

Belgic Confession



Note: A member congregation may adopt the Belgic Confession into its statement of faith either on its own or as part of the Three Forms of Unity.

Article 1: The Only God

We all believe in our hearts and confess with our mouths that there is a single and simple spiritual being, whom we call God—eternal, incomprehensible, invisible, unchangeable, infinite, almighty; completely wise, just, and good, and the overflowing source of all good.

Article 2: The Means by Which We Know God

We know him by two means: First, by the creation, preservation, and government of the universe, since that universe is before our eyes like a beautiful book in which all creatures, great and small, are as letters to make us ponder the invisible things of God: his eternal power and his divinity, as the apostle Paul says in Romans 1:20. All these things are enough to convict men and to leave them without excuse. Second, he makes himself known to us more openly by his holy and divine Word, as much as we need in this life, for his glory and for the salvation of his own.

Article 3: The Written Word of God

We confess that this Word of God was not sent nor delivered by the will of men, but that holy men of God spoke, being moved by the Holy Spirit, as Peter says.¹ Afterwards our God—because of the special care he has for us and our salvation—commanded his servants, the prophets and apostles, to commit this revealed Word to writing. He himself wrote with his own finger the two tables of the law. Therefore we call such writings holy and divine Scriptures.

¹ 2 Pet. 1:21

Article 4: The Canonical Books

We include in the Holy Scripture the two volumes of the Old and New Testaments. They are canonical books with which there can be no quarrel at all.

In the church of God the list is as follows: In the Old Testament, the five books of Moses—Genesis, Exodus, Leviticus, Numbers, Deuteronomy; the books of Joshua, Judges, and Ruth; the two books of Samuel, and two of Kings; the two books of Chronicles, called Paralipomenon; the first book of Ezra; Nehemiah, Esther, Job; the Psalms of David; the three books of Solomon—Proverbs, Ecclesiastes, and the Song; the four major prophets—Isaiah, Jeremiah, Ezekiel, Daniel; and then the other twelve minor prophets—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

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

Article 5: The Authority of Scripture

We receive all these books and these only as holy and canonical, for the regulating, founding, and establishing of our faith. And we believe without a doubt all things contained in them—not so much because the church receives and approves them as such but above all because the Holy Spirit testifies in our hearts that they are from God, and also because they prove themselves to be from God. For even the blind themselves are able to see that the things predicted in them do happen.

Article 6: The Difference Between Canonical and Apocryphal Books

We distinguish between these holy books and the apocryphal ones, which are the third and fourth books of Esdras; the books of Tobit, Judith, Wisdom, Jesus Sirach, Baruch; what was added to the Story of Esther; the Song of the Three Children in the Furnace; the Story of Susannah; the Story of Bell and the Dragon; the Prayer of Manasseh; and the two books of Maccabees. The church may certainly read these books and learn from them as far as they agree with the canonical books. But they do not have such power and virtue that one could confirm from their testimony any point of faith or of the Christian religion. Much less can they detract from the authority of the other holy books.

Article 7: The Sufficiency of Scripture

We believe that this Holy Scripture contains the will of God completely and that everything one must believe to be saved is sufficiently taught in it. For since the entire manner of service which God requires of us is described in it at great length, no one—even an apostle or an angel from heaven, as Paul says—² ought to teach other than what the Holy Scriptures have already taught us. For since it is forbidden to add to or subtract from the Word of God,³ this plainly demonstrates that the teaching is perfect and complete in all respects.

Therefore we must not consider human writings—no matter how holy their authors may have been—equal to the divine writings; nor may we put custom, nor the majority, nor age, nor the passage of time or persons, nor councils, decrees, or official decisions above the truth of God, for truth is above everything else. For all human beings are liars by nature and more vain than vanity itself. Therefore we reject with all our hearts everything that does not agree with this infallible rule, as we are taught to do by the apostles when they say, “Test the spirits to see if they are of God,”⁴ and also, “If anyone comes to you and does not bring this teaching, do not receive him into your house.”⁵

² Gal. 1:8 ³ Deut. 12:32; Rev. 22:18–19 ⁴ 1 John 4:1 ⁵ 2 John 10

Article 8: The Trinity

In keeping with this truth and Word of God we believe in one God, who is one single essence, in whom there are three persons, really, truly, and eternally distinct according to their incommunicable properties—namely, Father, Son, and Holy Spirit. The Father is the cause, origin, and source of all things, visible as well as invisible. The Son is the Word, the Wisdom, and the image of the Father. The Holy Spirit is the eternal power and might, proceeding from the Father and the Son. Nevertheless, this distinction does not divide God into three, since Scripture teaches us that the Father, the Son, and the Holy Spirit each has his own subsistence distinguished by characteristics—yet in such a way that these three persons are only one God.

It is evident then that the Father is not the Son and that the Son is not the Father, and that likewise the Holy Spirit is neither the Father nor the Son. Nevertheless, these persons, thus distinct, are neither divided nor fused or mixed together. For the Father did not take on flesh, nor did the Spirit, but only the Son. The Father was never without his Son, nor without his Holy Spirit, since all these are equal from

eternity, in one and the same essence. There is neither a first nor a last, for all three are one in truth and power, in goodness and mercy.

Article 9: The Scriptural Witness on the Trinity

All these things we know from the testimonies of Holy Scripture as well as from the effects of the persons, especially from those we feel within ourselves. The testimonies of the Holy Scriptures, which teach us to believe in this Holy Trinity, are written in many places of the Old Testament, which need not be enumerated but only chosen with discretion.

In the book of Genesis God says, “Let us make man in our image, according to our likeness.” So “God created man in his own image”—indeed, “male and female he created them.”⁶ “Behold, man has become like one of us.”⁷ It appears from this that there is a plurality of persons within the Deity, when he says, “Let us make man in our image”—and afterwards he indicates the unity when he says, “God created.” It is true that he does not say here how many persons there are—but what is somewhat obscure to us in the Old Testament is very clear in the New. For when our Lord was baptized in the Jordan, the voice of the Father was heard saying, “This is my dear Son”;⁸ the Son was seen in the water; and the Holy Spirit appeared in the form of a dove. So, in the baptism of all believers this form was prescribed by Christ: “Baptize all people in the name of the Father, and of the Son, and of the Holy Spirit.”⁹ In the Gospel according to Luke the angel Gabriel says to Mary, the mother of our Lord: “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and therefore that holy one to be born of you shall be called the Son of God.”¹⁰ And in another place it says: “The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you.”¹¹ “There are three who bear witness in heaven—the Father, the Word, and the Holy Spirit—and these three are one.”¹²

In all these passages we are fully taught that there are three persons in the one and only divine essence. And although this doctrine

surpasses human understanding, we nevertheless believe it now, through the Word, waiting to know and enjoy it fully in heaven.

Furthermore, we must note the particular works and activities of these three persons in relation to us. The Father is called our Creator, by reason of his power. The Son is our Savior and Redeemer, by his blood. The Holy Spirit is our Sanctifier, by his living in our hearts.

This doctrine of the holy Trinity has always been maintained in the true church, from the time of the apostles until the present, against Jews, Muslims, and certain false Christians and heretics, such as Marcion, Mani, Praxeas, Sabellius, Paul of Samosata, Arius, and others like them, who were rightly condemned by the holy fathers. And so, in this matter we willingly accept the three ecumenical creeds—the Apostles', Nicene, and Athanasian—as well as what the ancient fathers decided in agreement with them.

⁶ Gen. 1:26-27 ⁷ Gen. 3:22 ⁸ Matt. 3:17 ⁹ Matt. 28:19 ¹⁰ Luke 1:35 ¹¹ 2 Cor. 13:14 ¹² 1 John 5:7 (KJV)

Article 10: The Deity of Christ

We believe that Jesus Christ, according to his divine nature, is the only Son of God—eternally begotten, not made nor created, for then he would be a creature. He is one in essence with the Father; coeternal; the exact image of the person of the Father and the “reflection of his glory,”¹³ being in all things like him. He is the Son of God not only from the time he assumed our nature but from all eternity, as the following testimonies teach us when they are taken together. Moses says that God “created the world”;¹⁴ and John says that “all things were created by the Word,”¹⁵ which he calls God. The apostle says that “God made the world by his Son.”¹⁶ He also says that “God created all things by Jesus Christ.”¹⁷ And so it must follow that he who is called God, the Word, the Son, and Jesus Christ already existed when all things were created by him. Therefore the prophet

Micah says that his origin is “from ancient times, from eternity.”¹⁸ And the apostle says that he has “neither beginning of days nor end of life.”¹⁹ So then, he is the true eternal God, the Almighty, whom we invoke, worship, and serve.

¹³ Col. 1:15; Heb. 1:3 ¹⁴ Gen. 1:1 ¹⁵ John 1:3 ¹⁶ Heb. 1:2 ¹⁷ Col. 1:16 ¹⁸ Mic. 5:2 ¹⁹ Heb. 7:3

Article 11: The Deity of the Holy Spirit

We believe and confess also that the Holy Spirit proceeds eternally from the Father and the Son—neither made, nor created, nor begotten, but only proceeding from the two of them. In regard to order, he is the third person of the Trinity—of one and the same essence, and majesty, and glory, with the Father and the Son. He is true and eternal God, as the Holy Scriptures teach us.

Article 12: The Creation of All Things

We believe that the Father created heaven and earth and all other creatures from nothing, when it seemed good to him, by his Word—that is to say, by his Son. He has given all creatures their being, form, and appearance, and their various functions for serving their Creator. Even now he also sustains and governs them all, according to his eternal providence, and by his infinite power, that they may serve man, in order that man may serve God.

He has also created the angels good, that they might be his messengers and serve his elect. Some of them have fallen from the excellence in which God created them into eternal perdition; and the others have persisted and remained in their original state, by the grace of God. The devils and evil spirits are so corrupt that they are enemies of God and of everything good. They lie in wait for the church and every member of it like thieves, with all their power, to destroy and spoil everything by their deceptions. So then, by their own wickedness they are condemned to everlasting damnation, daily awaiting their torments.

For that reason we detest the error of the Sadducees, who deny that there are spirits and angels, and also the error of the Manicheans, who say that the devils originated by themselves, being evil by nature, without having been corrupted.

Article 13: The Doctrine of God's Providence

We believe that this good God, after he created all things, did not abandon them to chance or fortune but leads and governs them according to his holy will, in such a way that nothing happens in this world without his orderly arrangement. Yet God is not the author of, nor can he be charged with, the sin that occurs. For his power and goodness are so great and incomprehensible that he arranges and does his work very well and justly even when the devils and wicked men act unjustly. We do not wish to inquire with undue curiosity into what he does that surpasses human understanding and is beyond our ability to comprehend. But in all humility and reverence we adore the just judgments of God, which are hidden from us, being content to be Christ's disciples, so as to learn only what he shows us in his Word, without going beyond those limits.

This doctrine gives us unspeakable comfort since it teaches us that nothing can happen to us by chance but only by the arrangement of our gracious heavenly Father. He watches over us with fatherly care, keeping all creatures under his control, so that not one of the hairs on our heads (for they are all numbered) nor even a little bird can fall to the ground²⁰ without the will of our Father. In this thought we rest, knowing that he holds in check the devils and all our enemies, who cannot hurt us without his permission and will.

For that reason we reject the damnable error of the Epicureans, who say that God involves himself in nothing and leaves everything to chance.

²⁰ Matt. 10:29-30

Article 14: The Creation and Fall of Man

We believe that God created man from the dust of the earth and made and formed him in his image and likeness—good, just, and holy; able by his own will to conform in all things to the will of God. But when he was in honor he did not understand it²¹ and did not recognize his excellence. But he subjected himself willingly to sin and consequently to death and the curse, lending his ear to the word of the devil. For he transgressed the commandment of life, which he had received, and by his sin he separated himself from God, who was his true life, having corrupted his entire nature. So he made himself guilty and subject to physical and spiritual death, having become wicked, perverse, and corrupt in all his ways. He lost all his excellent gifts which he had received from God, and he retained none of them except for small traces which are enough to make him inexcusable. Moreover, all the light in us is turned to darkness, as the Scripture teaches us: “The light shone in the darkness, and the darkness did not receive it.”²² Here John calls men “darkness.”

Therefore we reject everything taught to the contrary concerning man’s free will, since man is nothing but the slave of sin and cannot do a thing unless it is “given him from heaven.”²³ For who can boast of being able to do anything good by himself, since Christ says, “No one can come to me unless my Father who sent me draws him”?²⁴ Who can glory in his own will when he understands that “the mind of the flesh is enmity against God”?²⁵ Who can speak of his own knowledge in view of the fact that “the natural man does not understand the things of the Spirit of God”?²⁶ In short, who can produce a single thought, since he knows that we are “not able to think a thing” about ourselves, by ourselves, but that “our ability is from God”?²⁷ And therefore, what the apostle says ought rightly to stand fixed and firm: “God works within us both to will and to do according to his good pleasure.”²⁸ For there is no understanding nor will conforming to God’s understanding and will apart from Christ’s

involvement, as he teaches us when he says, “Without me you can do nothing.”²⁹

²¹ Ps. 49:20 ²² John 1:5 ²³ John 3:27 ²⁴ John 6:44 ²⁵ Rom. 8:7 ²⁶ 1 Cor. 2:14 ²⁷ 2 Cor. 3:5 ²⁸ Phil. 2:13 ²⁹ John 15:5

Article 15: The Doctrine of Original Sin

We believe that by the disobedience of Adam original sin has been spread through the whole human race. It is a corruption of all nature—an inherited depravity which even infects small infants in their mother’s womb, and the root which produces in man every sort of sin. It is therefore so vile and enormous in God’s sight that it is enough to condemn the human race, and it is not abolished or wholly uprooted even by baptism, seeing that sin constantly boils forth as though from a contaminated spring. Nevertheless, it is not imputed to God’s children for their condemnation but is forgiven by his grace and mercy—not to put them to sleep but so that the awareness of this corruption might often make believers groan as they long to be set free from the “body of this death.”³⁰

Therefore we reject the error of the Pelagians who say that this sin is nothing else than a matter of imitation.

³⁰ Rom. 7:24

Article 16: The Doctrine of Election

We believe that—all Adam’s descendants having thus fallen into perdition and ruin by the sin of the first man—God showed himself to be as he is: merciful and just. He is merciful in withdrawing and saving from this perdition those whom he, in his eternal and unchangeable counsel, has elected and chosen in Jesus Christ our Lord by his pure goodness, without any consideration of their works. He is just in leaving the others in their ruin and fall into which they plunged themselves.

Article 17: The Recovery of Fallen Man

We believe that our good God, by his marvelous wisdom and goodness, seeing that man had plunged himself in this manner into both physical and spiritual death and made himself completely miserable, set out to find him, though man, trembling all over, was fleeing from him. And he comforted him, promising to give him his Son, “born of a woman,”³¹ to crush the head of the serpent,³² and to make him blessed.

³¹ Gal. 4:4 ³² Gen. 3:15

Article 18: The Incarnation

So then we confess that God fulfilled the promise which he had made to the early fathers by the mouth of his holy prophets when he sent his only and eternal Son into the world at the time set by him. The Son took the “form of a servant” and was made in the “likeness of man,”³³ truly assuming a real human nature, with all its weaknesses, except for sin; being conceived in the womb of the blessed virgin Mary by the power of the Holy Spirit, without male participation. And he not only assumed human nature as far as the body is concerned but also a real human soul, in order that he might be a real human being. For since the soul had been lost as well as the body he had to assume them both to save them both together.

Therefore we confess, against the heresy of the Anabaptists who deny that Christ assumed human flesh from his mother, that he “shared the very flesh and blood of children”;³⁴ that he is “fruit of the loins of David” according to the flesh;³⁵ “born of the seed of David” according to the flesh;³⁶ “fruit of the womb of the virgin Mary”;³⁷ “born of a woman”;³⁸ “the seed of David”;³⁹ “a shoot from the root of Jesse”;⁴⁰ “the offspring of Judah,”⁴¹ having descended from the Jews according to the flesh; “from the seed of Abraham”—for he

“assumed Abraham’s seed” and was “made like his brothers except for sin.”⁴² In this way he is truly our Immanuel—that is: “God with us.”⁴³

³³ Phil. 2:7 ³⁴ Heb. 2:14 ³⁵ Acts 2:30 ³⁶ Rom. 1:3 ³⁷ Luke 1:42 ³⁸ Gal. 4:4 ³⁹ 2 Tim. 2:8

⁴⁰ Rom. 15:12 ⁴¹ Heb. 7:14 ⁴² Heb. 2:17; 4:15 ⁴³ Matt. 1:23

Article 19: The Two Natures of Christ

We believe that by being thus conceived the person of the Son has been inseparably united and joined together with human nature, in such a way that there are not two Sons of God, nor two persons, but two natures united in a single person, with each nature retaining its own distinct properties. Thus his divine nature has always remained uncreated, without beginning of days or end of life,⁴⁴ filling heaven and earth. His human nature has not lost its properties but continues to have those of a creature—it has a beginning of days; it is of a finite nature and retains all that belongs to a real body. And even though he, by his resurrection, gave it immortality, that nonetheless did not change the reality of his human nature; for our salvation and resurrection depend also on the reality of his body.

But these two natures are so united together in one person that they are not even separated by his death. So then, what he committed to his Father when he died was a real human spirit which left his body. But meanwhile his divine nature remained united with his human nature even when he was lying in the grave; and his deity never ceased to be in him, just as it was in him when he was a little child, though for a while it did not show itself as such. These are the reasons why we confess him to be true God and true man—true God in order to conquer death by his power, and true man that he might die for us in the weakness of his flesh.

⁴⁴ Heb. 7:3

Article 20: The Justice and Mercy of God in Christ

We believe that God—who is perfectly merciful and also very just—sent his Son to assume the nature in which the disobedience had been committed, in order to bear in it the punishment of sin by his most bitter passion and death. So God made known his justice toward his Son, who was charged with our sin, and he poured out his goodness and mercy on us, who are guilty and worthy of damnation, giving to us his Son to die, by a most perfect love, and raising him to life for our justification, in order that by him we might have immortality and eternal life.

Article 21: The Atonement

We believe that Jesus Christ is a high priest forever according to the order of Melchizedek—made such by an oath—and that he presented himself in our name before his Father, to appease his wrath with full satisfaction by offering himself on the tree of the cross and pouring out his precious blood for the cleansing of our sins, as the prophets had predicted. For it is written that “the chastisement of our peace” was placed on the Son of God and that “we are healed by his wounds.” He was “led to death as a lamb”; he was “numbered among sinners”⁴⁵ and condemned as a criminal by Pontius Pilate, though Pilate had declared that he was innocent. So he paid back what he had not stolen,⁴⁶ and he suffered—the “just for the unjust,”⁴⁷ in both his body and his soul—in such a way that when he senses the horrible punishment required by our sins his sweat became like “big drops of blood falling on the ground.”⁴⁸ He cried, “My God, my God, why have you abandoned me?”⁴⁹ And he endured all this for the forgiveness of our sins.

Therefore we rightly say with Paul that we “know nothing but Jesus and him crucified”;⁵⁰ we consider all things as “dung for the excellence of the knowledge of our Lord Jesus Christ.”⁵¹ We find all comforts in his wounds and have no need to seek or invent any other means to reconcile ourselves with God than this one and only sacrifice, once

made, which renders believers perfect forever. This is also why the angel of God called him Jesus—that is, “Savior”—because he would save his people from their sins.⁵²

⁴⁵ Isa. 53:4-12 ⁴⁶ Ps. 69:4 ⁴⁷ 1 Pet. 3:18 ⁴⁸ Luke 22:44 ⁴⁹ Matt. 27:46 ⁵⁰ 1 Cor. 2:2 ⁵¹ Phil. 3:8 ⁵² Matt. 1:21

Article 22: The Righteousness of Faith

We believe that for us to acquire the true knowledge of this great mystery the Holy Spirit kindles in our hearts a true faith that embraces Jesus Christ, with all his merits, and makes him its own, and no longer looks for anything apart from him. For it must necessarily follow that either all that is required for our salvation is not in Christ or, if all is in him, then he who has Christ by faith has his salvation entirely. Therefore, to say that Christ is not enough but that something else is needed as well is a most enormous blasphemy against God—for it then would follow that Jesus Christ is only half a Savior.

And therefore we justly say with Paul that we are justified “by faith alone” or by faith “apart from works.”⁵³ However, we do not mean, properly speaking, that it is faith itself that justifies us—for faith is only the instrument by which we embrace Christ, our righteousness. But Jesus Christ is our righteousness in making available to us all his merits and all the holy works he has done for us and in our place. And faith is the instrument that keeps us in communion with him and with all his benefits. When those benefits are made ours they are more than enough to absolve us of our sins.

⁵³ Rom. 3:28

Article 23: The Justification of Sinners

We believe that our blessedness lies in the forgiveness of our sins because of Jesus Christ, and that in it our righteousness before God

is contained, as David and Paul teach us when they declare that man blessed to whom God grants righteousness apart from works.⁵⁴ And the same apostle says that we are justified “freely” or “by grace” through redemption in Jesus Christ.⁵⁵

And therefore we cling to this foundation, which is firm forever, giving all glory to God, humbling ourselves, and recognizing ourselves as we are; not claiming a thing for ourselves or our merits and leaning and resting on the sole obedience of Christ crucified, which is ours when we believe in him. That is enough to cover all our sins and to make us confident, freeing the conscience from the fear, dread, and terror of God’s approach, without doing what our first father, Adam, did, who trembled as he tried to cover himself with fig leaves. In fact, if we had to appear before God relying—no matter how little—on ourselves or some other creature, then, alas, we would be swallowed up. Therefore everyone must say with David: “Lord, do not enter into judgment with your servants, for before you no living person shall be justified.”⁵⁶

⁵⁴ Ps. 32:1; Rom. 4:6 ⁵⁵ Rom. 3:24 ⁵⁶ Ps. 143:2

Article 24: The Sanctification of Sinners

We believe that this true faith, produced in man by the hearing of God’s Word and by the work of the Holy Spirit, regenerates him and makes him a “new man,”⁵⁷ causing him to live the “new life”⁵⁸ and freeing him from the slavery of sin. Therefore, far from making people cold toward living in a pious and holy way, this justifying faith, quite to the contrary, so works within them that apart from it they will never do a thing out of love for God but only out of love for themselves and fear of being condemned. So then, it is impossible for this holy faith to be unfruitful in a human being, seeing that we do not speak of an empty faith but of what Scripture calls “faith working through love,”⁵⁹ which leads a man to do by himself the works that God has commanded in his Word.

These works, proceeding from the good root of faith, are good and acceptable to God, since they are all sanctified by his grace. Yet they do not count toward our justification—for by faith in Christ we are justified, even before we do good works. Otherwise they could not be good, any more than the fruit of a tree could be good if the tree is not good in the first place.

So then, we do good works, but not for merit—for what would we merit? Rather, we are indebted to God for the good works we do, and not he to us, since it is he who “works in us both to will and do according to his good pleasure”⁶⁰—thus keeping in mind what is written: “When you have done all that is commanded you, then you shall say, ‘We are unworthy servants; we have done what it was our duty to do.’”⁶¹ Yet we do not wish to deny that God rewards good works—but it is by his grace that he crowns his gifts.

Moreover, although we do good works we do not base our salvation on them; for we cannot do any work that is not defiled by our flesh and also worthy of punishment. And even if we could point to one, memory of a single sin is enough for God to reject that work. So we would always be in doubt, tossed back and forth without any certainty, and our poor consciences would be tormented constantly if they did not rest on the merit of the suffering and death of our Savior.

⁵⁷ 2 Cor. 5:17 ⁵⁸ Rom. 6:4 ⁵⁹ Gal. 5:6 ⁶⁰ Phil. 2:13 ⁶¹ Luke 17:10

Article 25: The Fulfillment of the Law

We believe that the ceremonies and symbols of the law have ended with the coming of Christ, and that all foreshadowings have come to an end, so that the use of them ought to be abolished among Christians. Yet the truth and substance of these things remain for us in Jesus Christ, in whom they have been fulfilled. Nevertheless, we continue to use the witnesses drawn from the law and prophets to

confirm us in the gospel and to regulate our lives with full integrity for the glory of God, according to his will.

