

Creeds and Articles of Faith of the Western Monotheistic Religions

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Creeds and Articles of Faith of Western Montheistic Religions

The Nicene Creed

(SYMBOLUM NICÆNO-CONSTANTINOPOLITANUM, THE NICÆNO-CONSTANTINOPOLITAN CREED)

History. The Nicene Creed (Latin: Symbolum Nicaenum) is the creed or profession of faith (Greek: Σύμβολον τῆς Πίστεως) that is most widely used in Christian liturgy. It is called Nicene because, in its original form, it was adopted in the city of Nicaea in what is now Turkey by the first ecumenical council, which met there in the year 325. It is traditionally believed that the Second Ecumenical held in Constantinople in 381 added the section that follows the words "We believe in the Holy Spirit" (without the words "and the Son" relative to the procession of the Holy Spirit, which would become a point of contention in the Great Schism of Orthodoxy from Catholicism);[13] hence the name "Niceno-Constantinopolitan Creed", referring to the Creed as modified in the First Council of Constantinople.

Forma Recepta, Ecclesiae Occidentalis

THE RECEIVED TEXT OF THE ROMAN CATHOLIC CHURCH. ¹	THE RECEIVED TEXT OF THE PROTESTANT CHURCHES.
<p><i>Credo in unum DEUM PATREM omnipotentem; factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum JESUM CHRISTUM, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula [Deum de Deo], Lumen de Lumine, Deum verum de Deo vero, genitum, non factum, consubstantialem Patri; per quem omnia facta sunt; qui propter nos homines et propter nostram salutem descendit de cœlis, et incarnatus est de Spiritu Sancto ex Maria virgine, et homo factus est; crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est; et resurrexit tertia die, secundum Scripturas; et ascendit in cœlum, sedet ad dexteram Patris; et iterum venturus est, cum</i></p>	<p>I believe in one GOD THE FATHER Almighty; Maker of heaven and earth, and of all things visible and invisible. And in one Lord JESUS CHRIST, the only-begotten Son of God, begotten of the Father before all worlds [God of God], Light of Light, very God of very God, begotten, not made, being of one substance [essence] with the Father; by whom all things were made; who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right</p>

¹ The Latin text is from the *Canons and Decrees of the Council of Trent*, third session, held Feb. 4, 1546, when the Nicene Creed was solemnly professed by this Synod as the ' *symbolum fidei, quo sancta Romana ecclesia utitur, tanquam principium illud, in quo omnes, qui fidem Christi profitentur, necessario conveniunt, ac fundamentum firmum et unicum, contra quod portæ inferi nunquam prævalebunt.* ' The same text is incorporated in the *Profession of the Tridentine Faith*. The punctuation varies in different editions.

<p><i>gloria, judicare vivos et mortuos; cujus regni non erit finis. Et in SPIRITUM SANCTUM, Dominum et vivificantem, qui ex Patre [Filioque] procedit; qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per Prophetas. Et unam, sanctam, catholicam et apostolicam ecclesiam. Confiteor unum baptisma in remissionem peccatorum; et expecto resurrectionem mortuorum, et vitam venturi seculi. Amen.</i></p>	<p>hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end. And [I believe] in the Holy Ghost, the Giver of Life; who proceedeth from the Father [and the Son]; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And [I believe] one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen</p>
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(a) *Forma Recepta Ecclesiae Orientalis. A.D. 381.*

THE RECEIVED TEXT OF THE GREEK CHURCH. ²	LATIN VERSION OF DIONYSIUS EXIGUUS.
<p>Πιστεύομεν εἰς ἓν ΘΕΟΝ ΠΑΤΕΡΑ παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων. Καὶ εἰς ἓνα κύριον ἸΗΣΟΥΝ ΧΡΙΣΤΟΝ, τὸν υἱὸν τοῦ θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθεοῦ, γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί· δι' οὗ τὰ πάντα ἐγένετο· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου καὶ ἐνανθρωπήσαντα, σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου, καὶ παθόντα καὶ ταφέντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς, καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, καὶ καθεζόμενον ἐκ δεξιῶν τοῦ πατρὸς, καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ</p>	<p><i>Credimus in unum DEUM PATREM omnipotentem; factorem caeli et terrae, visibilium omnium et invisibilium. Et in unum Dominum JESUM CHRISTUM, Filium Dei [unigenitum], natum ex Patre ante omnia saecula [Lumen de Lumine], Deum verum de Deo vero, natum [genitum], non factum, consubstantialem Patri; per quem omnia facta sunt; qui propter nos homines et [propter] salutem nostram descendit de caelis et incarnatus est de Spiritu Sancto ex Maria virgine et humanatus [homo factus] est; et crucifixus est pro nobis sub Pontio Pilato [passus] et sepultus est; et resurrexit tertia die [secundum scripturas]; ascendit in caelum [caelos], sedet ad dexteram Patris; iterum venturus, cum gloria, judicare vivos et mortuos; cujus regni non erit finis. Et in SPIRITUM SANCTUM, Dominum et vivificantem [vivificantem], ex Patre procedentem, cum</i></p>

