give account to Him that is ready to judge the quick and the dead."

Article V

I. – Q. What is the title of the Fifth Article?

A. Of the Holy Ghost.

II. – Q. Repeat the Fifth Article.

Answer:

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

III. – Q. Can you produce authority from Scripture for saying that the Holy Ghost proceeds both from the Father and the Son?

A. Yes. 1st, from the Father.

Luke 3:22. "The Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven which said, Thou art My beloved Son, in whom I am well pleased."

John 14:16. "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."

Ver. 26. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things."

Chap. 15:26. "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."

2nd, From the Son. – John 14:23. "I will not leave you comfortless, I will come to you."

Chap. 16:7. "If I go not away, the Comforter will not come to you; but if I depart, I will send Him unto you."

Acts 2:33. "Therefore (Jesus) being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear."

1 Pet. 1:11. "Searching what, or what manner of time the Spirit of Christ which was in them did signify."

3rd, From both the Father and the Son. – John 14:23. "My Father will love Him, and we will come unto Him and make our abode with Him."

Rom. 8:9. "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."

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

IV. – Q. Have we good reasons for believing the Holy Ghost to be a person?

A. Yes. Inasmuch as the same word Paraclete (παράκλητος) or Advocate, is applied both to the Son and to the Holy Spirit, being translated Advocate in one place, 1 John 2:1, and Comforter in the other, John 14:16: where it is written, “ I will send you another (to be your) Comforter” in Christ’s place and office. Whence we infer that the Holy Ghost is as much a person as the Son. We also find the Greek masculine noun and pronoun applied to the Spirit, which surely implies a distinct person.

V. – Q. Have we not direct proof in Holy Scriptures?

A. Yes. Rom. 8:26, 27. “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. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.”

1 Cor. 12:11. “But all these worketh that one and the self–same Spirit, dividing to every man severally as He will.”

Chap. 6:19. “Know ye not that your body is the temple of the Holy Ghost which is in you.”

VI. – Q. What Scriptures imply that the Holy Ghost is equal with the Father and the Son, true and eternal God?

A. Rom. 8:14. “As many as are led by the Spirit of God, they are the sons of God.”

Acts 5:3, 4. “Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men but unto God.”

Acts 13:2, 4. “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. So they, being sent forth by the Holy Ghost, departed.”

1 Cor. 2:11. “The things of God knoweth no man, but the Spirit of God.”

Chap. 3:16. “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.”

Ephes. 2:22. “In whom (Christ) ye also are builded together for an habitation of God through the Spirit.”

Heb. 9:14. “Christ, through the eternal Spirit, offered Himself without spot to God.”

Gen. 1:2. “The Spirit of God moved upon the face of the waters.” And, therefore, since He existed before the beginning of time, He must be eternal.

VII. – Q. Against whom especially is this Article directed?

A. Against the followers of Macedonius, and in later times the Socinians, who always opposed the Divinity and Personality of the Holy Ghost, and His Unity with the Father; alleging that the Spirit was only an energy or operation, a quality or power, but not a person.

Article VI

I. – Q. What is the title of the Sixth Article?

A. Of the sufficiency of the Holy Scriptures for salvation.

II. – Q. Repeat the Sixth Article.

Answer:

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

III. – Q. Can you give me the testimony of Scripture to its own sufficiency?

A. Psalm 19:7, 8. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."

Psalm 119:105. "Thy word is a lamp unto my feet and a light unto my path."

John 5:39. "Search the Scriptures for in them ye think ye have eternal life; and they are they which testify of me."

Chap. 6:63. "The words that I speak unto you, they are spirit and they are life."

Chap. 20:31. "Many other signs did Jesus in the presence of His disciples which are not written in this book; 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."

Acts 17:11. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so; therefore many of them believed."

Rom. 15:4. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

2 Tim. 3:15–17. "From a child thou halt known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Jesus Christ. All Scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works."

IV. – Q. What authority have we for refusing to believe anything as necessary to salvation which cannot be proved by Scripture?

A. Deut. 4:2. "Ye shall not add to the word which I command you, neither shall ye diminish aught from it."

Chap. 5:32. "Ye shall observe to do as the Lord your God hath commanded you; ye shall not turn aside to the right hand nor to the left."

Isa. 8:20. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.

Prov. 30:5, 6. "Every word of God is pure; and add thou not unto His words, lest He reprove thee, and thou be found a liar."

Matt. 15:3, 9. "Why do ye also transgress the commandment of God by your tradition. In vain do they worship me teaching for doctrines the commandments of men."

Gal. 1:8. "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."

V. – Q. But is not the affirmative statement as truly the meaning of the Church as the negative, "That everything which *is read* therein, or *can be proved* thereby, is required of every man, that it should be believed as an article of the faith, and be thought necessary for salvation?"

A. Certainly. Holy Scripture is the exponent of our faith as Churchmen. [See Rev. H. H. Smith's book, *Audi alteram partem*.] True Churchmanship restricts us to what we find therein. The undoubted testimony of the Bible for or against any doctrine or practice, must therefore be received as the teaching of the Church.

2 Tim. 4:2–4. "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the 'time will come, when they will not endure sound doctrine. – And they shall turn away their ears from the truth, and be turned unto fables."

VI. – Q. What writings are included under the term Holy Scripture?

A. Those Canonical Books of the Old and New Testament, of whose authority there was never any doubt in the Church.

VII. – Q. What was the office of the Church with respect to the Canonicity of the sacred books?

A. The Church acted as a witness, not as a judge. It received the books from those who committed the words to writing under the immediate inspiration of the Holy Ghost, on the authority of the inspired writers themselves. It kept them, jealously excluding all writings which could not be traced to inspired men; and handed them down as of Divine authority to the next generation. Thus the inspired books have descended to our own time. The Church never decided what books *should be* Canonical, but what *were* and *had been* from the beginning, according to the historical evidence of their having been written by inspired men.

VIII. – Q. What do you understand by the word Canonical?

A. A Canonical Book is one which forms part of the Canon or Rule of Faith and manners given to us by inspiration of God. Before a book was finally received as Canonical, it had been quoted as Scripture, read in the Church, or translated as such, and included in some catalogues of the Canon.

IX. – Q. On what authority do we receive our catalogue of the Canon?

A. On the testimony of the primitive Church from whom it came down to us, including and excluding whatever they did. The Church of Rome holds its Canon on the infallible authority of the present Church, which includes the Apocrypha.

X. – Q. Can you repeat the names of the Books of the Old Testament in their order?

Answer:

Genesis. Exodus. Leviticus. Numbers. Deuteronomy. Joshua. Judges. Ruth. The 1st Book of Samuel. The 2nd Book of Samuel. The 1st Book of Kings. The 2nd Book of Kings. The 1st Book of Chronicles. The 2nd Book of Chronicles. The 1st Book of Esdras, or Ezra. The 2nd Book of Esdras, or Nehemiah. The Book of Esther. The Book of Job. The Psalms. The Proverbs. Ecclesiastes, or Preacher. Cantica, or Songs of Solomon. Isaiah. Jeremiah. Lamentations. Ezekiel. Daniel. Hosea. Joel. Amos. Obadiah. Jonah. Micah. Nahum. Habakkuk. Zephaniah. Haggai. Zachariah. Malachi.

XI. – Q. Will you also repeat the names of the Books of the New Testament in their order?

A. The Gospel of – St. Matthew, St. Mark, St. Luke, St. John. The Acts of the Apostles. St. Paul's Epistle to the Romans. 1st Epistle to the Corinthians. 2nd Epistle to the Corinthians. Epistle to the Galatians. Epistle to the Ephesians. Epistle to the Philippians. Epistle to the Colossians. 1st Epistle to the Thessalonians. 2nd Epistle to the Thessalonians. 1st Epistle to Timothy. 2nd Epistle to Timothy. Epistle to Titus. Epistle to Philemon. Epistle to the Hebrews. The General Epistle of James. 1st Epistle of St. Peter. 2nd Epistle of St. Peter. 1st Epistle of St. John. 2nd Epistle of St. John. 3rd Epistle of St. John. The Epistle of St. Jude. The Book of the Revelations of St. John.

XII. – Q. What name do we give to those other writings, which the Church does not apply to establish any doctrine, though it permits them to be read for example of life?

A. The Apocrypha, which comprises these books following: – The 3rd Book of Esdras. The 4th Book of Esdras. Tobit. Judith. The Rest of Esther. Wisdom. Jesus, the Son of Sirach. Ecclesiasticus. Baruch the Prophet. The Song of the Three Children. The Story of Susanna. Of Bel and the Dragon. The Prayer of Manasses. The 1st Book of Maccabees. The 2nd Book of Maccabees.

XIII. – Q. Can you tell me how the Jews divided the Books of the Old Testament?

A. They classed them under three heads:

The five Books of Moses, called the Law;

The Hagiographa (sacred writings), or Psalms, in four Books; and the Prophets in thirteen Books, making altogether twenty-two books according to the number of letters in the Hebrew alphabet. These, however, became twenty-four in later times, by separating the Book of Ruth from Judges, and the Lamentations from the prophecy of Jeremiah.

XIV. – Q. What writings were included in the thirteen Books of the Prophets?

A. All the historical books, from Joshua to the 2nd Book of Kings inclusive, Judges and Ruth counting as one, and so making six books; Esther and Job, with the four greater prophets, made six more; and the twelve minor prophets, reckoned as one book, brought the number to thirteen.

XV. – Q. Do you remember any passage of Scripture in which our Lord names this threefold division of the sacred writings?

A. Luke 24:44. "And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Me."

XVI. – Q. Can you tell me anything about Hierome, or Jerome, who is named in this Article?

A. He lived at the close of the fourth century, and was the most learned of all the early writers. The words here quoted as his, are taken from the preface to his translation of the books of Solomon. The Vulgate version of the Bible, used by the Church of Rome, is the old Italian translation revised by Jerome. It was pronounced by the Council of Trent to be free from all errors.

XVII. – Q. What do you understand by the word Apocrypha?

A. It signifies hidden, or *concealed*, and was given at the Reformation to the above-named spurious writings, which contain much fable or fiction; either to indicate their unknown or hidden origin, or to mark the contrast between them, and the volume of *revealed* truth, given by inspiration of God.

XVIII. – Q. Why does not our Church apply these books to establish any doctrine?

A. Because they are not the writings of inspired men, having been written after the cessation of prophecy, and before the promulgation of the Gospel. They were not included in the Jewish Canon; nor acknowledged by our Lord, or His Apostles, being never quoted nor referred to in the New Testament. Consequently they were excluded from the Canon of Holy Scripture, as forming no part of God's Word, and possessing no authority as a rule of faith.

XIX. – Q. But are there not some who appeal to these writings as of equal authority with the Scriptures?

A. Yes. The modern Church of Rome, which also holds tradition, calling it the unwritten word. That Church maintains that Scripture and tradition are equally divine, certain, and authoritative; and that one without the other is not sufficient for salvation.

XX. – Q. Do you know on what texts of Scripture the Roman Church relies, as showing the binding authority of tradition?

A. 1 Cor. 11:2. "Now, I praise you, brethren, that ye remember me in all things, and keep the ordinances (traditions) as I delivered them to you."

2 Thess. 2:15. "Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word or our Epistle."

Chap. 3:8. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourself from every brother that walketh disorderly, and not after the tradition which he received of us."

XXI. – Q. What reason can you give for not accepting these texts as proving the point in dispute?

A. Because the Church has given us no catalogue of traditions, but left them undefined and uncertain. If the traditions delivered by St. Paul to the churches of his time, could be found, we should be bound to receive them as equally binding with his written Epistles. But it cannot be shown that Romish traditions had an Apostolic origin; and all such traditions this Article excludes from our rule of faith and manners. The rejection of tradition as a rule of faith was the vital principle of the Reformation. A joint rule of faith is no rule at all.

XXII. – Q. In what words did our Lord and His Apostles condemn Jewish traditions?

A. Mark 7:9. "Full well ye reject the commandment of God, that ye may keep your own tradition." Ver. 13. "Making the word of God of none effect through your tradition, which ye have delivered."

Col. 2:8. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

1 Pet. 1:18. "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."

This testimony is equally strong against the traditions of the Church of Rome.

Article VII

I. – Q. What is the title of the Seventh Article?

A. Of the Old Testament.

II. – Q. Repeat the Seventh Article.

Answer:

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian Men, nor the Civil precepts thereof, ought of necessity to be received in any Commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

III. – Q. Can you show from Scripture that the Old Testament is not contrary to the New?

A. Matt. 5:17, 18. "Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Luke 24:25–27. "O fools and slow of heart to believe all that the Prophets have spoken; ought not Christ to have suffered these things, and to enter into His glory? and beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself."

Ver. 44. "These are the words which I spake unto you while I was yet with you, that all things might be fulfilled which are written in the Law of Moses, and in the Prophets, and in the Psalms concerning Me."

John 5:46, 47. "Had ye believed Moses, ye would have believed Me, for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?"

Acts 3:18. "Those things which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled."

Chap. 18:28. "He (Apollos) mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ."

1 Cor. 10:3, 4. "They (the fathers) did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock which followed them; and that Rock was Christ."

Acts xxvi, 22, 23. "I (Paul) 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; that Christ should suffer, and that He should be the first that should rise from the dead: and should show light unto the people and to the Gentiles."

IV. – Q. By what texts do you prove that in both the Old and New Testaments eternal life is offered to mankind by Christ?

A. Gen. 12:3. "In thee shall all families of the earth be blessed."

Acts 3:25. "Ye are the children of the Prophets and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed."

Isa. 28:16. "Thus saith the Lord, Behold I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation; he that believeth shall not make haste."

Acts. 4:11, 12. "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other." – See Psalm 118:22.

Isa. 53:11. "By His knowledge shall my righteous servant justify many; for He shall bear their iniquities."

Luke 1:69. "God hath raised up a mighty salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets which have been since the world began; that we should be saved from our enemies, and from the hands of all that hate us."

Acts. 28:25. "To whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening."

Rom. 1:1, 2. "Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God, which He had promised afore by His prophets in the Holy Scriptures, concerning His Son Jesus Christ our Lord."

Gal. 3:8. "The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed."

Ver. 14. "That the blessing of Abraham might come on the Gentiles through Jesus Christ."

Ver. 29. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Heb. 4:2. "To us was the Gospel preached as well as unto them."

1 Pet. 1:10–11. "Of which salvation the Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what or what manner of time the Spirit of Christ which was in them did signify; when it testified beforehand the sufferings of Christ and the glory that should follow."

Rev. 19:10. "The testimony of Jesus is the spirit of prophecy."

V. – Q. What Scriptures teach us that Christ is the only mediator between God and man?

A. Gal. 3:19, 20. "It (the law) was ordained by angels in the hand of a Mediator. [Not Moses, but Christ. Moses indeed, on several occasions, interceded with God for his people Israel, and *the tables of the law* were given into his hands; but the law, as a dispensation from God, was committed to Christ, that by its many types and shadows of a Redeemer to come, and through the knowledge of sin's exceeding sinfulness, which is by the law, He might bring sinners to Himself for righteousness and salvation, who is at once the fulfiller of the law, and the Saviour of those who have transgressed it. Thus in the hands of a Mediator, the law was our schoolmaster to bring us unto Christ that we might be justified by faith.] Now a mediator is not a mediator of one, but God is one."

1 Tim. 2:5. "There is one God, and one Mediator between God and men, the man Christ Jesus."

Heb. 8:6. "He is the Mediator of a better covenant"; and chap. 9:15. "The Mediator of the New Testament"; clearly implying that there is no other Mediator.

1 John 2:1, 2. "We have an advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sins."

VI. – Q. What authority have we for saying that the old fathers did not look only for transitory promises?

A. Matt. 13:17. "Many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear and have not heard them."

Acts 3:22, 23. "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. And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people." See also chap. 7:37.

Chap. 2:30, 31. "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, He seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption."

Heb. 11:10. "For he (Abraham) looked for a city which hath foundations, whose builder and maker is God."

Ver. 13. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

Ver. 16. "Now they desire a better country, that is an heavenly"; and ver. 35. "Others were tortured, not accepting deliverance, that they might obtain a better resurrection."

VII. – Q. Let me hear how you prove by Scripture that the ceremonial law is not binding on Christian men, nor its civil precepts necessary in any commonwealth.

A. Jer. 31:31, 32. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, when I took them by the hand, to bring them out of the land of Egypt."

Acts 15:5. "There rose up certain of the Pharisees which believed, saying, that it was needful to circumcise them (the Gentiles), and to command them to keep the law of Moses."

Ver. 10. "But Peter said unto them, Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"

Gal. 2:18, 19. "If I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God."

Chap. 3:24, 25. "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."

Chap. 4:9, 10. "But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto you desire again to be in

bondage? Ye observe days, and months, and times, and years; I am afraid of you lest I have bestowed on you labour in vain."

Chap. 5:1. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify to every one that is circumcised, that he is a debtor to do the whole law."

Col. 2:14–17. "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. Let no man therefore judge you in meat, or in drink, or in respect of an holiday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."

Ephes. 2:15. "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances."

Heb. 7:12. "The priesthood being changed, there is made of necessity a change also of the law."

Chap. 9:10. "The service of the first tabernacle stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."

VIII. – Q. From What texts do we infer that no Christian man is free from the obligation of obedience to the moral law?

A. Eccles. 12:13. "Fear God and keep His commandments, for this is the whole duty of man."

Matt. 5:17, 19. "Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfill. Whosoever therefore shall break one of the least of these 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."

Chap. 22:37–40. "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. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

Rom. 13:8, 9. "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. Love is the fulfilling of the law."

James 2:8–10. "If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well; but if ye have respect of persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

IX. – Q. Can you quote a few texts to show the purpose and use of the law?

A. Rom. 3:19, 20. "We know that what things soever the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law shall no flesh be justified in His sight; for by the law is the knowledge of sin."

Chap. 5:20. "Moreover the law entered that the offence might abound."

Chap. 7:7–13. "I had not known sin but by the law. Without the law sin was dead. For I was alive without the law once, but when the commandment came, sin revived and I died. Sin, that it might appear sin, working death in me by that which is good, that sin by the commandment might become exceeding sinful."

Gal. 3:19. "Wherefore then serveth the law? It was added, because of transgressions, till the seed should come, to whom the promise was made." Ver. 24. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

Article VIII

I. – Q. What is the title of the Eighth Article?

A. Of the Three Creeds.

II. – Q. Repeat the Eighth Article.

Answer:

The Three Creeds, *Nicene Creed*, *Athanasius' Creed*, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture.

III. – Q. It is not necessary to give Scriptural proof of the several clauses in the Creeds, because most of them occur under other Articles, and are noticed elsewhere in this Catechism; but give me the best general confirmation which Scripture affords to this Article.

A. 2 Tim. 1:13. "Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus."

Titus 1:9. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort, and to convince the gainsayers."

1 Tim. 6:3. "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing."

IV. – Q. Can you give me any account of the Nicene Creed?

A. It was drawn up by the Nicene Fathers, who composed the Council of Nicea, A.D. 325, of whom Athanasius afterwards Archbishop of Alexandria, was one. Hence it was called Nicene. The part relating to the Divinity of the Holy Ghost was added by the Council of Constantinople, A.D. 381. But the words, "and the Son," were added by the Western Church.

In its original form this Creed ended with anathemas, which were rescinded by the second Council of Constantinople.

V. – Q. What can you tell me about the Creed called Athanasian?

A. Though it was not composed by Athanasius, it doubtless embodies the great truths for which that celebrated champion of the faith so zealously contended. And his name was given to it long after his death, probably to give greater weight and authority to its contents. It seems to have been constructed gradually, and to have passed through many hands before attaining its present complete form, which took place early in the eighth century. It was probably intended rather as a private guide for the clergy, than for public use in the congregation.