Article 26: The Intercession of Christ

We believe that we have no access to God except through the one and only Mediator and Intercessor: Jesus Christ the Righteous.⁶²

He therefore was made man, uniting together the divine and human natures, so that we human beings might have access to the divine Majesty. Otherwise we would have no access. But this Mediator, whom the Father has appointed between himself and us, ought not terrify us by his greatness, so that we have to look for another one, according to our fancy. For neither in heaven nor among the creatures on earth is there anyone who loves us more than Jesus Christ does. Although he was “in the form of God,” he nevertheless “emptied himself,” taking the form of “a man” and “a servant” for us;⁶³ and he made himself “completely like his brothers.”⁶⁴ Suppose we had to find another intercessor. Who would love us more than he who gave his life for us, even though “we were his enemies”?⁶⁵ And suppose we had to find one who has prestige and power. Who has as much of these as he who is seated “at the right hand of the Father,”⁶⁶ and who has all power “in heaven and on earth”?⁶⁷ And who will be heard more readily than God’s own dearly beloved Son?

So then, sheer unbelief has led to the practice of dishonoring the saints, instead of honoring them. That was something the saints never did nor asked for, but which in keeping with their duty, as appears from their writings, they consistently refused. We should not plead here that we are unworthy—for it is not a question of offering our prayers on the basis of our own dignity but only on the basis of the excellence and dignity of Jesus Christ, whose righteousness is ours by faith.

Since the apostle for good reason wants us to get rid of this foolish fear—or rather, this unbelief—he says to us that Jesus Christ was “made like his brothers in all things,” that he might be a high priest

who is merciful and faithful to purify the sins of the people.⁶⁸ For since he suffered, being tempted, he is also able to help those who are tempted.⁶⁹ And further, to encourage us more to approach him he says, “Since we have a high priest, Jesus the Son of God, who has entered into heaven, we maintain our confession. For we do not have a high priest who is unable to have compassion for our weaknesses, but one who was tempted in all things, just as we are, except for sin. Let us go then with confidence to the throne of grace that we may obtain mercy and find grace, in order to be helped.”⁷⁰ The same apostle says that we “have liberty to enter into the holy place by the blood of Jesus. Let us go, then, in the assurance of faith....”⁷¹ Likewise, “Christ’s priesthood is forever. By this he is able to save completely those who draw near to God through him who always lives to intercede for them.”⁷²

What more do we need? For Christ himself declares: “I am the way, the truth, and the life; no one comes to my Father but by me.”⁷³ Why should we seek another intercessor? Since it has pleased God to give us his Son as our Intercessor, let us not leave him for another—or rather seek, without ever finding. For when God gave him to us he knew well that we were sinners.

Therefore, in following the command of Christ we call on the heavenly Father through Christ, our only Mediator, as we are taught by the Lord’s Prayer, being assured that we shall obtain all we ask of the Father in his name.

⁶² 1 John 2:1 ⁶³ Phil. 2:6-8 ⁶⁴ Heb. 2:17 ⁶⁵ Rom. 5:10 ⁶⁶ Rom. 8:34; Heb. 1:3 ⁶⁷ Matt. 28:18 ⁶⁸ Heb. 2:17 ⁶⁹ Heb. 2:18 ⁷⁰ Heb. 4:14-16 ⁷¹ Heb. 10:19, 22 ⁷² Heb. 7:24-25 ⁷³ John 14:6

Article 27: The Holy Catholic Church

We believe and confess one single catholic or universal church—a holy congregation and gathering of true Christian believers, awaiting

their entire salvation in Jesus Christ being washed by his blood, and sanctified and sealed by the Holy Spirit.

This church has existed from the beginning of the world and will last until the end, as appears from the fact that Christ is eternal King who cannot be without subjects. And this holy church is preserved by God against the rage of the whole world, even though for a time it may appear very small in the eyes of men—as though it were snuffed out. For example, during the very dangerous time of Ahab the Lord preserved for himself seven thousand men who did not bend their knees to Baal.⁷⁴

And so this holy church is not confined, bound, or limited to a certain place or certain persons. But it is spread and dispersed throughout the entire world, though still joined and united in heart and will, in one and the same Spirit, by the power of faith.

⁷⁴ 1 Kings 19:18

Article 28: The Obligations of Church Members

We believe that since this holy assembly and congregation is the gathering of those who are saved and there is no salvation apart from it, no one ought to withdraw from it, content to be by himself, regardless of his status or condition. But all people are obliged to join and unite with it, keeping the unity of the church by submitting to its instruction and discipline, by bending their necks under the yoke of Jesus Christ, and by serving to build up one another, according to the gifts God has given them as members of each other in the same body.

And to preserve this unity more effectively, it is the duty of all believers, according to God's Word, to separate themselves from those who do not belong to the church, in order to join this assembly wherever God has established it, even if civil authorities and royal decrees forbid and death and physical punishment result. And so, all who withdraw from the church or do not join it act contrary to God's ordinance.

Article 29: The Marks of the True Church

We believe that we ought to discern diligently and very carefully, by the Word of God, what is the true church—for all sects in the world today claim for themselves the name of “the church.” We are not speaking here of the company of hypocrites who are mixed among the good in the church and who nonetheless are not part of it, even though they are physically there. But we are speaking of distinguishing the body and fellowship of the true church from all sects that call themselves “the church.”

The true church can be recognized if it has the following marks: The church engages in the pure preaching of the gospel; it makes use of the pure administration of the sacraments as Christ instituted them; it practices church discipline for correcting faults. In short, it governs itself according to the pure Word of God, rejecting all things contrary to it and holding Jesus Christ as the only Head. By these marks one can be assured of recognizing the true church—and no one ought to be separated from it.

As for those who can belong to the church, we can recognize them by the distinguishing marks of Christians: namely by faith, and by their fleeing from sin and pursuing righteousness, once they have received the one and only Savior, Jesus Christ. They love the true God and their neighbors, without turning to the right or left, and they crucify the flesh and its works. Though great weakness remains in them, they fight against it by the Spirit all the days of their lives, appealing constantly to the blood, suffering, death, and obedience of the Lord Jesus, in whom they have forgiveness of their sins, through faith in him.

As for the false church, it assigns more authority to itself and its ordinances than to the Word of God; it does not want to subject itself to the yoke of Christ; it does not administer the sacraments as Christ commanded in his Word; it rather adds to them or subtracts from them as it pleases; it bases itself on men, more than on Jesus Christ;

it persecutes those who live holy lives according to the Word of God and who rebuke it for its faults, greed, and idolatry.

These two churches are easy to recognize and thus to distinguish from each other.

Article 30: The Government of the Church

We believe that this true church ought to be governed according to the spiritual order that our Lord has taught us in his Word. There should be ministers or pastors to preach the Word of God and administer the sacraments. There should also be elders and deacons, along with the pastors, to make up the council of the church. By this means true religion is preserved; true doctrine is able to take its course; and evil men are corrected spiritually and held in check, so that also the poor and all the afflicted may be helped and comforted according to their need. By this means everything will be done well and in good order in the church, when such persons are elected who are faithful and are chosen according to the rule that Paul gave to Timothy.⁷⁵

⁷⁵ 1 Tim. 3

Article 31: The Officers of the Church

We believe that ministers of the Word of God, elders, and deacons ought to be chosen to their offices by a legitimate election of the church, with prayer in the name of the Lord, and in good order, as the Word of God teaches. So everyone must be careful not to push himself forward improperly, but he must wait for God's call, so that he may be assured of his calling and be certain that he is chosen by the Lord.

As for the ministers of the Word, they all have the same power and authority, no matter where they may be, since they are all servants of Jesus Christ, the only universal bishop, and the only head of the church.

Moreover, to keep God's holy order from being violated or despised, we say that everyone ought, as much as possible, to hold the ministers

of the Word and elders of the church in special esteem, because of the work they do, and be at peace with them, without grumbling, quarreling, or fighting.

Article 32: The Order and Discipline of the Church

We also believe that although it is useful and good for those who govern the churches to establish and set up a certain order among themselves for maintaining the body of the church, they ought always to guard against deviating from what Christ, our only Master, has ordained for us. Therefore we reject all human innovations and all laws imposed on us, in our worship of God, which bind and force our consciences in any way. So we accept only what is proper to maintain harmony and unity and to keep all in obedience to God. To that end excommunication, with all it involves, according to the Word of God, is required.

Article 33: The Sacraments

We believe that our good God, mindful of our crudeness and weakness, has ordained sacraments for us to seal his promises in us, to pledge his good will and grace toward us, and also to nourish and sustain our faith. He has added these to the Word of the gospel to represent better to our external senses both what he enables us to understand by his Word and what he does inwardly in our hearts, confirming in us the salvation he imparts to us. For they are visible signs and seals of something internal and invisible, by means of which God works in us through the power of the Holy Spirit. So they are not empty and hollow signs to fool and deceive us, for their truth is Jesus Christ, without whom they would be nothing.

Moreover, we are satisfied with the number of sacraments that Christ our Master has ordained for us. There are only two: the sacrament of baptism and the Holy Supper of Jesus Christ.

Article 34: The Sacrament of Baptism

We believe and confess that Jesus Christ, in whom the law is fulfilled, has by his shed blood put an end to every other shedding of blood, which anyone might do or wish to do in order to atone or satisfy for sins. Having abolished circumcision, which was done with blood, he established in its place the sacrament of baptism. By it we are received into God's church and set apart from all other people and alien religions, that we may be dedicated entirely to him, bearing his mark and sign. It also witnesses to us that he will be our God forever, since he is our gracious Father.

Therefore he has commanded that all those who belong to him be baptized with pure water in the name of the Father, and the Son, and the Holy Spirit.⁷⁶ In this way he signifies to us that just as water washes away the dirt of the body when it is poured on us and also is seen on the body of the baptized when it is sprinkled on him, so too the blood of Christ does the same thing internally, in the soul, by the Holy Spirit. It washes and cleanses it from its sins and transforms us from being the children of wrath into the children of God. This does not happen by the physical water but by the sprinkling of the precious blood of the Son of God, who is our Red Sea, through which we must pass to escape the tyranny of Pharaoh, who is the devil, and to enter the spiritual land of Canaan.

So ministers, as far as their work is concerned, give us the sacrament and what is visible, but our Lord gives what the sacrament signifies—namely the invisible gifts and graces; washing, purifying, and cleansing our souls of all filth and unrighteousness; renewing our hearts and filling them with all comfort; giving us true assurance of his fatherly goodness; clothing us with the “new man” and stripping off the “old,” with all its works.

For this reason we believe that anyone who aspires to reach eternal life ought to be baptized only once without ever repeating it—for we cannot be born twice. Yet this baptism is profitable not only when the water is on us and when we receive it but throughout our entire lives.

For that reason we detest the error of the Anabaptists who are not content with a single baptism once received and also condemn the baptism of the children of believers. We believe our children ought to be baptized and sealed with the sign of the covenant, as little children were circumcised in Israel on the basis of the same promises made to our children. And truly, Christ has shed his blood no less for washing the little children of believers than he did for adults. Therefore they ought to receive the sign and sacrament of what Christ has done for them, just as the Lord commanded in the law that by offering a lamb for them the sacrament of the suffering and death of Christ would be granted them shortly after their birth. This was the sacrament of Jesus Christ. Furthermore, baptism does for our children what circumcision did for the Jewish people. That is why Paul calls baptism the “circumcision of Christ.”⁷⁷

⁷⁶ Matt. 28:19 ⁷⁷ Col. 2:11

Article 35: The Sacrament of the Lord's Supper

We believe and confess that our Savior Jesus Christ has ordained and instituted the sacrament of the Holy Supper to nourish and sustain those who are already born again and ingrafted into his family: his church.

Now those who are born again have two lives in them. The one is physical and temporal—they have it from the moment of their first birth, and it is common to all. The other is spiritual and heavenly, and is given them in their second birth; it comes through the Word of the gospel in the communion of the body of Christ; and this life is common to God's elect only. Thus, to support the physical and earthly life God has prescribed for us an appropriate earthly and material bread, which is as common to all as life itself also is. But to maintain the spiritual and heavenly life that belongs to believers he has sent a living bread that came down from heaven: namely Jesus Christ, who

nourishes and maintains the spiritual life of believers when eaten—that is, when appropriated and received spiritually by faith.

To represent to us this spiritual and heavenly bread Christ has instituted an earthly and visible bread as the sacrament of his body and wine as the sacrament of his blood. He did this to testify to us that just as truly as we take and hold the sacraments in our hands and eat and drink it in our mouths, by which our life is then sustained, so truly we receive into our souls, for our spiritual life, the true body and true blood of Christ, our only Savior. We receive these by faith, which is the hand and mouth of our souls.

Now it is certain that Jesus Christ did not prescribe his sacraments for us in vain, since he works in us all he represents by these holy signs, although the manner in which he does it goes beyond our understanding and is uncomprehensible to us, just as the operation of God's Spirit is hidden and incomprehensible. Yet we do not go wrong when we say that what is eaten is Christ's own natural body and what is drunk is his own blood—but the manner in which we eat it is not by the mouth but by the Spirit, through faith. In that way Jesus Christ remains always seated at the right hand of God the Father in heaven—but he never refrains on that account to communicate himself to us through faith. This banquet is a spiritual table at which Christ communicates himself to us with all his benefits. At that table he makes us enjoy himself as much as the merits of his suffering and death, as he nourishes, strengthens, and comforts our poor, desolate souls by the eating of his flesh, and relieves and renews them by the drinking of his blood.

Moreover, though the sacraments and thing signified are joined together, not all receive both of them. The wicked person certainly takes the sacrament, to his condemnation, but does not receive the truth of the sacrament, just as Judas and Simon the Sorcerer both indeed received the sacrament, but not Christ, who was signified by it. He is communicated only to believers.

Finally, with humility and reverence we receive the holy sacrament in the gathering of God's people, as we engage together, with thanksgiving, in a holy remembrance of the death of Christ our Savior, and as we thus confess our faith and Christian religion. Therefore no one should come to this table without examining himself carefully, lest "by eating this bread and drinking this cup he eat and drink to his own judgment."⁷⁸ In short, by the use of this holy sacrament we are moved to a fervent love of God and our neighbors.

Therefore we reject as desecrations of the sacraments all the muddled ideas and damnable inventions that men have added and mixed in with them. And we say that we should be content with the procedure that Christ and the apostles have taught us and speak of these things as they have spoken of them.

⁷⁸ 1 Cor. 11:27

Article 36: The Civil Government

We believe that because of the depravity of the human race our good God has ordained kings, princes, and civil officers. He wants the world to be governed by laws and policies so that human lawlessness may be restrained and that everything may be conducted in good order among human beings. For that purpose he has placed the sword in the hands of the government, to punish evil people and protect the good. And being called in this manner to contribute to the advancement of a society that is pleasing to God, the civil rulers have the task, subject to God's law, of removing every obstacle to the preaching of the gospel and to every aspect of divine worship. They should do this while completely refraining from every tendency toward exercising absolute authority, and while functioning in the sphere entrusted to them, with the means belonging to them.

And the government's task is not limited to caring for and watching over the public domain but extends also to upholding the sacred

ministry, with a view to removing and destroying all idolatry and false worship of the Antichrist; to promoting the kingdom of Jesus Christ; and to furthering the preaching of the gospel everywhere; to the end that God may be honored and served by everyone, as he requires in his Word.

Moreover everyone, regardless of status, condition, or rank, must be subject to the government, and pay taxes, and hold its representatives in honor and respect, and obey them in all things that are not in conflict with God's Word, praying for them that the Lord may be willing to lead them in all their ways and that we may live a peaceful and quiet life in all piety and decency.

And on this matter we denounce the Anabaptists, other anarchists, and in general all those who want to reject the authorities and civil officers and to subvert justice by introducing common ownership of goods and corrupting the moral order that God has established among human beings.

Article 37: The Last Judgment

Finally we believe, according to God's Word, that when the time appointed by the Lord is come (which is unknown to all creatures) and the number of the elect is complete, our Lord Jesus Christ will come from heaven, bodily and visibly, as he ascended, with great glory and majesty, to declare himself the judge of the living and the dead. He will burn this old world, in fire and flame, in order to cleanse it.

Then all human creatures will appear in person before the great judge—men, women, and children, who have lived from the beginning until the end of the world. They will be summoned there by the voice of the archangel and by the sound of the divine trumpet.^{79\} For all those who died before that time will be raised from the earth, their spirits being joined and united with their own bodies in which they lived. And as for those who are still alive, they will not die like the others but will be changed “in the twinkling of an eye” from

“corruptible to incorruptible.”⁸⁰ Then “the books” (that is, the consciences) will be opened, and the dead will be judged according to the things they did in the world,⁸¹ whether good or evil. Indeed, all people will give account of all the idle words they have spoken,⁸² which the world regards as only playing games. And then the secrets and hypocrisies of men will be publicly uncovered in the sight of all.

Therefore, with good reason the thought of this judgment is horrible and dreadful to wicked and evil people. But it is very pleasant and a great comfort to the righteous and elect, since their total redemption will then be accomplished. They will then receive the fruits of their labor and of the trouble they have suffered; their innocence will be openly recognized by all; and they will see the terrible vengeance that God will bring on the evil ones who tyrannized, oppressed, and tormented them in this world. The evil ones will be convicted by the witness of their own consciences, and shall be made immortal—but only to be tormented in the everlasting fire prepared for the devil and his angels.⁸³

In contrast, the faithful and elect will be crowned with glory and honor. The Son of God will “confess their names”⁸⁴ before God his Father and the holy and elect angels; all tears will be “wiped from their eyes”;⁸⁵ and their cause—at present condemned as heretical and evil by many judges and civil officers—will be acknowledged as the “cause of the Son of God.” And as a gracious reward the Lord will make them possess a glory such as the heart of man could never imagine.

So we look forward to that great day with longing in order to enjoy fully the promises of God in Christ Jesus, our Lord.

⁷⁹ 1 Thess. 4:16 ⁸⁰ 1 Cor. 15:51-53 ⁸¹ Rev. 20:12 ⁸² Matt. 12:36 ⁸³ Matt. 25:14 ⁸⁴ Matt. 10:32 ⁸⁵ Rev. 7:17

Heidelberg Catechism



Note: It is not sufficient for a member congregation to adopt into its statement of faith the Heidelberg Catechism alone, but it may be used as part of the Three Forms of Unity.

1. LORD'S DAY

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

Answer: That I with body and soul, both in life and death, (a) am not my own, (b) but belong unto my faithful Saviour Jesus Christ; (c) who, with his precious blood, has fully satisfied for all my sins, (d) and delivered me from all the power of the devil; (e) and so preserves me (f) that without the will of my heavenly Father, not a hair can fall from my head; (g) yea, that all things must be subservient to my salvation, (h) and therefore, by his Holy Spirit, He also assures me of eternal life, (i) and makes me sincerely willing and ready, henceforth, to live unto him. (j)

(a) Rom.14:7 For none of us liveth to himself, and no man dieth to himself. Rom.14:8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. (b) 1 Cor.6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (c) 1 Cor.3:23 And ye are Christ's; and Christ is God's. Tit.2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. (d) 1

Pet.1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 1 Pet.1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John 2:12 I write unto you, little children, because your sins are forgiven you for his name's sake. (e) Heb.2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; 1 John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. John 8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. John 8:35 And the servant abideth not in the house for ever: but the Son abideth ever. John 8:36 If the Son therefore shall make you free, ye shall be free indeed. (f) John 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. John 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 2 Thess.3:3 But the Lord is faithful, who shall stablish you, and keep you from evil. 1 Pet.1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. (g) Matt.10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Matt.10:30 But the very hairs of your head are all numbered. Matt.10:31 Fear ye not therefore, ye are of more value than many sparrows. Luke 21:18 But there shall not an hair of your head perish. (h) Rom.8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. (i) 2 Cor.1:20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. 2 Cor.1:21 Now he which stablisheth us with you in Christ, and hath anointed us, is God; 2 Cor.1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts. 2 Cor.5:5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Eph.1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Eph.1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Rom.8:16 The Spirit itself beareth witness with our spirit, that we are the children of God: (j) Rom.8:14 For as many as are led by the Spirit of God, they are the sons of God. 1 John 3:3 And every man that hath this hope in him purifieth himself, even as he is pure.

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

Answer: Three; (a) the first, how great my sins and miseries are; (b) the second, how I may be delivered from all my sins and miseries; (c) the third, how I shall express my gratitude to God for such deliverance. (d)

(a) Matt.11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. Matt.11:29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. Matt.11:30 For my yoke is easy, and my burden is light. Luke 24:46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: Luke 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke 24:48 And ye are witnesses of these things. 1 Cor.6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. Tit.3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. Tit.3:4 But after that the kindness and love of God our Saviour toward man appeared, Tit.3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Tit.3:6 Which he shed on us abundantly through Jesus Christ our Saviour; Tit.3:7 That being justified by his grace, we should be made heirs according to the hope of eternal life. (b) John 9:41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. John 15:22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. (c) John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 10:43 To him (Jesus) give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. (d) Eph.5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: Eph.5:9 (For the fruit of the Spirit is in all goodness and righteousness and truth;) Eph.5:10 Proving what is acceptable unto the Lord. Eph.5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove them. 1 Pet.2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 1 Pet.2:10 Which in time past were not a people, but are now the people of God: which had not obtained mercy,

but now have obtained mercy. Rom.6:1 What shall we say then? Shall we continue in sin, that grace may abound? Rom.6:2 God forbid. How shall we, that are dead to sin, live any longer therein? Rom.6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Rom.6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

The First Part

Of The Misery Of Man

2. LORD'S DAY

Question 3. Whence knowest thou thy misery?

Answer: Out of the law of God. (a)

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

Question 4. What does the law of God require of us?

Answer: Christ teaches us that briefly, Matt. 22:37-40, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength. This is the first and the great commandment; and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (a)

(a) Deut.6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. Lev.19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD. Mark 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. Luke 10:27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

Question 5. Canst thou keep all these things perfectly?

Answer: In no wise; (a) for I am prone by nature to hate God and my neighbour.(b)

(a) Rom.3:10 As it is written, There is none righteous, no, not one: Rom.3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. Rom.3:23 For all have sinned, and come short of the glory of God; 1 John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1 John 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us. (b) Rom.8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. Eph.2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Tit.3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. Gen.6:5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen.8:21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. Jer.17:9 The heart is deceitful above all things, and desperately wicked: who can know it? Rom.7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

3. LORD'S DAY**Question 6. Did God then create man so wicked and perverse?**

Answer: By no means; but God created man good, (a) and after his own image, (b) in true righteousness and holiness, that he might rightly know God his Creator, heartily love him and live with him in eternal happiness to glorify and praise him. (c)

(a) Gen.1:31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. (b) Gen.1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Gen.1:27 So

God created man in his own image, in the image of God created he him; male and female created he them. (c) Col.3:9 Lie not one to another, seeing that ye have put off the old man with his deeds; Col.3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him: Eph.4:23 And be renewed in the spirit of your mind; Eph.4:24 And that ye put on the new man, which after God is created in righteousness and true holiness. 2 Cor.3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Question 7. Whence then proceeds this depravity of human nature?

Answer: From the fall and disobedience of our first parents, Adam and Eve, in Paradise; (a) hence our nature is become so corrupt, that we are all conceived and born in sin. (b)

(a) Genesis 3. Rom.5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Rom.5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. Rom.5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (b) Ps.51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me. Gen.5:3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

Question 8. Are we then so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness?

Answer: Indeed we are; (a) except we are regenerated by the Spirit of God. (b)

(a) Gen.8:21 The imagination of man's heart is evil from his youth; John 3:6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Gen.6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Job 14:4 Who can bring a clean thing out of an unclean? not one. Job 15:14 What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Job 15:16 How much more abominable and filthy is man, which drinketh iniquity like water? Job 15:35 They conceive mischief, and bring forth vanity, and their belly

prepareth deceit. Isa.53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. (b) John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 1 Cor.12:3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. 2 Cor.3:5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

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Question 9. Does not God then do injustice to man, by requiring from him in his law, that which he cannot perform?

Answer: Not at all; (a) for God made man capable of performing it; but man, by the instigation of the devil, (b) and his own wilful disobedience, (c) deprived himself and all his posterity of those divine gifts.