² See the *History*, pp. 24 sqq. The Greek text is found in the Acts of the First Council of Constantinople in MANSI, *Conc.* Tom. III. p. 565, and twice in the Acts of the Council of Chalcedon, Act. II. Tom. VI. p. 957, and Act. V. Tom. VII. p. 111; also in the Acts of the Third Constantinop. Council., Act. XVIII. Tom. XI. p. 633. See HAHN, p. 111, and HORT, pp. 73 sqq

νεκρούς· οὐ τῆς βασιλείας οὐκ ἔσται τέλος.
Καὶ εἰς τὸ ΠΝΕΥΜΑ ΤΟ ἍΓΙΟΝ, τὸ κύριον,
(καὶ) τὸ ζωοποιόν,³ τὸ ἐκ τοῦ πατρὸς
ἐκπορευόμενον, τὸ σὺν πατρὶ καὶ υἱῷ συν
προσκυνοούμενον καὶ συνδοξαζόμενον, τὸ
λαλήσαν διὰ τῶν προφητῶν· εἰς μίαν, ἁγίαν,
καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν·
ὁμολογοῦμεν ἓν βάπτισμα εἰς ἄφεσιν
ἁμαρτιῶν· προσδοκῶμεν ἀνάστασιν νεκρῶν,
καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. Ἀμήν.

*Patre et Filio adorandum et conglorificandum,
qui locutus est per sanctos prophetas. Et
unam, sanctam, catholicam et apostolicam
ecclesiam. Confitemur unum baptismum in
remissionem peccatorum. Expectamus
resurrectionem mortuorum et vitam futuri
saeculi. Amen.*

³ Mansi gives three readings: τὸ κυρ. τὸ ζωοπ. , τὸ κυρ. καὶ ζωοπ. , and τὸ κυρ. καὶ τὸ ζωοπ. . See the critical note of Dr. Hort, p. 81.

The Apostles Creed

History. The title, *Symbolum Apostolicum* (Symbol or Creed of the Apostles), appears for the first time in a letter from a Council in [Milan](#) (probably written by [Ambrose](#) himself) to [Pope Siricius](#) in about 390: "Let them give credit to the Creed of the Apostles, which the Roman Church has always kept and preserved undefiled",^{[3][4]} though this version we not the same as the creed as we know it. The earliest appearance of what we know as the Apostles' Creed was in the *De singulis libris canonicis scarapsis* ("Excerpt from Individual Canonical Books") of [St. Pirminius](#) ([Migne, Patrologia Latina](#) 89, 1029 ff.), written between 710 and 714.^[10]

I. THE APOSTLES' CREED. (a) RECEIVED FORM.

I believe in GOD THE FATHER Almighty; Maker of heaven and earth.

And in JESUS CHRIST his only (begotten) Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell [Hades, spirit-world];ⁱ the third day he rose from the dead; he ascended into heaven; and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the HOLY GHOST; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body [flesh];ⁱⁱ and the life everlasting. Amen.

I. SYMBOLUM APOSTOLICUM. FORMA RECEPTA.ⁱⁱⁱ

Credo in DEUM PATREM omnipotentem; Creatorem cæli et terræ. Et in JESUM CHRISTUM, Filium ejus unicum, Dominum nostrum; qui conceptus est de Spiritu Sancto, natus ex Maria virgine; passus sub Pontio Pilato, crucifixus, mortuus, et sepultus; descendit ad inferna; tertia die resurrexit a mortuis; ascendit ad cælos; sedet ad dexteram Dei Patris omnipotentis; inde venturus (est) judicare vivos et mortuos. Credo in SPIRITUM SANCTUM; sanctam ecclesiam catholicam; sanctorum communionem; remissionem peccatorum; carnis resurrectionem; vitam æternam. Amen.