VI. – Q. What know you about the Apostles' Creed?

A. It was not known till after the time of the Apostles, and was not therefore composed by any of them; but was probably so called, in order to give it additional authority. It claimed to be a summary of Christian faith, drawn from their inspired writings; and as such it has always been received in the Church.

VII. – Q. Can you tell me the difference between Creeds and Articles?

A. Creeds (symbola, signals, or watchwords in war) served to distinguish true Christians of the Catholic Church from Heretics or Infidels. They were terms of Church Communion for the people generally; whereas Articles of Religion are conditions of teaching, and are intended especially for the Clergy.

VIII. – Q. To what circumstances may we attribute the origin of Creeds?

A. To the spread and prevalence of heresies during the ages that followed the Apostolic, which made it necessary to have a definite public form of words as a standard of faith.

Article IX

I. – Q. What is the title of the Ninth Article?

A. Of Original Sin.

II. – Q. Repeat the Ninth Article.

Answer:

Original Sin standeth not in the following of Adam, (as the *Pelagians* do vainly talk; but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, *phronema sarkos*, which some do expound the wisdom, some

sensuality, some the affection, some the desire, of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath of itself the nature of sin.

III. – What is meant by Original sin?

A. The loss of original righteousness, and the depravation or corruption of our nature in consequence of the fall of our first parents.

IV. – Q. What do you understand by the following of Adam?

A. The imitation of Adam in his disobedience.

V. – Q. Who were the Pelagians?

A. The followers of one who called himself Pelagius after the Greek, and Marigena in Latin, (of the Sea, or Sea-born,) hence Morgan, a man of British birth, and probably a Welshman, who lived early in the fifth century. They denied the corruption of our nature, and the necessity of divine grace; saying that Adam by his fall into sin only hurt himself, and that all children are born, as Adam was created, pure and sinless. They contended that men may keep the commandments, and attain to a state of perfection in this life, if they will.

VI. – Q. Do you draw any inference from the expression "*naturally* engendered"?

A. That it is intended to except and exempt our Saviour Jesus Christ, as one not naturally, but supernaturally, engendered.

VII. – Q. What is meant by original righteousness?

A. That purity and uprightness of nature in which our *first parents* were created.

VIII. – Q. Can you prove by Scripture that Original or birth sin is the corruption of every man's nature?

A. Job 14:4. "Who can bring a clean thing out of an unclean. Not one."

Chap. 25:4. "How can he be clean that is born of a woman?"

Gen. 8:21. "The imagination of man's heart is evil from his youth."

Psalm 51:5. "Behold I was shapen in iniquity, and in sin did my mother conceive me."

Psalm 58:3. "The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies."

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

Ver. 14. "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."

Ver. 19. "By one man's disobedience many were made sinners."

1 Cor. 15:22. "In Adam all die."

IX. – Q. What texts show that man is very far gone from original righteousness, and naturally inclined to evil?

A. Gen. 6:5. "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."

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."

Jer. 17:9. "The heart is deceitful above all things, and desperately wicked; who can know it?"

Job 15:14. "What is man that he should be clean? And he which is born of a woman that he should be righteous?"

Ver. 16. "How much more abominable and filthy is man, which drinketh iniquity like water!"

Eccles. 7:20. "There is not a just man upon earth that doeth good, and sinneth not."

Matt. 7:17, 18. "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."

Mark 7:21–23. "From within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these things come from within and defile the man."

Rom. 3:10–12. "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, no, not one."

Ver. 17, 18. "The way of peace have they not known; there is no fear of God before their eyes."

X. – Q. Can you also show from the Scriptures, that the flesh lusteth always contrary to the spirit?

A. Rom. 7:14. "I am carnal, sold under sin."

Ver. 21–23. "I find then a law that when I would do good, evil is present with me; for I delight in the law of God after the inward man; 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. "The flesh lusteth against the Spirit, but the Spirit against the flesh; and these are contrary the one to the other, that ye may not do the things that ye would."

Jas. 1:14. "Every man is tempted when he is drawn away of his own lust and enticed."

1 Pet. 2:11. "Abstain from fleshly lusts, which war against the soul."

XI. – Q. Where do we read in Scripture that this evil nature deserves God's wrath and damnation?

A. Rom. 6:23. "The wages of sin is death."

Chap. 5:18. "By the offence of one, judgment came upon all men to condemnation."

Ephes. 2:3. "We were by nature the children of wrath, even as others."

Rom. 3:19. "What things soever the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world may become guilty before God" (subject to the judgment of God).

Col. 3:5, 6. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience."

Jas. 1:15. "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

XII. – Q. What proof have we that this infection of nature remains even in the regenerate, so that the lust of the flesh is not subject to the law of God?

A. Prov. 20:9. "Who can say, I have made my heart clean; I am pure from my sin?"

Rom. 7:18. "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." Ver. 25. "So then with the mind I myself serve the law of God, but with the flesh the law of sin."

Chap. 8:6–8. "To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."

Chap. 13:14. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

Jas. 3:2. "In many things we offend all."

XIII. – Q. Can you show from Scripture that concupiscence and lust have the nature of sin?

A. Exod. 20:17. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbours."

Matt. 5:28. "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."

Rom. 7:7. "I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet."

Col. 3:5, 6. "Evil concupiscence and covetousness, which is idolatry."

Jas. 4:5. "Do ye think the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?"

1 John 2:16. "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."

XIV. – Q. Do we not learn from the Scriptures that there is no condemnation to believers, notwithstanding this law of sin?

A. Yes. Rom. 7:24, 25. "Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

Chap. 8:1, 2. "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and of death."

John 3:18. "He that believeth on Him is not condemned; but he that believeth not is condemned already."

Chap. 5:24. "He that heareth My words and believeth on Him that sent Me, hath everlasting life; and shall not come into condemnation, but has passed from death unto life."

1 Cor. 15:56, 57. "The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Article X

I. – Q. What is the title of the Tenth Article?

A. Of Free Will.

II. – Q. Repeat the Tenth Article.

Answer:

The condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God by Christ preventing us, [Preventing us, that is, going before, anticipating, or pre-engaging us.] that we may have a good will, and working with us, when we have that good will.

III. – Q. Can you prove by Scripture that no man can turn to God in faith by his own natural strength and good works?

A. Isa. 44:20. "A deceived heart hath turned him aside that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

John 3:27. "A man can receive nothing, except it be given him from heaven."

Chap. 6:44. "No man can come to Me, except the Father which hath sent me draw Him."

Ver. 65. "No man can come unto Me, except it were given him of My Father."

Lament. 5:21. "Turn thou us unto Thee, O Lord, and we shall be turned; renew our days, as of old."

Jer. 10:23. "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."

Chap. 31:18, 19. "Turn Thou me, and I shall be turned; for Thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh."

1 Cor. 2:14. "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."

Acts 11:18. "Then hath God also to the Gentiles granted repentance unto life."

IV. – Q. Where do we learn in Scripture that we have no power to do good works acceptable to God, without His grace working in us both the will and the power?

A. Isa. 26:12. "O Lord, Thou wilt ordain peace for us; for Thou hast wrought all our works in us."

Luke 13:24. "Strive to enter in at the straight gate; for many, I say unto you, shall seek to enter in and shall not be able (because they seek in their own strength)."

Rom. 8:8. "They that are in the flesh cannot please God."

Chap. 9:16. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

Ephes. 2:10. "We are His workmanship, created in Christ Jesus unto good works."

Phil. 1:6. "He which hath begun a good work in you, will perform it until the day of Jesus Christ."

Chap. 2:13. "For it is God that worketh in you both to will and to do of His good pleasure."

Chap. 4:13. "I can do all things through Christ which strengtheneth me."

1 Cor. 15:10. "By the grace of God I am what I am: I laboured more abundantly than they all; yet not I, but the grace of God which was with me."

2 Cor. 3:5. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

Acts 16:14. "A certain woman, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things that were spoken of Paul."

John 15:5. "Without Me ye can do nothing."

Heb. 13:21. "The God of peace make you perfect in every good work to do His will, working in you that which is well pleasing in His sight through Jesus Christ."

Rom. 11:36. "Of Him, and through Him, and to Him are all things, to whom be glory for ever."

Article XI

I. – Q. What is the title of the Eleventh Article?

A. Of the Justification of Man.

II. – Q. Repeat the Eleventh Article.

Answer:

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification. ["Homily of Justification." As there is no Homily under this title, it is commonly supposed that one of the two entitled, "Of the Salvation of Mankind," and "Of the true, lively, and Christian faith," written by Cranmer, is here intended.]

III. – Q. What do you understand by the term justification?

A. It is what is called a forensic term, that is, one taken from the practice observed in Courts of Law, and signifies the clearing or acquittal of the accused from all things laid to his charge, and accounting him just or innocent in the eye of the Judge.

IV. – Q. Can you give me the heads of our Church's doctrine on justification?

A. 1st. The meritorious cause of it; the merit of our Lord and Saviour Jesus Christ, and not our own works or deservings.

2nd. The efficient or actual cause of it; the free grace of God.

3rd. The means, or instrumental cause of it; faith in our Lord Jesus Christ.

4th. That justification by faith only is a most . wholesome doctrine, and very full of comfort.

The mercy of God, the merit of Christ and our faith, all mentioned in the Article, are found in numerous texts of Scripture, sometimes one only, sometimes two, but in every case all the three are to be understood.

V. – Q. Can you prove that we are not justified on account of our own works or deservings?

A. Job ix, 2, 3. "How should man be just with God? If he will contend with him, he cannot answer Him one of a thousand."

Chap. 25:4. "How then can man be justified with God? or how can he be clean that is born of a woman?"

Psalms 130:3. "If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?"

Psalms 143:2. "Enter not into judgment with Thy servant, for in Thy sight shall no man living be justified."

Rom. 3:19, 20. "We know that what things soever the law saith, it saith to them that are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law shall no flesh be justified in His sight; for by the law is the knowledge of sin."

Rom. 4:4, 5. "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."

Chap. 11:6. "And if by grace, then it is 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."

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."

Chap. 3:10–12. "As many as are of the works of the law, are under the curse. That no man is justified by the law in the sight of God, it is evident; for the just shall live by faith; and the law is not of faith."

VI. – Q. What is the testimony of Scripture, that we are justified or accounted righteous for the merit of our Lord and Saviour Jesus Christ?

A. Isa. 45:24, 25. "Surely, shall one say, in the Lord have I righteousness and strength; in the Lord shall all the seed of Israel be justified, and shall glory."

Chap. 53:11. "By His knowledge shall My righteous servant justify many: for He shall bear their iniquities."

Jer. 23:5, 6. "I will raise unto David a righteous branch, and a King shall reign and prosper, and execute judgment and justice in the earth. And this is His name whereby he shall be called, the Lord our Righteousness."

Rom. 3:25. "Whom (Christ) God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins, that are passed 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."

Chap. 5:18. "Even so, by the righteousness of one (Christ), the free gift came upon all men, unto justification of life."

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

2 Pet. 1:1. "To them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ."

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."

Phil. 3:8, 9. "That I may win Christ, 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."

VII. – Q. Will you repeat some texts to chew that we are justified freely by God's grace?

A. Rom. 3:24. "Being justified freely by His grace through the redemption that is in Christ Jesus."

Chap. 4:16. "Therefore it is of faith, that it might be by grace."

Chap. 5:15. "If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one Man Jesus Christ, hath abounded unto many."

Ver. 20, 21. "Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

Ephes. 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."

Titus 3:4, 5. "But after that the kindness and love of God our Saviour toward man appeared; not by works of righteousness which we have done, but according to His mercy He saved us."

Ver. 7. "That, being justified by his grace, we should be made heirs according to the hope of eternal life."

VIII. – Q. What proof have we that faith is the only means of our justification?

A. Rom. 1:17. "Therein (in the Gospel) is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith."

Chap. 3:28. "A man is justified by faith without the deeds of the law."

Chap. 10:9, 10. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness."

Chap. 4:3. "Abraham believed God, and it was counted unto him for righteousness."

Ver. 5. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

Gal. 3:22. "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

Ver. 24. "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

Chap. 5:5. "We, through the Spirit, wait for the hope of righteousness by faith."

Phil. 3:9. "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."

IX. – Q. Whence do we learn that this is a most wholesome doctrine, and very full of comfort?

A. Isa. 59:10. "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness."

Chap. 45:25. "In the Lord shall all the seed of Israel be justified and shall glory."

Rom. 5:1, 2. "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."

Ver. 8, 9. "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."

Ver. 11. "We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

Chap. 8:33, 34. "Who shall lay anything 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."
Ver. 37. "In all these things we are more than conquerors through Him that loved us."

1 Pet. 1:8, 9. "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls."

X. – Q. Are we then justified, for or on account of our faith?

A. Not so. Faith is the means, not the condition of our justification. It is the grace by which we are enabled to accept the salvation which is freely given to us of God. There is no more merit in our faith than there is in our works.

XI. – Q. What is that faith by means of which we are justified?

A. Believing in the Lord Jesus Christ for the remission of sins. Luke 24:46. "Thus it behoved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations."

Acts 2:38. "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 10:43. "Through His name whosoever believeth in Him shall receive remission of sins."

Chap. 26:18. "That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Chap. 13:38, 39. "Be it known unto you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things."

XII. – Q. In what does our justification in the sight of God consist?

A. In being freely absolved by God from all guilt and condemnation on account of sin, and accepted as completely righteous in his sight.

XIII. – Q. How do you prove this by Scripture?

A. Rom. 4:6. "David also describeth the blessedness of the man to whom the Lord imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered; Blessed is the man to whom the Lord will not impute sin."

Ver. 23, 24. "Now, it was not written for his (Abraham's) sake alone, that it (righteousness) was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead, who was delivered for our offences, and raised again for our justification."

Luke 1:77. "To give knowledge of salvation unto his people by the remission of their sins."

1 Cor. 1:30. "Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Col. 2:10. "Ye are complete in Him."

XIV. – Q. Can you tell me the ground of this remission and imputation?

A. The complete atonement made for all sin by the precious blood of Christ, and His perfect obedience unto death, by which He fulfilled the law for man. He obeyed the law both for Himself and others; He paid the penalty of the law, not for himself, but for sinners.

XV. – Q. Give me some Scripture proofs of this?

Matt. 5:17. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

A. 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."

Chap. 5:11. "By whom we have now received the atonement."

Ver. 18, 19. "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."

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."

1 Pet. 3:18. "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."

XVI. – Q. What is the foundation of this faith?

A. The promises of God in Christ Jesus, as they are found written in the Bible. These are faith's sure and infallible foundation; and they are the soul's warrant for trusting in Christ, and for the hope of eternal life through Him."

XVII. – Q. Does Scripture confirm what you have just said?

A. Heb. 6:17, 18. "Wherein God willing more abundantly to show 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 strong consolation, who have fled for refuge to lay hold upon the hope set before us."

John 3:33, 34. "He that hath received His testimony hath set to his seal that God is true; for He whom God hath sent, speaketh the words of God."

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 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."

Titus 1:2. "In hope of eternal life, which God that cannot lie, promised before the world began."

XVIII. – Q. What then is the only object of faith in justification?

A. The Lord Jesus Christ in His person and His work; the one perfect and sufficient Saviour from sin and hell.

Hos. 13:14. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be Thy destruction; repentance shall be hid from mine eyes."

Matt. 1:21. "Thou shalt call His name Jesus, for He shall save His people from their sins."

John 6:47. "Verily, verily, I say unto you, he that believeth on me, hath everlasting life."

Acts 16:31. "Believe on the Lord Jesus Christ, and thou shalt be saved."

XIX. – Q. Do we know what degree of importance the Reformers attached to this doctrine?

A. Yes. We know that they all regarded it as of vital importance; and that one of them especially pronounced it to be the Article [Luther's words are, *Articular stantis aut cadentis Ecclesiae.*] of a standing or a falling Church.

XX. – Q. What do you understand by that saying?

A. That every Church which holds and teaches the doctrine of justification by faith only is a true Church of Christ; while every Church that teaches it not, has fallen away from the truth, and has no standing, as a Church, in the sight of God.

XXI. – Q. Do you find that Scripture says as much as this?

A. I think so. Rom. 9:30–32. "What shall we say then? That the Gentiles which followed not after righteousness have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith; but as it were by the works of the law. For they stumbled at that stumbling stone, as it is written; Behold I lay in Sion a stumbling stone and rock of offence; and whosoever believeth on Him, shall not be ashamed."

Chap. 11:20. "Because of unbelief they were broken off, and thou standest by faith?"

1 Cor. 15:1, 2. "I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

2 Cor. 1:24. "By faith ye stand."

Gal. 5:4. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

XXII. – Q. May not this saying be applied to individuals as well as to Churches?

A. Yes. We may with equal propriety call the doctrine of justification by faith only, the Article of a standing or a fallen Christian.

XXII. – Q. How would you explain the saying in that case?

A. Thus. Everyone who through a humble reliance on Christ for the pardon of his sins, has attained to the righteousness which is of faith, is a member of Christ and a child of God; while he, who rejects this truth, has fallen from grace, and departed from the true faith of a Christian.

XXIII. – Q. How so?

A. Because the act of coming to Christ by faith is the turning point in the soul's history, and determines at once its present state, and its future destiny: for therein it is translated out of the kingdom of Satan into the kingdom of the Son of God, and passes from death unto life, even life everlasting.

XXIV. – Q. Can you prove this by Scripture, viz., that the salvation, which is by faith, is a present and eternal salvation?

A. Rom. 8:1, 2. "There is, therefore, now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and of death."

John 3:24. "He that believeth on Him, is not condemned; but he that believeth not, is condemned already."

Chap. 5:24. "He that heareth My words, and believeth on Him that sent Me, *hath* everlasting life, and shall not come into condemnation, but *has* passed (μεταβεβηκεν) from death unto life."

XXV. – Q. Are we then warranted in regarding this doctrine as fundamental?

A. Yes. As a subjective truth, it may well be called the fundamental doctrine of the Bible: not only of the Gospel or New Testament, but of the whole Word of God.

XXVI. – Q. Does Scripture confirm what you have just said?

A. Yes. Rom. 3:21. "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe."

Acts 10:43. "To Him (Christ) give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins."

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."

Chap. 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."

XXVII. – Q. Can you tell me in what light a departure from this truth is regarded by the inspired writers?

A. – It is regarded as entailing the severest judgments both on ministers and people, even nothing less than eternal ruin.

XXVIII. – Q. What authority have you for saying so?

A. – Gal. 1:8, 9. "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 have 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."

Chap. 5:7, 10, 12. "Ye did run well; who did hinder you that ye should not obey the truth? He that troubleth you shall bear his judgment, whosoever he be. I would they were even cut off which trouble you."

Heb. 10:38, 39. "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition, but of them that believe to the saving of the soul."

XXIX. – Q. Against what error was this Article framed?

A. The Romish doctrine of human merit, or justification by works, so subversive of the whole scheme of redemption by Jesus Christ.

Article XII

I. – Q. What is the title of the Twelfth Article?

A. Of Good Works.

II. – Q. Repeat the Twelfth Article.

Answer:

Albeit that Good Works which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.

III. – Q. Can you show from scripture that good works are the fruits of faith, and follow the justification of the person? [The Latin version of the Articles 1562 has justificatos (not justificationem) sequuntur.]

A. Acts 15:9. "Purifying their hearts by faith."

Gal. 5:6. "Faith, which worketh by love."

John 13:35. "By this shall all men know that ye are my disciples, if ye have love one to another."

Acts 16:32–34. "And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night and washed their stripes, and was baptized, he and all his, straightway. And when he had brought them into his house, he sat meat before them, and rejoiced, believing in God with all his house."

Luke 21:8, 9. "Zacchaeus said unto the Lord, behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, this day is salvation come to this house, forasmuch as he also is a son of Abraham."