(a) Eph.4:24 And that ye put on the new man, which after God is created in righteousness and true holiness. Eccl.7:29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. (b) John 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 2 Cor.11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. Gen.3:4 And the serpent said unto the woman, Ye shall not surely die: (c) Gen.3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. Rom.5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Gen.3:13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. 1 Tim.2:13 For Adam was first formed, then Eve. 1 Tim.2:14 And Adam was not deceived, but the woman being deceived was in the transgression.

Question 10. Will God suffer such disobedience and rebellion to go unpunished?

Answer: By no means; but is terribly displeased (a) with our original as well as actual sins; and will punish them in his just judgment temporally and eternally, (b) as he has declared, “Cursed is every one that continueth not in all things, which are written in the book of the law, to do them.” (c)

(a) Gen.2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Rom.5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (b) Ps.5:5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Ps.50:21 These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Nah.1:2 God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies. Exod.20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; Exod.34:7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. Rom.1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Eph.5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Heb.9:27 And as it is appointed unto men once to die, but after this the judgment: (c) Deut.27:26 Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen. Gal.3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Question 11. Is not God then also merciful?

Answer: God is indeed merciful, (a) but also just; (b) therefore his justice requires, that sin which is committed against the most high majesty of God, be also punished with extreme, that is, with everlasting punishment of body and soul.

(a) Exod. 34:6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and

truth, Exod.34:7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. Exod.20:6 And shewing mercy unto thousands of them that love me, and keep my commandments. (b) Ps.7:9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins. Exod.20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; Exod.23:7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. Exod.34:7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. Ps.5:5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Ps.5:6 Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man. Nah.1:2 God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies. Nah.1:3 The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

The Second Part

Of Man's Deliverance

5. LORD'S DAY

Question 12. Since then, by the righteous judgment of God, we deserve temporal and eternal punishment, is there no way by which we may escape that punishment, and be again received into favour?

Answer: God will have his justice satisfied: (a) and therefore we must make this full satisfaction, either by ourselves, or by another. (b)

(a) Gen.2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Exod.20:5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third

and fourth generation of them that hate me; Exod.23:7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. Ezek.18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. Matt.5:26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. 2 Thess.1:6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; Luke 16:2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. (b) Rom.8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: Rom.8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Question 13. Can we ourselves then make this satisfaction?

Answer: By no means; but on the contrary we daily increase our debt. (a)

(a) Job 9:2 I know it is so of a truth: but how should man be just with God? Job 9:3 If he will contend with him, he cannot answer him one of a thousand. Job 15:15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. Job 15:16 How much more abominable and filthy is man, which drinketh iniquity like water? Job 4:18 Behold, he put no trust in his servants; and his angels he charged with folly: Job 4:19 How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? Ps.130:3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? Matt.6:12 And forgive us our debts, as we forgive our debtors. Matt.18:25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. Matt.16:26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

Question 14. Can there be found anywhere, one, who is a mere creature, able to satisfy for us?

Answer: None; for, first, God will not punish any other creature for the sin which man has committed; (a) and further, no mere creature can sustain the burden of God's eternal wrath against sin, so as to deliver others from it. (b)

(a) Ezek.18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. Gen.3:17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Heb.2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; Heb.2:15 And deliver them who through fear of death were all their lifetime subject to bondage. Heb.2:16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Heb.2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

(b) Nah.1:6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. Ps.130:3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

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

Answer: For one who is very man, and perfectly (a) righteous; (b) and yet more powerful than all creatures; that is, one who is also very God. (c)

(a) 1 Cor.15:21 For since by man came death, by man came also the resurrection of the dead. Jer.33:16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness. Isa.53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 2 Cor.5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (b) Heb.7:26 For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Heb.7:16 Who is made, not after the law of a carnal commandment, but after the power of an endless life. (c) Isa.7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Isa.9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Rom.9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Jer.23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall

execute judgment and justice in the earth. Jer.23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Luke 11:22 But when a stronger than he (a strong man armed) shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

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Question 16. Why must he be very man, and also perfectly righteous?

Answer: Because the justice of God requires that the same human nature which has sinned, should likewise make satisfaction for sin; (a) and one, who is himself a sinner, cannot satisfy for others. (b)

(a) Ezek.18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. Ezek.18:20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Rom.5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Rom.5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. Rom.5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. 1 Cor.15:21 For since by man came death, by man came also the resurrection of the dead. Heb.2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; Heb.2:15 And deliver them who through fear of death were all their lifetime subject to bondage. Heb.2:16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 1 Pet.3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: Isa.53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Isa.53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. Isa.53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Isa.53:10 Yet it pleased the LORD

to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. Isa.53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. (b) Heb.7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Heb.7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. Ps.49:7 None of them can by any means redeem his brother, nor give to God a ransom for him: Ps.49:8 (For the redemption of their soul is precious, and it ceaseth for ever:) 1 Pet.3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Question 17. Why must he in one person be also very God?

Answer: That he might, by the power of his Godhead (a) sustain in his human nature, (b) the burden of God's wrath; (c) and might obtain for, and restore to us, righteousness and life. (d)

(a) Isa.9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Isa.63:3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. (b) Isa.53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. Isa.53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. (c) Deut.4:24 For the LORD thy God is a consuming fire, even a jealous God. Nah.1:6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. Ps.130:3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? (d) Isa.53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Isa.53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Acts 2:24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 1 Pet.3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened

by the Spirit: John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. John 1:4 In him was life; and the life was the light of men.

Question 18. Who then is that Mediator, who is in one person both very God, (a) and a real (b) righteous man? (c)

Answer: Our Lord Jesus Christ: (d) “who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” (e)

(a) 1 John 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Rom.9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Rom.8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: Gal.4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Isa.9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Jer.23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Mal.3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. (b) Luke 1:42 And she (Elisabeth) spake out with a loud voice, and said, Blessed art thou (Mary) among women, and blessed is the fruit of thy womb. Luke 2:6 And so it was, that, while they were there, the days were accomplished that she should be delivered. Luke 2:7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. Rom.1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; Rom.9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Philip.2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: Heb.2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy

him that had the power of death, that is, the devil; Heb.2:16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Heb.2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Heb.4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. (c) Isa.53:9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Isa.53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Jer.23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. John 8:46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? Heb.4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Heb.7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 1 Pet.1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 1 Pet.2:22 Who did no sin, neither was guile found in his mouth: 1 Pet.3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: (d) 1 Tim.2:5 For there is one God, and one mediator between God and men, the man Christ Jesus; Heb.2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. Matt.1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. 1 Tim.3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Luke 2:11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. (e) 1 Cor.1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

Question 19. Whence knowest thou this?

Answer: From the holy gospel, which God himself first revealed in Paradise; (a) and afterwards published by the patriarchs (b) and

prophets, (c) and represented by the sacrifices and other ceremonies of the law; (d) and lastly, has fulfilled it by his only begotten Son. (e)

(a) Gen.3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. (b) Gen.22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. Gen.12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. Gen.49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Gen.49:11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: (c) Isaiah 53. Isa.42:1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. Isa.42:2 He shall not cry, nor lift up, nor cause his voice to be heard in the street. Isa.42:3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. Isa.42:4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Isa.43:25 I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Isa.49:5 And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. Isa.49:6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Isa.49:22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. Isa.49:23 And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me. Jer.23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. Jer.23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Jer.31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: Jer.31:33 But this shall be the covenant

that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. Jer.32:39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: Jer.32:40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Jer.32:41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. Mic.7:18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. Mic.7:19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Mic.7:20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old. Acts 10:43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Rom.1:2 (Which he had promised afore by his prophets in the holy scriptures,) Heb.1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Acts 3:22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Acts 3:23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Acts 3:24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Acts 10:43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. John 5:46 For had ye believed Moses, ye would have believed me: for he wrote of me. (d) Heb.10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. Heb.10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Col.2:7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. John 5:46 For had ye believed Moses, ye would have believed me: for he wrote of me. (e) Rom.10:4 For Christ is the end of the law for righteousness to every one that believeth. Gal.4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal.4:5 To redeem them that were under the law, that we might receive the adoption of sons. Gal.3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. Col.2:17 Which are a shadow of things to come; but the body is of Christ.

7. LORD'S DAY

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

Answer: No; (a) only those who are ingrafted into him, and, receive all his benefits, by a true faith. (b)

(a) Matt.7:14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Matt.22:14 For many are called, but few are chosen. (b) Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. John 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Isa.53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Ps.2:12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. Rom.11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Rom.11:19 Thou wilt say then, The branches were broken off, that I might be grafted in. Rom.11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: Rom.3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: Heb.4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. Heb.4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. Heb.5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him; Heb.10:39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Heb.11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Question 21. What is true faith?

Answer: True faith is not only a certain knowledge, whereby I hold for truth all that God has revealed to us in his word, (a) but also an assured confidence, (b) which the Holy Ghost (c) works by the gospel in my heart; (d) that not only to others, but to me also, remission of sin, everlasting righteousness and salvation, (e) are freely given by God, merely of grace, only for the sake of Christ's merits. (f)

(a) James 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. (b) 2 Cor.4:13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; Eph.2:7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. Eph.2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Eph.2:9 Not of works, lest any man should boast. Eph.3:12 In whom we have boldness and access with confidence by the faith of him. Gal.2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Heb.11:1 Now faith is the substance of things hoped for, the evidence of things not seen. Heb.11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. Heb.11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. Heb.11:9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: Heb.11:10 For he looked for a city which hath foundations, whose builder and maker is God. Heb.4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. James 1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. Matt.16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Philip.1:19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, Rom.4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Rom.4:21 And being fully persuaded that, what he had promised, he was able also to perform. Rom.5:1

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: Rom.1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Rom.10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Rom.10:17 So then faith cometh by hearing, and hearing by the word of God. Rom.4:16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, Rom.4:18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. Rom.4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: Rom.4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; Rom.3:24 Being justified freely by his grace through the redemption that is in Christ Jesus: Rom.3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; (c) Gal.5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Matt.16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 2 Cor.4:13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; John 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. Eph.2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Philip.1:19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, Acts 16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. (d) Rom.1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Rom.10:17 So then faith cometh by hearing, and hearing by the word of God. 1 Cor.1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. Acts 10:44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. Acts 16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. (e) Rom.1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. Gal.3:11 But that no man is justified by the law in the sight of God, it is evident:

for, The just shall live by faith. Heb.10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Heb.10:38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. Gal.2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. (f) Eph.2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Rom.3:24 Being justified freely by his grace through the redemption that is in Christ Jesus: Rom.5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Luke 1:77 To give knowledge of salvation unto his people by the remission of their sins, Luke 1:78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

Question 22. What is then necessary for a christian to believe?

Answer: All things promised us in the gospel, (a) which the articles of our catholic undoubted christian faith briefly teach us.

(a) John 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. Matt.28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Mark 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Question 23. What are these articles?

Answer: 1. I believe in God the Father, Almighty, Maker of heaven and earth: 2. And in Jesus Christ, his only begotten Son, our Lord: 3. Who was conceived by the Holy Ghost, born of the Virgin Mary: 4. Suffered under Pontius Pilate; was crucified, dead, and buried: He descended into hell: 5. The third day he rose again from the dead: 6. He ascended into heaven, and sitteth at the right hand of God the Father Almighty: 7. From thence he shall come to judge the quick and the dead: 8. I believe in the Holy Ghost: 9. I believe a holy catholic church: the communion of saints: 10. The forgiveness of sins: 11. The resurrection of the body: 12. And the life everlasting.

8. LORD'S DAY

Question 24. How are these articles divided?

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

Question 25. Since there is but one only divine essence, (a) why speakest thou of Father, Son, and Holy Ghost?

Answer: Because God has so revealed himself in his word, (b) that these three distinct persons are the one only true and eternal God.

(a) Deut.6:4 Hear, O Israel: The LORD our God is one LORD: Eph.4:6 One God and Father of all, who is above all, and through all, and in you all. Isa.44:6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God. Isa.45:5 I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: 1 Cor.8:4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. 1 Cor.8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. (b) Isa.61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, Gen.1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. Gen.1:3 And God said, Let there be light: and there was light. Ps.33:6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. Isa.48:16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me. Ps.110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Matt.3:16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: Matt.3:17 And

lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt.28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 1 John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. Isa.6:1 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Isa.6:3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 2 Cor.13:13 All the saints salute you. Gal.4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Eph.2:18 For through him we both have access by one Spirit unto the Father. Tit.3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Tit.3:6 Which he shed on us abundantly through Jesus Christ our Saviour;

Of God The Father

9. LORD'S DAY

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

Answer: That the eternal Father of our Lord Jesus Christ (who of nothing made heaven and earth, with all that is in them; (a) who likewise upholds and governs the same by his eternal counsel and providence) (b) is for the sake of Christ his Son, my God and my Father; (c) on whom I rely so entirely, that I have no doubt, but he will provide me with all things necessary for soul and body (d) and further, that he will make whatever evils he sends upon me, in this valley of tears turn out to my advantage; (e) for he is able to do it, being Almighty God, (f) and willing, being a faithful Father. (g)

(a) Genesis 1 and 2. Exod.20:11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed

the sabbath day, and hallowed it. Job 33:4 The Spirit of God hath made me, and the breath of the Almighty hath given me life. Job 38 and 39. Ps.33:6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. Acts 4:24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Acts 14:15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: Isa.45:7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things. (b) Matt.10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Heb.1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Ps.104:27 These wait all upon thee; that thou mayest give them their meat in due season. Ps.104:28 That thou givest them they gather: thou openest thine hand, they are filled with good. Ps.104:29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Ps.104:30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. Ps.115:3 But our God is in the heavens: he hath done whatsoever he hath pleased. Matt.10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Eph.1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: (c) John 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Rom.8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. Gal.4:5 To redeem them that were under the law, that we might receive the adoption of sons. Gal.4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Gal.4:7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Eph.1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, (d) Ps.55:23 But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee. Matt.6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Matt.6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Luke 12:22 And he said unto his disciples, Therefore I say unto you, Take no thought for your

life, what ye shall eat; neither for the body, what ye shall put on. (e) Rom.8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. (f) Rom.10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. Luke 12:22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. Rom.8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Isa.46:4 And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you. Rom.10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. (g) Matt.6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Matt.6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Matt.6:27 Which of you by taking thought can add one cubit unto his stature? Matt.6:28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: Matt.6:29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Matt.6:30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Matt.6:31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? Matt.6:32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. Matt.6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matt.6:34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. Matt.7:9 Or what man is there of you, whom if his son ask bread, will he give him a stone? Matt.7:10 Or if he ask a fish, will he give him a serpent? Matt.7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

10. LORD'S DAY

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

Answer: The almighty and everywhere present power of God; (a) whereby, as it were by his hand, he upholds and governs (b) heaven, earth, and

all creatures; so that herbs and grass, rain and drought, (c) fruitful and barren years, meat and drink, health and sickness, (d) riches and poverty, (e) yea, and all things come, not by chance, but be his fatherly hand. (f)

(a) Acts 17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; Acts 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; Acts 17:27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: Acts 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Jer.23:23 Am I a God at hand, saith the LORD, and not a God afar off? Jer.23:24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD. Isa.29:15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Isa.29:16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Ezek.8:12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth. (b) Heb.1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; (c) Jer.5:24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Acts 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. (d) John 9:3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. (e) Prov.22:2 The rich and poor meet together: the LORD is the maker of them all. (f) Matt.10:20 For it is not ye that speak, but the Spirit of your Father which speaketh in you. Prov.16:33 The lot is cast into the lap; but the whole disposing thereof is of the LORD.

Question 28. What advantage is it to us to know that God has created, and by his providence does still uphold all things?

Answer: That we may be patient in adversity; (a) thankful in prosperity; (b) and that in all things, which may hereafter befall us, we place

our firm trust in our faithful God and Father, (c) that nothing shall separate us from his love; (d) since all creatures are so in his hand, that without his will they cannot so much as move. (e)

(a) Rom.5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; James 1:3 Knowing this, that the trying of your faith worketh patience. Ps.39:9 I was dumb, I opened not my mouth; because thou didst it. Job 1:21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. Job 1:22 In all this Job sinned not, nor charged God foolishly. (b) Deut.8:10 When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. 1 Thess.5:18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you. (c) Ps.55:22 Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved. Rom.5:4 And patience, experience; and experience, hope: (d) Rom.8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Rom.8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (e) Job 1:12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD. Job 2:6 And the LORD said unto Satan, Behold, he is in thine hand; but save his life. Acts 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Acts 17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; Prov.21:1 The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

Of God The Son

11. LORD'S DAY

Question 29. Why is the Son of God called "Jesus", that is a Saviour?

Answer: Because he saveth us, and delivereth us from our sins; (a) and likewise, because we ought not to seek, neither can find salvation in any other. (b)

(a) Matt.1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Heb.7:24 But this man, because he

continueth ever, hath an unchangeable priesthood. Heb.7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (b) Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. John 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. John 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 1 Tim.2:5 For there is one God, and one mediator between God and men, the man Christ Jesus; Isa.43:11 I, even I, am the LORD; and beside me there is no saviour. 1 John 5:11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

Question 30. Do such then believe in Jesus the only Saviour, who seek their salvation and welfare of saints, of themselves, or anywhere else?

Answer: They do not; for though they boast of him in words, yet in deeds they deny Jesus the only deliverer and Saviour; (a) for one of these two things must be true, that either Jesus is not a complete Saviour; or that they, who by a true faith receive this Saviour, must find all things in him necessary to their salvation. (b)

(a) 1 Cor.1:13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? 1 Cor.1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 1 Cor.1:31 That, according as it is written, He that glorieth, let him glory in the Lord. Gal.5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. (b) Heb.12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Isa.9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Col.1:19 For it pleased the Father that in him should all fulness dwell; Col.1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. Col.2:10 And ye are complete in him, which is the head of all principality and power: 1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with

another, and the blood of Jesus Christ his Son cleanseth us from all sin. John 1:16
And of his fulness have all we received, and grace for grace.

12. *Lord's Day*

Question 31. Why is he called "Christ", that is anointed?

Answer: Because he is ordained of God the Father, and anointed with the Holy Ghost, (a) to be our chief Prophet and Teacher, (b) who has fully revealed to us the secret counsel and will of God concerning our redemption; (c) and to be our only High Priest, (d) who by the one sacrifice of his body, has redeemed us, (e) and makes continual intercession with the Father for us; (f) and also to be our eternal King, who governs us by his word and Spirit, and who defends and preserves us in that salvation, he has purchased for us. (g)

(a) Ps.45:8 All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. Heb.1:9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Isa.61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, (b) Deut.18:15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; Acts 3:22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Acts 7:37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. Isa.55:4 Behold, I have given him for a witness to the people, a leader and commander to the people. (c) John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. John 15:15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. (d) Ps.110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after

the order of Melchizedek. (e) Heb.10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; Heb.10:14 For by one offering he hath perfected for ever them that are sanctified. Heb.9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. Heb.9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb.9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (f) Rom.8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Heb.9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: 1 John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: Rom.5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him. Rom.5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. (g) Ps.2:6 Yet have I set my king upon my holy hill of Zion. Zech.9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. Matt.21:5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. Luke 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Matt.28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. John 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. Rev.12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. Rev.12:11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Question 32. But why art thou called a Christian? (a)

Answer: Because I am a member of Christ by faith, (b) and thus am partaker of his anointing; (c) that so I may confess his name, (d) and present myself a living sacrifice of thankfulness to him: (e) and also that

with a free and good conscience I may fight against sin and Satan in this life (f) and afterwards I reign with him eternally, over all creatures. (g)

(a) Acts 11:26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. (b) 1 Cor.6:15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. (c) 1 John 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. Acts 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: (d) Matt.10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Rom.10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Mark 8:38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. (e) Rom.12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 1 Pet.2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Pet.2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Rev.5:8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. Rev.5:10 And hast made us unto our God kings and priests: and we shall reign on the earth. Rev.1:6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. (f) 1 Pet.2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Rom.6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Rom.6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. Gal.5:16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. Gal.5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one

to the other: so that ye cannot do the things that ye would. Eph.6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. 1 Tim.1:18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; 1 Tim.1:19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: (g) 2 Tim.2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us: Matt.24:34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

13. LORD'S DAY

Question 33. Why is Christ called the “only begotten Son” of God, since we are also the children of God?

Answer: Because Christ alone is the eternal and natural Son of God; (a) but we are children adopted of God, by grace, for his sake. (b)

(a) John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. John 1:2 The same was in the beginning with God. John 1:3 All things were made by him; and without him was not any thing made that was made. John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. Heb.1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Heb.1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 1 John 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Rom.8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? (b) Rom.8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. Rom.8:16 The Spirit itself beareth witness with our spirit, that we are the children of God: Rom.8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. John 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Gal.4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts,

crying, Abba, Father. Eph.1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph.1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Question 34. Wherefore callest thou him “our Lord”?

Answer: Because he hath redeemed us, both soul and body, from all our sins, not with silver or gold, but with his precious blood, and has delivered us from all the power of the devil; and thus has made us his own property. (a)

(a) 1 Pet.1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 1 Pet.1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 1 Pet.2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 1 Cor.6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Cor.7:23 Ye are bought with a price; be not ye the servants of men. 1 Tim.2:6 Who gave himself a ransom for all, to be testified in due time. John 20:28 And Thomas answered and said unto him, My Lord and my God.

14. LORD'S DAY

Question 35. What is the meaning of these words “He was conceived by the Holy Ghost, born of the virgin Mary”?

Answer: That God's eternal Son, who is, and continues (a) true and eternal God, (b) took upon him the very nature of man, of the flesh and blood of the virgin Mary, (c) by the operation of the Holy Ghost; (d) that he might also be the true seed of David, (e) like unto his brethren in all things, (f) sin excepted. (g)

(a) Rom.1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: Rom.9:5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. (b) 1 John 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is

true, even in his Son Jesus Christ. This is the true God, and eternal life. John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. Rom.1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; Col.1:15 Who is the image of the invisible God, the firstborn of every creature: (c) Gal.4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Luke 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. Luke 1:42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. Luke 1:43 And whence is this to me, that the mother of my Lord should come to me? (d) John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. Matt.1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Matt.1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. (e) Ps.132:11 The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. Rom.1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 2 Sam.7:12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. Luke 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: Acts 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; (f) Philip.2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: Heb.2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; Heb.2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. (g) Heb.4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

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

Answer: That he is our Mediator; (a) and with His innocence and perfect holiness, covers in the sight of God, my sins, wherein I was conceived and brought forth. (b)

(a) Heb.7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Heb.7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. Heb.2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. (b) 1 Pet.1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 1 Pet.1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 1 Pet.3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 1 Cor.1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 1 Cor.1:31 That, according as it is written, He that glorieth, let him glory in the Lord. Rom.8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: Rom.8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Isa.53:11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Ps.32:1 Blessed is he whose transgression is forgiven, whose sin is covered.

15. LORD'S DAY

Question 37. What dost thou understand by the words, "He suffered"?

Answer: That he, all the time that he lived on earth, but especially at the end of his life, sustained in body and soul, the wrath of God against the sins of all mankind: (a) that so by his passion, as the only propitiatory sacrifice, (b) he might redeem our body and soul from

everlasting damnation, (c) and obtain for us the favour of God, righteousness and eternal life. (d)

(a) Isa.53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 1 Pet.2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. 1 Pet.3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 1 Tim.2:6 Who gave himself a ransom for all, to be testified in due time. (b) Isa.53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. Isa.53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. Eph.5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. 1 Cor.5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Rom.3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; Heb.9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Heb.10:14 For by one offering he hath perfected for ever them that are sanctified. (c) Gal.3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: Col.1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: Heb.9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. 1 Pet.1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 1 Pet.1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot: (d) Rom.3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 2 Cor.5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the

righteousness of God in him. John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. Heb.9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. Heb.10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Question 38. Why did he suffer “under Pontius Pilate, as judge”?

Answer: That he, being innocent, and yet condemned by a temporal judge, (a) might thereby free us from the severe judgement of God to which we were exposed. (b)

(a) John 18:38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. Matt.27:24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Acts 4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, Acts 4:28 For to do whatsoever thy hand and thy counsel determined before to be done. Luke 23:14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: Luke 23:15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. John 19:4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. (b) Ps.69:4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away. Isa.53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. Isa.53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 2 Cor.5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Gal.3:13 Christ hath redeemed us from the curse

of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

Question 39. Is there anything more in his being “crucified”, than if he had died some other death?