Πιστεύω εἰς ΘΕΟΝ ΠΑΤΕΡΑ, παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς. Καὶ (εἰς) ἸΗΣΟΥΝ ΧΡΙΣΤΟΝ, υἱὸν αὐτοῦ τὸν μονογενῆ, τὸν κύριον ἡμῶν, τὸν συλληφθέντα ἐκ πνεύματος ἁγίου, γεννηθέντα ἐκ Μαρίας τῆς παρθένου, παθόντα ἐπὶ Ποντίου Πιλάτου, σταυρωθέντα, θανόντα, καὶ ταφέντα, κατελθόντα εἰς τὰ κατώτατα, τῇ τρίτῃ ἡμέρᾳ ἀναστάντα ἀπὸ τῶν νεκρῶν, ἀνελθόντα εἰς τοὺς οὐρανοὺς, καθεζόμενον ἐν δεξιᾷ θεοῦ πατρὸς παντοδυνάμου, ἐκαίθην ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς. Πιστεύω εἰς τὸ ΠΝΕΥΜΑ ΤΟ ἍΓΙΟΝ, ἁγίαν καθολικὴν ἐκκλησίαν, ἁγίων κοινωνίαν, ἄφεσιν ἁμαρτιῶν, σαρκὸς ἀνάστασιν, ζωὴν αἰώνιον. Ἀμήν.

The Athanasian Creed – Quecunqve Vult

History. The legend that the creed was written by Athanasius dates to the sixth century (see Pseudo-Augustine in Migne, P.L., XXXIX, 2189, and Pirminius, *ibid.*, LXXXIX, 1034). The view is foreshadowed still earlier in a sermon attributed to St. Ambrose (Migne, P.L., XVII, 671; Kattenbusch, I, 81), which takes notice that the Creed was "pieced together by twelve separate workmen". About the same date (c. 400) Rufinus (Migne, P.L., XXI, 337) gives a detailed account of the composition of the Creed, which account he professes to have received from earlier ages (*tradunt majores nostri*). This traditional attribution of the Creed to Athanasius was first called into question in 1642 by Dutch Protestant theologian G.J. Voss, and it has since been widely accepted by modern scholars that the creed was not authored by Athanasius. Scholars now attribute it to as early as the 4th and as late as the 6th centuries.

SYMBOLUM QUICUNQUE

THE LATIN ORIGINAL.	OLD TRANSLATION REVISED.
1. <i>Quicumque vult salvus esse: ante omnia opus est, ut teneat catholicam fidem.</i>	1. Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith:
2. <i>Quam nisi quisque integram inviolatamque servaverit: absque dubio in æternum peribit.</i>	2. Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.
3. <i>Fides autem catholica hæc est: ut unum Deum in Trinitate, et Trinitatem in Unitate veneremur;</i>	3. And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity;
4. <i>Neque confundentes personas: neque substantiam separantes.</i>	4. Neither confounding the Persons: nor dividing the Substance [Essence].
5. <i>Alia est enim persona Patris: alia Filii: alia Spiritus Sancti.</i>	5. For there is one Person of the Father: another of the Son: and another of the Holy Ghost.
6. <i>Sed Patris et Filii et Spiritus Sancti una est divinitas: æqualis gloria, coæterna majestas.</i>	6. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty coeternal.
7. <i>Qualis Pater: talis Filius: talis [et] Spiritus Sanctus.</i>	7. Such as the Father is: such is the Son: and such is the Holy Ghost.