Col. 1:6. "Which (the Gospel) is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you since the day ye heard of it, and knew the grace of God in truth."

Titus 2:12. "The grace of God, which bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

Ver. 14. "Christ gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

1 John 5:4. "This is the victory that overcometh the world, even our faith."

IV. – Q. Is it not equally capable of proof, that good works cannot put away our sins, and endure the severity of Gods judgment?

A. Yes. Psalm 130:3. "If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?"

Psalm 143:2. "Enter not into judgment with Thy servant, O Lord: for in Thy sight shall no man living be justified."

1 Cor. 4:3, 4. "Yea, I judge not mine own self. For I know nothing by myself (I am conscious of nothing to or in myself) yet am I not hereby justified."

1 John 1:7. "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."

V. – Q. Where do we learn that good works are pleasing and acceptable to God in Christ?

A. John, 15:8. "Herein is My Father glorified that ye bear much fruit; so shall ye be My disciples."

Acts 10:35. "In every nation he that feareth Him, and worketh righteousness, is accepted with Him."

Col. 1:10. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of 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."

Chap. 14:17, 18. "The kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God, and approved of men."

Phil. 1:11. "Being filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God."

Heb. xiii, 16. "To do good and to communicate, forget not; for with such sacrifices God is well-pleased."

Ver. 21. "The God of peace – make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight through Jesus Christ."

VI. – Q. Can you show the necessity of good works as evidences of a lively faith?

A. 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."

Chap. 7:17, 20. "Every good tree bringeth forth good fruit; but a corrupt tree bringeth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. – Wherefore by their fruits ye shall know them." Chap. 12:33–35.

Chap. 13:23. "He that received seed into good ground, is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." Luke 8:15.

James 2:14, 20–22. "What doth it profit, though a man say he hath faith, and have not works. Can faith save him? Wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with His works, and by works was faith made perfect."

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."

Chap. 6:17, 18. "Charge them – that they do good, that they be rich in good works, ready to distribute, willing to communicate."

1 John 3:3. "Every man that hath this hope in Him purifieth himself even as He is pure."

Ver. 17. "Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion towards him, how dwelleth the love of God in him?"

Titus 3:8, 14. "These things I will that thou affirm constantly, (in order) that they which have believed in God, might be careful to maintain good works; these things are good and

profitable unto men." – "And let ours also learn to maintain good works for necessary uses that they be not unfruitful."

VII. – Q. Can there be any opposition between faith and good works?

A. No. *Works* as a means of attaining to righteousness are indeed directly opposed to faith, because they exclude the free action of divine grace, according to Rom. 11:6. But *good works* being the fruits of faith, these two are as necessary the one to the other as a good tree to good fruit, or good fruit to a good tree. They have no separate existence.

VIII. – Q. Is not faith then complete in itself without good works?

A. Certainly it is. Good works add nothing to the nature of faith. Nay, they have no value but what they derive from faith; for it is faith which makes them good. All that they can do is to prove and manifest faith to be what it is, true, living and working by love.

IX. – Q. What then are we to understand by faith being made perfect by works?

A. Doubtless it means, proved and declared to be genuine and true faith, to which salvation is attached, and the promises of God are made. Good fruit does not make a tree better, but only proves it to be good. The tree was as good before it produced the fruit, as it is afterwards; only it lacked the outward evidence and demonstration of its quality. This evidence good fruit gives to the tree, good works give to faith. They establish the perfection of its nature.

X. – Q. What conditions then are necessary to every good work?

A. 1st. That it be done by a justified person, that is, by one whose sins are pardoned, and who is at peace with God through Christ. 2nd. That it be done in faith, and from love to God. All other works, however highly esteemed among men, according to the outward appearance, are not good nor acceptable to God, but rather are an abomination to Him.

XI. – Q. Though the good works of the saints are void of merit, is it not said in Scripture that they will be rewarded here or hereafter, of God's mere mercy?

A. Yes. Matt. 6:3, 4. "When thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father which seeth in secret shall reward thee openly."

Mark 10:29, 30. "There is no man that hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for My sake and the Gospel's; but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life."

Luke 14:13, 14. "When thou makest a feast, call the poor, the maimed, the lame, and the blind, and thou shalt be blessed; for they cannot recompense thee, but thou shalt be recompensed at the resurrection of the just."

2 John 8. "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

Rev. 22:12. "Behold I come quickly; and my reward is with Me, to give to every man according as his work shall be."

Article XIII

I. – Q. What is the title of the Thirteenth Article?

A. Of Works before Justification.

II. – Q. Repeat the Thirteenth Article.

Answer:

Works done before the grace of Christ, and the Inspiration of His Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

III. – Q. Can you explain what is meant by deserving grace of congruity?

A. The Schoolmen distinguished works done in a state of nature, as deserving grace of congruity or from a sort of fitness, from works done in a state of grace, which possessed a merit of condignity or worthiness: the former, they thought, were rewarded of mere liberality, the latter in justice and of debt.

IV. – Q. Who were the School-authors?

A. Those theological writers, who succeeded what are called the Fathers, were named School-men, because by them the habit of Academic disputation was first applied to religion. Hence that treatment or method of theology, and even the age in which it prevailed, was sometimes called "the Schools".

V. – Q. From what texts do you infer that works done before justification are not pleasing to God?

A. Matt. 7:16. "Do men gather grapes of thorns or figs of thistles?" Ver. 18. "Neither can a corrupt tree bring forth good fruit."

Luke 18:11–14. "The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other."

John 6:28, 29. "They said unto Him, what shall we do, that we might work the works of God? Jesus said unto them, this is the work of God, that ye believe in Him whom He hath sent."

Rom. 3:20. "By the deeds of the law shall no flesh be justified in His sight."

Chap. 8:8. "So then they that are in the flesh cannot please God."

Heb. 11:6. "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."

VI. – Q. Is it capable of proof that such works do not make men meet to receive grace?

A. Isa. 64:6. "We are all as an unclean thing, and all our righteousnesses are as filthy rags, and our iniquities like the wind have taken us away."

Rom. 4:2. "If Abraham were justified by works, he hath whereof to glory; but not before God." Ver. 4. "To him that worketh is the reward not reckoned of grace, but of debt."

Ephes. 2:8, 9. "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."

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."

Titus 3:5. "Not by works of righteousness which we have done, but according to His mercy He saved us."

Gal. 3:21. "If there had been a law given, which could have given life, verily righteousness should have been by the law: but the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

VII. – Q. What is the Scriptural authority for saying that such works have the nature of sin?

A. Prov. 15:8. "The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is His delight."

Rom. 7:5. "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."

Chap. 14:23. "Whatsoever is not of faith, is sin."

Chap. 8:7. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

Gal. 3:10. "As many as are of the works of the law are under the curse."

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

Article XIV

I. – Q. What is the title of the Fourteenth Article?

A. Of Works of Supererogation.

II. – Q. Repeat the Fourteenth Article.

Answer:

Voluntary Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogance and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for His sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

III. – Q. What texts of Scripture do you consider sufficient to confirm the truth of this Article?

A. Job 22:2, 3. "Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty that thou art righteous, or is it gain to Him that thou makest thy way perfect?"

Chap. 35:7, 8. "If thou be righteous, what givest thou Him? Or what receiveth He of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the Son of Man."

Psalms 16:2. "O my soul, thou hast said unto the Lord, Thou art my Lord, my goodness extendeth not to Thee; but to the saints that are in the earth."

Matt. 5:48. "Be ye therefore perfect, even as your Father which is in heaven is perfect.

Luke 17:9, 10. "Doth he thank that servant because he did the things that were commanded? I trow not. So likewise ye, when ye have done all these things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do."

Matt. 25:8, 9. "And the foolish said unto the wise, give us of your oil, for our lamps are gone out. But the wise answered, saying, not so, lest there be not enough for us and you."

IV. – Q. Can you tell me what theory the Church of Rome has built on this doctrine?

A. That of a treasury of merit possessed by the Church, composed of the merits of the saints in all ages beyond what was necessary for their own salvation, out of which; by means of Indulgences or Pardons granted by the Pope, merit can be communicated to others according to their need.

Article XV

I. – Q. What is the title of the Fifteenth Article?

A. Of Christ alone without sin.

II. – Q. Repeat the Fifteenth Article.

Answer:

Christ in the truth of our nature was made like unto us in all things, sin only except, from which He was clearly void, both in His flesh and in His spirit He came to be the Lamb without spot, who, by sacrifice of Himself once made, should take away the sins of the world, and sin, as Saint *John* saith, was not in Him. But all we the rest, although baptized and born again in

Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

III. – Q. Prove from Scripture that Christ was made like unto us in all things excepting sin.

A. Heb. 2:14. "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."

Ver. 17. "Wherefore in all things it behoved Him to be made like unto His brethren."

Rom. 8:3. "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

Phil. 2:7. "He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men."

IV. – Q. What Scripture testimony have we to the sinlessness of Christ?

A. Isa. 53:9. "He had done no violence, neither was any deceit in His mouth."

Luke 1:35. "That Holy thing which shall be born of thee shall be called the Son of God."

John 8:46. "Which of you convinceth me of sin?"

Chap. 14:30. "The Prince of this world cometh and hath nothing in me."

2 Cor. 5:21. "He hath made Him to be sin for us who knew no sin."

Heb. 4:15. "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."

Chap. 7:26. "Such an High Priest became us who is holy, harmless, undefiled, separate from sinners."

1 Pet. 2:22. "Who did no sin, neither was guile found in His mouth."

V. – Q. Can you show from Scripture that Christ, as a Lamb without spot, died a sacrifice for the sins of the world?

A. John 1:29. "Behold the Lamb of God, which taketh away the sin of the world."

1 Cor. 5:7. "Christ our Passover is sacrificed for us."

Ephes. 5:2. "Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God, for a sweet smelling savour. '

1 Pet. 3:18. "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God."

Chap. 1:18, 19. "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." Levit. 22:19, 20.

1 John 3:5. "Ye know that He was manifested to take away our sins, and in Him was no sin."

Heb. 9:26. "Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself."

VI. – Q. From what texts does it appear that we, though born again in Christ, yet offend in many things and are not free from sin?

A. Psalm 19:12, 13. "Who can understand His errors? cleanse Thou me from my secret faults. Keep back Thy servant also from presumptuous sins."

Psalm 130:3. "If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?"

Psalm 143:2. "Enter not into judgment with Thy servant; for in Thy sight shall no man living be justified."

Prov. 20:9. "Who can say, I have made my heart clean, I am pure from my sin?"

Eccles. 17:20. "There is not a just man upon earth that doeth good and sinneth not."

Luke 11:4. "Forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil."

Rom. 7:25. "With the mind I myself serve the law of God, but with the flesh the law of sin."

James 3:2. "In many things we offend all."

1 John 1:8. "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Ver. 10: "If we say that we have not sinned, we make Him a liar, and His word is not in us."

VII. – Q. What errors does this Article condemn?

A. The former part condemns the Socinian tenets that Christ was peccable, or capable of sinning, and their denial of the atonement; the latter impugns the Pelagian error, that baptized persons could live without sin, and attain to perfection.

Article XVI

I. – Q. What is the title of the Sixteenth Article?

A. Of Sin after Baptism.

II. – Q. Repeat the Sixteenth Article.

Answer:

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

III. – Q. Can you repeat those Scriptures in which the sin against the Holy Ghost is specially named?

A. Matt. 12:24. "But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils."

Ver. 31, 32. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

Mark 3:28–30. "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. Because they said, He hath an unclean spirit." See also Luke 12:10.

IV. – Q. Are there not other texts which speak of an unpardonable sin?

A. Yes. Heb. 6:4–6. "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

Chap. 10:28,29. "If he that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace."

1 John 5:16. "There is a sin unto death; I do not say that he shall pray for it. See also 2 .Pet. 2:10–22, Jude 11–13.

V. – Q. What is the testimony of Scripture respecting those who fall into sin after baptism?

A. 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."

Chap. 2:1. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins."

Chap. 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. All unrighteousness is sin; and there is a sin not unto death."

Acts 8:22. "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

2 Cor. 2:6–8. "Sufficient unto such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him and comfort him. Wherefore I

beseech you that ye confirm your love towards him." Ver. 10. "If I forgave anything to whom I forgave it, for your sakes forgave I it in the person of Christ."

Rev. 2:5. "Remember, therefore, from whence thou art fallen, and repent, and do the first works."

VI. – Q. What proof have we that men may depart from grace given, and yet rise again to amendment of life?

A. 2 Sam. 12:13. "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die."

Luke 22:31, 32. "Behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."

Matt. 26:70, 72, 74. "But he (Peter) denied before them all, saying, I know not what thou sayest. And again he denied with an oath, I do not know the man. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus; and he went out and wept bitterly." See also Luke 22:54–62.

2 Cor. 12:21. "For I fear lest when I come again, my God will humble me among you; and that I shall bewail many that have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed."

VII. – Q. What is our Church's authority for condemning those who say that they can no more sin, or who deny forgiveness to the penitent?

A. Jer. 36:3. "It may be that the house of Judah will hear all the evil that I purpose to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their sin."

1 John 1:10. "If we say that we have not sinned, we make Him a liar, and His word is not in us."

Luke 17:3, 4. "If thy brother trespass against thee rebuke him; and if he repent, forgive him; and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." Also Matt. 18:21, 22.

It is because God's forgiveness of us is so unlimited that he requires us to forgive others without limit.

Gal. 6:1. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."

James 5:15. "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Ver. 19, 20. "If any of you do err from the truth, and one convert him; let him know that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

VIII. – Q. How then would you explain those Scriptures which say that the regenerate man does not commit sin, and cannot sin, because he is born of God?

A. It seems that they are best explained by St. Paul, who speaking of himself as a believer says, Rom. 7, "I am carnal, sold under sin. For that which I do I allow not: but what I would, that do I not; but what I hate that do I. For I know that in me (that is in my flesh) dwelleth no good thing; for the good that I would I do not; but the evil that I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Whence it appears that sin remains in the flesh, or old man, over which alone the law has any authority; but the flesh of the believer is legally dead, having been crucified with Christ, and he that is dead is freed from the imputation of sin. The believer is not under the law, because he is no longer in the flesh, but in the spirit; and the law of the spirit of life in Christ Jesus has made him free from the law of sin and of death.

IX. – Q. Can you tell me what errors seem to be pointed out in this Article?

A. That of the Novatians of old, and of the Anabaptists in later times, who held every sin committed after baptism to be unpardonable. The latter part seems to allude to those who thought man was impeccable, if he had once received the Holy Ghost.

Article XVII

I. – Q. What is the title of the Seventeenth Article?

A. Of Predestination and Election.

II. – Q. Repeat the Seventeenth Article.

Answer:

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons lacking the

Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and, in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

III. – Q. Give a brief analysis of this Article.

A. We have 1st God's foreknowledge and choice, irrespective of anything foreseen in the creature.

2. This election is in Christ. The elect are chosen out of mankind and given to Christ by covenant.

3. The two main objects of election in its bearing on man: Deliverance from the curse and damnation, and the attainment of everlasting salvation.

4. This election is from everlasting, or before the foundation of the world.

5. It is secret or unknown to us but by its effects.

6. It is an act of absolute sovereignty on the part of God, and originates in the good pleasure of his will.

7. Man is not a consulted nor a consenting party to it; but is as clay in the hands of the potter, a " vessel made to honour."

IV. – Q. Tell me also the results of Predestination in the order given in the Article, as it affects the subjects of it.

A. 1. Effectual calling.

2. Free justification of the person.

3. Adoption into the family of God.

4. Conformity to the image of Christ.

5. Fruitfulness in good works.

6. The attainment of eternal glory and felicity through God's grace and mercy in Christ Jesus.

V. – Q. What may we consider to be the object of election in reference to the attributes of God?

A. The exaltation of his own glory by the exhibition of mercy.

VI. – Q. Can you shew from Scripture that there is an absolute decree of election to eternal life?

A. Rom. 8:29. "Whom He did foreknow he also did predestinate."

Chap. 9:11–16. "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, it was said unto her, The elder shall serve the younger. As it is written, Jacob have I

loved, but Esau have I hated. What shall we say, then, Is there unrighteousness with God? God forbid! 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." See Ex. 33:19). "So then is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

Mark 13:20. "For the elect's sake, whom he hath chosen, he hath shortened the days."

Rom. 11:5, 7. "Even so then at this present time also there is a remnant according to the election of grace. – What then, Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded."

1 Pet. 1:2. "Elect according to the foreknowledge of God the Father."

VII. – Q. Where do we learn from Scripture that God's purpose in election is from everlasting?

A. Acts 15:18. "Known unto God are all His works from the beginning of the world."

Ephes. 1:4. "According as He hath chosen us in Him before the foundation of the world."

2 Thess. 2:13. "Because God hath from the beginning chosen you to salvation."

2 Tim. 1:9. "According to His own purpose and grace which was given us in Christ Jesus before the world began."

Rev. 17:8. "They that dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world."

VIII. – Q. Where is it written in the Scriptures that this election is in Christ?

A. Ephes. 1:11. "In whom (Christ) we have obtained an inheritance, being predestinated according to the purpose of Him, who worketh all things after the counsel of His own will."

2 Tim. 1:9. "Who hath saved us, according to His own purpose and grace, which was given us in Christ Jesus."

Ephes. 1:3, 4. "Who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him."

IX. – Q. Can you prove that one main object of our election in Christ is deliverance from the curse and damnation?

A. Hos. 13:14. "I will ransom them (Ephraim) from the power of the grave; I will redeem them from death: O death, I will be thy plagues: O grave, I will be thy destruction: repentance shall be hid from mine eyes."

John 10:28. "They (my sheep) shall never perish, neither shall any man pluck them out of my hand."

Chap. 6:39. "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."

Gal. 3:13. "Christ hath redeemed us from the curse of the law, being made a curse for us."

1 Thess. 1:10. "Jesus, which delivered us from the wrath to come."

X. – Q. How prove you that the other main object of election in Christ is everlasting salvation?

A. Matt. 25:34. "Come ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world."

John 17:2. "As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him."

1 Thess. 5:9. "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

2 Them. 2:13. "God hath from the beginning chosen you to salvation."

Rom. 9:23. "That He might make known the riches of His glory on the vessels of mercy which He had afore prepared unto glory."

XI. – Q. Have we Scripture proof that the elect are called by God's Spirit working in due season?

A. John 5:21. "As the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom He will."

Chap. 16:8. "When He (the Comforter) is come, He will reprove the world, of sin, of righteousness, and of judgment."

Acts 16:14. "A certain woman named Lydia heard us, whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

1 Thess. 1:5. "Our Gospel came not unto you in word only, but also in power, and in the Holy Ghost."

XII. – Q. What is the testimony of Scripture to the results of Predestination, as stated in the Article; and first, as to effectual calling?

A. Rom. 8:28, 30. "We know that all things work together for good to them that love God, to them that are the called according to His purpose. Whom He did predestinate, them He also called."

Jer. 31:3. "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."

Rom. 9:11. "That the purpose of God, according to election might stand, not of works, but of him that calleth."

1 Cor. 1:9. "God is faithful, by whom ye were called unto the fellowship of His Son, Jesus Christ our Lord."

2 Thess. 2:13, 14. "God hath chosen you to salvation through sanctification of the Spirit, and belief of the truth, whereunto He called you by our Gospel."

2 Tim. 1:9. "Who hath saved us, and called us with an holy calling, according to His own purpose and grace."

1 Pet. 2:9. "That ye should show forth the praises of Him who hath called you out of darkness into his marvelous light."

Chap. 5:10. "The God of all grace hath called us unto His eternal glory by Christ Jesus."

2 Pet, 1:10. "Give diligence to make your calling and election sure."

XIII. – Q. What Scripture proof have we that the elect obey the call of God through grace?

A. Psalm 18:44. "As soon as they hear of me they shall obey me; but the strange children shall dissemble with Me."

John 10:27. "My sheep hear My voice, and I know them, and they follow me."