Answer: Yes there is; for thereby I am assured, that he took on him the curse which lay upon me; (a) for the death of the cross was accursed of God. (b)

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

16. LORD’S DAY

Question 40. Why was it necessary for Christ to humble himself even “unto death”?

Answer: Because with respect to the justice and truth of God, (a) satisfaction for our sins could be made no otherwise, than by the death of the Son of God. (b)

(a) Gen.2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. (b) Rom.8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: Rom.8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Heb.2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. Heb.2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; Heb.2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

Question 41. Why was he also “buried”?

Answer: Thereby to prove that he was really dead. (a)

(a) Matt.27:59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, Matt.27:60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. Luke 23:52 This man went unto Pilate, and begged the body of Jesus. Luke 23:53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. John 19:38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. John 19:39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. John 19:40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. John 19:41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. John 19:42 There laid they Jesus therefore because of the Jews’ preparation day; for the sepulchre was nigh at hand. Acts 13:29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

Question 42. Since then Christ died for us, why must we also die?

Answer: Our death is not a satisfaction for our sins, (a) but only an abolishing of sin, and a passage into eternal life. (b)

(a) Mark 8:37 Or what shall a man give in exchange for his soul? Ps.49:7 None of them can by any means redeem his brother, nor give to God a ransom for him: (b) John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Philip.1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Rom.7:24 O wretched man that I am! who shall deliver me from the body of this death?

Question 43. What further benefit do we receive from the sacrifice and death of Christ on the cross?

Answer: That by virtue thereof, our old man is crucified, dead and buried with him; (a) that so the corrupt inclinations of the flesh may

no more reign in us; (b) but that we may offer ourselves unto him a sacrifice of thanksgiving. (c)

(a) Rom.6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. (b) Rom.6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom.6:7 For he that is dead is freed from sin. Rom.6:8 Now if we be dead with Christ, we believe that we shall also live with him: Rom.6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Rom.6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Col.2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. (c) Rom.12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Question 44. Why is there added, “he descended into hell”?

Answer: That in my greatest temptations, I may be assured, and wholly comfort myself in this, that my Lord Jesus Christ, by his inexpressible anguish, pains, terrors, and hellish agonies, in which he was plunged during all his sufferings, (a) but especially on the cross, has delivered me from the anguish and torments of hell. (b)

(a) Ps.18:5 The sorrows of hell compassed me about: the snares of death prevented me. Ps.18:6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears. Ps.116:3 The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Matt.26:38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. Heb.5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Isa.53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. Matt.27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? (b) Isa.53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

17. Lord's Day

Question 45. What does the “resurrection” of Christ profit us?

Answer: First, by his resurrection he has overcome death, that he might make us partakers of that righteousness which he had purchased for us by his death; (a) secondly, we are also by his power raised up to a new life; (b) and lastly, the resurrection of Christ is a sure pledge of our blessed resurrection. (c)

(a) 1 Cor.15:16 For if the dead rise not, then is not Christ raised: Rom.4:25 Who was delivered for our offences, and was raised again for our justification. 1 Pet.1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, (b) Rom.6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Col.3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col.3:3 For ye are dead, and your life is hid with Christ in God. Eph.2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) Eph.2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: (c) 1 Cor.15:12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 1 Cor.15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept. 1 Cor.15:21 For since by man came death, by man came also the resurrection of the dead. Rom.8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

18. LORD'S DAY

Question 46. How dost thou understand these words, “he ascended into heaven”?

Answer: That Christ, in sight of his disciples, was taken up from earth into heaven; (a) and that he continues there for our interest, (b) until he comes again to judge the quick and the dead. (c)

(a) Acts 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. Matt.26:64 Jesus saith

unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Mark 16:19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Luke 24:51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. (b) Heb.7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb.4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Heb.9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Rom.8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Eph.4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) Col.3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. (c) Acts 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Matt.24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Question 47. Is not Christ then with us even to the end of the world, as he has promised? (a)

Answer: Christ is very man and very God; with respect to his human nature, he is no more on earth; (b) but with respect to his Godhead, majesty, grace and spirit, he is at no time absent from us. (c)

(a) Matt.28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. (b) Heb.8:4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Matt.26:11 For ye have the poor always with you; but me ye have not always. John 16:28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. John 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. Acts 3:21 Whom the heaven must receive until the times

of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (c) John 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. John 14:18 I will not leave you comfortless: I will come to you. John 14:19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. Matt.28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Eph.4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Eph.4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Question 48. But if his human nature is not present, wherever his Godhead is, are not then these two natures in Christ separated from one another?

Answer: Not as all, for since the Godhead is illimitable and omnipresent, (a) it must necessarily follow that the same is beyond the limits of the human nature he assumed, (b) and yet is nevertheless in this human nature, and remains personally united to it.

(a) Acts 7:49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Jer.23:24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD. (b) Col.2:9 For in him dwelleth all the fulness of the Godhead bodily. John 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. John 11:15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Matt.28:6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

Question 49. Of what advantage to us is Christ's ascension into heaven?

Answer: First, that he is our advocate in the presence of his Father in heaven; (a) secondly, that we have our flesh in heaven as a sure pledge

that he, as the head, will also take up to himself, us, his members; (b) thirdly, that he sends us his Spirit as an earnest, (c) by whose power we “seek the things which are above, where Christ sitteth on the right hand of God, and not things on earth.” (d)

(a) 1 John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: Rom.8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. (b) John 14:2 In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. John 17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. John 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Eph.2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: (c) John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place. Acts 2:2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. Acts 2:3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. Acts 2:4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 2 Cor.1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts. 2 Cor.5:5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. (d) Col.3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Philip.3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

19. LORD’S DAY

Question 50. Why is it added, “and sitteth at the right hand of God”?

Answer: Because Christ is ascended into heaven for this end, that he might appear as head of his church, (a) by whom the Father governs all things. (b)

(a) Eph.1:20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Eph.1:21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: Eph.1:23 Which is his body, the fulness of him that filleth all in all. Col.1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. (b) Matt.28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. John 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

Question 51. What profit is this glory of Christ, our head, unto us?

Answer: First, that by his Holy Spirit he pours out heavenly graces upon us his members; (a) and then that by his power he defends and preserves us against all enemies. (b)

(a) Acts 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Eph.4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (b) Ps.2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Ps.110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Ps.110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. John 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. Eph.4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

Question 52. What comfort is it to thee that "Christ shall come again to judge the quick and the dead"?

Answer: That in all my sorrows and persecutions, with uplifted head I look for the very same person, who before offered himself for my sake, to the tribunal of God, and has removed all curse from me, to

come as judge from heaven: (a) who shall cast all his and my enemies into everlasting condemnation, (b) but shall translate me with all his chosen ones to himself, into heavenly joys and glory. (c)

(a) Luke 21:28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. Rom.8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Philip.3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Tit.2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 1 Thess.4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: (b) 2 Thess.1:6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 2 Thess.1:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 2 Thess.1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 2 Thess.1:10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. Matt.25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: Matt.25:42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: Matt.25:43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. (c) Matt.25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 2 Thess.1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

Of God The Holy Ghost

20. LORD'S DAY

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

Answer: First, that he is true and coeternal God with the Father and the Son; (a) secondly, that he is also given me, (b) to make me by

a true faith, partaker of Christ and all his benefits, (c) that he may comfort me (d) and abide with me for ever. (e)

(a) 1 John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. Gen.1:2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. Isa.48:16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me. 1 Cor.3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 1 Cor.6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? Acts 5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Acts 5:4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. (b) Gal.4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Matt.28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Matt.28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. 2 Cor.1:21 Now he which stablisheth us with you in Christ, and hath anointed us, is God; 2 Cor.1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts. Eph.1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, (c) Gal.3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. 1 Pet.1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. 1 Cor.6:17 But he that is joined unto the Lord is one spirit. (d) Acts 9:31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: (e) John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 1 Pet.4:14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

21. LORD'S DAY

Question 54. What believest thou concerning the “holy catholic church” of Christ?

Answer: That the Son of God (a) from the beginning to the end of the world, (b) gathers, defends, and preserves (c) to himself by his Spirit and word, (d) out of the whole human race, (e) a church chosen to everlasting life, (f) agreeing in true faith; (g) and that I am and forever shall remain, (h) a living member thereof. (i)

(a) Eph.5:26 That he might sanctify and cleanse it with the washing of water by the word, John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep. Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Eph.4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; Eph.4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Eph.4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: (b) Ps.71:17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Ps.71:18 Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come. Isa.59:21 As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever. 1 Cor.11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. (c) Matt.16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. John 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. John 10:29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. John 10:30 I and my Father are one. Ps.129:1 Many a time have they afflicted me from my youth, may Israel now say: Ps.129:2 Many a time have they afflicted me from my youth: yet they have not prevailed against me. Ps.129:3 The plowers plowed upon my back: they made long their furrows. Ps.129:4 The LORD is righteous: he hath cut asunder the cords of the wicked. Ps.129:5 Let them all be confounded and turned back that hate Zion. (d) Isa.59:21 As for me, this is my covenant with them, saith the LORD; My spirit

that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever. Rom.1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Rom.10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Rom.10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! Rom.10:16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? Rom.10:17 So then faith cometh by hearing, and hearing by the word of God. Eph.5:26 That he might sanctify and cleanse it with the washing of water by the word, (e) Gen.26:4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Rev.5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; (f) Rom.8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Rom.8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Eph.1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: Eph.1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: Eph.1:12 That we should be to the praise of his glory, who first trusted in Christ. Eph.1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, (g) Acts 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Eph.4:3 Endeavouring to keep the unity of the Spirit in the bond of peace. Eph.4:4 There is one body, and one Spirit, even as ye are called in one hope of your calling; Eph.4:5 One Lord, one faith, one baptism, Eph.4:6 One God and Father of all, who is above all, and through all, and in you all. (h) Ps.23:6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever. 1 Cor.1:8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 1 Cor.1:9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. John 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 1 John 2:19 They went out

from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. 1 Pet.1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. (i) 1 John 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 1 John 3:19 And hereby we know that we are of the truth, and shall assure our hearts before him. 1 John 3:20 For if our heart condemn us, God is greater than our heart, and knoweth all things. 1 John 3:21 Beloved, if our heart condemn us not, then have we confidence toward God. 2 Cor.13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? Rom.8:10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

Question 55. What do you understand by “the communion of saints”?

Answer: First, that all and every one, who believes, being members of Christ, are in common, partakers of him, and of all his riches and gifts; (a) secondly, that every one must know it to be his duty, readily and cheerfully to employ his gifts, for the advantage and salvation of other members. (b)

(a) 1 John 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. 1 Cor.1:9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Rom.8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 1 Cor.12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 1 Cor.12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 1 Cor.6:17 But he that is joined unto the Lord is one spirit. (b) 1 Cor.12:21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. 1 Cor.13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 1 Cor.13:5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Philip.2:4 Look not every man on his own things, but every man also on the things of others. Philip.2:5 Let this mind be in you, which was also in Christ Jesus: Philip.2:6 Who, being in the form of God, thought it not robbery to be equal with God: Philip.2:7 But made himself of no reputation, and took upon him the form of a servant,

and was made in the likeness of men: Philip.2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Question 56. What believest thou concerning “the forgiveness of sins”?

Answer: That God, for the sake of Christ’s satisfaction, will no more remember my sins, neither my corrupt nature, against which I have to struggle all my life long; (a) but will graciously impute to me the righteousness of Christ, (b) that I may never be condemned before the tribunal of God. (c)

(a) 1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 2 Cor.5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 2 Cor.5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (b) Jer.31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. Ps.103:3 Who forgiveth all thine iniquities; who healeth all thy diseases; Ps.103:4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; Ps.103:10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities. Ps.103:12 As far as the east is from the west, so far hath he removed our transgressions from us. Mic.7:19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Rom.7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Rom.7:24 O wretched man that I am! who shall deliver me from the body of this death? Rom.7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. (c) Rom.8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Rom.8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Rom.8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: Rom.8:4 That the righteousness of the law might be fulfilled in us, who walk not after the

flesh, but after the Spirit. John 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

22. LORD'S DAY

Question 57. What comfort does the “resurrection of the body” afford thee?

Answer: That not only my soul after this life shall be immediately taken up to Christ its head; (a) but also, that this my body, being raised by the power of Christ, shall be reunited with my soul, and made like unto the glorious body of Christ. (b)

(a) Luke 16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; Luke 23:43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. Philip.1:21 For to me to live is Christ, and to die is gain. Philip.1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: (b) 1 Cor.15:53 For this corruptible must put on incorruption, and this mortal must put on immortality. 1 Cor.15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Job 19:25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: Job 19:26 And though after my skin worms destroy this body, yet in my flesh shall I see God: 1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. Philip.3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Question 58. What comfort takest thou from the article of “life everlasting”?

Answer: That since I now feel in my heart the beginning of eternal joy, (a) after this life, I shall inherit perfect salvation, which “eye has not

seen, nor ear heard, neither has it entered into the heart of man” to conceive, and that to praise God therein for ever. (b)

(a) 2 Cor.5:2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: 2 Cor.5:3 If so be that being clothed we shall not be found naked. (b) 1 Cor.2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

23. LORD’S DAY

Question 59. But what does it profit thee now that thou believest all this?

Answer: That I am righteous in Christ, before God, and an heir of eternal life. (a)

(a) Hab.2:4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith. Rom.1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Question 60. How are thou righteous before God?

Answer: Only by a true faith in Jesus Christ; (a) so that, though my conscience accuse me, that I have grossly transgressed all the commandments of God, and kept none of them, (b) and am still inclined to all evil; (c) notwithstanding, God, without any merit of mine, (d) but only of mere grace, (e) grants and imputes to me, (f) the perfect satisfaction, (g) righteousness and holiness of Christ; (h) even so, as if I never had had, nor committed any sin: yea, as if I had fully accomplished all that obedience which Christ has accomplished for me; (i) inasmuch as I embrace such benefit with a believing heart. (j)

(a) Rom.3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Rom.3:22 Even the righteousness of God

which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: Rom.3:23 For all have sinned, and come short of the glory of God; Rom.3:24 Being justified freely by his grace through the redemption that is in Christ Jesus: Rom.3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; Rom.3:28 Therefore we conclude that a man is justified by faith without the deeds of the law. Rom.5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: Rom.5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Gal.2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Eph.2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Eph.2:9 Not of works, lest any man should boast. Philip.3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: (b) Rom.3:9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; (c) Rom.7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. (d) Tit.3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Deut.9:6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people. Ezek.36:22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. (e) Rom.3:24 Being justified freely by his grace through the redemption that is in Christ Jesus: Eph.2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: (f) Rom.4:4 Now to him that worketh is the reward not reckoned of grace, but of debt. Rom.4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 2 Cor.5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. (g) 1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. (h) 1 John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: (i) 2 Cor.5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. (j) Rom.3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all

them that believe: for there is no difference: John 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Question 61. Why sayest thou, that thou art righteous by faith only?

Answer: Not that I am acceptable to God, on account of the worthiness of my faith; but because only the satisfaction, righteousness, and holiness of Christ, is my righteousness before God; (a) and that I cannot receive and apply the same to myself any other way than by faith only. (b)

(a) 1 Cor.1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 1 Cor.2:2 For I determined not to know any thing among you, save Jesus Christ, and him crucified. (b) 1 John 5:10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

24. LORD'S DAY

Question 62. But why cannot our good works be the whole, or part of our righteousness before God?

Answer: Because, that the righteousness, which can be approved of before the tribunal of God, must be absolutely perfect, (a) and in all respects conformable to the divine law; and also, that our best works in this life are all imperfect and defiled with sin. (b)

(a) Gal.3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Deut.27:26 Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen. (b) Isa.64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Question 63. What! do not our good works merit, which yet God will reward in this and in a future life?

Answer: This reward is not of merit, but of grace. (a)

(a) Luke 17:10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Question 64. But does not this doctrine make men careless and profane?

Answer: By no means: for it is impossible that those, who are implanted into Christ by a true faith, should not bring forth fruits of thankfulness. (a)

(a) Matt.7:18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. John 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Of The Sacraments

25. LORD'S DAY

Question 65. Since then we are made partakers of Christ and all his benefits by faith only, whence does this faith proceed?

Answer: From the Holy Ghost, (a) who works faith in our hearts by the preaching of the gospel, and confirms it by the use of the sacraments. (b)

(a) Eph.2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Eph.2:9 Not of works, lest any man should boast. Eph.6:23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Philip.1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; (b) Matt.28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Matt.28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. 1 Pet.1:22 Seeing ye have purified your souls in obeying

the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 1 Pet.1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Question 66. What are the sacraments?

Answer: The sacraments are holy visible signs and seals, appointed of God for this end, that by the use thereof, he may the more fully declare and seal to us the promise of the gospel, viz., that he grants us freely the remission of sin, and life eternal, for the sake of that one sacrifice of Christ, accomplished on the cross. (a)

(a) Gen.17:11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. Rom.4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: Deut.30:6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. Lev.6:25 Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy. Heb.9:7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: Heb.9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Heb.9:9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Heb.9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Ezek.20:12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them. Isa.6:6 Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: Isa.6:7 And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Isa.54:9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

Question 67. Are both word and sacraments, then, ordained and appointed for this end, that they may direct our faith to the sacrifice of Jesus Christ on the cross, as the only ground of our salvation? (a)

Answer: Yes, indeed: for the Holy Ghost teaches us in the gospel, and assures us by the sacraments, that the whole of our salvation depends upon that one sacrifice of Christ which he offered for us on the cross.

(a) Rom.6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Gal.3:27 For as many of you as have been baptized into Christ have put on Christ.

Question 68. How many sacraments has Christ instituted in the new covenant, or testament?

Answer: Two: namely, holy baptism, and the holy supper.

Of Holy Baptism

26. LORD'S DAY

Question 69. How art thou admonished and assured by holy baptism, that the one sacrifice of Christ upon the cross is of real advantage to thee?

Answer: Thus: That Christ appointed this external washing with water,

(a) adding thereto this promise, (b) that I am as certainly washed by his blood and Spirit from all the pollution of my soul, that is, from all my sins, (c) as I am washed externally with water, by which the filthiness of the body is commonly washed away.

(a) Matt.28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: (b) Matt.28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Matt.3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not

worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. John 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. Rom.6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Rom.6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (c) 1 Pet.3:21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Mark 1:4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. Luke 3:3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

Question 70. What is it to be washed with the blood and Spirit of Christ?

Answer: It is to receive of God the remission of sins, freely, for the sake of Christ's blood, which he shed for us by his sacrifice upon the cross; (a) and also to be renewed by the Holy Ghost, and sanctified to be members of Christ, that so we may more and more die unto sin, and lead holy and unblamable lives. (b)

(a) Heb.12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. 1 Pet.1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Rev.1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev.7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Zech.13:1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Ezek.36:25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. (b) John 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of

the Spirit, he cannot enter into the kingdom of God. 1 Cor.6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor.12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. Rom.6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Col.2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

Question 71. Where has Christ promised us, that he will as certainly wash us by his blood and Spirit, as we are washed with the water of baptism?

Answer: In the institution of baptism, which is thus expressed: “Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost”, Matt.28:19. And “he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.”, Mark 16:16. This promise is also repeated, where the scripture calls baptism “the washing of regenerations” and the washing away of sins. Tit.3:5, Acts 22:16. (a)

(a) Tit.3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Acts 22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

27. LORD’S DAY

Question 72. Is then the external baptism with water the washing away of sin itself?

Answer: Not at all: (a) for the blood of Jesus Christ only, and the Holy Ghost cleanse us from all sin. (b)

(a) Matt.3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 1 Pet.3:21 The like figure whereunto even

baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Eph.5:26 That he might sanctify and cleanse it with the washing of water by the word, Eph.5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. (b) 1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 Cor.6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Question 73. Why then does the Holy Ghost call baptism “the washing of regeneration,” and “the washing away of sins”?

Answer: God speaks thus not without great cause, to-wit, not only thereby to teach us, that as the filth of the body is purged away by water, so our sins are removed by the blood and Spirit of Jesus Christ; (a) but especially that by this divine pledge and sign he may assure us, that we are spiritually cleansed from our sins as really, as we are externally washed with water. (b)

(a) Rev.1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev.7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 1 Cor.6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. (b) Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Gal.3:27 For as many of you as have been baptized into Christ have put on Christ.

Question 74. Are infants also to be baptized?

Answer: Yes: for since they, as well as the adult, are included in the covenant and church of God; (a) and since redemption from sin (b) by the blood of Christ, and the Holy Ghost, the author of faith, is promised to them no less than to the adult; (c) they must therefore by baptism, as a sign of the covenant, be also admitted

into the christian church; and be distinguished from the children of unbelievers (d) as was done in the old covenant or testament by circumcision, (e) instead of which baptism is instituted (f) in the new covenant.

(a) Gen.17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. (b) Matt.19:14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. (c) Luke 1:15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. Ps.22:10 I was cast upon thee from the womb: thou art my God from my mother's belly. Isa.44:1 Yet now hear, O Jacob my servant; and Israel, whom I have chosen: Isa.44:2 Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. Isa.44:3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: Acts 2:39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (d) Acts 10:47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? (e) Gen.17:14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. (f) Col.2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Col.2:12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Col.2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Of The Holy Supper Of Our Lord Jesus Christ

28. LORD'S DAY

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

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

(a) Matt.26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. Matt.26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; Matt.26:28 For this is my blood of the new testament, which is shed for many for the remission of sins. Mark 14:22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. Mark 14:23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. Mark 14:24 And he said unto them, This is my blood of the new testament, which is shed for many. Luke 22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Luke 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. 1 Cor.10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor.10:17 For we being many are one bread, and one body: for we are all partakers of that one bread. 1 Cor.11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 1 Cor.11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 1 Cor.11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 1 Cor.12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

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

Answer: It is not only to embrace with believing heart all the sufferings and death of Christ and thereby to obtain the pardon of sin, and life eternal; (a) but also, besides that, to become more and more united to his sacred body, (b) by the Holy Ghost, who dwells both in Christ and in us; so that we, though Christ is in heaven (c) and we on earth, are notwithstanding “flesh of his flesh and bone of his bone” (d) and that we live, and are governed forever by one spirit, (e) as members of the same body are by one soul.

(a) John 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. John 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. John 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. John 6:48 I am that bread of life. John 6:49 Your fathers did eat manna in the wilderness, and are dead. John 6:50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. John 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. John 6:52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? John 6:53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. John 6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. (b) John 6:55 For my flesh is meat indeed, and my blood is drink indeed. John 6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. (c) Col.3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Acts 3:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 1 Cor.11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. (d) Eph.3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; Eph.5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: Eph.5:30 For we are members of his body, of his flesh, and of his bones. Eph.5:32 This is a great mystery: but I speak concerning Christ and the church. 1 Cor.6:15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. 1 Cor.6:17 But he that is joined unto the Lord is one spirit. 1 Cor.6:19 What? know ye

not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 1 John 3:24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. 1 John 4:13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. (e) John 6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. John 6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. John 6:58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. John 15:1 I am the true vine, and my Father is the husbandman. John 15:2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. John 15:3 Now ye are clean through the word which I have spoken unto you. John 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. John 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. John 15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. Eph.4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: Eph.4:16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Question 77. Where has Christ promised that he will as certainly feed and nourish believers with his body and bleed, as they eat of this broken bread, and drink of this cup?

Answer: In the institution of the supper, which is thus expressed: (a) “The Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said: eat, this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying: this cup is the new testament in my blood; this do ye, as often as ye drink it, in remembrance of me. For, as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come.” 1 Cor.11:23-26.

This promise is repeated by the holy apostle Paul, where he says “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.” 1 Cor.10:16,17.

(a) 1 Cor.11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 1 Cor.11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 1 Cor.11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. Matt.26:26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. Matt.26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; Matt.26:28 For this is my blood of the new testament, which is shed for many for the remission of sins. Mark 14:22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. Mark 14:23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. Mark 14:24 And he said unto them, This is my blood of the new testament, which is shed for many. Luke 22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Luke 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. 1 Cor.10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor.10:17 For we being many are one bread, and one body: for we are all partakers of that one bread.

29. LORD’S DAY

Question 78. Do then the bread and wine become the very body and blood of Christ?