8. <i>Increatus Pater: increatus Filius: increatus [et] Spiritus Sanctus.</i>	8. The Father uncreate [uncreated]: the Son uncreate [uncreated]: and the Holy Ghost uncreate [uncreated].
9. <i>Immensus Pater: immensus filius: immensus [et] Spiritus Sanctus.</i>	9. The Father incomprehensible [unlimited]: the Son incomprehensible [unlimited]: and the Holy Ghost incomprehensible [unlimited, or infinite].
10. <i>Æternus Pater: æternus Filius: æternus [et] Spiritus Sanctus.</i>	10. The Father eternal: the Son eternal: and the Holy Ghost eternal.
11. <i>Et tamen non tres æterni: sed unus æternus.</i>	11. And yet they are not three eternal: but one eternal.
12. <i>Sicut non tres increati: nec tres immensi: sed unus increatus: et unus immensus.</i>	12. As also there are not three uncreated: nor three incomprehensibles [infinite], but one uncreated: and one incomprehensible [infinite].
13. <i>Similiter omnipotens Pater: omnipotens Filius: omnipotens [et] Spiritus Sanctus.</i>	13. So likewise the Father is Almighty: the Son Almighty: and the Holy Ghost Almighty.
14. <i>Et tamen non tres omnipotentes: sed unus omnipotens.</i>	14. And yet they are not three Almighty: but one Almighty.
15. <i>Ita deus Pater: deus Filius: deus [et] Spiritus Sanctus.</i>	15. So the Father is God: the Son is God: and the Holy Ghost is God.
16. <i>Et tamen non tres dii: sed unus est Deus.</i>	16. And yet they are not three Gods: but one God.
17. <i>Ita dominus Pater: dominus Filius: dominus [et] Spiritus Sanctus.</i>	17. So likewise the Father is Lord: the Son Lord: and the Holy Ghost Lord.
18. <i>Et tamen non tres domini: sed unus [est] Dominus.</i>	18. And yet not three Lords: but one Lord.
19. <i>Quia sicut singulatim unamquamque personam Deum ac Dominum confiteri, Christiana veritate compellimur:</i>	19. For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord:
20. <i>Ita tres deos, aut [tres] dominos dicere, catholica religione prohibemur.</i>	20. So are we forbidden by the Catholic Religion: to say, There be [are] three Gods, or

	three Lords.
21. <i>Pater a nullo est factus: nec creatus, nec genitus.</i>	21. The Father is made of none: neither created, nor begotten.
22. <i>Filius a Patre solo est: non factus, nec creatus: sed genitus.</i>	22. The Son is of the Father alone: not made, nor created: but begotten.
23. <i>Spiritus Sanctus a Patre et filio: non factus, nec creatus, nec genitus: sed procedens.</i>	23. The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten: but proceeding.
24. <i>Unus ergo Pater, non tres patres: unus Filius, non tres filii: unus Spiritus Sanctus, non tres spiritus sancti.</i>	24. So there is one Father, not three Fathers: one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.
25. <i>Et in hac Trinitate nihil prius, aut posterius: nihil majus, aut minus.</i>	25. And in this Trinity none is afore, or after another: none is greater, or less than another [there is nothing before, or after: nothing greater or less].
26. <i>Sed totæ tres personæ coæternæ sibi sunt, et coæquales.</i>	26. But the whole three Persons are coeternal, and coequal.
27. <i>Ita, ut per omnia, sicut jam supra dictum est: et Unitas in Trinitate, et Trinitas in Unitate, venerenda sit.</i>	27. So that in all things, as aforesaid: the Unity in Trinity, and the Trinity in Unity, is to be worshiped.
28. <i>Qui vult ergo salvus esse, ita de Trinitate sentiat.</i>	28. He therefore that will be saved, must [let him] thus think of the Trinity.
_____	_____
29. <i>Sed necessarium est ad æternam salutem: ut incarnationem quoque Domini nostri Jesu Christi fideliter credat.</i>	29. Furthermore it is necessary to everlasting salvation: that he also believe rightly [faithfully] the Incarnation of our Lord Jesus Christ.
30. <i>Est ergo fides recta, ut credamus et confiteamur: quod Dominus noster Jesus Christus Dei Filius, Deus [pariter] et homo est;</i>	30. For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;
31. <i>Deus [est] ex substantia Patris, ante</i>	31. God, of the Substance [Essence] of the