Chap. 6:45. "Every man therefore that hath heard and hath learned of the father, cometh unto Me."

Acts 9:6. "And Saul, trembling and astonished, said, Lord, what wilt Thou have me to do?"

Chap. 26:19. "I was not disobedient unto the heavenly vision."

1 Cor. 15:10. "By the grace of God I am what I am. And His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me."

XIV. – Q. Prove from Scripture the next result of Predestination, namely Justification."

A. Acts 13:48. "As many as were ordained to eternal life, believed."

Rom. 8:30. "Whom He called, them He also justified."

Ver. 33. "Who shall lay anything to the charge of God's elect? It is God that justifieth, who is He that condemneth?"

Isa. 45:25. "In the Lord shall all the seed of Israel be justified, and shall glory."

Rom. 5:18. "Even so by the righteousness of one, the free gift came upon all men unto justification of life."

Ephes. 1:7. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

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

XV. – Q. Can you also prove from Scripture the next result of Predestination, namely, the adoption of believers into the family of God?

A. Rom. 8:29. "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*."

Ephes. 1:5. "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will."

John 1:12. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

1 John 3:1. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."

Rom. 8:14, 15. "As many as are led by the Spirit of God they are the Sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Gal. 4:4, 5. "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

Chap. 3:26. "Ye are all the children of God by faith in Christ Jesus."

Titus 3:17. "That being justified by His grace, we should be made heirs according to the hope of eternal life."

XVI. – Q. Where do we find it written that the elect are made after the image of Christ?

A. Rom. 8:29. "Whom He did foreknow, He also did predestinate to be conformed to *the image of his Son.*"

John 17:19. "For their sakes I sanctify myself that they also might be sanctified through the truth."

2 Cor. 3:18. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Chap. 5:17. "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."

Col. 3:10. "Ye have put on the new man, which is renewed in knowledge after the image of Him that created Him."

1 John 3:2, 3. "We know that when He shall appear we shall be like Him; for we shall see Him as He is. And everyone that hath this hope in Him purifieth himself even as He is pure."

XVII. – Q. Is it according to Scripture to say that the elect walk religiously in good works?

A. 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."

John 15:16. "I have ordained you, that ye should go and bring forth fruit and that your fruit should remain."

Ephes. 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."

Chap. 2:10. "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Col. 1:10. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work."

2 Tim. 3:17. "That the man of God may be perfect, thoroughly furnished unto all good works."

Titus 2:14. "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of all good works."

XVIII. – Q. How prove you that at length through God's mercy they attain to everlasting felicity?

A. Psalm 103:17. "The mercy of the Lord is from everlasting to everlasting upon them that fear Him."

Rom. 8:30. "Whom He justified, them He also glorified."

Matt. 20:23. "To sit on My right hand and on My left is not Mine to give, but to them, for whom it is prepared of My Father."

Chap. 25:34. "Come ye blessed children of My Father, inherit the kingdom prepared for you from the foundation of the world."

John 6:39. "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 at the last day."

Chap. 17:24. "Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory."

Rom. 11:29. "The gifts and calling of God are without repentance."

Heb. 9:15. "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."

XIX. – Q. What are the characteristics of those to whom the consideration of this doctrine is full of comfort?

A. They are described as godly persons, and such as feel in themselves the working of the spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their minds to high and heavenly things.

XX. – Q. What effect has this consideration on such persons?

A. It greatly establishes and confirms their faith of. eternal salvation to be enjoyed through Christ, and fervently kindles their love towards God.

XXI. – Q. Can you chew from Scripture that such persons are justified in their hope of eternal life through Christ?

A. Rom. 8:33–35, 37–39. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay in all these things we are more than conquerors through Him that loved us. 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."

Ephes. 1:3. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world."

John 10:27. "I give unto them (my sheep) 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."

Rom. 8:13. "If ye through the Spirit do mortify the deeds of the body, ye shall live."

Chap. 6:8. "If we be dead with Christ, we believe that we shall also live with Him."

1 Pet. 1:3–5. "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 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."

Rom. 5:5. "Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

1 John 4:16, 19. "We have known and believed the love that God hath to us. – We love Him because He first loved us."

XXII. – Q. What is the character of those to whom the consideration of this doctrine is a dangerous downfall?

A. They are described as curious and carnal persons, lacking the spirit of Christ.

XXIII. – Q. How does this doctrine affect such persons?

A. It is said that thereby the Devil drives them either into despair, or into recklessness of most unclean living, no less perilous than desperation?

XXIV. – Q. Do you recollect an instance in which the statement of this doctrine proved a stumbling block to the Jews?

A. John 6:43. "Jesus said unto them, Murmur not among yourselves. No man can come to Me, except the Father which hath sent Me draw him."

Ver. 64–66. "But there are some of you that believe not. And He said, Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father. From that time many of His disciples went back, and walked no more with Him."

XXV. – Q. But is there not ample proof in Scripture that no man is condemned by virtue of God's decree, but for his own sin and unbelief?

A. Yes. Jer. 31:30. "Everyone shall die for his own iniquity."

Ezek. 18:4. "The soul that sinneth, it shall die."

Ver. 20, 24. "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. – In his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."

John 8:24. "If ye believe not that I am He, ye shall die in your sins."

Rom. 2:8–11. "But unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; but glory, honour, and peace to every man that worketh good, for there is no respect of persons with God."

Gal. 6:7, 8. "Whatsoever a man soweth that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Col. 3:25. "He that doeth wrong shall receive for the wrong that he hath done: and there is no respect of persons."

XXVI. – Q. Repeat some of the promises of God which we ought to receive in their full scope and general application, as they are set forth to us in Holy Scripture.

A. Isa. 45:22. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

Chap. 55:7. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord; and he will have mercy upon him; and to our God, for He will abundantly pardon."

Ver. 1. "Ho, everyone 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."

Ezek. 33:11. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: Turn ye, from your evil ways, for why will ye die?"

Matt. 7:7. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

John 3:16. "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. 2:4, 6. "Who will have all men to be saved and come unto the knowledge of the truth. – Who gave Himself a ransom for all."

2 Pet. 3:9. "The Lord is long-suffering to usward, not willing that any should perish, but that all should come to repentance."

Rev. 22:17. "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."

XXVII. – Q. Give me also some texts to show that God’s revealed will, and not His decree, is the rule of our conduct, as we find it expressly declared unto us in His word.

A. Deut. 29:29. “The secret things belong unto the Lord our God; but those things which are revealed, belong to us and to our children for ever, that we may do all the words of this law.”

Matt. 7:21. “Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven.”

Luke 11:28. “Blessed are they that hear the word of God and keep it.”

John 7:17. “If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.”

Chap. 9:31. “If any man be a worshipper of God and doeth His will, him He heareth.”

Acts 10:34. “Of a truth I perceive that God is no respecter of persons; for in every nation he that feareth Him and worketh righteousness, is accepted with Him.”

1 John 3:22. “Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things which are pleasing in His sight: and this is His commandment, that we should believe on the name of His Son Jesus. Christ, and love one another, as he gave us commandment.”

XXVIII. – Q. Can you tell me what two sects have ever been strongly opposed to each other on the doctrine of this Article?

A. The Calvinists and the Arminians. The former, at least the strictest of them, held an absolute decree both of Election and Reprobation; while others rejected the latter doctrine. The Arminians denied both; and affirmed a conditional Election, dependent on foreseen faith, good works, and perseverance. Calvin seems to have followed Augustine and the Latin Church; Arminius, Chrysostom and the Greek Church.

XXIX. – Q. To which side in this controversy does our Church apparently lean?

A. It takes sides exclusively with neither of them. Rejecting most of the tenets which may be called distinctively Arminian, it stops short of the Calvinistic belief respecting particular redemption and reprobation. It cannot however be denied, that the Articles on the whole reflect the tone and character of the theology of their day, which was unequivocally Calvinistic.

XXX. – Q. Does not this Article seem to recognize a distinction between Election and Predestination, and how do you explain it?

A. The Article describes Predestination as *God’s purpose to deliver* from condemnation those whom He *had chosen* out of mankind. Election or choice has respect to the end, without direct reference to the intermediate steps or means. Predestination respects chiefly the means to the end, as it is written, “Whom He did *foreknow*, He also did *predestinate*.”

Rom. 8:29. – And “God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.” 2 Thess. 2:13.

XXXI. – Q. Is then the charge well-founded, which attributes an immoral tendency to this doctrine?

A. No. For none are elected to eternal life who are not also predestinated to repentance from dead works, to faith in Christ, and to holiness of life; in other words, they are called of God, are freely justified by His grace; and transformed after the image of Christ by the Holy Spirit.

XXXII. – Q. Can it be said with truth that the choice or Election of some implies injustice or respect of persons on the part of God?

A. No. Because, 1st. Nothing foreseen in any man is the ground of his Election. All are by nature equally vile and undeserving; and have no claim on God’s mercy. 2ndly. Because, while God of His own free love and mere mercy chooses whom He will, He does so without prejudice to the condition of the rest. He does not deprive them of their moral freedom. They are content to remain in their sins, and desire not the knowledge of His ways. 3rdly. Because God does not pardon one penitent believer and not another; nor punish one impenitent sinner and not another, but deals with each and all according to their obedience or disobedience to His will revealed in Holy Scripture. Election is simply an exhibition of mercy to the glory and praise of God.

Article XVIII

I. – Q. What is the title of the Eighteenth Article?

A. Of obtaining salvation only by the Name of Christ.

II. – Q. Repeat the Eighteenth Article.

Answer:

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

III. – Q. Do you notice anything remarkable in the language of this Article?

A. Yes. It begins with the common form of condemning errors used in the early Church, improperly founded perhaps on such texts of Scripture as – 1 Cor. 16:22, and Gal. 1:8. “Anathema sit.” “Let him be accursed.” This sentence excluded persons from communion with the Church.

IV. – Q. What authority have we for condemning those who think to be saved by the light of Nature, or any law which they believe to be right?

A. Prov. 14:12. "There is a way which seemeth right unto a man; but the end thereof are the ways of death." Also Chap. 16:25.

Chap. 21:2. "Every way of a man is right in his own eyes; but the Lord pondereth the hearts." Also Chap. 16:2.

Rom. 2:12. "As many as have sinned without law shall also perish without law; and as many as have sinned in the law, shall be judged by the law."

Chap. 9:31, 32. "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law."

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

Chap. 3:21, 22. "If there had been a law given, which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

V. – Q. Give me some texts which set forth only the name of Jesus Christ as the author of our salvation.

A. Matt. 1:21. "Thou shalt call His name Jesus, for He shall save His people from their sins."

Acts 3:22, 23. "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. And it shall come to pass that every soul that will not hear that prophet, shall be destroyed from among the people.

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

John 3:16. "God so loved the world that He gave his only-begotten son, that whomsoever believeth in Him should not perish, but have everlasting life."

Ver. 36. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life."

1 Cor. 3:11. "Other foundation can no man lay than that is laid, which is Jesus Christ."

John 14:6. "Jesus said unto him I am the way, and the truth, and the life: No man cometh unto the Father, but by Me."

Acts 16:30, 31. "And he said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved."

1 John 5:11, 12. "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life."

Article XIX

I. – Q. What is the title of the Nineteenth Article?

A. Of the Church.

II. – Q. Repeat the Nineteenth Article.

Answer:

The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem, Alexandria, and Antioch*, have erred; so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

III. – Q. Can you give me any explanation of the word Church?

A. Our word church and the Scottish work kirk are probably derived from the Greek word κυριακή (οικία understood) the Lord's household or family, which was variously applied to the universal Church, to the Churches of different countries and cities, and even to independent congregations. But the word εκκλησία translated Church, signifies people called out from among others, so as to become a separate body. The expression "*visible Church*" is used to signify all who according to their profession and outward conduct are accounted Christians by men, in contradistinction to the invisible Church, which is known only to God, who searches the heart.

IV. – Q. Can you support this definition by texts of Scripture?

A. Matt. 28:19. "Go ye, therefore, and teach all nations, baptizing them."

Mark 3:14. "He ordained twelve that they should be with Him, and that He might send them forth to preach."

Acts 2:41, 42. "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And all that believed were together, and had all things common. And the Lord added to the Church daily such as should be (or the) saved."

Chap. 8:12. "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

Ephes. 4:11, 12. "He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and teachers; for the perfecting of the saints for (or unto) the work of the ministry, for (or unto) the edifying of the body of Christ."

1 Tim. 3:15. "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."

V. – Q. Can you quote some texts which speak of one universal Church?

A. Matt. 16:18. "Upon this rock (i.e., Himself) I will build My Church?"

Ephes. 5:23–25, 27. "The husband is the head of the wife, even as Christ is the head of the Church; and He is the Saviour of the body. Husbands love your wives, even as Christ also loved the Church, and gave Himself for it. That He might present it to Himself a glorious Church."

Col. 1:18. "And He (Christ) is the head of the body, the Church."

Heb. 12:23. "The general assembly and Church of the firstborn, which are written in heaven."

VI. – Q. What texts make mention of particular churches?

A. Gal. 1:1, 2. "Paul an Apostle, and all the brethren that are with me, unto the churches of Galatia."

1 Cor. 11:16. "We have no such custom, neither the churches of God."

Chap. 14:33. "God is not the author of confusion, but of peace, as in all churches of the saints."

VII. – Q. Where do we find the Scriptural bond of union between them?

A. 1 Cor. 12:13. "By one Spirit we are 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."

VIII. – Q. What inferences may we draw from this definition of a Church?

A. 1st. That the Church is composed of both the Clergy and the Laity.

2ndly. That purity of doctrine and Evangelical Church order in administering the two sacraments ordained by Christ, are the necessary characteristics of a Church, without insisting on any particular form of government, as of Divine appointment, and therefore of universal obligation.

3rdly. That we are to judge of a Church by the doctrines which it holds and teaches; rather than to judge of doctrines by the decisions of the Church.

IX. – Q. Can you name two sects which exclude themselves from Church membership, according to this definition?

A. The Quakers and the Romanists. The former by rejecting the two Sacraments of the Gospel; the latter by rejecting or corrupting the pure doctrines of the same.

X. – Q. Have we Scripture evidence of the fact, that churches have erred both in doctrine and in ceremonies?

A. 2 Tim. 4:3, 4. "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 be turned unto fables."

2 Pet. 2:1. "There shall be false teachers among you, who privily shall bring in damnable heresies."

Rev. 2:12, 14. "To the angel of the Church in Pergamos write, I have a few things against thee, because thou hast them that hold the doctrine of Baalam, who taught Balak to cast a stumbling block before the children of Israel, and to eat things sacrificed to idols. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate." Also ver. 18–20.

XI. – Q. Are there any texts of Scripture which seem to testify especially against Roman errors?

A. I think so. 1 Tim. 4:1–3. "Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons, speaking lies in hypocrisy, having their conscience seared with a hot iron; *forbidding to marry*, and commanding *to abstain from meats*, which God hath created to be received with thanksgiving of them that believe and know the truth."

2 Thess. 2:3, 4. "That day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, sheaving himself that he is God."

XII. – Q. As many Romish errors are directly controverted in the Articles, it will be sufficient, if you give a brief summary of them here; can you do so?

A. 1st, as to ceremonies:–

The Propitiatory Sacrifice of the Mass.

Adoration of the Host. Communion in one kind only.

Auricular Confession and Absolution.

Praying for the dead.

Invocation of saints and angels.

Veneration of Relics.

Worship of Images.

Celibacy of the Clergy.

The Addition of five Sacraments.

2ndly, as to matters of Faith:–

Their Doctrine of Original Sin and Justification.

Unwritten Tradition as part of the Rule of Faith.

The Merit of Human Works.

Their Doctrine of Indulgences or Pardons.

The Claim of Supremacy and Infallibility.

Transubstantiation.

XIII. – Q. Do you perceive any particular allusion in the last clause of this Article?

A. It may allude especially to the arrogant claim of infallibility made by the Church of Rome.

The words of our Lord (Matt. 16:18), "Upon this rock I will build My Church," have no reference to Peter, (a name derived indeed from $\pi\epsilon\tau\rho\alpha$, a rock) but to Christ Himself, who is emphatically *the Rock*; and cannot be limited to any particular Church; but apply to the Church universal.

XIV. – Q. Is there not a sense, however, in which the true Church may be said to be founded on Peter?

A. Yes. It is founded on the doctrine of Peter, even as on the doctrine of all the other Apostles; as it is written, "Built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone." Ephes. 2:20.

Article XX

I. – Q. What is the title of the Twentieth Article?

A. Of the authority of the Church.

II. – Q. Repeat the Twentieth Article.

Answer:

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of Salvation.

III. – Q. Can you prove from Scripture the authority of the Church to decree rites and ceremonies?

A. Acts 15:5, 6. "There arose up certain of the Sect of Pharisees which believed, saying that it was necessary to circumcise them, and to command them to keep the law of Moses. And the Apostles and Elders came together for to consider of this matter."

Ver. 22. "Then pleased it the Apostles and Elders *with the whole Church* to send chosen men of their own company to Antioch with Paul and Barnabas: and they wrote letters unto them."

Ver. 27–29. "We have sent therefore Judas and Silas who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well."

Acts 16:4, 5. "And as they went through the cities, they delivered unto them the decrees for to keep, that were ordained of the Apostles and Elders, which were at Jerusalem. And so were the Churches established in the faith; and increased in number daily."

Matt. 28:20. "Teaching them to observe all things whatsoever I have commanded you."

Heb. 13:17. "Obey them that have the rule over you and submit yourselves."

1 Cor. 21:16. "But if any man seem to be contentious, we have no such custom, neither the Churches of God."

IV. – Q. Can you name any religious ceremonies ordained by the Jewish Church, to commemorate National mercies?

A. The Feast of Purim, to commemorate their deliverance from the plot of Haman for their destruction.

Esther 9:20, 21, 28. "And Mordecai wrote these things, and sent letters to all the Jews – to establish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same yearly. And these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed."

Also the Feast of Dedication (ταεγκαινια encaenia) for the restoration of Judas Maccabaeus and the purification of the Temple. John 10:22, 23. "And it was at Jerusalem the Feast of the Dedication, and it was winter. And Jesus walked in the Temple in Solomon's porch."

V. – Q. How prove you the authority of the Church in controversies of faith?

A. 1 Tim. 1:3. "I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine."

Chap. 6:3, 5. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, from such withdraw thyself."

Titus 1:10–14. "There are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not. Therefore rebuke them sharply that they may be sound in the faith, not giving heed to Jewish fables, and commandments of men, that turn from the truth."

Chap. 2:10. "These things speak and exhort, and rebuke with all authority; let no man despise thee."

Heb. 13:7. "Remember them that have the rule over you, who have spoken unto you the Word of God, whose faith follow."

VI. – Q. What proof have we that the Church is a witness and keeper of Holy Writ?

A. Psalm 78:5, 6. "He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children."

Acts 7:38. "This is he which was in the Church in the wilderness, with the angel that spake to him in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us."

Rom. 3:1, 2. "What advantage then hath the Jew? Much every way: chiefly, that unto them were committed the oracles of God."

Chap. 9:4. "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises?"

1 Tim. 3:15. "The Church of the Living God, the pillar and ground of the truth."

VII. – Q. Can you show that it is not lawful for the Church to ordain anything contrary to God's word written?

A. Mark 7:9–13. "Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and whoso curseth father or mother, let him die the death: but ye say, If a man say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me, he shall be free – making the word of God of none effect through your tradition, which ye have delivered."

1 Cor. 14:26, 33. "How is it then, Brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. For God is not the author of confusion but of peace, as in all Churches of the Saints."

Col. 2:8. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

VIII. – Q. Where do we learn that the Church cannot enforce anything as a matter of faith or duty against or beside the Scriptures?