Answer: Not at all: (a) but as the water in baptism is not changed into the blood of Christ, neither is the washing away of sin itself, being only the sign and confirmation thereof appointed of God; (b) so the bread in the Lord’s supper is not changed into the very body of Christ;

(c) though agreeably to the nature and properties of sacraments, (d) it is called the body of Christ Jesus.

(a) Matt.26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. (b) Eph.5:26 That he might sanctify and cleanse it with the washing of water by the word, Tit.3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; (c) Mark 14:24 And he said unto them, This is my blood of the new testament, which is shed for many. 1 Cor.10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor.10:17 For we being many are one bread, and one body: for we are all partakers of that one bread. 1 Cor.11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Cor.11:27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 1 Cor.11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. (d) Gen.17:10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. Gen.17:11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. Gen.17:14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. Gen.17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. Exod.12:11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover. Exod.12:13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. Exod.12:27 That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. Exod.12:43 And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: Exod.12:48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. Exod.13:9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt. 1 Pet.3:21 The like figure whereunto

even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: 1 Cor.10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 1 Cor.10:2 And were all baptized unto Moses in the cloud and in the sea; 1 Cor.10:3 And did all eat the same spiritual meat; 1 Cor.10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Question 79. Why then doth Christ call the bread “his body”, and the cup “his blood”, or “the new covenant in his blood”; and Paul the “communion of body and blood of Christ”?

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

(a) John 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. John 6:55 For my flesh is meat indeed, and my blood is drink indeed. (b) 1 Cor.10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor.10:17 For we being many are one bread, and one body: for we are all partakers of that one bread.

30. LORD’S DAY

Question 80. What difference is there between the Lord’s supper and the popish mass?

Answer: The Lord’s supper testifies to us, that we have a full pardon of all sin by the only sacrifice of Jesus Christ, which he himself has once

accomplished on the cross; (a) and, that we by the Holy Ghost are ingrafted into Christ, (b) who, according to his human nature is now not on earth, but in heaven, at the right hand of God his Father, (c) and will there be worshipped by us. (d) But the mass teaches, that the living and dead have not the pardon of sins through the sufferings of Christ, unless Christ is also daily offered for them by the priests; and further, that Christ is bodily under the form of bread and wine, and therefore is to be worshipped in them; so that the mass, at bottom, is nothing else than a denial of the one sacrifice and sufferings of Jesus Christ, and an accursed idolatry. (e)

(a) Heb.7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. Heb.9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. Heb.9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; Heb.9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Heb.9:27 And as it is appointed unto men once to die, but after this the judgment: Heb.9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Heb.10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Heb.10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; Heb.10:13 From henceforth expecting till his enemies be made his footstool. Heb.10:14 For by one offering he hath perfected for ever them that are sanctified. John 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. Matt.26:28 For this is my blood of the new testament, which is shed for many for the remission of sins. Luke 22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Luke 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. (b) 1 Cor.6:17 But he that is joined unto the Lord is one spirit. 1 Cor.10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? (c) Heb.1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of

the Majesty on high; Heb.8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; Heb.8:2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. John 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. (d) Matt.6:20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: Matt.6:21 For where your treasure is, there will your heart be also. John 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. John 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. John 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. John 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth. Luke 24:52 And they worshipped him, and returned to Jerusalem with great joy: Acts 7:55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, Acts 7:56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Col.3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Philip.3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Philip.3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. 1 Thess.1:10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. Heb.9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. Heb.9:7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: Heb.9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Heb.9:9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Heb.9:10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. (e) Heb.9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Heb.10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; Heb.10:14 For by one offering he hath perfected for ever them that are sanctified. Heb.10:19 Having therefore, brethren, boldness to enter into

the holiest by the blood of Jesus, Heb.10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; Heb.10:21 And having an high priest over the house of God; Heb.10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Heb.10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) Heb.10:24 And let us consider one another to provoke unto love and to good works: Heb.10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. Heb.10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, Heb.10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Heb.10:28 He that despised Moses' law died without mercy under two or three witnesses: Heb.10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb.10:30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. Heb.10:31 It is a fearful thing to fall into the hands of the living God.

Question 81. For whom is the Lord's supper instituted?

Answer: For those who are truly sorrowful for their sins, and yet trust that these are forgiven them for the sake of Christ; and that their remaining infirmities are covered by his passion and death; and who also earnestly desire to have their faith more and more strengthened, and their lives more holy; but hypocrites, and such as turn not to God with sincere hearts, eat and drink judgment to themselves. (a)

(a) 1 Cor.10:19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? 1 Cor.10:20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. 1 Cor.10:21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 1 Cor.10:22 Do we provoke the Lord to jealousy? are we stronger than he? 1 Cor.11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 1 Cor.11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Question 82. Are they also to be admitted to this supper, who, by confession and life, declare themselves unbelieving and ungodly?

Answer: No; for by this, the covenant of God would be profaned, and his wrath kindled against the whole congregation; (a) therefore it is the duty of the christian church, according to the appointment of Christ and his apostles, to exclude such persons, by the keys of the kingdom of heaven, till they show amendment of life.

(a) 1 Cor.11:20 When ye come together therefore into one place, this is not to eat the Lord's supper. 1 Cor.11:34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come. Isa.1:11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. Isa.1:12 When ye come to appear before me, who hath required this at your hand, to tread my courts? Isa.1:13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Isa.1:14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. Isa.1:15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Isa.66:3 He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. Jer.7:21 Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. Jer.7:22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: Jer.7:23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. Ps.50:16 But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?

31. LORD'S DAY

Question 83. What are the keys of the kingdom of heaven?

Answer: The preaching of the holy gospel, and christian discipline, or excommunication out of the christian church; by these two, the kingdom of heaven is opened to believers, and shut against unbelievers.

Question 84. How is the kingdom of heaven opened and shut by the preaching of the holy gospel?

Answer: Thus: when according to the command of Christ, it is declared and publicly testified to all and every believer, that, whenever they receive the promise of the gospel by a true faith, all their sins are really forgiven them of God, for the sake of Christ's merits; and on the contrary, when it is declared and testified to all unbelievers, and such as do not sincerely repent, that they stand exposed to the wrath of God, and eternal condemnation, so long as they are unconverted: (a) according to which testimony of the gospel, God will judge them, both in this, and in the life to come.

(a) Matt.16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Matt.16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Matt.18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. Matt.18:16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. Matt.18:17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Matt.18:18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Matt.18:19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. John 20:21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. John 20:22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: John 20:23 Whosoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

Question 85. How is the kingdom of heaven shut and opened by christian discipline?

Answer: Thus: when according to the command of Christ, those, who under the name of christians, maintain doctrines, or practices inconsistent therewith, and will not, after having been often brotherly admonished, renounce their errors and wicked course of life, are complained of to the church, or to those, who are thereunto appointed by the church; and if they despise their admonition, are by them forbidden the use of the sacraments; whereby they are excluded from the christian church, and by God himself from the kingdom of Christ; and when they promise and show real amendment, are again received as members of Christ and his church. (a)

(a) Matt.18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. Matt.18:16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. Matt.18:17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Matt.18:18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 1 Cor.5:2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. 1 Cor.5:3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, 1 Cor.5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 1 Cor.5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 1 Cor.5:11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 2 Thess.3:14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 2 Thess.3:15 Yet count him not as an enemy, but admonish him as a brother. 2 Cor.2:6 Sufficient to such a man is this punishment, which was inflicted of many. 2 Cor.2:7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up

with overmuch sorrow. 2 Cor.2:8 Wherefore I beseech you that ye would confirm your love toward him.

The Third Part

Of Thankfulness

32. LORD'S DAY

Question 86. Since then we are delivered from our misery, merely of grace, through Christ, without any merit of ours, why must we still do good works?

Answer: Because Christ, having redeemed and delivered us by his blood, also renews us by his Holy Spirit, after his own image; that so we may testify, by the whole of our conduct, our gratitude to God for his blessings, (a) and that he may be praised by us; (b) also, that every one may be assured in himself of his faith, (c) by the fruits thereof; and that, by our godly conversation others may be gained to Christ. (d)

(a) Rom.6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. Rom.12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom.12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. 1 Pet.2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Pet.2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 1 Pet.2:10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. 1 Cor.6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (b) Matt.5:16 Let your light so shine before men, that

they may see your good works, and glorify your Father which is in heaven. 1 Pet.2:12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. 1 Pet.1:6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 1 Pet.1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: (c) 2 Pet.1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: Matt.7:17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Gal.5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. Gal.5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Gal.5:23 Meekness, temperance: against such there is no law. (d) 1 Pet.3:1 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; 1 Pet.3:2 While they behold your chaste conversation coupled with fear. Rom.14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

Question 87. Cannot they then be saved, who, continuing in their wicked and ungrateful lives, are not converted to God?

Answer: By no means; for the holy scripture declares that no unchaste person, idolater, adulterer, thief, covetous man, drunkard, slanderer, robber, or any such like, shall inherit the kingdom of God. (a)

(a) 1 Cor.6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 1 Cor.6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. Eph.5:5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Eph.5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. 1 John 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

33. LORD'S DAY

Question 88. Of how many parts does the true conversion of man consist?

Answer: Of two parts; of the mortification of the old, and the quickening of the new man. (a)

(a) Rom.6:1 What shall we say then? Shall we continue in sin, that grace may abound? Rom.6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom.6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Rom.6:6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Eph.4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; Eph.4:23 And be renewed in the spirit of your mind; Eph.4:24 And that ye put on the new man, which after God is created in righteousness and true holiness. Col.3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: Col.3:6 For which things' sake the wrath of God cometh on the children of disobedience: Col.3:7 In the which ye also walked some time, when ye lived in them. Col.3:8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Col.3:9 Lie not one to another, seeing that ye have put off the old man with his deeds; Col.3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him: 1 Cor.5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 2 Cor.7:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

Question 89. What is the mortification of the old man?

Answer: It is a sincere sorrow of heart, that we have provoked God by our sins; and more and more to hate and flee from them. (a)

(a) Rom.8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. Joel 2:13 And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious

and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Hos.6:1 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

Question 90. What is the quickening of the new man?

Answer: It is a sincere joy of heart in God, through Christ, (a) and with love and delight to live according to the will of God in all good works. (b)

(a) Rom.5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: Rom.14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Isa.57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. (b) Rom.6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Rom.6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Gal.2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Question 91. But what are good works?

Answer: Only those which proceed from a true faith, (a) are performed according to the law of God, (b) and to his glory; (c) and not such as are founded on our imaginations, or the institutions of men. (d)

(a) Rom.14:23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin. (b) Lev.18:4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God. 1 Sam.15:22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. Eph.2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (c) 1 Cor.10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. (d) Deut.12:32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Ezek.20:18 But I said unto their children in the wilderness, Walk ye not in the statutes of

your fathers, neither observe their judgments, nor defile yourselves with their idols: Ezek.20:19 I am the LORD your God; walk in my statutes, and keep my judgments, and do them; Isa.29:13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Matt.15:7 Ye hypocrites, well did Esaias prophesy of you, saying, Matt.15:8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. Matt.15:9 But in vain they do worship me, teaching for doctrines the commandments of men.

34. LORD'S DAY

Question 92. What is the law of God?

Answer: God spake all these words, Exodus 20:1-17 and Denteronomy 5:6-21, saying: I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

1st commandment: Thou shalt have no other gods before me.

2nd commandment: Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.

3rd commandment: Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

4th commandment: Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

5th commandment: Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

6th commandment: Thou shalt not kill.

7th commandment: Thou shalt not commit adultery.

8th commandment: Thou shalt not steal.

9th commandment: Thou shalt not bear false witness against thy neighbour.

10th commandment: Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Question 93. How are these commandments divided?

Answer: Into two tables; (a) the first of which teaches us how we must behave towards God; the second, what duties we owe to our neighbour. (b)

(a) Exod.34:28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. Deut.4:13 And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. Deut.10:3 And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. Deut.10:4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. (b) Matt.22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Matt.22:38 This is the first and great commandment. Matt.22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself. Matt.22:40 On these two commandments hang all the law and the prophets.

Question 94. What does God enjoin in the first commandment?

Answer: That I, as sincerely as I desire the salvation of my own soul, avoid and flee from all idolatry, (a) sorcery, soothsaying, superstition, (b) invocation of saints, or any other creatures; (c) and learn rightly to know the only true God; (d) trust in him alone, (e) with humility (f) and patience submit to him; (g) expect all good things from him only; (h) love, (i) fear, (j) and glorify him with my whole heart; (k) so that I

renounce and forsake all creatures, rather than commit even the least thing contrary to his will. (l)

(a) 1 John 5:21 Little children, keep yourselves from idols. Amen. 1 Cor.6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 1 Cor.6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 Cor.10:7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 1 Cor.10:14 Wherefore, my dearly beloved, flee from idolatry. (b) Lev.19:31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God. Deut.18:9 When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. Deut.18:10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, Deut.18:11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. Deut.18:12 For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. (c) Matt.4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Rev.19:10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. Rev.22:8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Rev.22:9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. (d) John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (e) Jer.17:5 Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. Jer.17:7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is. (f) 1 Pet.5:5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 1 Pet.5:6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: (g) Heb.10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. Col.1:11 Strengthened with all might, according to his glorious power,

unto all patience and longsuffering with joyfulness; Rom.5:3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; Rom.5:4 And patience, experience; and experience, hope: 1 Cor.10:10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Philip.2:14 Do all things without murmurings and disputings: (h) Ps.104:27 These wait all upon thee; that thou mayest give them their meat in due season. Ps.104:28 That thou givest them they gather: thou openest thine hand, they are filled with good. Ps.104:29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Ps.104:30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. Isa.45:7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things. James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. (i) Deut.6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. Matt.22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (j) Deut.6:2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Ps.111:10 The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever. Prov.1:7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction. Prov.9:10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding. Matt.10:28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. (k) Matt.4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Deut.10:20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. Deut.10:21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen. (l) Matt.5:29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. Matt.5:30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. Matt.10:37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. Acts 5:29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.

Question 95. What is idolatry?

Answer: Idolatry is, instead of, or besides that one true God, who has manifested himself in his word, to contrive, or have any other object, in which men place their trust. (a)

(a) Eph.5:5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. 1 Chron.16:26 For all the gods of the people are idols: but the LORD made the heavens. Philip.3:19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) Gal.4:8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. Eph.2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 1 John 2:23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. 2 John 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. John 5:23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

35. LORD'S DAY**Question 96. What does God require in the second commandment?**

Answer: That we in no wise represent God by images, (a) nor worship him in any other way than he has commanded in his word. (b)

(a) Deut.4:15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: Deut.4:16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, Deut.4:17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, Deut.4:18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: Deut.4:19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven. Isa.40:18 To whom then will ye liken God? or what likeness will ye compare unto him? Isa.40:19 The workman melteth a

graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. Isa.40:20 He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. Isa.40:21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? Isa.40:22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: Isa.40:23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity. Isa.40:24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. Isa.40:25 To whom then will ye liken me, or shall I be equal? saith the Holy One. Rom.1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Rom.1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Acts 17:29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. (b) 1 Sam.15:23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. Deut.12:30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Deut.12:31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. Deut.12:32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Matt.15:9 But in vain they do worship me, teaching for doctrines the commandments of men.

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

Answer: God neither can, nor may be represented by any means: (a) but as to creatures; though they may be represented, yet God forbids to make, or have any resemblance of them, either in order to worship them or to serve God by them. (b)

(a) Isa.40:25 To whom then will ye liken me, or shall I be equal? saith the Holy One. (b) Exod.23:24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down

their images. Exod.23:25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. Exod.34:13 But ye shall destroy their altars, break their images, and cut down their groves: Exod.34:14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: Exod.34:17 Thou shalt make thee no molten gods. Num.33:52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: Deut.7:5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. Deut.12:3 And ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place. Deut.16:21 Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee. 2 Kin.18:3 And he did that which was right in the sight of the LORD, according to all that David his father did. 2 Kin.18:4 He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

Question 98. But may not images be tolerated in the churches, as books to the laity?

Answer: No: for we must not pretend to be wiser than God, who will have his people taught, not by dumb images, (a) but by the lively preaching of his word. (b)

(a) Jer.10:8 But they are altogether brutish and foolish: the stock is a doctrine of vanities. Hab.2:18 What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Hab.2:19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. (b) Rom.10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Rom.10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! Rom.10:17 So then faith cometh by hearing, and hearing by the word of God. 2 Pet.1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in

a dark place, until the day dawn, and the day star arise in your hearts: 2 Tim.3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 2 Tim.3:17 That the man of God may be perfect, throughly furnished unto all good works.

36. LORD'S DAY

Question 99. What is required in the third commandment?

Answer: That we, not only by cursing (a) or perjury, (b) but also by rash swearing, (c) must not profane or abuse the name of God; nor by silence or connivance be partakers of these horrible sins in others; (d) and, briefly, that we use the holy name of God no otherwise than with fear and reverence; (e) so that he may be rightly confessed (f) and worshipped by us, (g) and be glorified in all our words and works. (h)

(a) Lev.24:11 And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:) Lev.24:12 And they put him in ward, that the mind of the LORD might be shewed them. Lev.24:13 And the LORD spake unto Moses, saying, Lev.24:14 Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. Lev.24:15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. Lev.24:16 And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death. (b) Lev.19:12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD. (c) Matt.5:37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. James 5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. (d) Lev.5:1 And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity. Prov.29:24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not. (e) Jer.4:2 And thou shalt swear, The LORD liveth, in

truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory. Isa.45:23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. (f) Rom.10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Rom.10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Matt.10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. (g) Ps.50:15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. 1 Tim.2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. (h) Rom.2:24 For the name of God is blasphemed among the Gentiles through you, as it is written. 1 Tim.6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. Col.3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Col.3:17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Question 100. Is then the profaning of God's name, by swearing and cursing, so heinous a sin, that his wrath is kindled against those who do not endeavour, as much as in them lies, to prevent and forbid such cursing and swearing?

Answer: It undoubtedly is, (a) for there is no sin greater or more provoking to God, than the profaning of his name; and therefore he has commanded this sin to be punished with death. (b)

(a) Prov.29:24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not. Lev.5:1 And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity. (b) Lev.24:15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. Lev.24:16 And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

37. LORD'S DAY

Question 101. May we then swear religiously by the name of God?

Answer: Yes: either when the magistrates demand it of the subjects; or when necessity requires us thereby to confirm a fidelity and truth to the glory of God, and the safety of our neighbour: for such an oath is founded on God's word, (a) and therefore was justly used by the saints, both in the Old and New Testament. (b)

(a) Deut.6:13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. Deut.10:20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. Isa.48:1 Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness. Heb.6:16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

(b) Gen.21:24 And Abraham said, I will swear. Gen.31:53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac. Gen.31:54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. Jos.9:15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them. Jos.9:19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them. 1 Sam.24:22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold. 2 Sam.3:35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down. 1 Kin.1:28 Then king David answered and said, Call me Bathsheba. And she came into the king's presence, and stood before the king. 1 Kin.1:29 And the king sware, and said, As the LORD liveth, that hath redeemed my soul out of all distress, 1 Kin.1:30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day. Rom.1:9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; 2 Cor.1:23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

Question 102. May we also swear by saints or any other creatures?

Answer: No; for a lawful oath is calling upon God, as the only one who knows the heart, that he will bear witness to the truth, and punish me if I swear falsely; (a) which honour is due to no creature. (b)

(a) 2 Cor.1:23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. Rom.9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, (b) Matt.5:34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Matt.5:35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Matt.5:36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. James 5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

38. LORD'S DAY**Question 103. What does God require in the fourth commandment?**

Answer: First, that the ministry of the gospel and the schools be maintained; (a) and that I, especially on the sabbath, that is, on the day of rest, diligently frequent the church of God, (b) to hear his word, (c) to use the sacraments, (d) publicly to call upon the Lord, (e) and contribute to the relief of the poor. (f) Secondly, that all the days of my life I cease from my evil works, and yield myself to the Lord, to work by his Holy Spirit in me: and thus begin in this life the eternal sabbath. (g)

(a) Tit.1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: 2 Tim.3:14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 2 Tim.3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 1 Tim.5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour

in the word and doctrine. 1 Cor.9:11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 1 Cor.9:13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? 1 Cor.9:14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel. 2 Tim.2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. (b) Ps.40:10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation. Ps.40:11 Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me. Ps.68:27 There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali. Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Acts 2:46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, (c) 1 Tim.4:13 Till I come, give attendance to reading, to exhortation, to doctrine. 1 Cor.14:19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. 1 Cor.14:29 Let the prophets speak two or three, and let the other judge. 1 Cor.14:31 For ye may all prophesy one by one, that all may learn, and all may be comforted. (d) 1 Cor.11:33 Wherefore, my brethren, when ye come together to eat, tarry one for another. (e) 1 Tim.2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 1 Tim.2:2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 1 Tim.2:3 For this is good and acceptable in the sight of God our Saviour; 1 Tim.2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. 1 Tim.2:9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; 1 Tim.2:10 But (which becometh women professing godliness) with good works. 1 Tim.2:11 Let the woman learn in silence with all subjection. 1 Cor.14:16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? (f) 1 Cor.16:2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. (g) Isa.66:23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

39. LORD'S DAY

Question 104. What does God require in the fifth commandment?

Answer: That I show all honour, love and fidelity, to my father and mother, and all in authority over me, and submit myself to their good instruction and correction, with due obedience; (a) and also patiently bear with their weaknesses and infirmities, (b) since it pleases God to govern us by their hand. (c)

(a) Eph.5:22 Wives, submit yourselves unto your own husbands, as unto the Lord. Eph.6:1 Children, obey your parents in the Lord: for this is right. Eph.6:2 Honour thy father and mother; (which is the first commandment with promise;) Eph.6:3 That it may be well with thee, and thou mayest live long on the earth. Eph.6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Eph.6:5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Col.3:18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Col.3:20 Children, obey your parents in all things: for this is well pleasing unto the Lord. Col.3:21 Fathers, provoke not your children to anger, lest they be discouraged. Col.3:22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: Col.3:23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Col.3:24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. Prov.1:8 My son, hear the instruction of thy father, and forsake not the law of thy mother: Prov.4:1 Hear, ye children, the instruction of a father, and attend to know understanding. Prov.15:20 A wise son maketh a glad father: but a foolish man despiseth his mother. Prov.20:20 Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness. Exod.21:17 And he that curseth his father, or his mother, shall surely be put to death. Rom.13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Rom.13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. Rom.13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: Rom.13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Rom.13:5 Wherefore ye must needs be subject, not only for

wrath, but also for conscience sake. Rom.13:6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Rom.13:7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. (b) Prov.23:22 Hearken unto thy father that begat thee, and despise not thy mother when she is old. Gen.9:24 And Noah awoke from his wine, and knew what his younger son had done unto him. Gen.9:25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. 1 Pet.2:18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. (c) Eph.6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Eph.6:9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him. Col.3:19 Husbands, love your wives, and be not bitter against them. Col.3:20 Children, obey your parents in all things: for this is well pleasing unto the Lord. Col.3:21 Fathers, provoke not your children to anger, lest they be discouraged. Rom.13:2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. Rom.13:3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: Matt.22:21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

40. LORD'S DAY

Question 105. What does God require in the sixth commandment?

Answer: That neither in thoughts, nor words, nor gestures, much less in deeds, I dishonour, hate, wound, or kill my neighbour, by myself or by another: (a) but that I lay aside all desire of revenge: (b) also, that I hurt not myself, nor wilfully expose myself to any danger. (c) Wherefore also the magistrate is armed with the sword, to prevent murder. (d)

(a) Matt.5:21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: Matt.5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Matt.26:52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Gen.9:6 Whoso

sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. (b) Eph.4:26 Be ye angry, and sin not: let not the sun go down upon your wrath: Rom.12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Matt.5:25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Matt.18:35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. (c) Rom.13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. Col.2:23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh. Matt.4:7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. (d) Gen.9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. Exod.21:14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die. Matt.26:52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Rom.13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Question 106. But this commandment seems only to speak of murder?

Answer: In forbidding murder, God teaches us, that he abhors the causes thereof, such as envy, (a) hatred, (b) anger, (c) and desire of revenge; and that he accounts all these as murder. (d)

(a) Prov.14:30 A sound heart is the life of the flesh: but envy the rottenness of the bones. Rom.1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, (b) 1 John 2:9 He that saith he is in the light, and hateth his brother, is in darkness even until now. 1 John 2:11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. (c) James 1:20 For the wrath of man worketh not the righteousness of God. Gal.5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Gal.5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Gal.5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you

before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. (d) 1 John 3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

Question 107. But is it enough that we do not kill any man in the manner mentioned above?