<i>secula genitus: et homo ex substantia matris, in seculo natus.</i>	Father; begotten before the worlds: and Man, of the Substance [Essence] of his Mother, born in the world.
32. <i>Perfectus Deus: perfectus homo, ex anima rationali et humana carne subsistens.</i>	32. Perfect God: and perfect Man, of a reasonable soul and human flesh subsisting.
33. <i>Aequalis Patri secundum divinitatem: minor Patre secundum humanitatem.</i>	33. Equal to the Father, as touching his Godhead: and inferior to the Father as touching his Manhood.
34. <i>Qui licet Deus sit et homo; non duo tamen, sed unus est Christus.</i>	34. Who although he be [is] God and Man; yet he is not two, but one Christ.
35. <i>Unus autem, non conversione divinitatis in carnem: sed assumptione humanitatis in Deum.</i>	35. One; not by conversion of the Godhead into flesh: but by taking [assumption] of the Manhood into God.
36. <i>Unus omnino; non confusione substantiæ: sed unitate personæ.</i>	36. One altogether; not by confusion of Substance [Essence]: but by unity of Person.
37. <i>Nam sicut anima rationalis et caro unus est homo: ita Deus et homo unus est Christus.</i>	37. For as the reasonable soul and flesh is one man: so God and Man is one Christ;
38. <i>Qui passus est pro nostra salute: descendit ad inferos: tertia die resurrexit a mortuis.</i>	38. Who suffered for our salvation: descended into hell [Hades, spirit-world]: rose again the third day from the dead.
39. <i>Ascendit ad [in] cælos: sedet ad dexteram [Dei] Patris [omnipotentis].</i>	39. He ascended into heaven, he sitteth on the right hand of the Father God [God the Father] Almighty.
40. <i>Inde venturus [est] judicare vivos et mortuos.</i>	40. From whence [thence] he shall come to judge the quick and the dead.
41. <i>Ad cujus adventum omnes homines resurgere habent cum corporibus suis;</i>	41. At whose coming all men shall rise again with their bodies;
42. <i>Et reddituri sunt de factis propriis rationem.</i>	42. And shall give account for their own works.
43. <i>Et qui bona egerunt, ibunt in vitam æternam: qui vero mala, in ignem æternum.</i>	43. And they that have done good shall go into life everlasting: and they that have done evil, into everlasting fire.

44. *Hæc est fides catholicæ: quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit.*

44. This is the Catholic Faith: which except a man believe faithfully [truly and firmly], he can not be saved.

NOTES.

¹ THE LATIN text of the oldest known MS. in the Utrecht Psalter has been reproduced by Sir Thomas Duffus Hardy in his Report (London, 1873), and in the fac-simile ed. of the Utrecht Psalter (1875). It agrees nearly altogether with the text given above, but has a number of inaccuracies. I have compared also the texts of Waterland (*Works*, Vol. III. pp. 221 sqq.), Usher (*De Romanæ Eccles. Symbolo Apost. vetere*, 1647, Genev. ed. 1722, pp. 13–15), Montfaucon (in his ed. of *Athanasius*, Tom. II. pp. 719 sqq.), Hahn (pp. 122–125), Lumby (p. 259), and Swainson (p. 204). The numbering of verses differs: Waterland, Montfaucon, and the English Book of Common Prayer have only 40 verses by combining 19 and 20, 25 and 26, 39 and 40, 41 and 42; Walch and others make 44, the Roman Breviary 42. In my *Church Hist.* Vol. III. pp. 690–695, I have given the parallel passages from the fathers.

² There is no authorized Greek text of the Athanasian Creed, since it was never adopted in the Oriental Church. There are several translations, which differ considerably. Usher gives a Greek version with many interpolations. Caspari (Vol. III. pp. 263–267) published for the first time two other Greek versions from MSS. in the Venetian Library of St. Mark and the Ambrosian Library of Milan.

³ The English translation is that of the sixteenth century (1548), as found in the English editions of the *Book of Common Prayer*, and still in use in the public service of the Church of England. My emendations are inclosed in brackets. The punctuation is adjusted to the liturgical use of this Creed.

Ver. 1.—Some copies read *opus habet* for *opus est*. Usher: τὴν ὀρθόδοξον πίστιν, *orthodoxam fidem*. The MS. in the Utrecht Psalter begins with a grammatical blunder: 'Incipit fides catholicam.'

Ver. 2.—On the damnatory clause, which is twice repeated, ver. 28 and ver. 44, see the *Introduction*, pp. 39, 41. Some MSS. read *inviolabilemque*; some omit *absque dubio*.

Ver. 3.—Usher: *Orthodoxa* for *catholica*. Compare on this verse Gregory Naz., *Orat.* xxiii.: μονάδα ἐν τριάδι, καὶ τριάδα ἐν μονάδι προσκυνουμένην.