A. Deut. 4:2. "Ye shall not add unto the word that I command you, neither shall ye diminish ought from it,"

Mal. 2:7, 8. "The priests' lips should keep knowledge, and they should seek the law at his mouth – but ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi."

Matt. 15:9. "In vain do they worship Me, teaching for doctrines the commandments of men."

2 Cor. 13:8. "We can do nothing against the truth, but for the truth."

Gal. 1:9. "As we said before, so say I now again. If any man preach any other Gospel unto you than that ye have received, let him be accursed."

Heb. 13:8, 9. "Jesus Christ the same yesterday, today, and for ever. Be not carried about with divers and strange doctrines."

1 Pet. 14:11. "If any man speak, let him speak as the Oracles of God."

IX. – Q. Against whom does the latter part of this Article appear to be directed?

A. Against the Roman Church, many of whose peculiar doctrines and ceremonies rest on no higher authority than uncertain tradition, and the opinions of the Fathers: or are founded on single texts of Scripture, perverted from their true meaning to one which is not in accordance with other portions of the Word.

Article XXI

I. – Q. What is the title of the Twenty-first Article?

A. Of the authority of General Councils.

II. – Q. Repeat the Twenty-first Article.

Answer:

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, forasmuch as they be an assembly of men, (whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

III. – Q. What do you understand by General Councils?

A. Church Councils composed of Archbishops, Bishops, and others, supposed to be collected from the whole world, were called general or OEcumenical Councils.

IV. – Q. What were those Councils called which were not general?

A. Provincial. There were many provincial Councils before the time of Constantine, but the first general Council, the Nicene, was assembled by his authority.

V. – Q. From what examples in Holy Scripture do you infer that the assembling of General Councils should have the authority of Princes?

A. 2 Chron. 15. King Asa gathered together Judah and Benjamin to reform the kingdom, and to restore the true worship of God."

Chap. 29. King Hezekiah gathered the Priests and Levites, and exhorted them to cleanse the house of the Lord, and to restore the true service of God.

Chap. 34. King Josiah sent to gather together all the elders of Judah and Jerusalem, to reform the disorders of the temple and of the kingdom.

VI. – Q. What proof have we that general Councils may err and sometimes have erred even in things pertaining to God?

A. 1st. They may err, because they are an assembly of men, of whom all are not governed by the Spirit and Word of God.

2ndly. The whole history of the Church from the fifth century to our own day, proves that Councils called general have greatly erred in matters both of doctrine and ceremonies.

That Jewish Councils erred not only in reference to traditions, etc., but to the character and mission of Christ, we find in Matt. 26:3, 4, "Then assembled together the chief priests, and the scribes, and the elders of the people unto the palace, of the high priest, and consulted how they might take Jesus by subtilty and kill Him."

Mark 15:1. "In the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried Him away, and delivered Him to Pilate."

VII. – Q. What reason have we for rejecting the decrees of General Councils, unless they are supported by Holy Scripture?

A. Isa. 8:20. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Acts 5:27, 29. "And when they had brought them, they set them before the Council. Then Peter and the other Apostles answered and said, we ought to obey God rather than men."

Chap. 4:19. "Peter and John answered and said, whether it is right in the sight of God to hearken unto you more than unto God, judge ye: for we cannot but speak the things which we have heard and seen."

Rom. 3:4. "Let God be true and every man a liar: as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged."

VIII. – Q. Where was the first Council held, and for what purpose?

A. It was held at Jerusalem by the Apostles of our Lord and the elders of the Church, to consider the question raised by certain Jews, whether it was necessary for Gentile converts to be circumcised and to keep the law of Moses. – Acts 15:5. This may be call the Apostolic Council.

IX. – Q. Can you tell me when and where the first four General Councils met, and by whom they were convened?

A. The first Council met at Nicea, or Nice, under the Emperor Constantine, A.D. 325.

The second Council met at Constantinople, under Theodosius the Great, A.D. 381.

The third Council met at Ephesus, under Theodosius the Younger, A.D. 431.

The fourth Council met at Chalcedon, under the Emperor Mercian, A.D. 451.

These were assembled by the reigning monarchs. They are all that our Church acknowledges; whereas the Roman Church receives no less than twenty.

X. – Q. Do you know what errors these Councils condemned?

A. The two former were concerned with the doctrine of the Trinity; the two latter with the doctrine of the incarnation.

The first condemned the heresy of Arius, who denied that Christ was God, of one substance with the Father.

The second condemned the heresy of Macedonius, who denied the divinity and personality of the Holy Ghost.

The third condemned the heresy of Apollinarius, who denied Christ's human nature had a reasonable soul; and that of Nestorius, who held and taught the doctrine of two persons as well as two natures in Christ, a divine, and a human person.

The fourth condemned the heresy of Eutyches, who taught that Christ had only one nature, the divine.

XI. – Q. By whom was the right of summoning General Councils afterwards assumed?

A. By the Popes of Rome, against whom this Article was framed.

XII. – Q. What Roman Council was then sitting?

A. The Council of Trent, by which many of the doctrines and ceremonies of the modern Church of Rome were first formally defined and settled. It met for the first time in the year 1545; was suspended from 1552 to 1562; and ended in 1563.

XIII. – Q. For what purpose was that Council assembled?

A. To condemn the doctrines of the Reformers, and so to check the progress of the Reformation.

XIV. – Q. Can you name the dogmas which certain so-called General Councils in our time have sought to impose on Christendom as articles of faith?

A. 1st. The Immaculate Conception of the Virgin Mary, published in 1854: and, 2ndly, The Personal Infallibility of the Roman Pontiff, issued in 1870 for the reception of the faithful, on the authority of the Church of Rome; though the former is contradicted by Scripture, and the latter by both Scripture and facts.

Article XXII

I. – Q. What is the title of the Twenty-second Article?

A. Of Purgatory.

II. – Q. Repeat the Twenty-second Article.

Answer:

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

III. – Q. What do you understand by Purgatory?

A. An imaginary prison, where such as have died in venial sin, and have not fully undergone the temporal punishment of their sins on earth, go to suffer the remainder of that punishment before they enter heaven.

IV. – Q. Do you know on what theory the doctrine of Purgatory is founded?

A. On the distinction made by the Church of Rome between the eternal and the temporal punishment due to sin; of which the former only is remitted by God for Christ's sake; while the latter must be endured by penances and sufferings in this life, and also by undergoing purgation in fire after death.

V. – Q. How do you prove that Purgatory is contrary to God's word

A. Luke 23:43. "Jesus said unto him, Verily I say unto thee, today shall thou be with Me in Paradise."

Chap. 16:22, 23. "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

Phil. 1:23. "Having a desire to depart and be with Christ, which is far better."

2 Cor. 5:8, 10. "Therefore we are always confident, knowing that while we are at home in the body, we are absent from the Lord. – We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Rev. 14:13. "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Heb. 10:14. "By one offering He hath perfected for ever them that are sanctified."

1 John 1:7. "The blood of Jesus Christ His Son cleanseth us from all sin."

VI. – Q. Can you name another doctrine and practice which having sprung from that of purgatory consequently falls with it?

A. Yes. Praying for the dead. Prayer is as needless for those who have died in the Lord, as it is unavailing for such as died in their sins. To pray for others is consistent only with a probationary state; and as probation ends with this life, praying for the dead is equally foolish and erroneous.

VII. – Q. What do you mean by the doctrine of Pardons?

A. They are a kind of drafts or bills drawn on the treasury of the superfluous merits of the saints, held by the Church for the remission of the temporal punishment of sins in purgatory. This treasury was first invented by Thomas Aquinas, A.D. 1274. It is said to be in the keeping of the Pope; and the pardons or indulgences are granted by him. The sale of them by Tetzal, in the 16th Century (A.D. 1515), while it brought much gain to the Pope, caused so much scandal and offence, that it became the immediate cause and occasion of the Reformation.

VIII. – Q. Prove this doctrine of Pardons to be contrary to God’s Word?

A. Dan. 9:9. “To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him.”

Psalm 130:4, 7, 8. “There is forgiveness with Thee, that Thou mayest be feared. Let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities.”

Mark 2:7. “Who can forgive sins but God only?”

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.”

Rev. 7:14. “These are they which came out of great tribulation, and have washed their robes, and made them white *in the blood of the Lamb.*”

IX. – Q. What is the testimony of Scripture against the worshipping and adoration of images, pictures, and relics?

A. Ex. 20:4, 5. “Thou shalt not make unto thee any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them.”

Lev. 26:1. “Ye shall make you no idols nor graven image; neither rear you up a standing image; neither shall ye set up any image of stone in your land, to bow down unto it; for I am the Lord your God.”

Deut. 27:15. “Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall say, Amen.”

2 Kings 18:4. “Hezekiah removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan, *a bit of brass.*”

Isa. 42:8. “My glory will I not give to another, neither my praise to graven images.”

John 4:24. “God is a Spirit, and they that worship Him must worship Him in Spirit and in truth.”

1 John 5:21. “Little children, keep yourselves from idols.”

X. – Q. Can you name a practice common among us which seems to be condemned by this Article?

A. Yes. Reverence for the form or figure of the Cross. The Cross has become to the Christian Church what the brazen serpent became to the Jewish, an object of imaginary sacredness and mistaken reverence. We have no authority from Scripture for regarding the Cross as a holy and blessed thing, but rather as shameful and accursed.

XI. – Q. On what texts of Scripture is that answer founded?

A. 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."

Gal. 3:13. "Being made a curse for us, as it is written, Cursed is every one that hangeth on a tree."

Phil. 2:8. "He humbled Himself and became obedient unto death, *even the death of the cross.*"

Heb. 12:2. "Who for the joy that was set before Him, endured the cross, despising the shame."

XII. – Q. What testimony do the Scriptures furnish against the invocation of or praying to saints?

A. Psalm 65:2. "O Thou that hearest prayer, unto Thee shall all flesh come."

Matt. 6:6. "Pray unto thy Father which is in secret; and thy father which seeth in secret, shall reward thee openly."

Col. 2:18. "Let no man beguile you of your reward in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."

1 Tim. 2:1–5. "I exhort that supplications, prayers, intercessions, and giving of thanks be made for all men. – For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and come unto the knowledge of the truth; for there is one God, and one Mediator between God and men, the man Christ Jesus."

Heb. 7:25. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

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 fellow servant, and of thy brethren that have the testimony of Jesus, Worship God." See also Chap. 22:9.

XIII. – Q. In what language does our Church condemn this and the foregoing practices?

A. It calls them "fond things, vainly invented, grounded on no warranty of Holy Scripture, but repugnant to the Word of God."

XIV. – Q. What idolatrous practice of the Roman Church seems also to be condemned by this Article as repugnant to God's word?

A. Mariolatry, or the worship of the Virgin Mary, whom they blasphemously invoke under all the attributes and titles proper to God only.

XV. – Q. Did our Lord ever address His mother, or speak of her in terms which justify this practice?

A. Never. He addressed her as he did others, under the common term of woman.

John 2:4. "Woman, what have I to do with thee?"

Chap. 19:26. "He saith unto His mother, Woman, behold thy son!"

So to the Syrophenician He used the same term.

Matt. 15:28. "Jesus answered and said unto her, O woman, great is thy faith."

To Mary Magdalene also at the sepulchre.

John 20:15. "Jesus said unto her, Woman, Why weepest thou?"

And as if to show that relationship with Him in the Spirit ranked above every earthly connection, He on one occasion pointed to His disciples, and said, Behold My mother and My brethren, For whosoever shall do the will of My Father, which is in heaven, the same is My brother, and sister, and mother. – Matt. 12:47–50.

So at another time, to her who exclaimed, "Blessed is the womb that bare Thee, and the paps which Thou hath sucked," His answer was equally significant: "Yea, rather, Blessed are they which hear the Word of God and keep it." Luke 11:27, 28.

XVI. – Q. Was then the Virgin Mary in nowise distinguished above other women?

A. She was indeed "blessed *among* women," and "highly favored" (graciously accepted) as the vessel chosen of God to give birth to our Redeemer in the flesh; but she was not otherwise distinguished from the rest of her sex. She was "born in sin," and saved by grace, even as others; but was not full of grace, nor on any account entitled to divine honors.

XVI. – Q. What testimony can you bring in support of that answer?

A. Luke 1:42. "And Elizabeth said, Blessed art thou *among women*; and blessed is the fruit of thy womb!"

Ver. 46, 47. "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced *in God my Saviour*."

Heb. 2:16. "For He took not on Him the nature of angels, but He took on Him the seed of Abraham." Also in the Canticle called *Te Deum*, "Thou didst not *abhor* the virgin's womb." From which we may infer that the Virgin Mary was not by nature immaculate; but being herself a sinner, needed and accepted a Saviour for her own soul.

Article XXIII

I. – Q. What is the title of the Twenty-third Article?

A. Of Ministering in the Congregation.

II. – Q. Repeat the Twenty-third Article.

Answer:

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

III. – Q. Can you prove the necessity of an outward call to the Ministry, before the office of public preaching and ministering the Sacraments can be lawfully executed?

A. Matt. 10:5, 6, 7. "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles; but go rather to the lost sheep of the house of Israel; and as ye go, preach, saying, The kingdom of heaven is at hand."

Chap. 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."

Luke 6:13. "And when it was day, He called unto Him His disciples; and of them He chose twelve, whom also He named apostles."

Mark 16:15. "And He said unto them, Go ye into all the world, and preach the Gospel to every creature."

Luke 10:1, 2. "After these things the Lord appointed other seventy also, and sent them two and two before His face, into every city and place, whither He Himself would come: Therefore said He unto them, The harvest truly is great, but the labourers are few; pray ye, therefore, the Lord of the harvest, that He would send forth labourers into His harvest."

John 20:21. "Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you."

Rom. 10:15. "How shall they preach except they be sent."

Col. 4:17. "Take heed to the Ministry which thou hast received in the Lord, that thou fulfill it."

2 Tim. 2:2. "And the things which thou hast heard of Me, the same commit thou to faithful men who shall be able to teach others also."

Titus 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."

Acts 20:28. "Take heed unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God."

Heb. 5:4. "No man taketh this honor unto himself, but he that is called of God, as was Aaron."

IV. – Q. Do you remember any examples in Scripture of the calling and sending forth of faithful men to exercise the office of Ministers

A. Acts 6:3, 5, 6. "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. And they chose Stephen, a man full of faith and the Holy Ghost, and six others, whom they set before the Apostles: and when they had prayed, they laid their hands on them."

Chap. 13:2, 3. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

Chap. 14:23. "When they had ordained them Elders in every Church, and had prayed with fasting, they commended them unto the Lord, on whom they believed."

1 Tim. 4:14. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." See also 2 Tim. 1:6.

V. – Q. May we draw any inference from the use of the word Congregation in this Article?

A. We may probably infer a desire on the part of our Reformers not to exclude the Ministers of other Reformed Churches, who, being chosen by the Church or Congregation to which they belonged, had received Ordination by Presbyters only and not by Bishops.

Article XXIV

I. – Q. What is the title of the Twenty-fourth Article?

A. Of speaking in the Congregation in such a tongue as the people understandeth.

II. – Q. Repeat the Twenty-fourth Article.

Answer:

It is a thing repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

III. – Q. Can you confirm this Article by Scripture proof?

A. 1 Cor. 14:2. "He that speaketh in an unknown tongue speaketh not unto men but to God: for no man understandeth him; howbeit in the spirit he speaketh mysteries."

Ver. 9. "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air."

Ver. 14–17. "If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. I will pray with the Spirit, and I will pray with the understanding also; I will sing with the Spirit, and I will sing with the understanding also. Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified."

IV. – Q. Against what practice is this Article directed?

A. The practice of the Roman Church, whose services are all conducted in Latin, a language not generally understood by the people. The Council of Trent decreed the mass in Latin A.D. 1562.

V. – Q. Has this practice always been observed in that Church?

A. No. In the early ages of the Roman Church public prayer was said in the language of the people; but when that language changed, the Service of the Church was not translated into it: so that it ceased any longer to be understood by the people. The date of this change in the language is also the date of the formation of the Italian, Spanish, and French languages.

VI. – Q. Can you tell me what Service Book, answering to our Book of Common Prayer is used by the Church of Rome?

A. It has no such book. Devotions are left to the private judgment of the individual.

VII. – Q. What then is the Breviary?

A. It is the Prayer of the Clergy; said by each one separately for himself and is not congregational at all. The laity may attend such public service, saying their own private prayers, while the Latin service is going on. Public prayer is but little accounted of in that Church. The Priests require nothing of the people but that they shall go to Mass. The celebration of the Mass is the sole act of congregational worship in the Church of Rome.

Article XXV

I. – Q. What is the title of the Twenty-fifth Article?

A. Of the Sacraments.

II. – Q. Repeat the Twenty-fifth Article.

Answer:

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in Him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation as Saint *Paul* saith.

III. – Q. How prove you that the Sacraments are badges or tokens of Christian men's profession?

A. Rom. 6:3, 4. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death? 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."

Acts 19:4, 5. "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him that should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus."

1 Cor. 11:24, 25, 26. 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."

Gal. 3:27. "As many of you as have been baptized into Jesus Christ, have put on Christ."

IV. – Q. Can you prove also that the Sacraments are sure witnesses and effectual signs of grace and God's goodwill towards us?

A. Acts 2:38. "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."

Chap. 22:16. "And now why tarriest thou Arise and be baptized and wash away thy sins, calling on the name of the Lord."

Rom. 6:5. "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

Mark 16:16. "He that believeth and is baptized, shall be saved."

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."

1 John 5:8. "There are three that bear witness (in earth) the spirit, and the water, and the blood, and the (these) three agree in one."

1 Cor. 11:26. "As often as ye eat this bread and drink this cup, ye do show the Lord's death, till He come."

Matt. 26:27. "This is My blood of the New Testament, which is shed for many for the remission of sins."

V. – Q. How do you show that God, by means of the Sacraments, works invisibly in us, not only quickening, but also strengthening and confirming our faith in Him?

A. 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 (the appeal) of a good conscience towards God, by the resurrection of Jesus Christ."

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."

VI. – Q. Give me Scripture proof for the only two Sacraments ordained by Christ.

A. Matt. 28:19. "Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost."

Matt. 26:26, 27. "As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to His 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."

Acts 2:41, 42. "Then they that gladly received His word were baptized. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

VII. – Q. Name those five Rites, commonly called Sacraments in the Roman Church, which are not received as such in the Church of England?

A. Confirmation, Penance, Orders, Matrimony and extreme Unction.

VII. – Q. In what terms are these described by our Church?

A. To be such as have grown partly of the corrupt following of the Apostles, as Confirmation, Penance, and extreme Unction; and partly as states of life allowed in the Scriptures, as Matrimony, and Orders.

IX. – Q. Why are they not to be counted for Sacraments of the Gospel?

A. Because they have not the like nature of Sacraments with Baptism and the Lord's Supper, in that they have not any visible sign or ceremony ordained by God.

X. – Q. To what practice does the Article allude in forbidding the Sacraments to be gazed upon or to be carried about?

A. To the Elevation and Procession of the Host as practiced in the Church of Rome.

XI. – Q. On what grounds are these practices forbidden?

A. That the Sacraments were not ordained by Christ for our superstitious regard and adoration, but to be duly used, according to His simple institution of them.

XII. – Q. From what texts may we infer that the Sacraments have a wholesome effect only on those that receive them worthily, and bring judgments on such as partake of them unworthily?

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

Acts 8:21, 23. "Peter said unto him (the baptized Simon) Thou hath neither part nor lot in this matter; for thy heart is not right in the sight of God. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity."

Rom. 2:28, 29. "For he is not a Jew, which is one outwardly, neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men, but of God."

1 Cor. 11:27. "Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself; and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation (judgment) to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged."