Answer: No: for when God forbids envy, hatred, and anger, he commands us to love our neighbour as ourselves; (a) to show patience, peace, meekness, mercy, and all kindness, towards him, (b) and prevent his hurt as much as in us lies; (c) and that we do good, even to our enemies. (d)

(a) Matt.7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matt.22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself. Rom.12:10 Be kindly affectioned one to another with brotherly love; in honour preferring one another; (b) Eph.4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love; Gal.6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Gal.6:2 Bear ye one another's burdens, and so fulfil the law of Christ. Matt.5:5 Blessed are the meek: for they shall inherit the earth. Matt.5:7 Blessed are the merciful: for they shall obtain mercy. Matt.5:9 Blessed are the peacemakers: for they shall be called the children of God. Rom.12:18 If it be possible, as much as lieth in you, live peaceably with all men. Luke 6:36 Be ye therefore merciful, as your Father also is merciful. 1 Pet.3:8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Col.3:12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Rom.12:10 Be kindly affectioned one to another with brotherly love; in honour preferring one another; Rom.12:15 Rejoice with them that do rejoice, and weep with them that weep. (c) Exod.23:5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him. (d) Matt.5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; Matt.5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Rom.12:20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Rom.12:21 Be not overcome of evil, but overcome evil with good.

41. LORD'S DAY

Question 108. What does the seventh commandment teach us?

Answer: That all uncleanness is accursed of God: (a) and that therefore we must with all our hearts detest the same, (b) and live chastely and temperately, (c) whether in holy wedlock, or in single life. (d)

(a) Lev.18:27 (For all these abominations have the men of the land done, which were before you, and the land is defiled;) Lev.18:28 That the land spue not you out also, when ye defile it, as it spued out the nations that were before you. (b) Jude 1:23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. (c) 1 Thess.4:3 For this is the will of God, even your sanctification, that ye should abstain from fornication: 1 Thess.4:4 That every one of you should know how to possess his vessel in sanctification and honour; 1 Thess.4:5 Not in the lust of concupiscence, even as the Gentiles which know not God: (d) Heb.13:4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. 1 Cor.7:7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner; and another after that. 1 Cor.7:8 I say therefore to the unmarried and widows, It is good for them if they abide even as I. 1 Cor.7:9 But if they cannot contain, let them marry: for it is better to marry than to burn. 1 Cor.7:27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

Question 109. Does God forbid in this commandment, only adultery, and such like gross sins?

Answer: Since both our body and soul are temples of the holy Ghost, he commands us to preserve them pure and holy: therefore he forbids all unchaste actions, gestures, words, (a) thoughts, desires, (b) and whatever can entice men thereto. (c)

(a) Eph.5:3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Eph.5:4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. 1 Cor.6:18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 1 Cor.6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 1 Cor.6:20 For ye are bought

with a price: therefore glorify God in your body, and in your spirit, which are God's. (b) Matt.5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: Matt.5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (c) Eph.5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit; 1 Cor.15:33 Be not deceived: evil communications corrupt good manners.

42. LORD'S DAY

Question 110. What does God forbid in the eighth commandment?

Answer: God forbids not only those thefts, (a) and robberies, (b) which are punishable by the magistrate; but he comprehends under the name of theft all wicked tricks and devices, whereby we design to appropriate to ourselves the goods which belong to our neighbour: (c) whether it be by force, or under the appearance of right, as by unjust weights, ells, measures, fraudulent merchandise, (d) false coins, usury, (e) or by any other way forbidden by God; as also all covetousness, (f) all abuse and waste of his gifts. (g)

(a) 1 Cor.6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (b) 1 Cor.5:10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. Isa.33:1 Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee. (c) Luke 3:14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. 1 Thess.4:6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. (d) Prov.11:1 A false balance is abomination to the LORD: but a just weight is his delight. Prov.16:11 A just weight and balance are the LORD'S: all the weights of the bag are his work. Ezek.45:9 Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD. Ezek.45:10 Ye shall have just balances, and a just ephah, and a just bath. Ezek.45:11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and

the ephah the tenth part of an homer: the measure thereof shall be after the homer. Ezek.45:12 And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh. Deut.25:13 Thou shalt not have in thy bag divers weights, a great and a small. Deut.25:14 Thou shalt not have in thine house divers measures, a great and a small. Deut.25:15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee. Deut.25:16 For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God. (e) Ps.15:5 He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved. Luke 6:35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. (f) 1 Cor.6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (g) Prov.23:20 Be not among winebibbers; among riotous eaters of flesh: Prov.23:21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. Prov.21:20 There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

Question 111. But what does God require in this commandment?

Answer: That I promote the advantage of my neighbour in every instance I can or may; and deal with him as I desire to be dealt with by others: (a) further also that I faithfully labour, so that I may be able to relieve the needy. (b)

(a) Matt.7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. (b) Eph.4:28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

43. LORD'S DAY

Question 112. What is required in the ninth commandment?

Answer: That I bear false witness against no man, (a) nor falsify any man's words; (b) that I be no backbiter, nor slanderer; (c) that I do not judge, nor join in condemning any man rashly, or unheard; (d) but that I avoid all sorts of lies and deceit, as the proper works of the devil, (e) unless I would bring down upon me the heavy wrath of God;

(f) likewise, that in judgment and all other dealings I love the truth, speak it uprightly and confess it; (g) also that I defend and promote, as much as I am able, the honor and good character of my neighbour. (h)

(a) Prov.19:5 A false witness shall not be unpunished, and he that speaketh lies shall not escape. Prov.19:9 A false witness shall not be unpunished, and he that speaketh lies shall perish. Prov.21:28 A false witness shall perish: but the man that heareth speaketh constantly. (b) Ps.15:3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. Ps.50:19 Thou givest thy mouth to evil, and thy tongue frameth deceit. Ps.50:20 Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. (c) Rom.1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Rom.1:30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, (d) Matt.7:1 Judge not, that ye be not judged. Matt.7:2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. Luke 6:37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: (e) John 8:44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. (f) Prov.12:22 Lying lips are abomination to the LORD: but they that deal truly are his delight. Prov.13:5 A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame. (g) 1 Cor.13:6 Rejoiceth not in iniquity, but rejoiceth in the truth; Eph.4:25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. (h) 1 Pet.4:8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

44. LORD'S DAY

Question 113. What does the tenth commandment require of us?

Answer: That even the smallest inclination or thought, contrary to any of God's commandments, never rise in our hearts; but that at all times we hate all sin with our whole heart, and delight in all righteousness. (a)

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

Question 114. But can those who are converted to God perfectly keep these commandments?

Answer: No: but even the holiest men, while in this life, have only a small beginning of this obedience; (a) yet so, that with a sincere resolution they begin to live, not only according to some, but all the commandments of God. (b)

(a) 1 John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us. Rom.7:14 For we know that the law is spiritual: but I am carnal, sold under sin. Rom.7:15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. Eccl.7:20 For there is not a just man upon earth, that doeth good, and sinneth not. 1 Cor.13:9 For we know in part, and we prophesy in part. (b) Rom.7:22 For I delight in the law of God after the inward man: Ps.1:2 But his delight is in the law of the LORD; and in his law doth he meditate day and night. James 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

Question 115. Why will God then have the ten commandments so strictly preached, since no man in this life can keep them?

Answer: First, that all our lifetime we may learn more and more to know (a) our sinful nature, and thus become the more earnest in seeking the remission of sin, and righteousness in Christ; (b) likewise, that we constantly endeavour and pray to God for the grace of the Holy Spirit, that we may become more and more conformable to the image of God, till we arrive at the perfection proposed to us, in a life to come. (c)

(a) Rom.3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. 1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Ps.32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. (b) Matt.5:6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Rom.7:24 O wretched man that I am! who shall

deliver me from the body of this death? Rom.7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. (c) 1 Cor.9:24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. Philip.3:11 If by any means I might attain unto the resurrection of the dead. Philip.3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Philip.3:13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, Philip.3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

Of Prayer

45. LORD'S DAY

Question 116. Why is prayer necessary for christians?

Answer: Because it is the chief part of thankfulness which God requires of us: (a) and also, because God will give his grace and Holy Spirit to those only, who with sincere desires continually ask them of him, and are thankful for them. (b)

(a) Ps.50:14 Offer unto God thanksgiving; and pay thy vows unto the most High: Ps.50:15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. (b) Matt.7:7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: Matt.7:8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Luke 11:9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Luke 11:10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Luke 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? 1 Thess.5:17 Pray without ceasing.

Question 117. What are the requisites of that prayer, which is acceptable to God, and which he will hear?

Answer: First, that we from the heart pray (a) to the one true God only, who has manifested himself in his word, (b) for all things, he has

commanded us to ask of him; (c) secondly, that we rightly and thoroughly know our need and misery, (d) that so we may deeply humble ourselves in the presence of his divine majesty; (e) thirdly, that we be fully persuaded that he, notwithstanding that we are unworthy of it, will, for the sake of Christ our Lord, certainly hear our prayer, (f) as he has promised us in his word. (g)

(a) John 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth. Ps.145:18 The LORD is nigh unto all them that call upon him, to all that call upon him in truth. (b) Rev.19:10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. John 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. John 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. John 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth. (c) Rom.8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 1 John 5:14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: James 1:5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (d) 2 Chron.20:12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. (e) Ps.2:11 Serve the LORD with fear, and rejoice with trembling. Ps.34:19 Many are the afflictions of the righteous: but the LORD delivereth him out of them all. Isa.66:2 For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. (f) Rom.10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? James 1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. (g) John 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. John 14:14 If ye shall ask any thing in my name, I will do it. John 16:23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father

in my name, he will give it you. Dan.9:17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. Dan.9:18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. (h) Matt.7:8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Ps.27:8 When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

Question 118. What has God commanded us to ask of him?

Answer: All things necessary for soul and body; (a) which Christ our Lord has comprised in that prayer he himself has taught us.

(a) James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Matt.6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Question 119. What are the words of that prayer? (a)

Answer: Our Father which art in heaven, 1 Hallowed be thy name. 2 Thy kingdom come. 3 Thy will be done on earth, as it is in heaven. 4 Give us this day our daily bread. 5 And forgive us our debts, as we forgive our debtors. 6 And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

(a) Matt.6:9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Matt.6:10 Thy kingdom come. Thy will be done in earth, as it is in heaven. Matt.6:11 Give us this day our daily bread. Matt.6:12 And forgive us our debts, as we forgive our debtors. Matt.6:13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. Luke 11:2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Luke 11:3 Give us day

by day our daily bread. Luke 11:4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

46. LORD'S DAY

Question 120. Why has Christ commanded us to address God thus: "Our Father"?

Answer: That immediately, in the very beginning of our prayer, he might excite in us a childlike reverence for, and confidence in God, which are the foundation of our prayer: namely, that God is become our Father in Christ, and will much less deny us what we ask of him in true faith, than our parents will refuse us earthly things. (a)

(a) Matt.7:9 Or what man is there of you, whom if his son ask bread, will he give him a stone? Matt.7:10 Or if he ask a fish, will he give him a serpent? Matt.7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Luke 11:11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Luke 11:12 Or if he shall ask an egg, will he offer him a scorpion? Luke 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

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

Answer: Lest we should form any earthly conceptions of God's heavenly majesty, (a) and that we may expect from his almighty power all things necessary for soul and body. (b)

(a) Jer.23:23 Am I a God at hand, saith the Lord, and not a God afar off? Jer.23:24 Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. Acts 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Acts 17:25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; Acts 17:27 That they should seek the Lord, if haply they might feel after him, and

find him, though he be not far from every one of us: (b) Rom.10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

47. LORD'S DAY

Question 122. Which is the first petition?

Answer: "Hallowed be thy name"; that is, grant us, first, rightly to know thee, (a) and to sanctify, glorify and praise thee, (b) in all thy works, in which thy power, wisdom, goodness, justice, mercy and truth, are clearly displayed; and further also, that we may so order and direct our whole lives, our thoughts, words and actions, that thy name may never be blasphemed, but rather honoured and praised on our account. (c)

(a) John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. Jer.9:24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord. Jer.31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. Jer.31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. Matt.16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. James 1:5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. Ps.119:105 Thy word is a lamp unto my feet, and a light unto my path. (b) Ps.119:137 Righteous art thou, O Lord, and upright are thy judgments. Luke 1:46 And Mary said, My soul doth magnify the Lord, Luke 1:47 And my spirit hath rejoiced in God my Saviour. Luke 1:68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people, Luke 1:69 And hath raised up an horn of salvation for us in the house of his servant David; Rom.11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments,

and his ways past finding out! Rom.11:34 For who hath known the mind of the Lord? or who hath been his counsellor? Rom.11:35 Or who hath first given to him, and it shall be recompensed unto him again? Rom.11:36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. (c) Ps.71:8 Let my mouth be filled with thy praise and with thy honour all the day. Ps.115:1 Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

48. LORD'S DAY

Question 123. Which is the second petition?

Answer: "Thy kingdom come"; that is, rule us so by thy word and Spirit, that we may submit ourselves more and more to thee; (a) preserve and increase thy church; (b) destroy the works of the devil, and all violence which would exalt itself against thee; and also all wicked counsels devised against thy holy word; (c) till the full perfection of thy kingdom take place, (d) wherein thou shalt be all in all. (e)

(a) Matt.6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Ps.119:5 O that my ways were directed to keep thy statutes! Ps.143:10 Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness. (b) Ps.51:18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Ps.122:6 Pray for the peace of Jerusalem: they shall prosper that love thee. Ps.122:7 Peace be within thy walls, and prosperity within thy palaces. Ps.122:8 For my brethren and companions' sakes, I will now say, Peace be within thee. Ps.122:9 Because of the house of the Lord our God I will seek thy good. (c) 1 John 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Rom.16:20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. (d) Rev.22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Rev.22:20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. Rom.8:22 For we know that the whole creation groaneth and travaileth in pain together until now. Rom.8:23

And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. (e) 1 Cor.15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

49. LORD'S DAY

Question 124. Which is the third petition?

Answer: "Thy will be done on earth as it is in heaven"; that is, grant that we and all men may renounce our own will, (a) and without murmuring obey thy will, which is only good; (b) that every one may attend to, and perform the duties of his station and calling, (c) as willingly and faithfully as the angels do in heaven. (d)

(a) Matt.16:24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. Tit.2:11 For the grace of God that bringeth salvation hath appeared to all men, Tit.2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; (b) Luke 22:42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. Eph.5:10 Proving what is acceptable unto the Lord. Rom.12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (c) 1 Cor.7:24 Brethren, let every man, wherein he is called, therein abide with God. (d) Ps.103:20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Ps.103:21 Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure.

50. LORD'S DAY

Question 125. Which is the fourth petition?

Answer: "Give us this day our daily bread"; that is, be pleased to provide us with all things necessary for the body, (a) that we may thereby acknowledge thee to be the only fountain of all good, (b) and that neither our care nor industry, nor even thy gifts, can profit us without

thy blessing; (c) and therefore that we may withdraw our trust from all creatures, and place it alone in thee. (d)

(a) Ps.104:27 These wait all upon thee; that thou mayest give them their meat in due season. Ps.104:28 That thou givest them they gather: thou openest thine hand, they are filled with good. Ps.145:15 The eyes of all wait upon thee; and thou givest them their meat in due season. Ps.145:16 Thou openest thine hand, and satisfiest the desire of every living thing. Matt.6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Matt.6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? (b) James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Acts 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. Acts 17:27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: Acts 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. (c) 1 Cor.15:58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. Deut.8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. Ps.37:3 Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Ps.37:4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart. Ps.37:5 Commit thy way unto the LORD; trust also in him; and he shall bring it to pass. Ps.37:16 A little that a righteous man hath is better than the riches of many wicked. Ps.127:1 Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain. Ps.127:2 It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep. (d) Ps.55:23 But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee. Ps.62:11 God hath spoken once; twice have I heard this; that power belongeth unto God. Ps.146:3 Put not your trust in princes, nor in the son of man, in whom there is no help. Jer.17:5 Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his

arm, and whose heart departeth from the LORD. Jer.17:7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is.

51. LORD'S DAY

Question 126. Which is the fifth petition?

Answer: "And forgive us our debts as we forgive our debtors"; that is, be pleased for the sake of Christ's blood, not to impute to us poor sinners, our transgressions, nor that depravity, which always cleaves to us; (a) even as we feel this evidence of thy grace in us, that it is our firm resolution from the heart to forgive our neighbour. (b)

(a) Ps.51:1 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Ps.51:2 Wash me thoroughly from mine iniquity, and cleanse me from my sin. Ps.51:3 For I acknowledge my transgressions: and my sin is ever before me. Ps.51:4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Ps.51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me. Ps.51:6 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Ps.51:7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Ps.143:2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified. 1 John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. Rom.8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (b) Matt.6:14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: Matt.6:15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

52. Lord's Day

Question 127. Which is the sixth petition?

Answer: "And lead us not into temptation, but deliver us from evil"; that is, since we are so weak in ourselves, that we cannot stand a moment;

(a) and besides this, since our mortal enemies, the devil, (b) the world, (c) and our own flesh, (d) cease not to assault us, do thou therefore preserve and strengthen us by the power of thy Holy Spirit, that we may not be overcome in this spiritual warfare, (e) but constantly and strenuously may resist our foes, till at last we obtain a complete victory. (f)

(a) John 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. Ps.103:14 For he knoweth our frame; he remembereth that we are dust. (b) 1 Pet.5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Eph.6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (c) John 15:19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. (d) Rom.7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Gal.5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. (e) Matt.26:41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Mark 13:33 Take ye heed, watch and pray: for ye know not when the time is. (f) 1 Thess.3:13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. 1 Thess.5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Question 128. How dost thou conclude thy prayer?

Answer: “For thine is the kingdom, and the power, and the glory, forever”; that is, all these we ask of thee, because thou, being our King and almighty, art willing and able to give us all good; (a) and all this we pray for, that thereby not we, but thy holy name, may be glorified for ever. (b)

(a) Rom.10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed. Rom.10:12 For there is no difference between the Jew and the Greek:

for the same Lord over all is rich unto all that call upon him. 2 Pet.2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: (b) John 14:13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. Jer.33:8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. Jer.33:9 And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. Ps.115:1 Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

Question 129. What does the word “Amen” signify?

Answer: “Amen” signifies, it shall truly and certainly be: for my prayer is more assuredly heard of God, than I feel in my heart that I desire these things of him. (a)

(a) 2 Cor.1:20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. 2 Tim.2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

Canons of the Synod at Dordt

Formally Titled

The Decision of the Synod of Dordt on the Five Main
Points of Doctrine in Dispute in the Netherlands



Note: It is not sufficient for a member congregation to adopt into its statement of faith the Heidelberg Catechism alone, but it may be used as part of the Three Forms of Unity.

The First Main Point of Doctrine: Divine Election and Reprobation

The Judgment Concerning Divine Predestination Which the Synod Declares to Be in Agreement with the Word of God and Accepted Till Now in the Reformed Churches, Set Forth in Several Articles

ARTICLE 1: GOD'S RIGHT TO CONDEMN ALL PEOPLE

Since all people have sinned in Adam and have come under the sentence of the curse and eternal death, God would have done no one an injustice if it had been his will to leave the entire human race in sin and under the curse, and to condemn them on account of their sin. As the apostle says: The whole world is liable to the condemnation

of God (Rom. 3:19), All have sinned and are deprived of the glory of God (Rom. 3:23), and The wages of sin is death (Rom. 6:23).*

ARTICLE 2: THE MANIFESTATION OF GOD'S LOVE

But this is how God showed his love: he sent his only begotten Son into the world, so that whoever believes in him should not perish but have eternal life.

ARTICLE 3: THE PREACHING OF THE GOSPEL

In order that people may be brought to faith, God mercifully sends proclaimers of this very joyful message to the people he wishes and at the time he wishes. By this ministry people are called to repentance and faith in Christ crucified. For how shall they believe in him of whom they have not heard? And how shall they hear without someone preaching? And how shall they preach unless they have been sent? (Rom. 10:14-15).

ARTICLE 4: A TWOFOLD RESPONSE TO THE GOSPEL

God's anger remains on those who do not believe this gospel. But those who do accept it and embrace Jesus the Savior with a true and living faith are delivered through him from God's anger and from destruction, and receive the gift of eternal life.

ARTICLE 5: THE SOURCES OF UNBELIEF AND OF FAITH

The cause or blame for this unbelief, as well as for all other sins, is not at all in God, but in man. Faith in Jesus Christ, however, and salvation through him is a free gift of God. As Scripture says, It is by grace you have been saved, through faith, and this not from yourselves; it is a gift of God (Eph. 2:8). Likewise: It has been freely given to you to believe in Christ (Phil. 1:29).

* All quotations from Scripture are translations of the original Latin manuscript.

ARTICLE 6: GOD'S ETERNAL DECISION

The fact that some receive from God the gift of faith within time, and that others do not, stems from his eternal decision. For all his works are known to God from eternity (Acts 15:18; Eph. 1:11). In accordance with this decision he graciously softens the hearts, however hard, of his chosen ones and inclines them to believe, but by his just judgment he leaves in their wickedness and hardness of heart those who have not been chosen. And in this especially is disclosed to us his act—unfathomable, and as merciful as it is just—of distinguishing between people equally lost. This is the well-known decision of election and reprobation revealed in God's Word. This decision the wicked, impure, and unstable distort to their own ruin, but it provides holy and godly souls with comfort beyond words.

ARTICLE 7: ELECTION

Election [or choosing] is God's unchangeable purpose by which he did the following:

Before the foundation of the world, by sheer grace, according to the free good pleasure of his will, he chose in Christ to salvation a definite number of particular people out of the entire human race, which had fallen by its own fault from its original innocence into sin and ruin. Those chosen were neither better nor more deserving than the others, but lay with them in the common misery. He did this in Christ, whom he also appointed from eternity to be the mediator, the head of all those chosen, and the foundation of their salvation. And so he decided to give the chosen ones to Christ to be saved, and to call and draw them effectively into Christ's fellowship through his Word and Spirit. In other words, he decided to grant them true faith in Christ, to justify them, to sanctify them, and finally, after powerfully preserving them in the fellowship of his Son, to glorify them.

God did all this in order to demonstrate his mercy, to the praise of the riches of his glorious grace.

As Scripture says, God chose us in Christ, before the foundation of the world, so that we should be holy and blameless before him with love; he predestined us whom he adopted as his children through Jesus Christ, in himself, according to the good pleasure of his will, to the praise of his glorious grace, by which he freely made us pleasing to himself in his beloved (Eph. 1:4-6). And elsewhere, Those whom he predestined, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified (Rom. 8:30).

ARTICLE 8: A SINGLE DECISION OF ELECTION

This election is not of many kinds; it is one and the same election for all who were to be saved in the Old and the New Testament. For Scripture declares that there is a single good pleasure, purpose, and plan of God's will, by which he chose us from eternity both to grace and to glory, both to salvation and to the way of salvation, which he prepared in advance for us to walk in.

ARTICLE 9: ELECTION NOT BASED ON FORESEEN FAITH

This same election took place, not on the basis of foreseen faith, of the obedience of faith, of holiness, or of any other good quality and disposition, as though it were based on a prerequisite cause or condition in the person to be chosen, but rather for the purpose of faith, of the obedience of faith, of holiness, and so on. Accordingly, election is the source of each of the benefits of salvation. Faith, holiness, and the other saving gifts, and at last eternal life itself, flow forth from election as its fruits and effects. As the apostle says, He chose us (not because we were, but) so that we should be holy and blameless before him in love (Eph. 1:4).

ARTICLE 10: ELECTION BASED ON GOD'S GOOD PLEASURE

But the cause of this undeserved election is exclusively the good pleasure of God. This does not involve his choosing certain human qualities

or actions from among all those possible as a condition of salvation, but rather involves his adopting certain particular persons from among the common mass of sinners as his own possession. As Scripture says, When the children were not yet born, and had done nothing either good or bad..., she (Rebecca) was told, “The older will serve the younger.” As it is written, “Jacob I loved, but Esau I hated” (Rom. 9:11-13). Also, All who were appointed for eternal life believed (Acts 13:48).