Ver. 4.—*Person* in the sense of *persona*, πρόσωπον (also ὑπόστασις in the post-Nicene use of the term), i.e., *character, face, manifestation, subsistence*. It must not be confounded with *essence* or *being* (*essentia, substantia, natura, οὐσία, φύσις*). God is one in essence, three in persons (*Deus est trinus, h. e. in essentia unus, tres habet subsistendi modos*). In modern philosophical usage the term *person* means a separate and distinct rational individual. But the tri-personality of God is not a numerical or essential trinity of three beings (like Abraham, Isaac, and Jacob), for this would be tritheism; nor is it, on the other hand, merely a threefold aspect and mode of manifestation, in the Sabellian or Swedenborgian sense;⁴ but it is a real, objective, and eternal, though ineffable, distinction in the one Divine being, with a corresponding threefold revelation of this being in the works of creation, redemption, and sanctification. Hence the distinction between the immanent, intrinsic (or ontological) trinity and the extrinsic or æconomical) trinity; in other words, between the trinity of essence and the trinity of manifestation.

Ver. 4.—The Latin *substantia* (that which stands under) and *essentia* correspond to the Greek οὐσία, as distinct from πρόσωπον. But in modern English, *substance* is used mostly in the sense of matter, body, or the most important part, summary. Hence *essence* or *being* is preferable.

Hypostasis (ὑπόστασις, foundation, groundwork, *substratum, substantia*) was originally used in the same sense as οὐσία, but afterwards it became identical with *prosopon, persona*.

Ver. 6.—Usher reads after *divinitas*: 'Unum robur, una potestas, unum regnum' (an interpolation of the Greeks).

Ver. 9.—*Incomprehensible* is a false translation, unless it be taken in the unusual sense, 'not to be comprehended within any bounds.' The Anglican translator of 1548 perhaps followed a Greek copy (of 1533) which renders *immensus* by ἀκατάληπτος. But other Greek copies read ἄπειρος or ἄμετρος instead. Usher's Greek text has παντοκράτωρ, *omnipotent*. The Latin *immensus* means, what can not be circumscribed or limited by any boundaries, what is illocal, omnipresent. Fortunatus explains the word: 'Non est mensurabilis in sua natura, quia illocalis est, incircumscrip-tus, ubique totus, ubique præsens, ubique potens.' The author of the Athanasian Creed glories in the clear revelation and statement of the mystery of the Trinity rather than in the mystery itself. The Utrecht Psalter reads *immensus*.

Ver. 20.—Waterland omits *tres* before *Dominos*. Usher reads for *prohibemus*: 'Non comprobamus, sed omnino prohibemus.'

Ver. 21.—Usher: *sed ingenuus* for *nec genitus*.

Ver. 23.—The Greek translation and the Latin text in Usher omit *et Filio*, which is contrary to the Greek doctrine of the single procession. Most Greek copies read only ἀπὸ τοῦ πατρὸς.

Ver. 25.—Usher: *nullus primus aut postremus, nullus major aut minor, οὐδεὶς πρῶτος ἢ ἔσχατος, οὐδεὶς μέγας ἢ μικρός*.

Ver. 29.—*Fideliter* is variously rendered in the Greek copies by ὀρθῶς, πιστῶς, βεβαίως.

Ver. 30.—Utrecht Psalter reads *quia* for *quod*, and omits *pariter*.

Ver. 31.—Usher's Greek text inserts here a long interpolation, which is not at all in keeping with the sententious character of the symbol.

Ver. 32.—Another long interpolation in Usher.

Ver. 38.—After *passus est* a Greek version adds the anti-patipassian clause: ἀπαθοῦς τῆς θεότητος μενούσης, *impassibili manente divinitate*.

Ver. 38.—Some MSS. read *ad infernos* or *ad inferna*. Usher's enlarged Greek copy omits the clause, and reads ταφεὶς καὶ ἀναστάς. The Utrecht Psalter reads *et qui* for *qui vero*.

Ver. 43.—Usher: εἰς αἰώνιους κολάσεις, *ad cruciatus eternos*.

Ver. 44.—The Greek copies read either πιστῶς alone, or πιστῶς τε καὶ βεβαίως, or ἐκ πίστεως βεβαίως πιστεύση.