XIII. – Q. What is a Sacrament?

A. The word Sacramentum, in its classical use, is any sacred act: but in time it came to signify a military oath.

The generic sense of the word is the same as the Greek μυστήριον mystery, that is, something visible signifying something invisible.

The specific sense is that given in the Church Catechism, "An outward visible sign of an inward spiritual grace given unto us."

XIV. – Q. Can you explain the nature of Confirmation as practiced in our Church?

A. It seems to be with us a sort of complement of Infant Baptism, in which they who were represented by Sureties in that Sacrament may ratify in their own persons the promises then made in their behalf. It is not founded strictly on any practice of the Apostles. The addition of the laying on of hands seems to be uniting with it what was originally quite distinct.

XV. – Q. Can you tell me anything about Penance?

A. Penance, which includes Confession and Absolution, is said by Romanists to be the Sacrament by which the benefits of Christ's death are applied to those who sin after baptism; and to have been instituted by our Lord, when, after His resurrection, He breathed on His disciples, saying, "Receive ye the Holy Ghost," etc., by which act the power of forgiving or retaining sins was given to the Apostles and their successors. At first it was probably a corruption of an act of discipline enjoined by the ancient Church, and was transformed into a Sacrament by priestly craft and ambition in the dark ages.

XVI. – Q. Do you know what Orders mean?

A. Orders, commonly called Holy Orders, mean authority to preach the Word of God and to administer the Sacraments. This we allow to be a sacred office, but deny that it possesses the essential properties of a Sacrament.

XVII. – Q. Why is not matrimony a Sacrament?

A. Because it was not instituted by Christ when on earth; but by God in Paradise, for the good of our first parents and their posterity; and its original character is not changed by the Gospel.

XVIII. – Q. What is extreme Unction?

A. The practice of anointing with oil persons at the point of death, founded on a rite connected with the miraculous healing of diseases in Apostolic times, as mentioned in James 5:14, 15. "Is any sick among you, let him call for the elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."

XIX. – Q. But if the practice be of Apostolic origin, why is it not retained in our Church?

A. Because we believe that it necessarily ceased with the gift of healing, which it accompanied. As administered in the primitive Church, it appears to have been always followed by the healing of the sick; as practiced by Roman Priests, it is not applied till nil hope of recovery is past; and is therefore never effectual.

XX. – Q. To what extent does our Church sanction Confession and Absolution?

A. Besides the general, public, congregational Confession and Absolution at Morning and Evening Prayers, it strictly limits its exhortation to confess to those who have scruples about coming to the Holy Communion, and to such as in time of sickness feel their consciences troubled with some weighty matter. And then, only in case they cannot by any means quiet their own consciences; but being truly penitent, do humbly and heartily desire absolution.

If it was meant for all, why is it limited with conditions?

XXI. – Q. Is there anything judicial in the Church's form of Absolution?

A. No. It is simply declarative. Any private absolution by an English Clergyman is to be regarded, not as a judicial, but as a ministerial act – as the application of God's Word to the special case of the individual soul.

He is merely authorized to declare who is bound, and who is loosed.

XXII. – Q. Does the Church expressly condemn the Roman doctrine on this point?

A. Yes. It entirely rejects the Roman doctrine called *Auricular Confession*, that is, private, habitual, Sacramental confession, requiring formal absolution by a priest; for of this the Church declares plainly, that it hath not the warrant of God's Word." And its present rulers have said, that "our Reformers acted wisely in allowing it no place in our reformed Church."

XXIII. – Q. What says the Scripture as to whom we should address in confessing our sins and asking pardon or absolution?

A. Psalm 32:5. "I acknowledge my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgression unto the Lord, and Thou forgavest the iniquity of my sin."

Psalm 51:1–4. “Have mercy upon me, O God, according to Thy loving-kindness; according to the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity and cleanse me from my sin. For I acknowledge my transgression, and my sin is ever before me.”

Prov. 28:13. “He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall find mercy.”

Dan. 9:3, 4. “I set my face unto the Lord God, to seek by prayer and supplication, with fasting and sackcloth and ashes; and I prayed unto the Lord my God, and made my confession, and said, O Lord, we have sinned, and have committed iniquity, and have done wickedly and have rebelled, even by departing from Thy precepts and from Thy judgments.”

Ver. 9. “To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him.”

Ver. 19. “O Lord hear, O Lord, forgive; O Lord hearken and do; defer not for Thine own sake, O my God; for Thy city and people are called by Thy Name.”

Luke 15:18, 20. “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. And he arose and came to his father, But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him.”

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.”

XXIV. – Q. Can you repeat the texts on which the claim of a binding and absolving power is founded?

A. Matt. 16:18, 19. Spoken to Peter, “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. 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.”

Chap. 18:15–18. Spoken to the disciples generally, “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 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.”

John 20:21–23. Spoken to the Apostles in His last charge to them. “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: Whose

soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.”

XXV. – Q. Give some instances of the exercise of this power by the Apostles of our Lord?

A. The case of Ananias and Sapphires, recorded in Acts 5:1–10. The case of Simon Magus recorded in Acts 8:19–24. The case of the incestuous Corinthian, 1 Cor. 5, whom St. Paul charged the Church at Corinth, to “deliver unto Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus.” The case of Hymeneus and Alexander, whom St. Paul writing to Timothy (1 Tim. 1:19, 20) said that “he had delivered unto Satan, that they might learn not to blaspheme.” These are instances of the binding or retaining power. An example of loosing or remitting sins we have recorded in 2 Cor. 2:6–11, and an exhortation to exercise it in Gal. 6:1.

XXVI. – Q. In what sense then should we understand the commission given by our Lord to His Apostles and others as to retaining or remitting sins?

A. As a power committed to them for guarding and governing the Churches then scarcely emerged from Paganism; that is, for preserving the unity, order, and purity of the same by the maintenance of an effectual discipline; by which they excluded such as fell into gross error in doctrine or in morals; and in the exercise of the same authority, received the offenders again, after proof of contrition and amendment of life, to the full privileges of Church membership, and the communion of saints.

Article XXVI

I. – Q. What is the title of the Twenty-sixth Article?

A. Of the unworthiness of the Ministers which hinders not the effect of the Sacraments.

II. – Q. Repeat the Twenty-sixth Article.

Answer:

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ’s, and do minister by His commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ’s ordinance taken away by their wickedness, nor the grace of God’s gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ’s institution and promise, although they be ministered by evil men.

Nevertheless it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgment be deposed.

III. – Q. From what texts do you learn that in the visible Church the evil are mixed with the good, and sometimes have chief authority in its ministrations?

A. Matt. 13:47–49. “The kingdom of heaven is like unto a net, which was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, and cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.”

Chap. 22:10. “So those servants went out into the highways, and gathered together all as many as they found, both bad and good, and the wedding was furnished with guests.”

2 Tim. 2:20. “In a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honour, and some to dishonour.”

John 6:70, 71. “Have I not chosen you twelve, and one of you is a devil. He spake of Judas Iscariot, the son of Simon; for he it was that should betray Him, being one of the twelve.”

Acts 1:17. “Judas was numbered with us, (the Apostles) and had obtained part of this Ministry.”

2 Pet. 2:1, 2. “There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, – and many shall follow their pernicious ways.”

3 John 9, 10. “Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church.”

IV. – Q. Where is it said that they minister not in their own name, but in Christ’s?

A. Matt. 7:22, 23. “Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy Name? and in Thy Name have cast out devils? and in Thy Name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me ye that work iniquity.”

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?”

V. – Q. Do you find in Scripture that we may nevertheless use the ministry of such persons?

A. Matt. 23:2, 3. “The Scribes and Pharisees sit in Moses’ seat. All, therefore, whatsoever they bid you observe, that observe and do: but do ye not after their works; for they say, and do not.”

Phil. 1:15–18. “Some indeed preach Christ even of envy and strife; and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to

my bonds; but the other of love. – What then? Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice; yea, and will rejoice.”

VI. – Q. Can you confirm the statement that the Sacraments are effectual to such as by faith receive them, because of Christ’s institution and promise, by whomsoever administered?

A. Mark 16:16. “He that believeth and is baptized shall be saved.”

John 4:2. “Jesus Himself baptized not, but His disciples.”

1 Cor. 3:7. “Neither is he that planteth anything, neither he that watereth; but God that giveth the increase.”

VII. – Q. What authority have we for deposing evil ministers, being found guilty?

A. 1 Kings 2:27. “Solomon thrust out Abiathar from being Priest unto the Lord; that he might fulfill the word of the Lord, which he spake concerning the house of Eli in Shiloh.”

1 Tim. 1:19, 20. “Holding faith and a good conscience, which some having put away concerning faith have made shipwreck; of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.”

Titus 3:10, 11. “A man that is an heretic, after the first or second admonition, reject; knowing that he that is such, is subverted and sinneth, being condemned of himself.”

Article XXVII

I. – Q. What is the title of the Twenty-seventh Article?

A. Of Baptism?

II. – Q. Repeat the Twenty-seventh Article.

Answer:

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by the virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

III. – Q. Can you prove that Baptism is a sign of our profession as Christians?

A. Matt. 28:19. “Go ye therefore and teach (make disciples of) all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.”

Acts 19:4, 5. “John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him that should come after Him, that is, on Christ Jesus. When they heard this, they were baptized in the Name of the Lord Jesus.”

Chap. 8:12. “And when they believed Philip preaching the things concerning the kingdom of God, and the Name of Jesus Christ, they were baptized, both men and women.”

Ver. 35, 36. "And Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. And as they went on their way, they came to a certain water; and the eunuch said, see here is water, what doth hinder me to be baptized?"

Ephes. 4:5. "One Lord, one faith, one baptism."

IV. – Q. By what texts can you show that it is also a sign of regeneration or new birth?

A. John 3:5. "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

Rom. 6:4. "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."

Gal. 3:27. "As many of you as have been baptized into Jesus Christ have put on Christ."

V. – Q. How do you prove that Baptism is the instrument of grafting believers into the Church?

A. Acts 2:41. "They that gladly received his word were baptized; and the same day there was added unto them about three thousand souls."

Ver. 47. "The Lord added to the Church daily (i.e. by baptism) such as should be (or were) saved" (i.e. by faith).

VI. – Q. What proof have we that Baptism is the signing and sealing of the promises of forgiveness and adoption, by which faith is confirmed and grace increased through prayer to God?

A. "He that believeth and is baptized shall be saved."

Acts 2:38. "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."

Chap. 10:47, 48. "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we."

Chap. 22:16. "Arise and be baptized and wash away thy sins, calling on the name of the Lord."

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."

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

VII. – Q. Repeat some of the texts which show the nature of that washing, of which baptism is the sign.

A. Acts 1:5. "John truly baptized with water, but ye shall be baptized with the Holy Ghost."

1 Cor. 12:13. "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."

Ephes. 5:26. "That He might sanctify and cleanse it (the Church) with the washing of water by the word."

Titus 3:5. "According to His mercy He saved us by the *washing* (bath) of regeneration and renewing of the Holy Ghost."

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."

VIII. – Q. To what subjects of Baptism does this Article chiefly refer?

A. To adults.

IX. – Q. From what do you infer that?

A. From the fact that repentance and faith are supposed to preexist in those who come to Baptism, which is represented as signing and sealing the grace and confirming the faith already received.

X. – Q. Does not this teach us who are the proper subjects for Baptism, or in other words, what is the character of those for whom Baptism is intended?

A. Yes. We learn that Baptism is intended not for the unregenerate, but for the regenerate only: for such as God has called by His grace out of the world and united to Christ by faith; to be unto them a sign and seal of their new birth, and to graft them as by an instrument into the visible Church.

XI. – Q. What says the Article about the baptism of infants?

A. That it is in anywise to be retained in the Church as most agreeable with the institution of Christ.

XII. – Q. What is implied by this word *retained*?

A. That the baptism of young children having been the custom in the Christian Church from very early times, for that reason, as well as for its Scriptural consistency, ought not to be discontinued.

XIII. – Q. But why was it necessary to say *retained*, if the practice was all but universally established?

A. Because the definition 'of the doctrine of Baptism given in this Article, being drawn up in accordance with the language and examples of the New Testament, that is, with reference to adults; it might be argued by some that the definition was inapplicable to the case of infants; and that, therefore, the baptism of young children was excluded.

XIV. – Q. Though the Article does not allege plain Scriptural authority for the baptism of infants, cannot you quote some texts in support of it?

A. The texts commonly quoted are these:–

Matt. 19:14. "Jesus said, Suffer the little children to come unto Me, and forbid them not; 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.*"

Acts 16:15. "And when she (Lydia) was baptized, and her *household*, she besought us."

Ver. 32, 33. "And they spake unto him (the jailor) the word of the Lord, and to all that were in his house; and he was baptized, he and *all his* straightway."

1 Cor. 1:16. "And I baptized also the household of Stephanas."

XV. – Q. Can you give me some of the arguments and considerations which show the Scriptural propriety of Infant Baptism, in other words, that it is agreeable with the institution of Christ?

A. Yes. That Baptism entirely corresponds to Circumcision, holding the same place in the Christian covenant that Circumcision held in the Jewish; and, consequently, ought to be administered to infants, as Circumcision was.

XVI. – Q. Do you remember any other argument?

A. Yes. That if the Covenant of Works, broken by man in the person of Adam, was transferred to Christ, the second Adam, and by Him fulfilled in man's behalf; no sufficient reason can be assigned, why infants who have no personal sins, should not receive the sign that the guilt of that original transgression is remitted, and the *pledge* that none will perish on account of it."

XVII. – Q. Is there not yet another consideration urged in favour of Infant Baptism?

A. Yes. That if the Christian parent might not present his child to God in Baptism as the Jew did in circumcision, he would be deprived of a privilege which the Jew possessed. And it might happen that some children would receive Circumcision as Jews; while others, born of the same parents, but after their conversion to Christ, would in that case have no corresponding privilege, no ordinance of dedication of God, no sign of a better covenant given to them; and consequently, they would be to that extent losers by the Gospel of Christ.

XVIII. – Q. To what other instrumentality do you find the new birth ascribed in the New Testament?

A. To the Gospel, or Word of Truth believed, according to the following texts:–

James 1:18. "Of His own will begat He us *with the Word of Truth*, that we should be a kind of first fruits of His creatures."

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."

1 Cor. 4:15. "In Christ Jesus I have begotten you *through the Gospel.*"

XIX. – Q. Why then is Baptism sometimes mentioned in Scripture as if it was effectual to the same end?

A. Because Baptism, being the first public occasion for the confession of a true faith by the convert on the one hand, and for his reception by the Church on the other, he was not

regarded as a believer, and as such, born again, till he was baptized. By Baptism he was publicly grafted into the Church, and enrolled among the followers of the Lord. But (for the reason just given) it was customary to speak of him as made by Baptism, what he had really been from the first act and hour of believing, "a member of Christ, a child of God, and an inheritor of the kingdom of heaven."

Article XXVIII

I. – Q. What is the title of the Twenty-eighth Article?

A. Of the Lord's Supper.

II. – Q. Repeat the Twenty-eighth Article.

Answer:

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

III. – Q. Can you show from Scripture that the Lord's Supper is a sign of love and unity among Christians?

A. Yes. 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. 10:17. "We being many, are one bread and one body; for we are all partakers of that one bread."

IV. – Q. What texts prove it to be a Sacrament of our redemption by Christ's death?

A. 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."

Luke 22:19, 20. "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. 11:23–26. "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."

V. – Q. How prove you that to such as rightly, worthily, and with faith, receive this Sacrament, it is a partaking of the body and blood of Christ?

A. 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?"

VI. – Q. What gross error of the Roman Church is condemned in this Article?

A. Transubstantiation, or a change of the substance of bread and wine into the substance of Christ's body and blood.

VII. – Q. On what grounds is this doctrine condemned by our Church?

A. 1st. On the ground that it cannot be proved by God's Word; but is repugnant to the plain words of Scripture.

2ndly. That it overthrows the nature of a Sacrament.

3rdly. That it has given occasion to many superstitions.

VIII. – Q. What Scriptures does this doctrine contradict?

A. This Sacrament is called in Scripture "the Lord's Supper," and "the breaking of bread," as in 1 Cor. 11:20, Acts 2:42, 46.

1 Cor. 10:17. "We are all partakers of that one bread."

Chap. 11:26, 27. "As often as ye eat this *bread* and drink this cup – And whosoever shall eat this *bread* and drink this cup of the Lord." Ver. 28. "Let a man examine himself, and so let him eat of that *bread*, and drink of that cup." And Christ said, after consecrating and distributing the elements, at its first institution, Matt. 26:29, "I will not drink henceforth of *this fruit of the vine*, until that day when I drink it new with you in My Father's kingdom." See also Mark 14:25, Luke 28:18.

IX. – Q. How does it destroy the nature of a Sacrament?

A. It is of the nature of a Sacrament to be an outward and visible sign or symbol of something else which is spiritual and invisible. But the doctrine of Transubstantiation destroys the substance of the bread and wine, by making them to become flesh and blood. Thus it destroys the very nature and essence of a Sacrament, by changing the sign into the thing

signified. For it is the *substance*, and not the mere *species* or *accidents* of the bread and wine, which is the sign of Christ's body and blood.

X. – Q. How has it given rise to many superstitions?

A. It has given rise to the notion of a Host or sacrificial victim, to lifting it up for adoration; falling prostrate before it, and worshipping it as Christ Himself; carrying it in procession and reserving it for the sick; exposing it in times of common danger or calamity, to appease the anger of God, and to avert or remove His judgments; also to the claim of the priest *to make God* every time he consecrates the elements, which he then adores and eats.

XI. – Q. Can you give other reasons for rejecting this doctrine?

A. Yes. It is contrary both to my reason and to my senses; to my reason, because the body of Christ is in heaven, and cannot be at the same time on earth; and to my senses, because the substances, which are taken and eaten, appear and feel, and smell, and taste like bread and wine, and not like flesh and blood. And as our Lord considered the testimony of the senses to be a sufficient evidence of the reality of His resurrection, so must it be taken as equally valid evidence in this case.

XII. – Q. Can you repeat that part of the post Communion declaration which relates to this error?

A. The Sacramental bread and wine remain still in their very natural substances. And the natural body and blood of our Saviour Christ are in heaven and not here; it being against the truth of Christ's natural body to be at one time in more places than one.

XIII. – Q. In what sense are we to understand our Lord's words, This is My body, and this is My blood?

A. It is plain that His meaning was, This represents My body, or this is a sign or symbol of My body, and of My blood; and to be a memorial of that body broken, and that blood shed for your redemption.

XIV. – Q. What then is the doctrine of our Church concerning the real presence of Christ in this Sacrament?

A. We are taught that the real presence of Christ is not to be sought for in the Sacrament, but in the worthy receiver of the Sacrament; not in, nor with, nor under the forms of the bread and wine; but in the heart of every true believer; and that "by His Spirit through faith." Ephes. 3:16, 17. The idea of *remembrance* is incompatible with *actual bodily presence*.

XV. – Q. Do they improve their position, either in reference to Scripture, or the formularies of the Church, who contend for the presence of a spiritual body only, or a body present after the manner of a spirit?

A. Not at all. For Christ has but one body, whether we call it natural, spiritual, or glorified. It is still the same body; and the Church denies any corporeal or material presence of Christ in the elements. So long as it is *body*, it really makes no difference. No body is

literally present. This is the only true and honest interpretation of the declaration attached to the Communion Service. [See Archdeacon Garbett's charge, Limits of Eucharistic belief.]

XVI. – Q. What is the teaching of the Church with respect to the adoration of Christ, on account of His alleged presence in the elements at or after their consecration?

A. It gives no sanction whatever to any such doctrine. On the contrary, it expressly declares that "no adoration is intended or ought to be done, either unto the Sacramental bread and wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood," for that were idolatry to be abhorred of all faithful Christians.

XVII. – Q. How prove you that the body of Christ is only eaten spiritually in the Lord's Supper, and that the means whereby it is eaten is faith?