ARTICLE 11: ELECTION UNCHANGEABLE

Just as God himself is most wise, unchangeable, all-knowing, and almighty, so the election made by him can neither be suspended nor altered, revoked, or annulled; neither can his chosen ones be cast off, nor their number reduced.

ARTICLE 12: THE ASSURANCE OF ELECTION

Assurance of this their eternal and unchangeable election to salvation is given to the chosen in due time, though by various stages and in differing measure. Such assurance comes not by inquisitive searching into the hidden and deep things of God, but by noticing within themselves, with spiritual joy and holy delight, the unmistakable fruits of election pointed out in God’s Word—such as a true faith in Christ, a childlike fear of God, a godly sorrow for their sins, a hunger and thirst for righteousness, and so on.

ARTICLE 13: THE FRUIT OF THIS ASSURANCE

In their awareness and assurance of this election God’s children daily find greater cause to humble themselves before God, to adore the fathomless depth of his mercies, to cleanse themselves, and to give fervent love in return to him who first so greatly loved them. This is far from saying that this teaching concerning election, and reflection upon it, make God’s children lax in observing his commandments or carnally self-assured. By God’s just judgment this does usually happen to those who casually take for granted the grace of election or engage in idle and brazen talk about it but are unwilling to walk in the ways of the chosen.

ARTICLE 14: TEACHING ELECTION PROPERLY

Just as, by God's wise plan, this teaching concerning divine election has been proclaimed through the prophets, Christ himself, and the apostles, in Old and New Testament times, and has subsequently been committed to writing in the Holy Scriptures, so also today in God's church, for which it was specifically intended, this teaching must be set forth—with a spirit of discretion, in a godly and holy manner, at the appropriate time and place, without inquisitive searching into the ways of the Most High. This must be done for the glory of God's most holy name, and for the lively comfort of his people.

ARTICLE 15: REPROBATION

Moreover, Holy Scripture most especially highlights this eternal and undeserved grace of our election and brings it out more clearly for us, in that it further bears witness that not all people have been chosen but that some have not been chosen or have been passed by in God's eternal election—those, that is, concerning whom God, on the basis of his entirely free, most just, irreproachable, and unchangeable good pleasure, made the following decision: to leave them in the common misery into which, by their own fault, they have plunged themselves; not to grant them saving faith and the grace of conversion; but finally to condemn and eternally punish them (having been left in their own ways and under his just judgment), not only for their unbelief but also for all their other sins, in order to display his justice. And this is the decision of reprobation, which does not at all make God the author of sin (a blasphemous thought!) but rather its fearful, irreproachable, just judge and avenger.

ARTICLE 16: RESPONSES TO THE TEACHING OF REPROBATION

Those who do not yet actively experience within themselves a living faith in Christ or an assured confidence of heart, peace of conscience, a zeal for childlike obedience, and a glorying in God through Christ, but who

nevertheless use the means by which God has promised to work these things in us—such people ought not to be alarmed at the mention of reprobation, nor to count themselves among the reprobate; rather they ought to continue diligently in the use of the means, to desire fervently a time of more abundant grace, and to wait for it in reverence and humility. On the other hand, those who seriously desire to turn to God, to be pleasing to him alone, and to be delivered from the body of death, but are not yet able to make such progress along the way of godliness and faith as they would like—such people ought much less to stand in fear of the teaching concerning reprobation, since our merciful God has promised that he will not snuff out a smoldering wick and that he will not break a bruised reed. However, those who have forgotten God and their Savior Jesus Christ and have abandoned themselves wholly to the cares of the world and the pleasures of the flesh—such people have every reason to stand in fear of this teaching, as long as they do not seriously turn to God.

ARTICLE 17: THE SALVATION OF THE INFANTS OF BELIEVERS

Since we must make judgments about God's will from his Word, which testifies that the children of believers are holy, not by nature but by virtue of the gracious covenant in which they together with their parents are included, godly parents ought not to doubt the election and salvation of their children whom God calls out of this life in infancy.

ARTICLE 18: THE PROPER ATTITUDE TOWARD ELECTION AND REPROBATION

To those who complain about this grace of an undeserved election and about the severity of a just reprobation, we reply with the words of the apostle, Who are you, O man, to talk back to God? (Rom. 9:20), and with the words of our Savior, Have I no right to do what I want with my own? (Matt. 20:15). We, however, with reverent adoration of these secret things, cry out with the apostle: Oh, the depths of the riches both of

the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways beyond tracing out! For who has known the mind of the Lord? Or who has been his counselor? Or who has first given to God, that God should repay him? For from him and through him and to him are all things. To him be the glory forever! Amen (Rom. 11:33-36).

REJECTION OF THE ERRORS

*by Which the Dutch Churches Have for Some Time Been Disturbed
Having set forth the orthodox teaching concerning election and reprobation, the Synod rejects the errors of those*

I. Who teach that the will of God to save those who would believe and persevere in faith and in the obedience of faith is the whole and entire decision of election to salvation, and that nothing else concerning this decision has been revealed in God's Word.

For they deceive the simple and plainly contradict Holy Scripture in its testimony that God does not only wish to save those who would believe, but that he has also from eternity chosen certain particular people to whom, rather than to others, he would within time grant faith in Christ and perseverance. As Scripture says, I have revealed your name to those whom you gave me (John 17:6). Likewise, All who were appointed for eternal life believed (Acts 13:48), and He chose us before the foundation of the world so that we should be holy... (Eph. 1:4).

II. Who teach that God's election to eternal life is of many kinds: one general and indefinite, the other particular and definite; and the latter in turn either incomplete, revocable, nonperemptory (or conditional), or else complete, irrevocable, and peremptory (or absolute). Likewise, who teach that there is one election to faith and another to salvation, so that there can be an election to justifying faith apart from a peremptory election to salvation.

For this is an invention of the human brain, devised apart from the Scriptures, which distorts the teaching concerning election and

breaks up this golden chain of salvation: Those whom he predestined, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified (Rom. 8:30).

III. Who teach that God's good pleasure and purpose, which Scripture mentions in its teaching of election, does not involve God's choosing certain particular people rather than others, but involves God's choosing, out of all possible conditions (including the works of the law) or out of the whole order of things, the intrinsically unworthy act of faith, as well as the imperfect obedience of faith, to be a condition of salvation; and it involves his graciously wishing to count this as perfect obedience and to look upon it as worthy of the reward of eternal life.

For by this pernicious error the good pleasure of God and the merit of Christ are robbed of their effectiveness and people are drawn away, by unprofitable inquiries, from the truth of undeserved justification and from the simplicity of the Scriptures. It also gives the lie to these words of the apostle: God called us with a holy calling, not in virtue of works, but in virtue of his own purpose and the grace which was given to us in Christ Jesus before the beginning of time (2 Tim. 1:9).

IV. Who teach that in election to faith a prerequisite condition is that man should rightly use the light of nature, be upright, unassuming, humble, and disposed to eternal life, as though election depended to some extent on these factors.

For this smacks of Pelagius, and it clearly calls into question the words of the apostle: We lived at one time in the passions of our flesh, following the will of our flesh and thoughts, and we were by nature children of wrath, like everyone else. But God, who is rich in mercy, out of the great love with which he loved us, even when we were dead in transgressions, made us alive with Christ, by whose grace you have been saved. And God raised us up with him and seated us with him in heaven in Christ Jesus, in order that in the coming ages we might show the surpassing riches of

his grace, according to his kindness toward us in Christ Jesus. For it is by grace you have been saved, through faith (and this not from yourselves; it is the gift of God) not by works, so that no one can boast (Eph. 2:3-9).

V. Who teach that the incomplete and nonperemptory election of particular persons to salvation occurred on the basis of a foreseen faith, repentance, holiness, and godliness, which has just begun or continued for some time; but that complete and peremptory election occurred on the basis of a foreseen perseverance to the end in faith, repentance, holiness, and godliness. And that this is the gracious and evangelical worthiness, on account of which the one who is chosen is more worthy than the one who is not chosen. And therefore that faith, the obedience of faith, holiness, godliness, and perseverance are not fruits or effects of an unchangeable election to glory, but indispensable conditions and causes, which are prerequisite in those who are to be chosen in the complete election, and which are foreseen as achieved in them.

This runs counter to the entire Scripture, which throughout impresses upon our ears and hearts these sayings among others: Election is not by works, but by him who calls (Rom. 9:11-12); All who were appointed for eternal life believed (Acts 13:48); He chose us in himself so that we should be holy (Eph. 1:4); You did not choose me, but I chose you (John 15:16); If by grace, not by works (Rom. 11:6); In this is love, not that we loved God, but that he loved us and sent his Son (1 John 4:10).

VI. Who teach that not every election to salvation is unchangeable, but that some of the chosen can perish and do in fact perish eternally, with no decision of God to prevent it.

By this gross error they make God changeable, destroy the comfort of the godly concerning the steadfastness of their election, and contradict the Holy Scriptures, which teach that the elect cannot be led astray (Matt. 24:24), that Christ does not lose those given to him by the Father (John 6:39), and that those whom God predestined, called, and justified, he also glorifies (Rom. 8:30).

VII. Who teach that in this life there is no fruit, no awareness, and no assurance of one's unchangeable election to glory, except as conditional upon something changeable and contingent.

For not only is it absurd to speak of an uncertain assurance, but these things also militate against the experience of the saints, who with the apostle rejoice from an awareness of their election and sing the praises of this gift of God; who, as Christ urged, rejoice with his disciples that their names have been written in heaven (Luke 10:20); and finally who hold up against the flaming arrows of the devil's temptations the awareness of their election, with the question Who will bring any charge against those whom God has chosen? (Rom. 8:33).

VIII. Who teach that it was not on the basis of his just will alone that God decided to leave anyone in the fall of Adam and in the common state of sin and condemnation or to pass anyone by in the imparting of grace necessary for faith and conversion.

For these words stand fast: He has mercy on whom he wishes, and he hardens whom he wishes (Rom. 9:18). And also: To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given (Matt. 13:11). Likewise: I give glory to you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding, and have revealed them to little children; yes, Father, because that was your pleasure (Matt. 11:25-26).

IX. Who teach that the cause for God's sending the gospel to one people rather than to another is not merely and solely God's good pleasure, but rather that one people is better and worthier than the other to whom the gospel is not communicated.

For Moses contradicts this when he addresses the people of Israel as follows: Behold, to Jehovah your God belong the heavens and the highest heavens, the earth and whatever is in it. But Jehovah was inclined in

his affection to love your ancestors alone, and chose out their descendants after them, you above all peoples, as at this day (Deut. 10:14-15). And also Christ: Woe to you, Korazin! Woe to you, Bethsaida! for if those mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes (Matt. 11:21).

The Second Main Point of Doctrine: Christ's Death and Human Redemption Through It

ARTICLE 1: THE PUNISHMENT WHICH GOD'S JUSTICE REQUIRES

God is not only supremely merciful, but also supremely just. His justice requires (as he has revealed himself in the Word) that the sins we have committed against his infinite majesty be punished with both temporal and eternal punishments, of soul as well as body. We cannot escape these punishments unless satisfaction is given to God's justice.

ARTICLE 2: THE SATISFACTION MADE BY CHRIST

Since, however, we ourselves cannot give this satisfaction or deliver ourselves from God's anger, God in his boundless mercy has given us as a guarantee his only begotten Son, who was made to be sin and a curse for us, in our place, on the cross, in order that he might give satisfaction for us.

ARTICLE 3: THE INFINITE VALUE OF CHRIST'S DEATH

This death of God's Son is the only and entirely complete sacrifice and satisfaction for sins; it is of infinite value and worth, more than sufficient to atone for the sins of the whole world.

ARTICLE 4: REASONS FOR THIS INFINITE VALUE

This death is of such great value and worth for the reason that the person who suffered it is—as was necessary to be our Savior—not only a true and perfectly holy man, but also the only begotten Son of God, of the

same eternal and infinite essence with the Father and the Holy Spirit. Another reason is that this death was accompanied by the experience of God's anger and curse, which we by our sins had fully deserved.

ARTICLE 5: THE MANDATE TO PROCLAIM THE GOSPEL TO ALL

Moreover, it is the promise of the gospel that whoever believes in Christ crucified shall not perish but have eternal life. This promise, together with the command to repent and believe, ought to be announced and declared without differentiation or discrimination to all nations and people, to whom God in his good pleasure sends the gospel.

ARTICLE 6: UNBELIEF MAN'S RESPONSIBILITY

However, that many who have been called through the gospel do not repent or believe in Christ but perish in unbelief is not because the sacrifice of Christ offered on the cross is deficient or insufficient, but because they themselves are at fault.

ARTICLE 7: FAITH GOD'S GIFT

But all who genuinely believe and are delivered and saved by Christ's death from their sins and from destruction receive this favor solely from God's grace—which he owes to no one—given to them in Christ from eternity.

ARTICLE 8: THE SAVING EFFECTIVENESS OF CHRIST'S DEATH

For it was the entirely free plan and very gracious will and intention of God the Father that the enlivening and saving effectiveness of his Son's costly death should work itself out in all his chosen ones, in order that he might grant justifying faith to them only and thereby lead them without fail to salvation. In other words, it was God's will that Christ through the blood of the cross (by which he confirmed the new covenant) should effectively redeem from every people, tribe, nation, and language all those and only those who were chosen from

eternity to salvation and given to him by the Father; that he should grant them faith (which, like the Holy Spirit's other saving gifts, he acquired for them by his death); that he should cleanse them by his blood from all their sins, both original and actual, whether committed before or after their coming to faith; that he should faithfully preserve them to the very end; and that he should finally present them to himself, a glorious people, without spot or wrinkle.

ARTICLE 9: THE FULFILLMENT OF GOD'S PLAN

This plan, arising out of God's eternal love for his chosen ones, from the beginning of the world to the present time has been powerfully carried out and will also be carried out in the future, the gates of hell seeking vainly to prevail against it. As a result the chosen are gathered into one, all in their own time, and there is always a church of believers founded on Christ's blood, a church which steadfastly loves, persistently worships, and—here and in all eternity—praises him as her Savior who laid down his life for her on the cross, as a bridegroom for his bride.

REJECTION OF THE ERRORS

Having set forth the orthodox teaching, the Synod rejects the errors of those

I. Who teach that God the Father appointed his Son to death on the cross without a fixed and definite plan to save anyone by name, so that the necessity, usefulness, and worth of what Christ's death obtained could have stood intact and altogether perfect, complete and whole, even if the redemption that was obtained had never in actual fact been applied to any individual.

For this assertion is an insult to the wisdom of God the Father and to the merit of Jesus Christ, and it is contrary to Scripture. For the Savior speaks as follows: I lay down my life for the sheep, and I know them (John 10:15, 27). And Isaiah the prophet says concerning the Savior: When he shall make himself an offering for sin, he shall see his offspring, he shall prolong his days, and the will of Jehovah shall prosper

in his hand (Isa. 53:10). Finally, this undermines the article of the creed in which we confess what we believe concerning the Church.

II. Who teach that the purpose of Christ's death was not to establish in actual fact a new covenant of grace by his blood, but only to acquire for the Father the mere right to enter once more into a covenant with men, whether of grace or of works.

For this conflicts with Scripture, which teaches that Christ has become the guarantee and mediator of a better—that is, a new-covenant (Heb. 7:22; 9:15), and that a will is in force only when someone has died (Heb. 9:17).

III. Who teach that Christ, by the satisfaction which he gave, did not certainly merit for anyone salvation itself and the faith by which this satisfaction of Christ is effectively applied to salvation, but only acquired for the Father the authority or plenary will to relate in a new way with men and to impose such new conditions as he chose, and that the satisfying of these conditions depends on the free choice of man; consequently, that it was possible that either all or none would fulfill them.

For they have too low an opinion of the death of Christ, do not at all acknowledge the foremost fruit or benefit which it brings forth, and summon back from hell the Pelagian error.

IV. Who teach that what is involved in the new covenant of grace which God the Father made with men through the intervening of Christ's death is not that we are justified before God and saved through faith, insofar as it accepts Christ's merit, but rather that God, having withdrawn his demand for perfect obedience to the law, counts faith itself, and the imperfect obedience of faith, as perfect obedience to the law, and graciously looks upon this as worthy of the reward of eternal life.

For they contradict Scripture: They are justified freely by his grace through the redemption that came by Jesus Christ, whom God

presented as a sacrifice of atonement, through faith in his blood (Rom. 3:24-25). And along with the ungodly Socinus, they introduce a new and foreign justification of man before God, against the consensus of the whole church.

V. Who teach that all people have been received into the state of reconciliation and into the grace of the covenant, so that no one on account of original sin is liable to condemnation, or is to be condemned, but that all are free from the guilt of this sin.

For this opinion conflicts with Scripture which asserts that we are by nature children of wrath.

VI. Who make use of the distinction between obtaining and applying in order to instill in the unwary and inexperienced the opinion that God, as far as he is concerned, wished to bestow equally upon all people the benefits which are gained by Christ's death; but that the distinction by which some rather than others come to share in the forgiveness of sins and eternal life depends on their own free choice (which applies itself to the grace offered indiscriminately) but does not depend on the unique gift of mercy which effectively works in them, so that they, rather than others, apply that grace to themselves.

For, while pretending to set forth this distinction in an acceptable sense, they attempt to give the people the deadly poison of Pelagianism.

VII. Who teach that Christ neither could die, nor had to die, nor did die for those whom God so dearly loved and chose to eternal life, since such people do not need the death of Christ.

For they contradict the apostle, who says: Christ loved me and gave himself up for me (Gal. 2:20), and likewise: Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? It is Christ who died, that is, for them (Rom. 8:33-34). They also contradict the Savior, who asserts: I lay down my

life for the sheep (John 10:15), and My command is this: Love one another as I have loved you. Greater love has no one than this, that one lay down his life for his friends (John 15:12-13).

The Third and Fourth Main Points of Doctrine: Human Corruption, Conversion to God, and the Way It Occurs

ARTICLE 1: THE EFFECT OF THE FALL ON HUMAN NATURE

Man was originally created in the image of God and was furnished in his mind with a true and salutary knowledge of his Creator and things spiritual, in his will and heart with righteousness, and in all his emotions with purity; indeed, the whole man was holy. However, rebelling against God at the devil's instigation and by his own free will, he deprived himself of these outstanding gifts. Rather, in their place he brought upon himself blindness, terrible darkness, futility, and distortion of judgment in his mind; perversity, defiance, and hardness in his heart and will; and finally impurity in all his emotions.

ARTICLE 2: THE SPREAD OF CORRUPTION

Man brought forth children of the same nature as himself after the fall. That is to say, being corrupt he brought forth corrupt children. The corruption spread, by God's just judgment, from Adam to all his descendants—except for Christ alone—not by way of imitation (as in former times the Pelagians would have it) but by way of the propagation of his perverted nature.

ARTICLE 3: TOTAL INABILITY

Therefore, all people are conceived in sin and are born children of wrath, unfit for any saving good, inclined to evil, dead in their sins, and slaves to sin; without the grace of the regenerating Holy Spirit they are neither willing nor able to return to God, to reform their distorted nature, or even to dispose themselves to such reform.

ARTICLE 4: THE INADEQUACY OF THE LIGHT OF NATURE

There is, to be sure, a certain light of nature remaining in man after the fall, by virtue of which he retains some notions about God, natural things, and the difference between what is moral and immoral, and demonstrates a certain eagerness for virtue and for good outward behavior. But this light of nature is far from enabling man to come to a saving knowledge of God and conversion to him—so far, in fact, that man does not use it rightly even in matters of nature and society. Instead, in various ways he completely distorts this light, whatever its precise character, and suppresses it in unrighteousness. In doing so he renders himself without excuse before God.

ARTICLE 5: THE INADEQUACY OF THE LAW

In this respect, what is true of the light of nature is true also of the Ten Commandments given by God through Moses specifically to the Jews. For man cannot obtain saving grace through the Decalogue, because, although it does expose the magnitude of his sin and increasingly convict him of his guilt, yet it does not offer a remedy or enable him to escape from his misery, and, indeed, weakened as it is by the flesh, leaves the offender under the curse.

ARTICLE 6: THE SAVING POWER OF THE GOSPEL

What, therefore, neither the light of nature nor the law can do, God accomplishes by the power of the Holy Spirit, through the Word or the ministry of reconciliation. This is the gospel about the Messiah, through which it has pleased God to save believers, in both the Old and the New Testament.

ARTICLE 7: GOD'S FREEDOM IN REVEALING THE GOSPEL

In the Old Testament, God revealed this secret of his will to a small number; in the New Testament (now without any distinction between

peoples) he discloses it to a large number. The reason for this difference must not be ascribed to the greater worth of one nation over another, or to a better use of the light of nature, but to the free good pleasure and undeserved love of God. Therefore, those who receive so much grace, beyond and in spite of all they deserve, ought to acknowledge it with humble and thankful hearts; on the other hand, with the apostle they ought to adore (but certainly not inquisitively search into) the severity and justice of God's judgments on the others, who do not receive this grace.

ARTICLE 8: THE SERIOUS CALL OF THE GOSPEL

Nevertheless, all who are called through the gospel are called seriously. For seriously and most genuinely God makes known in his Word what is pleasing to him: that those who are called should come to him. Seriously he also promises rest for their souls and eternal life to all who come to him and believe.

ARTICLE 9: HUMAN RESPONSIBILITY FOR REJECTING THE GOSPEL

The fact that many who are called through the ministry of the gospel do not come and are not brought to conversion must not be blamed on the gospel, nor on Christ, who is offered through the gospel, nor on God, who calls them through the gospel and even bestows various gifts on them, but on the people themselves who are called. Some in self-assurance do not even entertain the Word of life; others do entertain it but do not take it to heart, and for that reason, after the fleeting joy of a temporary faith, they relapse; others choke the seed of the Word with the thorns of life's cares and with the pleasures of the world and bring forth no fruits. This our Savior teaches in the parable of the sower (Matt. 13).

ARTICLE 10: CONVERSION AS THE WORK OF GOD

The fact that others who are called through the ministry of the gospel do come and are brought to conversion must not be credited to man,

as though one distinguishes himself by free choice from others who are furnished with equal or sufficient grace for faith and conversion (as the proud heresy of Pelagius maintains). No, it must be credited to God: just as from eternity he chose his own in Christ, so within time he effectively calls them, grants them faith and repentance, and, having rescued them from the dominion of darkness, brings them into the kingdom of his Son, in order that they may declare the wonderful deeds of him who called them out of darkness into this marvelous light, and may boast not in themselves, but in the Lord, as apostolic words frequently testify in Scripture.

ARTICLE 11: THE HOLY SPIRIT'S WORK IN CONVERSION

Moreover, when God carries out this good pleasure in his chosen ones, or works true conversion in them, he not only sees to it that the gospel is proclaimed to them outwardly, and enlightens their minds powerfully by the Holy Spirit so that they may rightly understand and discern the things of the Spirit of God, but, by the effective operation of the same regenerating Spirit, he also penetrates into the inmost being of man, opens the closed heart, softens the hard heart, and circumcises the heart that is uncircumcised. He infuses new qualities into the will, making the dead will alive, the evil one good, the unwilling one willing, and the stubborn one compliant; he activates and strengthens the will so that, like a good tree, it may be enabled to produce the fruits of good deeds.

ARTICLE 12: REGENERATION A SUPERNATURAL WORK

And this is the regeneration, the new creation, the raising from the dead, and the making alive so clearly proclaimed in the Scriptures, which God works in us without our help. But this certainly does not happen only by outward teaching, by moral persuasion, or by such a way of working that, after God has done his work, it remains in man's power whether or

not to be reborn or converted. Rather, it is an entirely supernatural work, one that is at the same time most powerful and most pleasing, a marvelous, hidden, and inexpressible work, which is not lesser than or inferior in power to that of creation or of raising the dead, as Scripture (inspired by the author of this work) teaches. As a result, all those in whose hearts God works in this marvelous way are certainly, unfailingly, and effectively reborn and do actually believe. And then the will, now renewed, is not only activated and motivated by God but in being activated by God is also itself active. For this reason, man himself, by that grace which he has received, is also rightly said to believe and to repent.

ARTICLE 13: THE INCOMPREHENSIBLE WAY OF REGENERATION

In this life believers cannot fully understand the way this work occurs; meanwhile, they rest content with knowing and experiencing that by this grace of God they do believe with the heart and love their Savior.