⁴ Swedenborg was willing to adopt the Athanasian Creed if a trinity of (the one Divine) *person* was substituted for a trinity of *persons*. According to him, the Father is the Essential Divinity, the Son the Divine Humanity, the Holy Spirit the Divine Proceeding or Operation.

The Five Pillars of Islam

The Five Pillars of Islam (arkān-al-Islām مأسإلإ نالكراً; also arkān ad-dīn نيدلإ نالكراً "pillars of the religion") are five basic acts in Islam, considered obligatory by believers and are the foundation of Muslim life. These are summarized in the famous hadith of Gabriel.^{[1][2][3][4]}

The Quran presents them as a framework for worship and a sign of commitment to the faith.

They make up Muslim life, prayer, concern for the needy, self purification and the pilgrimage.

They are:

1. the shahada (Islamic creed)
2. daily prayers (salah)
3. almsgiving (zakāt)
4. fasting during the month of Ramadan (sawm)
5. the pilgrimage to Mecca (hajj) at least once in a lifetime.^{[5][6]}

The minority Shia and majority Sunni both agree on the essential details for the performance of these acts, but the Shia do not refer to them by the same name.

Shahada

Shahada is the declaration of faith, i.e. the professing that there is only one God (Allah) (monotheism) and that Muhammad is God's messenger.^[9] Kalima is a set statement normally recited in Arabic: 'La 'ilaa-ha 'il-lal-laa-hu mu-ham-ma-dur ra-soo-lul-laah "I bear witness that there is none worthy of worship except God and Muhammad is His Servant and Messenger."

Reciting this statement is obligatory in daily prayer (*salāh*) as well as on other occasions; it is also a key part in a person's conversion to Islam.^[10]

Afghan politicians and foreign diplomats praying (making salat) at the U.S. Embassy in Kabul, Afghanistan.

Salat

Salat (*ṣalāh*) is the Islamic prayer. *Salat* consists of five daily prayers according to the Sunna; the names are according to the prayer times: Fajr (dawn), Dhuhr (noon), Asr (afternoon), Maghrib (evening), and Isha' (night). The Fajr prayer is performed before sunrise, Dhuhr is performed in the midday after the sun has surpassed its highest point, Asr is the evening prayer before sunset, Maghrib is the evening prayer after sunset and Isha is the night prayer. All of these prayers are recited while facing the Kaaba in Mecca. Muslims must wash themselves before prayer, this washing is called wudu ("purification"). The prayer is accompanied by a series of set positions including; bowing with hands on knees, standing, prostrating and sitting in a special position (not on the heels, nor on the buttocks).

Zakāt

Zakāt or alms-giving is the practice of charitable giving by Muslims based on accumulated wealth, and is obligatory for all who are able to do so. It is considered to be a personal responsibility for Muslims to ease economic hardship for others and eliminate inequality.^[11] zakāt consists of spending 2.5% of one's wealth for the benefit of the poor or needy, like debtors

or travelers. A Muslim may also donate more as an act of voluntary charity (sadaqah), rather than to achieve additional divine reward.^[12]

There are five principles that should be followed when giving the zakāt:

1. The giver must declare to God his intention to give the zakāt.
2. The zakāt must be paid on the day that it is due.
3. After the offering, the payer must not exaggerate on spending his money more than usual means.
4. Payment must be in kind. This means if one is wealthy then he or she needs to pay 2.5% of their income. If a person does not have much money, then they should compensate for it in different ways, such as good deeds and good behavior toward others.
5. The zakāt must be distributed in the community from which it was taken.^[13]

Sawm

Muslims traditionally break their fasts in the month of Ramadan with dates (like those offered by this date seller in Kuwait City), as was the recorded practice (Sunnah) of Muhammad.