A. By all those texts, which, though not directly applicable to the Lord's Supper, imply that believing in Christ, and eating and drinking His body and His blood are one and the same thing, and a purely spiritual act; for it is not possible to partake of His body and blood in any other way than by faith.

XVIII. – Q. Do you gather as much from the words of our Lord Himself?

A. Yes. He shows it by connecting eternal life with eating and drinking His body and blood, as well as with believing, as the certain and immediate result. John 6:35. "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."

Ver. 40. "This is the will of Him that sent Me, that every one that seeth the Son and believeth on Him may have everlasting life."

Ver. 54. "Whoso eateth My flesh and drinketh my blood hath eternal life."

Therefore believing in the Lord Jesus, and partaking of His body and blood are one and the same act; in other words, we partake of them only by faith.

XIX. – Q. What text is sufficient to show that this act is spiritual and not carnal?

A. John 6:63, 64. "It is the spirit that quickeneth, the flesh profiteth nothing; the words which I speak unto you, they are spirit, and they are life. But there are some of you that believe not."

XX. – Q. Whence do you conclude that the Lord's Supper was not to be reserved, carried about, lifted up, or worshipped?

A. From the simple unceremonious manner of its first institution, and the general character of the ordinances of the Gospel, so free from parade and mystery. 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. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." Luke 22:19. "This do in remembrance of Me."

XXI. – Q. Does our church authorize us to regard this ordinance as a true and proper sacrifice?

A. No. It cannot be a sacrifice if it is a Sacrament; nor a Sacrament if it is a sacrifice. It is not a propitiatory, nor a typical, nor a commemorative, nor an applicative sacrifice. But it is simply and solely an ordinance commemorative of Christ's body broken, and His blood shed for our redemption. Our Church warns us in these words, "Take, heed, lest, of the memory, it be made a sacrifice." [See the Homily Of the worthy receiving and reverent esteeming of the Sacrament of the Body and Blood of Christ.]

XXII. – Q. What other reasons have we for rejecting the notion of a sacrifice?

A. 1st. There can be no true and proper sacrifice without bloodshedding.

Lev. 17:11. "It is the blood that maketh an atonement for the soul."

Heb. 9:22. "Without shedding of blood is no . remission" (of sins).

2ndly. Christ cannot be offered as a propitiation without suffering.

Heb. 9:25, 26. "Nor yet that He should offer Himself often. For then must He often have suffered since the foundation of the world."

1 Pet. 3:18. "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."

3rdly. The bloody sacrifice of the Cross has purchased eternal redemption for us from the guilt of all sins, past, present, and to come; and therefore the so-called sacrifice of the Mass cannot be necessary nor of any avail.

XXIII. – Q. Do you remember a text which has been much urged by Romanists in support of the perpetual sacrifice of the Mass?

A. Mal. 1:11. "For from the rising of the sun even unto the going down of the same My Name shall be great among the Gentiles; and in every *place incense* shall be offered unto My Name, and *a pure offering*."

XXIV. – Q. What is the most probable explanation of that text?

A. It seems clearly to be a prediction of Millennial times; for of no other dispensation could it be said with truth, that a *pure offering* was made to God in every place, from the rising of the sun to its going down; but only when righteousness shall universally abound, and the knowledge of the Lord shall cover the earth as the waters cover the sea. Similar predictions are found in Isa. 2:2, 66:20, 23; Micah 4:1.

XXV. – Q. Of what nature then are those sacrifices mentioned in the New Testament as offered to God by His people?

A. They are spiritual sacrifices, and such only.

Psalm 51:17. "The *sacrifice* of God is a *broken spirit*."

Heb. 13:15. "By Him, therefore, let us offer the *sacrifice of praise* to God continually, that is, the fruit of our lips giving thanks to His Name."

Ver. 11. "To do good and to communicate forget not, for with *such sacrifices* God is well pleased."

Phil. 4:18. "I am full, having received of Epaphroditus the things that were sent from you, an odour of a sweet smell, a *sacrifice* acceptable, well-pleasing to God."

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

XXVI. – Q. Can you name anything else connected with the notion of sacrifice which has necessarily ceased with it?

A. An altar, and also a sacrificing priesthood, which are of no use nor significance where no sacrifice exists. These have no place in the Christian Church. The order of priesthood ceased with the order of Aaron; but the office of Priest (as one appointed to make an offering for sin and intercession for sinners) belongs exclusively to Christ; who, being an High Priest after the order of Melchizedec, has an untransmittable priesthood, and abideth a Priest for ever.

XXVII. – Q. Are not Christians called Priests in the New Testament?

A. Yes. But in the Christian Church all are Priests alike, and none is a Priest more than another.

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."

Ver. 9. "Ye are a chosen generation, a royal Priesthood."

Rev. 1:5, 6. "Unto Him that loved us and washed us from our sins in His own blood; and hath made us Kings and *Priests* unto God and His Father."

Chap. 5:10. "And hath made us unto our God Kings and Priests, and we shall reign on the earth."

XXVIII. – Q. What is our altar in the Christian Church?

A. We have no Altar but Christ; who is at the same time both the sacrifice and the Priest.

XXIX. – Q. What do you gather from Holy Scripture as to the proper time of administering the Lord's Supper?

A. That at its first appointment our Lord gave it to His disciples after midday, at or just after their second meal. For the Greek word (δειπνον) translated supper, signifies an afternoon or evening meal. So groundless is the pretence, that it ought to be received fasting, and cannot be partaken of under other conditions without sin.

XXX. – Q. Do you find anything in Scripture to justify the extravagant terms in which some speak of this ordinance, or to warrant our regarding it as the central and supreme act of Christian worship?

A. No. It was instituted by our Lord in a plain unostentatious manner, without service or ceremony, partly while He was eating the Passover with His disciples, and partly after the meal, as a simple memorial of His bloodshedding and death about to take place. But though

He continued on earth forty days after His resurrection, there is no record. of His having again alluded to it in His intercourse with His disciples.

XXXI. – Q. Can you give any other reason for not so regarding it?

A. It is evident that it was not so regarded in the churches founded by the Apostles; for it is but thrice named in the record of their Acts under the name of “breaking of bread”; and in all their Epistles, twenty-one in number, it is named but *twice*, viz., by St. Paul (1 Cor. 10:16, 21, and chap. 11:23–29), with the view of reproving inconsistency and correcting abuses in its observance; and it is rarely even alluded to elsewhere.

XXXII. – Q. In what light then did the first Christians understand and observe it?

A. They observed it as a simple and significant act of duty, showing forth their Lord’s death till He should come again; a duty binding on them by His express command, “This do in remembrance of Me”; also as a pledge of His love and mercy to the end of time; and as a special means of communion with Him through faith.

Article XXIX

I. – Q. What is the title of the Twenty-ninth Article?

A. Of the wicked which eat not the body of Christ in the use of the Lord’s Supper.

II. – Q. Repeat the Twenty-ninth Article.

Answer:

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint *Augustine* saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ, but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

III. – Q. Can you confirm this Article by the testimony of Scripture.

A. Yes. 1 Cor. 11:27, 29. “Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. – For he that eateth and drinketh unworthily, eateth and drinketh damnation (judgment) to himself, not discerning the Lord’s body.”

2 Cor. 6:15. “What concord hath Christ with Belial? or what part hath he that believeth with an infidel” (unbeliever)?

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 the table of devils.”

2 Pet. 2:13. “Spots are they and blemishes, sporting themselves with their own deceivings, while they feast with you.”

Jude 12, 13. “These are spots in your feasts of charity when they feast with you, feeding themselves without fear; – wandering stars, to whom is reserved the blackness of darkness for ever.”

IV. – Q. Why cannot the wicked partake of the body and blood of Christ?

A. Because they have no true faith; for it is by faith, and that alone, that we eat and drink Christ's body and blood. The Article couples all who are destitute of a lively faith with the openly wicked and profane.

V. – Q. What is the bearing of this Article on the doctrine of Transubstantiation?

A. It entirely overthrows that doctrine; for if the elements are changed into the very body and blood of Christ, then the wicked, and even animals may partake of them, as well as Christian people.

Article XXX

I. – Q. What is the title of the Thirtieth Article?

A. Of both kinds.

II. – Q. Repeat the Thirtieth Article.

Answer:

The Cup of the Lord is not to be denied to the Lay people; for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

III. – Q. What texts are sufficient to prove that in the Apostolic churches all Christian men alike partook of both kinds, the cup as well as the bread?

A. Matt. 26:27. "And He took the cup and gave it to them, saying, Drink *ye all* of it."

Mark 14:23. "And He took the cup; and when He had given thanks, He gave it to them and they *all* drank of it."

St. Paul is speaking of the whole Church when he says,—

1 Cor. 11:26. "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come."

IV. – Q. If both parts of the Sacrament be not given to all, which do you consider most necessary to be received?

A. The cup; because remission of sins and redemption from death are more often ascribed in Holy Scripture to the *blood* than to the body of Christ.

V. – Q. But if Romanists contend that the body contains the blood, and that therefore one part only is sufficient to be received, how would you answer them?

A. 1st. That in the Lord's Supper we commemorate not the life of our Lord, but His death, in which His blood was *separated* from His body. And that the whole efficacy of His death consists in the bloodshedding; for "without shedding of blood is no remission." Heb. 9:22. And "It is the blood that maketh atonement for the soul." Lev. 17:11.

2ndly. That the word *drink* could not properly be used in reference to the blood, if it was received only in a way of concomitance with the bread.

3rdly. That all the Evangelists speak of the blood as *shed*; St. Paul only of the body as broken.

Matt. 26:28. "This is My blood of the new testament which, is shed for many, for the remission of sins." Also Mark 14:24, Luke 22:20.

1 Cor. 11:24. "This is My body which is broken for you."

VI. – Q. Can you tell me some of the reasons or excuses given for withholding the cup?

A. 1st. Lest dishonor should be done to the blood of Christ by spilling or otherwise wasting it.

2ndly. That the great number of communicants in the Roman Church would make it impossible to administer the Supper in both kinds.

3rdly. That some have a natural antipathy to wine and are excused from taking it, so that it cannot be indispensable for others.

4thly. That some countries produce no wine, which, therefore, cannot be an essential part of the Sacrament.

VII. – Q. Are these valid excuses?

A. No. The first proceeds on the false supposition that the blood of Christ is present under the species of wine. And the others are by no means of sufficient force to justify any person in violating the command of Christ, and treating His institution with contempt. Such inconveniences as are here alleged may easily be overcome.

VIII. – Q. Do you know whence and when this practice arose?

A. It arose from the doctrine of transubstantiation; but it was not established as a doctrine of the Church till the Council of Constance, A.D. 1415.

Article XXXI

I. – Q. What is the title of the Thirty-first Article?

A. Of the one Oblation of Christ finished upon the Cross.

II. – Q. Repeat the Thirty-first Article.

Answer

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

III. – Q. Can you repeat that part of the consecration prayer in the Communion Service which is confirmatory of this Article?

A. "Almighty God, Who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption; Who made these by His one oblation of

Himself once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," etc.

IV. – Q. How prove you from Scripture that Christ made once for all full satisfaction for sin on the cross?

A. 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."

Ver. 28. "Christ was once offered to bear the sins of many."

Chap. 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."

Chap. 10:12. "But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God."

1 Pet. 3:18. "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God."

V. – Q. Can you show that the oblation of Christ on the cross was a perfect and sufficient sacrifice for sin?

A. Heb. 10:10. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

Ver. 14. "By one offering He hath perfected for ever them that are sanctified."

Ver. 18. "Now where remission of these is, there is no more offering for sin."

Ver. 26. "There remaineth no more sacrifice for sins."

1 John 1:7. "The blood of Jesus Christ His Son cleanseth us from all sin."

Acts 13:39. "By Him all that believe are justified from all things."

VI. – Q. Have we Scriptural authority for believing that this redemption and satisfaction extends to the sins of the whole world?

A. Yes. Isa. 53:6. "The Lord hath laid on Him the iniquity of us all."

John 1:29. "Behold the Lamb of God, which taketh away the sin of the world."

2 Cor. 5:19. "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them."

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

Heb. 2:9. "That He by the grace of God should taste death for every man."

2 Pet. 2:1. "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them."

1 John 2:1, 2. "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.*"

Chap. 4:14. "We have seen and do testify that the Father sent the Son to be the Saviour of the *world*."

VII. – Q. What do you understand by the sacrifices of Masses?

A. The pretended offering of the body and blood of Christ, under the form of bread and wine, by the priests of the Roman Church, as a sacrifice to God for the sins of the living and the dead, every time they administer the Lord's Supper. The Mass is regarded by them as a repetition or continuation of the sacrifice of Christ on the cross.

VIII. – Q. Can you tell me the derivation of the word mass?

A. It is derived from the Latin word *missa (Ite missa est)*, used by the Priest in dismissing the congregation before the celebration of the ordinance began, during which none but Communicants might remain. In course of time it came to be applied to the service, which was about to commence.

IX. – Q. In what terms does our Church speak of these pretended sacrifices?

A. It calls them "blasphemous fables mad dangerous deceits."

X. – Q. Can you justify the severity of this language?

A. Yes. 1st. Because the work of redemption finished upon the cross was every way complete in itself, inasmuch as it covered all sins, both original and actual, past, present, and to come; and consequently it will not admit either of addition or repetition.

2ndly. Because Christ Himself is now our Advocate and Intercessor with the Father, and pleads His own propitiation in our behalf.

3rdly. Because men cannot pretend to offer the Son of God in sacrifice without gross impiety and blasphemy: nor without involving the souls of others in delusion and perdition.

Article XXXII

I. – Q. What is the title of the Thirty-second Article?

A. Of the Marriage of Priests.

II. – Q. Repeat the Thirty-second Article.

Answer:

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

III. – Q. What is the testimony of Scripture in support of this Article?

A. Levit. 21:7. "They (the Priests the sons of Aaron) shall not take a wife that is a whore or profane; neither shall they take a woman put away from her husband."

Heb. 13:4. "Marriage is honourable in all."

1 Cor. 7:2. "To avoid fornication, let every man have his own wife, and every woman have her own husband."

Chap. 9:5. "Have we not power to lead about a sister, a wife, as the brethren of the Lord and Cephas?"

1 Tim. 3:2. "A bishop must be blameless, *the husband of one wife.*"

Ver. 12. "Let the deacons be the *husbands of one wife*, ruling their children and their own houses well."

Titus 1:5, 6. "That thou shouldest ordain elders in every city as I had appointed thee; if any be blameless, the husband of *one wife*, having faithful children."

IV. – Q. Against whom is this Article directed?

A. The Roman Church, whose clergy are forbidden to marry.

1 Tim. 4:1, 3. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith – *forbidding to marry.*"

Article XXXIII

I. – Q. What is the title of the Thirty-third Article?

A. Of Excommunicate Persons, how they are to be avoided.

II. – Q. Repeat the Thirty-third Article?

Answer:

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful as an heathen and publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto.

III. – Q. Do you remember any rules and examples of Church discipline in Apostolic times on which this Article was founded?

A. Matt. 18:16, 17. "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."

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 (the incestuous man) unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

Ver. 11–13. "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 idolator, or a railer, or a drunkard, or an

extortioner; with such an one no not to eat. – Do not ye judge them that are within (the Church)? Therefore put away from among yourselves that wicked person.”

Titus 3:10, 11. “A man that is an heretic, after the first or second admonition reject; knowing that he that is such is subverted and sinneth, being condemned of himself.”

2 Thess. 3:6. “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.”

Ver. 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.”

IV. – Q. Can you refer me to any instance of an excommunicate person being restored after proof of his contrition?

A. 2 Cor. 2:6, 7. “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 an one should be swallowed up of overmuch sorrow. Wherefore I beseech you that ye would confirm your love towards him.”

ARTICLE XXXIV.

I. – Q. What is the title of the Thirty-fourth Article?

A. Of the Traditions of the Church.

II. – Q. Repeat the Thirty-fourth Article.

Answer:

It is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men’s manners, so that nothing be ordained against God’s Word. Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man’s authority, so that all things be done to edifying.

III. – Q. What texts do you find in Scripture confirmatory of this Article?

A. Rom. 14:2, 5, 22. “One believeth that he may eat all things; another, who is weak, eateth herbs. One man esteemeth one day above another; another esteemeth every day alike. – Let every man be fully persuaded in his own mind. – Happy is he that condemneth not himself in that thing which he alloweth.”

1 Cor. 7:17. "As God hath distributed to every man, as the Lord hath called every man, so let him walk. And so ordain I in all churches."

1 Cor. 11:2. "Now I praise you, brethren, that you remember me in all things, and keep the ordinances as I delivered them to you."

Chap. 10:24. "Let no man seek his own, but every man another's wealth" (or welfare).

IV. – Q. Can you show that it is culpable to depart from Church order, which is not contrary to God's Word?

A. Heb. 13:17. "Obey them that have the rule over you and submit yourselves."

1 Cor. 11:16. "But if any man seem to be contentious, we have no such custom, neither the Churches of God."

Rom. 16:17. "Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them."

2 Thess. 3:6. "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us."

Ver. 14. "If any man obey not our word by this Epistle, note that man and have no company with him, that he may be ashamed."

1 Cor. 8:9, 12. "Take heed lest this liberty of yours become a stumbling block to them that are weak. – When ye sin so against the brethren and wound their weak conscience, ye sin against Christ."

Rom. 14:13. "Let us not therefore judge one another any more; but judge this rather that no man put a stumbling block or an occasion to fall in his brother's way."

Ver. 17, 19. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. – Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

Rom. 15:1, 2. "We then ought to bear the infirmities of the weak and not to please ourselves. Let everyone of us please his neighbour for his good to edification."

Article XXXV

I. – Q. What is the title of the Thirty-fifth Article?

A. Of the Homilies.

II. – Q. Repeat the Thirty-fifth Article?

Answer:

The Second book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

III. – Q. Can you repeat the titles of the Homilies?

- A. 1. Of the right use of the Church.
2. Against peril of Idolatry.
3. Of repairing and keeping clean of Churches.
4. Of Good Works: first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments ought to be administered in a known tongue.
10. Of the reverend estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.
15. Of the worthy receiving of the Sacrament of the body and blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation Days.
18. Of the state of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion.

IV. – Q. For what purpose were the Homilies drawn up and appointed to be read?

A. Chiefly for the use of the unlearned clergy, and such as could not be depended on for preaching sound doctrine. "The Homilies above named, containing godly and wholesome doctrine, are justly judged fit to be read in Churches by the ministers, except there be a sermon."

V. – Q. May we not infer the propriety and profitableness of this practice, from certain passages of Scripture?

A. Yes; as from 1 Tim. 6:2, 3. "These things teach and exhort; if any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing."

1 Tim. 4:6. "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and sound doctrine, whereunto thou hast attained."

Titus 3:8. "And these things (the things which become sound doctrine Chap. 2:1). I will that thou affirm constantly (in order) that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

Article XXXVI

I. – Q. What is the title of the Thirty-sixth Article?

A. Of the consecration of Bishops and Ministers.

II. – Q. Repeat the Thirty-sixth Article.

Answer:

The Book of consecration of Archbishops and Bishops, and ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

Seeing it is not denied by any but Papists, it need not be doubted that the Bishops and Ministers are rightly, orderly, and lawfully consecrated and ordered to the said Book. Acts 6:6. "Whom they set before the Apostles; and when they had prayed, they laid their hands on them." Chap. 13:3. "And when they had fasted and prayed and laid their hands on them, they sent them away.

III. – Q. Can you refer me to some instances of the Ordination of Bishops and Ministers in the Apostolic churches, from which our Ordination is derived?

A. 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."

Acts 6:2, 3, 4, 6. "Then the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the word of God and serve tables. Wherefore look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business, whom they set before the Apostles; and when they had prayed, they laid their hands on them."