ARTICLE 14: THE WAY GOD GIVES FAITH

In this way, therefore, faith is a gift of God, not in the sense that it is offered by God for man to choose, but that it is in actual fact bestowed on man, breathed and infused into him. Nor is it a gift in the sense that God bestows only the potential to believe, but then awaits assent—the act of believing—from man's choice; rather, it is a gift in the sense that he who works both willing and acting and, indeed, works all things in all people produces in man both the will to believe and the belief itself.

ARTICLE 15: RESPONSES TO GOD'S GRACE

God does not owe this grace to anyone. For what could God owe to one who has nothing to give that can be paid back? Indeed, what could God owe to one who has nothing of his own to give but sin and falsehood? Therefore the person who receives this grace owes and gives eternal thanks to God alone; the person who does not receive it either does not care at all about these spiritual things and is satisfied

with himself in his condition, or else in self-assurance foolishly boasts about having something which he lacks. Furthermore, following the example of the apostles, we are to think and to speak in the most favorable way about those who outwardly profess their faith and better their lives, for the inner chambers of the heart are unknown to us. But for others who have not yet been called, we are to pray to the God who calls things that do not exist as though they did. In no way, however, are we to pride ourselves as better than they, as though we had distinguished ourselves from them.

ARTICLE 16: REGENERATION'S EFFECT

However, just as by the fall man did not cease to be man, endowed with intellect and will, and just as sin, which has spread through the whole human race, did not abolish the nature of the human race but distorted and spiritually killed it, so also this divine grace of regeneration does not act in people as if they were blocks and stones; nor does it abolish the will and its properties or coerce a reluctant will by force, but spiritually revives, heals, reforms, and—in a manner at once pleasing and powerful—bends it back. As a result, a ready and sincere obedience of the Spirit now begins to prevail where before the rebellion and resistance of the flesh were completely dominant. It is in this that the true and spiritual restoration and freedom of our will consists. Thus, if the marvelous Maker of every good thing were not dealing with us, man would have no hope of getting up from his fall by his free choice, by which he plunged himself into ruin when still standing upright.

ARTICLE 17: GOD'S USE OF MEANS IN REGENERATION

Just as the almighty work of God by which he brings forth and sustains our natural life does not rule out but requires the use of means, by which God, according to his infinite wisdom and goodness, has wished to exercise his power, so also the aforementioned supernatural work of God by which he regenerates us in no way rules out or

cancels the use of the gospel, which God in his great wisdom has appointed to be the seed of regeneration and the food of the soul. For this reason, the apostles and the teachers who followed them taught the people in a godly manner about this grace of God, to give him the glory and to humble all pride, and yet did not neglect meanwhile to keep the people, by means of the holy admonitions of the gospel, under the administration of the Word, the sacraments, and discipline. So even today it is out of the question that the teachers or those taught in the church should presume to test God by separating what he in his good pleasure has wished to be closely joined together. For grace is bestowed through admonitions, and the more readily we perform our duty, the more lustrous the benefit of God working in us usually is and the better his work advances. To him alone, both for the means and for their saving fruit and effectiveness, all glory is owed forever. Amen.

REJECTION OF THE ERRORS

Having set forth the orthodox teaching, the Synod rejects the errors of those

I. Who teach that, properly speaking, it cannot be said that original sin in itself is enough to condemn the whole human race or to warrant temporal and eternal punishments.

For they contradict the apostle when he says: Sin entered the world through one man, and death through sin, and in this way death passed on to all men because all sinned (Rom. 5:12); also: The guilt followed one sin and brought condemnation (Rom. 5:16); likewise: The wages of sin is death (Rom. 6:23).

II. Who teach that the spiritual gifts or the good dispositions and virtues such as goodness, holiness, and righteousness could not have resided in man's will when he was first created, and therefore could not have been separated from the will at the fall.

For this conflicts with the apostle's description of the image of God in Ephesians 4:24, where he portrays the image in terms of righteousness and holiness, which definitely reside in the will.

III. Who teach that in spiritual death the spiritual gifts have not been separated from man's will, since the will in itself has never been corrupted but only hindered by the darkness of the mind and the unruliness of the emotions, and since the will is able to exercise its innate free capacity once these hindrances are removed, which is to say, it is able of itself to will or choose whatever good is set before it—or else not to will or choose it.

This is a novel idea and an error and has the effect of elevating the power of free choice, contrary to the words of Jeremiah the prophet: The heart itself is deceitful above all things and wicked (Jer. 17:9); and of the words of the apostle: All of us also lived among them (the sons of disobedience) at one time in the passions of our flesh, following the will of our flesh and thoughts (Eph. 2:3).

IV. Who teach that unregenerate man is not strictly or totally dead in his sins or deprived of all capacity for spiritual good but is able to hunger and thirst for righteousness or life and to offer the sacrifice of a broken and contrite spirit which is pleasing to God.

For these views are opposed to the plain testimonies of Scripture: You were dead in your transgressions and sins (Eph. 2:1, 5); The imagination of the thoughts of man's heart is only evil all the time (Gen. 6:5; 8:21). Besides, to hunger and thirst for deliverance from misery and for life, and to offer God the sacrifice of a broken spirit is characteristic only of the regenerate and of those called blessed (Ps. 51:17; Matt. 5:6).

V. Who teach that corrupt and natural man can make such good use of common grace (by which they mean the light of nature) or of the gifts remaining after the fall that he is able thereby gradually to obtain a greater grace—evangelical or saving grace—as well as salvation itself; and that in

this way God, for his part, shows himself ready to reveal Christ to all people, since he provides to all, to a sufficient extent and in an effective manner, the means necessary for the revealing of Christ, for faith, and for repentance.

For Scripture, not to mention the experience of all ages, testifies that this is false: He makes known his words to Jacob, his statutes and his laws to Israel; he has done this for no other nation, and they do not know his laws (Ps. 147:19-20); In the past God let all nations go their own way (Acts 14:16); They (Paul and his companions) were kept by the Holy Spirit from speaking God's word in Asia; and When they had come to Mysia, they tried to go to Bithynia, but the Spirit would not allow them to (Acts 16:6-7).

VI. Who teach that in the true conversion of man new qualities, dispositions, or gifts cannot be infused or poured into his will by God, and indeed that the faith [or believing] by which we first come to conversion and from which we receive the name "believers" is not a quality or gift infused by God, but only an act of man, and that it cannot be called a gift except in respect to the power of attaining faith.

For these views contradict the Holy Scriptures, which testify that God does infuse or pour into our hearts the new qualities of faith, obedience, and the experiencing of his love: I will put my law in their minds, and write it on their hearts (Jer. 31:33); I will pour water on the thirsty land, and streams on the dry ground; I will pour out my Spirit on your offspring (Isa. 44:3); The love of God has been poured out in our hearts by the Holy Spirit, who has been given to us (Rom. 5:5). They also conflict with the continuous practice of the Church, which prays with the prophet: Convert me, Lord, and I shall be converted (Jer. 31:18).

VII. Who teach that the grace by which we are converted to God is nothing but a gentle persuasion, or(as others explain it) that the way of God's acting in man's conversion that is most noble and suited to human nature is that which happens by persuasion, and that nothing prevents

this grace of moral suasion even by itself from making natural men spiritual; indeed, that God does not produce the assent of the will except in this manner of moral suasion, and that the effectiveness of God's work by which it surpasses the work of Satan consists in the fact that God promises eternal benefits while Satan promises temporal ones.

For this teaching is entirely Pelagian and contrary to the whole of Scripture, which recognizes besides this persuasion also another, far more effective and divine way in which the Holy Spirit acts in man's conversion. As Ezekiel 36:26 puts it: I will give you a new heart and put a new spirit in you; and I will remove your heart of stone and give you a heart of flesh....

VIII. Who teach that God in regenerating man does not bring to bear that power of his omnipotence whereby he may powerfully and unfailingly bend man's will to faith and conversion, but that even when God has accomplished all the works of grace which he uses for man's conversion, man nevertheless can, and in actual fact often does, so resist God and the Spirit in their intent and will to regenerate him, that man completely thwarts his own rebirth; and, indeed, that it remains in his own power whether or not to be reborn.

For this does away with all effective functioning of God's grace in our conversion and subjects the activity of Almighty God to the will of man; it is contrary to the apostles, who teach that we believe by virtue of the effective working of God's mighty strength (Eph. 1:19), and that God fulfills the undeserved good will of his kindness and the work of faith in us with power (2 Thess. 1:11), and likewise that his divine power has given us everything we need for life and godliness (2 Pet. 1:3).

IX. Who teach that grace and free choice are concurrent partial causes which cooperate to initiate conversion, and that grace does not precede—in the order of causality—the effective influence of the will; that is to say, that God does not effectively help man's will to come to conversion before man's will itself motivates and determines itself.

For the early church already condemned this doctrine long ago in the Pelagians, on the basis of the words of the apostle: It does not depend on man's willing or running but on God's mercy (Rom. 9:16); also: Who makes you different from anyone else? and What do you have that you did not receive? (1 Cor. 4:7); likewise: It is God who works in you to will and act according to his good pleasure (Phil. 2:13).

The Fifth Main Point of Doctrine: The Perseverance of the Saints

ARTICLE 1: THE REGENERATE NOT ENTIRELY FREE FROM SIN

Those people whom God according to his purpose calls into fellowship with his Son Jesus Christ our Lord and regenerates by the Holy Spirit, he also sets free from the reign and slavery of sin, though in this life not entirely from the flesh and from the body of sin.

ARTICLE 2: THE BELIEVER'S REACTION TO SINS OF WEAKNESS

Hence daily sins of weakness arise, and blemishes cling to even the best works of God's people, giving them continual cause to humble themselves before God, to flee for refuge to Christ crucified, to put the flesh to death more and more by the Spirit of supplication and by holy exercises of godliness, and to strain toward the goal of perfection, until they are freed from this body of death and reign with the Lamb of God in heaven.

ARTICLE 3: GOD'S PRESERVATION OF THE CONVERTED

Because of these remnants of sin dwelling in them and also because of the temptations of the world and Satan, those who have been converted could not remain standing in this grace if left to their own resources. But God is faithful, mercifully strengthening them in the grace once conferred on them and powerfully preserving them in it to the end.

ARTICLE 4: THE DANGER OF TRUE BELIEVERS' FALLING INTO SERIOUS SINS

Although that power of God strengthening and preserving true believers in grace is more than a match for the flesh, yet those converted are not always so activated and motivated by God that in certain specific actions they cannot by their own fault depart from the leading of grace, be led astray by the desires of the flesh, and give in to them. For this reason they must constantly watch and pray that they may not be led into temptations. When they fail to do this, not only can they be carried away by the flesh, the world, and Satan into sins, even serious and outrageous ones, but also by God's just permission they sometimes are so carried away—witness the sad cases, described in Scripture, of David, Peter, and other saints falling into sins.

ARTICLE 5: THE EFFECTS OF SUCH SERIOUS SINS

By such monstrous sins, however, they greatly offend God, deserve the sentence of death, grieve the Holy Spirit, suspend the exercise of faith, severely wound the conscience, and sometimes lose the awareness of grace for a time—until, after they have returned to the way by genuine repentance, God's fatherly face again shines upon them.

ARTICLE 6: GOD'S SAVING INTERVENTION

For God, who is rich in mercy, according to his unchangeable purpose of election does not take his Holy Spirit from his own completely, even when they fall grievously. Neither does he let them fall down so far that they forfeit the grace of adoption and the state of justification, or commit the sin which leads to death (the sin against the Holy Spirit), and plunge themselves, entirely forsaken by him, into eternal ruin.

ARTICLE 7: RENEWAL TO REPENTANCE

For, in the first place, God preserves in those saints when they fall his imperishable seed from which they have been born again, lest it

perish or be dislodged. Secondly, by his Word and Spirit he certainly and effectively renews them to repentance so that they have a heartfelt and godly sorrow for the sins they have committed; seek and obtain, through faith and with a contrite heart, forgiveness in the blood of the Mediator; experience again the grace of a reconciled God; through faith adore his mercies; and from then on more eagerly work out their own salvation with fear and trembling.

ARTICLE 8: THE CERTAINTY OF THIS PRESERVATION

So it is not by their own merits or strength but by God's undeserved mercy that they neither forfeit faith and grace totally nor remain in their downfalls to the end and are lost. With respect to themselves this not only easily could happen, but also undoubtedly would happen; but with respect to God it cannot possibly happen, since his plan cannot be changed, his promise cannot fail, the calling according to his purpose cannot be revoked, the merit of Christ as well as his interceding and preserving cannot be nullified, and the sealing of the Holy Spirit can neither be invalidated nor wiped out.

ARTICLE 9: THE ASSURANCE OF THIS PRESERVATION

Concerning this preservation of those chosen to salvation and concerning the perseverance of true believers in faith, believers themselves can and do become assured in accordance with the measure of their faith, by which they firmly believe that they are and always will remain true and living members of the church, and that they have the forgiveness of sins and eternal life.

ARTICLE 10: THE GROUND OF THIS ASSURANCE

Accordingly, this assurance does not derive from some private revelation beyond or outside the Word, but from faith in the promises of God which he has very plentifully revealed in his Word for our

comfort, from the testimony of the Holy Spirit testifying with our spirit that we are God's children and heirs (Rom. 8:16-17), and finally from a serious and holy pursuit of a clear conscience and of good works. And if God's chosen ones in this world did not have this well-founded comfort that the victory will be theirs and this reliable guarantee of eternal glory, they would be of all people most miserable.

ARTICLE 11: DOUBTS CONCERNING THIS ASSURANCE

Meanwhile, Scripture testifies that believers have to contend in this life with various doubts of the flesh and that under severe temptation they do not always experience this full assurance of faith and certainty of perseverance. But God, the Father of all comfort, does not let them be tempted beyond what they can bear, but with the temptation he also provides a way out (1 Cor. 10:13), and by the Holy Spirit revives in them the assurance of their perseverance.

ARTICLE 12: THIS ASSURANCE AS AN INCENTIVE TO GODLINESS

This assurance of perseverance, however, so far from making true believers proud and carnally self-assured, is rather the true root of humility, of childlike respect, of genuine godliness, of endurance in every conflict, of fervent prayers, of steadfastness in crossbearing and in confessing the truth, and of well-founded joy in God. Reflecting on this benefit provides an incentive to a serious and continual practice of thanksgiving and good works, as is evident from the testimonies of Scripture and the examples of the saints.

ARTICLE 13: ASSURANCE NO INDUCEMENT TO CARELESSNESS

Neither does the renewed confidence of perseverance produce immorality or lack of concern for godliness in those put back on their feet after a fall, but it produces a much greater concern to observe carefully

the ways of the Lord which he prepared in advance. They observe these ways in order that by walking in them they may maintain the assurance of their perseverance, lest, by their abuse of his fatherly goodness, the face of the gracious God (for the godly, looking upon his face is sweeter than life, but its withdrawal is more bitter than death) turn away from them again, with the result that they fall into greater anguish of spirit.

ARTICLE 14: GOD'S USE OF MEANS IN PERSEVERANCE

And, just as it has pleased God to begin this work of grace in us by the proclamation of the gospel, so he preserves, continues, and completes his work by the hearing and reading of the gospel, by meditation on it, by its exhortations, threats, and promises, and also by the use of the sacraments.

ARTICLE 15: CONTRASTING REACTIONS TO THE TEACHING OF PERSEVERANCE

This teaching about the perseverance of true believers and saints, and about their assurance of it—a teaching which God has very richly revealed in his Word for the glory of his name and for the comfort of the godly and which he impresses on the hearts of believers—is something which the flesh does not understand, Satan hates, the world ridicules, the ignorant and the hypocrites abuse, and the spirits of error attack. The bride of Christ, on the other hand, has always loved this teaching very tenderly and defended it steadfastly as a priceless treasure; and God, against whom no plan can avail and no strength can prevail, will ensure that she will continue to do this. To this God alone, Father, Son, and Holy Spirit, be honor and glory forever. Amen.

REJECTION OF THE ERRORS

Concerning the Teaching of the Perseverance of the Saints

Having set forth the orthodox teaching, the Synod rejects the errors of those

I. Who teach that the perseverance of true believers is not an effect of election or a gift of God produced by Christ's death, but a condition of the new covenant which man, beforewhat they callhis "peremptory" election and justification, must fulfill by his free will.

For Holy Scripture testifies that perseverance follows from election and is granted to the chosen by virtue of Christ's death, resurrection, and intercession: The chosen obtained it; the others were hardened (Rom. 11:7); likewise, He who did not spare his own son, but gave him up for us all—how will he not, along with him, grant us all things? Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? It is Christ Jesus who died—more than that, who was raised—who also sits at the right hand of God, and is also interceding for us. Who shall separate us from the love of Christ? (Rom. 8:32-35).

II. Who teach that God does provide the believer with sufficient strength to persevere and is ready to preserve this strength in him if he performs his duty, but that even with all those things in place which are necessary to persevere in faith and which God is pleased to use to preserve faith, it still always depends on the choice of man's will whether or not he perseveres.

For this view is obviously Pelagian; and though it intends to make men free it makes them sacrilegious. It is against the enduring consensus of evangelical teaching which takes from man all cause for boasting and ascribes the praise for this benefit only to God's grace. It is also against the testimony of the apostle: It is God who keeps us strong to the end, so that we will be blameless on the day of our Lord Jesus Christ (1 Cor. 1:8).

III. Who teach that those who truly believe and have been born again not only can forfeit justifying faith as well as grace and salvation totally and to the end, but also in actual fact do often forfeit them and are lost forever.

For this opinion nullifies the very grace of justification and regeneration as well as the continual preservation by Christ, contrary to the plain words of the apostle Paul: If Christ died for us while we were still sinners, we will therefore much more be saved from God's wrath through him, since we have now been justified by his blood (Rom. 5:8-9); and contrary to the apostle John: No one who is born of God is intent on sin, because God's seed remains in him, nor can he sin, because he has been born of God (1 John 3:9); also contrary to the words of Jesus Christ: I give eternal life to my sheep, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand (John 10: 28-29).

IV. Who teach that those who truly believe and have been born again can commit the sin that leads to death (the sin against the Holy Spirit).

For the same apostle John, after making mention of those who commit the sin that leads to death and forbidding prayer for them (1 John 5: 16-17), immediately adds: We know that anyone born of God does not commit sin (that is, that kind of sin), but the one who was born of God keeps himself safe, and the evil one does not touch him (v. 18).

V. Who teach that apart from a special revelation no one can have the assurance of future perseverance in this life.

For by this teaching the well-founded consolation of true believers in this life is taken away and the doubting of the Romanists is reintroduced into the church. Holy Scripture, however, in many places derives the assurance not from a special and extraordinary revelation but from the marks peculiar to God's children and from God's completely reliable promises. So especially the apostle Paul: Nothing in all creation can separate us from the love of God that is in Christ Jesus our Lord (Rom. 8:39); and John: They who obey his commands remain in him and he in them. And this is how we know that he remains in us: by the Spirit he gave us (1 John 3:24).

VI. Who teach that the teaching of the assurance of perseverance and of salvation is by its very nature and character an opiate of the flesh and is harmful to godliness, good morals, prayer, and other holy exercises, but that, on the contrary, to have doubt about this is praiseworthy.

For these people show that they do not know the effective operation of God's grace and the work of the indwelling Holy Spirit, and they contradict the apostle John, who asserts the opposite in plain words: Dear friends, now we are children of God, but what we will be has not yet been made known. But we know that when he is made known, we shall be like him, for we shall see him as he is. Everyone who has this hope in him purifies himself, just as he is pure (1 John 3:2-3). Moreover, they are refuted by the examples of the saints in both the Old and the New Testament, who though assured of their perseverance and salvation yet were constant in prayer and other exercises of godliness.

VII. Who teach that the faith of those who believe only temporarily does not differ from justifying and saving faith except in duration alone.

For Christ himself in Matthew 13:20ff. and Luke 8:13ff. clearly defines these further differences between temporary and true believers: he says that the former receive the seed on rocky ground, and the latter receive it in good ground, or a good heart; the former have no root, and the latter are firmly rooted; the former have no fruit, and the latter produce fruit in varying measure, with steadfastness, or perseverance.

VIII. Who teach that it is not absurd that a person, after losing his former regeneration, should once again, indeed quite often, be reborn.

For by this teaching they deny the imperishable nature of God's seed by which we are born again, contrary to the testimony of the apostle Peter: Born again, not of perishable seed, but of imperishable (1 Pet. 1:23).

IX. Who teach that Christ nowhere prayed for an unfailing perseverance of believers in faith.

For they contradict Christ himself when he says: I have prayed for you, Peter, that your faith may not fail (Luke 22:32); and John the gospel writer when he testifies in John 17 that it was not only for the apostles, but also for all those who were to believe by their message that Christ prayed: Holy Father, preserve them in your name (v. 11); and My prayer is not that you take them out of the world, but that you preserve them from the evil one (v. 15).

Conclusion

REJECTION OF FALSE ACCUSATIONS

And so this is the clear, simple, and straightforward explanation of the orthodox teaching on the five articles in dispute in the Netherlands, as well as the rejection of the errors by which the Dutch churches have for some time been disturbed. This explanation and rejection the Synod declares to be derived from God's Word and in agreement with the confessions of the Reformed churches. Hence it clearly appears that those of whom one could hardly expect it have shown no truth, equity, and charity at all in wishing to make the public believe:

- ~ that the teaching of the Reformed churches on predestination and on the points associated with it by its very nature and tendency draws the minds of people away from all godliness and religion, is an opiate of the flesh and the devil, and is a stronghold of Satan where he lies in wait for all people, wounds most of them, and fatally pierces many of them with the arrows of both despair and self-assurance;
- ~ that this teaching makes God the author of sin, unjust, a tyrant, and a hypocrite; and is nothing but a refurbished Stoicism, Manicheism, Libertinism, and Mohammedanism;
- ~ that this teaching makes people carnally self-assured, since it persuades them that nothing endangers the salvation of the

chosen, no matter how they live, so that they may commit the most outrageous crimes with self-assurance; and that on the other hand nothing is of use to the reprobate for salvation even if they have truly performed all the works of the saints;

- ~ that this teaching means that God predestined and created, by the bare and unqualified choice of his will, without the least regard or consideration of any sin, the greatest part of the world to eternal condemnation; that in the same manner in which election is the source and cause of faith and good works, reprobation is the cause of unbelief and ungodliness; that many infant children of believers are snatched in their innocence from their mothers' breasts and cruelly cast into hell so that neither the blood of Christ nor their baptism nor the prayers of the church at their baptism can be of any use to them; and very many other slanderous accusations of this kind which the Reformed churches not only disavow but even denounce with their whole heart.

Therefore this Synod of Dordt in the name of the Lord pleads with all who devoutly call on the name of our Savior Jesus Christ to form their judgment about the faith of the Reformed churches, not on the basis of false accusations gathered from here or there, or even on the basis of the personal statements of a number of ancient and modern authorities—statements which are also often either quoted out of context or misquoted and twisted to convey a different meaning—but on the basis of the churches' own official confessions and of the present explanation of the orthodox teaching which has been endorsed by the unanimous consent of the members of the whole Synod, one and all.

Moreover, the Synod earnestly warns the false accusers themselves to consider how heavy a judgment of God awaits those who give false testimony against so many churches and their confessions, trouble the consciences of the weak, and seek to prejudice the minds of many against the fellowship of true believers.

Finally, this Synod urges all fellow ministers in the gospel of Christ to deal with this teaching in a godly and reverent manner, in the academic institutions as well as in the churches; to do so, both in their speaking and writing, with a view to the glory of God's name, holiness of life, and the comfort of anxious souls; to think and also speak with Scripture according to the analogy of faith; and, finally, to refrain from all those ways of speaking which go beyond the bounds set for us by the genuine sense of the Holy Scriptures and which could give impertinent sophists a just occasion to scoff at the teaching of the Reformed churches or even to bring false accusations against it.

May God's Son Jesus Christ, who sits at the right hand of God and gives gifts to men, sanctify us in the truth, lead to the truth those who err, silence the mouths of those who lay false accusations against sound teaching, and equip faithful ministers of his Word with a spirit of wisdom and discretion, that all they say may be to the glory of God and the building up of their hearers. Amen.