Acts 20:17, 28. "And from Miletus he sent to Ephesus, and called the elders of the Church, and said unto them, Take heed, therefore, unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers (Bishops), to feed the Church of God."

1 Tim. 3:1, 2, 4, 5. "If a man desire the office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour,

given to hospitality, apt to teach. – One that ruleth well his own house, having his children in subjection with all gravity; For if a man know not how to rule his own house, how shall he take care of the Church of God?”

Ver. 8–10. “Likewise must the Deacons be grave not double-tongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved, and let them use the office of a Deacon, being found blameless.”

1 Tim. 4:14. “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.”

Chap. 5:17. “Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.”

Titus 1:5, 7. “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 – for a *Bishop* must be blameless as the steward of God.”

IV. – Q. Do we find a distinction between the offices of Bishop, and Elder, or Presbyter in the Primitive Church?

A. No. In the Epistles to Timothy and Titus it clearly appears that both names relate to the same office. The distinction probably arose from the necessity of appointing a President [*Presbyter Presbyterarum Primus inter pares*. It appears that επισκοπος (episcopus, Bishop) was the name given to the president or ruler of the Synagogue. – Vitringa’s Works, *Archisynagogus*.] over the assemblies, and in course of time, the increase of the Church required the appointment of a distinct order. The Apostles, as such, had no successors in their office.

V. – Q. Is this Article directed against any particular sects?

A. Against Romanists on the one hand, who denied the validity of our Orders; and against the Puritans on the other, who denied the sacredness and Scriptural propriety of ordination.

Article XXXVII

I. – Q. What is the title of the Thirty-seventh Article?

A. Of the Civil Magistrates.

II. – Q. Repeat the Thirty-seventh Article.

Answer:

The Queen’s Majesty hath the chief power in this realm of England, and other her Dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all cases doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly princes in Holy Scriptures by God Himself; that is, that they should rule all states and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evildoers.

The Bishop of Rome hath no jurisdiction in this realm of England.

The laws of the realm may punish Christian men with death for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate to wear weapons, and serve in the wars.

III. – Q. Can you prove from Scripture the king's prerogative to have the chief power in causes ecclesiastical and civil within the realm?

A. Eccles. 8:2, 4. "I counsel thee to keep the king's commandment, and that in regard to the oath of God. He doth whatsoever pleaseth him; for where the word of a king is there is power; and who may say unto him, What doest thou?"

Rom. 13:1, 2. "Let every soul be subject to 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."

1 Tim. 2:1. "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."

IV. – Q. Give an instance in Jewish history where a king was rebuked and punished for attempting to minister in sacred things.

A. 2 Chron. 26:16–19. "And when Uzziah was strong, his heart was lifted up to his destruction. For he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense. – Then Uzziah was wroth – and while he was wroth with the priests, the leprosy even rose up in his forehead – and he hasted to go out, because the Lord had smitten him."

V. – Q. Do you remember an example of a king exercising his power in matters ecclesiastical?

A. Kings 2:26, 27. "And unto Abiathar the priest said the king (Solomon), Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put

thee to death. So Solomon thrust out Abiathar from being priest unto the Lord." [The Books of Kings and Chronicles record numerous instances in which David, Solomon, Asa, Jehoshaphat, and Hezekiah exercised authority in religious matters, for the correction of abuses, and the general reformation of manners.]

VI. – Q. Show me from Scripture what is the king's authority and office given to him by God.

1 Pet. 2:13, 14. "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme; or unto governors, as unto them that are sent by him *for the punishment of evildoers, and for the praise of them that do well.*"

Rom. 13:3, 4. "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.

VII. – Q. Why has the Bishop of Rome no jurisdiction in this realm of England?

A. 1st. Because we are not, nor ought to be, subject to any foreign jurisdiction.

2ndly. Because the authority of the Pope, as the head of an apostate and idolatrous Church, was cast off at the Reformation.

3rdly. Because he is falsely called a Christian Bishop, and has no authority derived from God over the soul or conscience of any man.

1 Pet. 5:3. "Neither as being lords over God's heritage, but being ensamples to the flock."

VIII. – Q. Give me Scriptural authority for punishing men with death for heinous crimes?

A. Gen. 9:6. "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man."

Exod. 21:12. "He that smiteth a man, so that he die, shall surely be put to death."

Prov. 28:17. "A man that doeth violence to the blood of any person, shall flee to the pit, let no man stay him."

Ezra 7:26. "And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment."

1 Tim. 1:9. "The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine."

Rom. 13:4. "He beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

IX. – Q. From what Scriptures do you learn that Christian men may wear weapons and serve in the wars?

A. The centurion at Capernaum was a man of faith and prayer, of whom Jesus said, Luke 7:9, "I have not found so great faith, no, not in Israel."

Acts 10:2. "Cornelius, a centurion, was a devout man, and one that feared God, with all his house, who gave much alms to the people, and prayed to God always."

Luke 3:14. "And the soldiers likewise demanded of him (John the Baptist), 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.*"

Article XXXVIII

I. – Q. What is the title of the Thirty-eighth Article?

A. Of Christian men's goods which are not common.

II. – Q. Repeat the Thirty-eighth Article.

Answer:

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

III. – Q. By what texts do you prove that the goods of Christians are not common, as to the right and title to them?

A. Acts 5:4. "While it remained, was it not thine own? And after it was sold, was it not in thine own power?"

1 Cor. 11:22. "Have ye not houses to eat and to drink in? Or despise ye the Church of God, and shame them that have not?"

James 1:9. "Let the brother of low degree rejoice in that he is exalted, and the rich in that he is made low; because as the flower of grass he shall pass away."

1 Tim. 6:17. "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches."

IV. – Q. What Scriptures teach us the duty of giving alms to the poor, according to our ability?

A. Deut. 15:11. "The poor shall never cease out of the land, therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land."

Luke 11:41. "Give alms of such things as ye have."

Chap. 19:8. "Zaccheus said, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing of any man by false accusation, I restore him fourfold."

Matt. 19:21. "If thou wilt be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven."

Acts 20:35. "I have showed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, It is more blessed to give than to receive."

Rom. 15:26, 27. "It hath pleased them of Macedonia and Achaia, to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, *their duty is also to minister unto them in carnal things.*"

1 Tim. 6:17, 18. "Charge them that are rich in this world – that they do good, that they be rich in good works, ready to distribute, willing to communicate."

Heb. 13:16. "To do good and to communicate, forget not; for with such sacrifices God is well pleased."

James 2:15, 16. "If a brother or sister be naked, and destitute of daily food; and one of you say unto them depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful for the body, what doth it profit?"

1 John 3:17. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

V. – Q. Can you relate some instances of the voluntary surrender of possessions for the common good of the Church?

A. Acts 2:44, 45. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men as every man had need."

Chap. 4:35. "As many as were possessed of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet, and distribution was made unto every man, according as he had need."

Ver. 36. "And Joses, who by the Apostles was surnamed Barnabas, a Levite of the country of Cyprus, having land, sold it, and brought the money and laid it at the Apostles' feet."

Article XXXIX

I. – Q. What is the title of the Thirty-ninth Article?

A. Of a Christian man's Oath.

II. – Q. Repeat the Thirty-ninth Article.

Answer:

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James His Apostle; so we judge, that the Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

III. – Q. Can you show from Scripture that vain and rash swearing is forbidden to Christians?

A. Exod. 20:7. "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain."

Matt. 5:34–37. "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. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your conversation be Yea, yea; Nay, nay; for whatsoever is more than this cometh of evil."

James 5:12. "Above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your Yea be yea, and your Nay, nay, lest ye fall into condemnation."

IV. – Q. What texts prove the lawfulness of an oath in a just cause?

A. Deut. 6:13. "Thou shalt fear the Lord thy God and serve Him, and shalt swear by His name."

2 Chron. 15:14, 15. "And they sware unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets. And all Israel rejoiced at the oath; for they had sworn with all their heart, and sought Him with their whole desire; and He was found of them, and the Lord gave them rest round about."

Isa. 65:16. "He that blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes."

Jer. 4:2. "And thou shalt swear the Lord liveth, in truth, in judgment and in righteousness."

Gal. 1:20. "Now the things which I write unto you, behold, before God, I lie not."

1 Cor. 15:31. "I *protest* by our rejoicing which I have in Christ Jesus our Lord, I die daily."

2 Cor. 1, 3. "Moreover I call God for a record (witness) upon my soul, that to spare you I came not as yet unto Corinth."

Heb. 6:16. "Men verily swear by the greater; and an oath for confirmation is to them an end of all strife."

Matt. 26:63. "And the High Priest said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God; Jesus saith unto him, Thou hast said."

Questions By Way of Summary and Conclusion.

I. – Q. Can you tell me when the Articles of Religion were first compiled and published?

A. 1st. The first set of Articles, forty-two in number, was compiled by Cranmer in the reign of Edward Sixth, and published in 1552.

2ndly. In the reign of Elizabeth, A.D. 1562, thirty-nine Articles were published in Latin.

3rdly. Again in the reign of Elizabeth, A.D. 1571, thirty-nine Articles were published both in Latin and English: the same that the Church of England holds to this day.

II. – Q. How are the Thirty-nine Articles commonly divided for the sake of reference?

A. The five first treat of the Trinity, or the objects of our faith.

The three next of Holy Scriptures or the rule of our faith.

The next ten relate to Christians as individuals.

The remaining twenty-one to Christians as a body, the Church.

III. – Q. What is the general character of the Articles with reference to the controversies of past and present times?

A. The Articles of the Church of England, on their affirmative side, are:–

1. Distinctly Evangelical.
2. Strongly Protestant.
3. Moderately Calvinistic.

In their negative aspect they are :–

1. Anti-Arian.
2. Anti-Roman.
3. Non-Arminian.

IV. – Q. What errors of the Arian heresy are specially condemned by the Articles.

A. 1. The denial of the doctrine of the Trinity.

2. That the Son is not coeternal, coequal, and coessential with the Father; but the first and best of created beings; and that He is God, or the Son of God, not by generation and so by nature, but only by adoption.

3. That the Holy Ghost is not a Divine Person, but was created by the Son, and is inferior both to the Father and the Son.

III. – Q. What are the principal Arminian errors condemned in the Articles?

A. 1. That election to life is not absolute, but conditional on foreseen faith, good works and perseverance; and that some of the elect may finally perish.

2. That Christ, by the sacrifice of Himself, made indeed an atonement for the sins of all men; yet did not obtain salvation and eternal life for any man, but only better conditions, the performance of which depends on man's free will.

3. That the natural man is not wholly depraved.

and dead in sin; nor without strength for spiritual actions; but that by using the gifts of nature rightly he can obtain grace and salvation.

4. That Divine grace does not precede the action of man's free will in his conversion; nor incline it towards God; and that man may effectually resist the power of converting grace.

IV. – Q. What are the principal Romish errors condemned by the Articles?

A. 1. That God's Word written is not sufficient for salvation, and as a rule of life, without tradition, written, or unwritten, the Apocryphal Books, the authoritative decrees of Councils, and the development of doctrine.

2. That man is not justified on the ground of Christ's merit alone; but also because of grace infused, righteousness inherent, charity, and good works.

3. That men may perform good works beyond the extent of God's commandments, which works are available in behalf of others.

4. Their doctrines of Purgatory, Pardons, Praying for the Dead, Worshipping of Images, Pictures, and Relics; Reverence for Crosses and Crucifixes, Invocation of the Virgin Mary, of Angels, and a host of Saints, as joint Mediator or Intercessors with Jesus Christ.

5. The use of a language not understood by the people in public worship.

6. The addition of five rites or ordinances under the name of Sacraments, to the only two Sacraments of the Gospel, ordained by Christ.

7. The doctrines of Transubstantiation and the Sacrifice of the Mass for the souls of the living and the dead, so derogatory from the fullness and sufficiency of Christ's atonement.

8. The withholding of the cup from the laity in administering the Lord's Supper.

9. Forbidding priests to marry.

V. – Q. But do not Romanists hold many of the doctrines of Christianity in common with ourselves?

A. Yes. They formally receive all the objective truths of Christianity expressed in the three Creeds; and they verbally acknowledge some of its subjective doctrines; not, however, as has been shown, without the addition and admixture of much error and superstition.

VI. – Q. What is the effect of the additions received and taught by the Roman Church?

A. The effect is entirely to change the character of the teaching; to corrupt what before was pure; and to pervert wholesome and saving truth into deluding and soul-destroying error.

VII. – Q. Is it desirable, then, that a Union should be effected between our Protestant Church and the Roman?

A. No. For it could not be done without a compromise; and as Rome will relinquish no error, it would involve on our part a surrender or suppression of truth. But we ought to value the truth of the Gospel above all things; to hold it fast; and, if need be, contend for it even unto death. The barrier that separates us, therefore, is insurmountable, and the gulf impassable.

VIII. – Q. Why do you describe the Article as distinctly Evangelical?

A. Because all the great fundamental doctrines of the Gospel are embodied in them, being clearly and concisely expressed without compromise or reservation.

IX. – Q. On what ground do you designate them as strongly Protestant?

A. On the ground that they boldly and emphatically reaffirm and establish the doctrines of primitive Christianity, in opposition to errors introduced in later times, and especially by the Apostate Church of Rome, down to the very dawn of the Reformation.

X. – Q. What reason can you give for calling them moderately Calvinistic?

A. Because, while they maintain the utter depravity of man, and ascribe his salvation wholly to divine grace; they nevertheless teach that Christ died for all men; and that it is the duty of all to lay hold by faith on the promises of God in Christ Jesus, in obedience to His revealed will; notwithstanding His secret counsel and purpose, which are known to Him alone. And they are silent as to a decree of reprobation.

XI. – Q. Whence has our Church derived the doctrinal statements defined and inculcated by the Articles?

A. So far as it was possible, it has drawn them from the inspired writings, or founded them on Scriptural precedents and examples.

XII. – Q. Can it be said with truth, then, that the doctrines taught by our Church are new and strange doctrines?

A. No. They are as old as the Bible; being shadowed forth in the Old Testament and clearly revealed in the New. They were held, taught, and practiced by the Apostolic Churches; and after being perverted and lost amid the manifold errors and superstitions of subsequent ages, were revived and restored to the Church by the instrumentality of God's chosen witnesses at the Reformation.

XIII. – Q. Can you say as much for any of the doctrines that are distinctively Roman Catholic?

A. No. They are one and all both new and strange, inasmuch as they are not to be found in the Bible, nor in the writings of the Apostolic fathers; but were unknown until the defection of the Church from primitive truth had set in; and the gross darkness, which afterwards overspread Christendom, had to a large extent prevailed. [For instance, the two cardinal doctrines of Rome, Transubstantiation and the sacrifice of the Mass are, by the formal decree and authority of the Papacy, little more than 300 years old: while the doctrines of the Immaculate Conception of the Virgin Mary, and the Infallibility of the Pope are but of yesterday. – See Appendix.]

XIV. – Q. Does the Church of England stand alone in the enunciation of the foregoing doctrines?

A. By no means. It has only acted in common with the other Reformed Churches, and the Thirty-nine Articles of Religion harmonize in all fundamental points with other Protestant confessions of faith.

Appendix

The dates at which the several Romish errors here enumerated were introduced into the Church are given below; though in most cases the doctrine was not formally decreed and finally settled until the Council of Trent. [In a very useful and valuable little book entitled "Facts and Dates of the Introduction and Establishment of the Institutions, Doctrines, Sacraments, Worship, Rites, and Ceremonies of the Roman Catholic Religion," by W. A. Darby, ... the student will find all the information he can desire on the question before us. It is published by James Miller, ... and is indispensable to all who would study our controversy with Rome on the *Novelties* of her Creed.]

1. *Prayers for the Dead.*

It was introduced by Ambrose, A.D. 397. Sanctioned by Pope Gregory 1st, A.D. 590. Authorized by the Council of Florence, A.D. 1439. Finally decreed by the Council of Trent, A.D. 1563.

2. *Invocation of Saints and Angels.*

Condemned, when first broached, by the Council of Laodicea, A.D. 372. Introduced into the public Litanies of the Church by Pope Boniface 5th, A.D. 617. First sanctioned by Council at Florence, A.D. 1439. Formally decreed at Trent, A.D. 1563. Embodied in the Creed of Pius 4th, and in the Catechism of Trent, A.D. 1564.

3. *Purgatory.*

First broached by Origen, A.D. 230. Affirmed by Gregory 1st, A.D. 590. Maintained by the Council of Florence, A.D. 1439. Established by the Council of Trent, A.D. 1563.

4. *Indulgences.*

Pope Calixtus 2nd, A.D. 1124, Eugenius 3rd, A.D. 1153, Clement 3rd, A.D. 1191, Thomas Aquinas, A.D. 1274, gradually made the sale of Indulgences an Institution of the Church. Boniface 8th proclaimed the first Jubilee of Indulgences, A.D. 1300. Leo 10th issued Bulls of Indulgences for long periods, A.D. 1513, which were opposed by Luther, A.D. 1515.

5. *Justification by the Merit of Human Works.*

It was first propounded by Thomas Aquinas. Established by the Council of Trent, A.D. 1546.

6. *Celibacy of the Clergy.*

It was observed by Bishops as early as A.D. 692. Enjoined by Pope Benedict 7th, A.D. 925. Enforced on the Clergy generally by Gregory 7th, A.D. 1074. Introduced into the English Church by Anselm, A.D. 1102. Decreed by the Council of Lateran, A.D. 1123.

7. *Worship of Images and Pictures.*

Images in Churches were authorized by Gregory 1st, A.D. 590. Salutation of Images was sanctioned by the 2nd Council of Nice, A.D. 787. Veneration of them decreed by the Council of Trent, A.D. 1563.

8. *Veneration of Relics.*

It began as early as the 4th Century, and to a great extent displaced the worship of God during the middle ages. Was established by the Council of Trent, A.D. 1563.

9. *Unwritten Tradition.*

It was first maintained by the Council of Trent, A.D. 1546.

10. *Infallibility of the Church.*

Inspiration was claimed by the Roman Church as early as the time of Pope Gregory 1st, A.D. 604. This claim was greatly extended by Gregory 7th, A.D. 1073. Still he did not claim Infallibility for himself. Inspiration, not infallibility was claimed by Pius 9th, 1854. Personal Infallibility decreed by the same Pope, A.D. 1870.

11. *Seven Sacraments.*

First maintained by Peter Lombard, Bishop of Paris, A.D. 1143. Was insinuated by the Council of Lateran, A.D. 1215. Also by the Council of Florence A.D. 1439. And was formally decreed by the Council of Trent, A.D. 1563.

12. *Transubstantiation.*

The term was first invented at the Council of Lateran, A.D. 1215. But the doctrine was not defined nor decreed till the Council of Trent, A.D. 1551.

13. *Propitiatory Sacrifice of the Mass.*

It was not decreed by any General Council, though discussed at that of Lateran and that of Florence, until the Council of Trent, A.D. 1562.

14. *Adoration of the Host.*

It was first introduced A.D. 1200. Was sanctioned by Pope Honorius, A.D. 1217. The Festival of Corpus Christi was authorized by the Provincial Council of Vienna, A.D. 1311. But Adoration was not decreed by a General Council until Trent, A.D. 1551.

15. *Communion in One Kind.*

The cup was first denied to the Laity by the Council of Constance, A.D. 1414 to 1418, which decree was confirmed by the Council of Trent, A.D. 1562.

16. *Auricular Confession and Absolution by a Priest.*

It was first decreed by the Council of Trent, A.D. 1551.

17. *The Immaculate Conception of the Virgin Mary.*

It was borrowed from the Koran of Mohammed. Was opposed by all the early writers. All the General Councils of the Church (13 in number) were unanimous against it. It was rejected by the Council of Trent. But was defined and decreed by Pope Pius 9th, A.D. 1854.