Three types of fasting (Siyam) are recognized by the Quran: Ritual fasting,^[14] fasting as compensation for repentance (both from sura Al-Baqara),^[15] and ascetic fasting (from Al-Ahzab).^{[16][17]}

Ritual fasting is an obligatory act during the month of Ramadan.^[18] Muslims must abstain from food and drink from dawn to dusk during this month, and are to be especially mindful of other sins.^[18] Fasting is necessary for every Muslim that has reached puberty (unless he/she suffers from a medical condition which prevents him/her from doing so).^[19]

The fast is meant to allow Muslims to seek nearness and to look for forgiveness from God, to express their gratitude to and dependence on him, atone for their past sins, and to remind them of the needy.^[20] During Ramadan, Muslims are also expected to put more effort into following the teachings of Islam by refraining from violence, anger, envy, greed, lust, profane language, gossip and to try to get along with fellow Muslims better. In addition, all obscene and irreligious sights and sounds are to be avoided.^[21] Fasting during Ramadan is obligatory, but is forbidden for several groups for whom it would be very dangerous and excessively problematic. These include pre-pubescent children, those with a medical condition such as diabetes, elderly people, and pregnant or breastfeeding women. Observing fasts is not permitted for menstruating women. Other individuals for whom it is considered acceptable not to fast are those who are ill or traveling. Missing fasts usually must be made up for soon afterward, although the exact requirements vary according to circumstance.^{[22][23][24][25]}

Hajj: Pilgrimage to Mecca

The Hajj is a pilgrimage that occurs during the Islamic month of Dhu al-Hijjah to the holy city of Mecca. Every able-bodied Muslim is obliged to make the pilgrimage to Mecca at least once in their life.^[26] When the pilgrim is around 10 km (6.2 mi) from Mecca, he/she must dress in Ihram clothing, which consists of two white sheets. Both men and women are required to make the pilgrimage to Mecca. After a Muslim makes the trip to Mecca, he/she is known as a hajj/hajja (one who made the pilgrimage to Mecca).^[27] The main rituals of the Hajj include walking seven times around the Kaaba termed Tawaf, touching the Black Stone termed Istilam, traveling seven times between Mount Safa and Mount Marwah termed Sa'yee, and symbolically stoning the Devil in Mina termed Ramee.^[27]

The pilgrim, or the *haji*, is honoured in the Muslim community. Islamic teachers say that the Hajj should be an expression of devotion to God, not a means to gain social standing. The believer should be self-aware and examine their intentions in performing the pilgrimage. This should lead to constant striving for self-improvement.^[28] A pilgrimage made at any time other than the Hajj season is called an Umrah, and while not mandatory is strongly recommended. Also, they make a pilgrimage to the holy city of Jerusalem in their alms giving feast.

Pillars of Shia Islam

Twelvers

In Twelver Shia Islam, there are ten practices that Shia Muslims must perform, called the Ancillaries of the Faith (Arabic: furū al-dīn).

1. Salah
2. Sawm
3. Zakāt, similar to Sunni Islam, but only applies to cattle, silver, gold, dates, raisins, wheat, and barley but not money.
4. Khums: an annual taxation of one-fifth(20%) of all gain. Khums is paid to the Imams or to poor and needy people.
5. Hajj
6. Jihad
7. Amr-bil-Marooif
8. Nahi Anil Munkar.
9. Tawalla: expressing love towards Good.
10. Tabarra: expressing disassociation and hatred towards Evil.

Ismailis

Ismailis have their own pillars which are as follows:

- Walayah (lit. "Guardianship") denotes love and devotion to God, the prophets, the Imamah and the du'āt ("missionaries").
- Tawhid, "Oneness of God".
- Salah: Unlike Sunni and Twelver Muslims, Nizari Ismailis reason that it is up to the current imām to designate the style and form of prayer.
- Zakāt: with the exception of the Druze, all Ismaili madh'hab have practices resembling that of Sunni and Twelver Muslims with the addition of the characteristic Shia khums.
- Sawm: Nizari and Mustaali believe in both a metaphorical and literal meaning of fasting.
- Hajj: For Ismailis, this means visiting the imām or his representative and that this is the greatest and most spiritual of all pilgrimages. The Mustaali maintain also the practice of going to Mecca. The Druze interpret this completely metaphorically as "fleeing from devils and oppressors" and rarely go to Mecca.^[29]
- Jihad or "Struggle": "the Greater Struggle" and the "The Lesser Struggle".

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Maimonides

THE LAWS OF THE BASIC PRINCIPLES OF THE TORAH

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These chapters discuss the following six positive commandments and four negative commandments:

- 1) To recognise God.
- 2) Not even to speculate that there might be a god other than God.
- 3) To unify God.
- 4) To love God.
- 5) To have fear of God.
- 6) To sanctify God's Name.
- 7) Not to desecrate God's Name.
- 8) Not to destroy things on which God's Name is written.
- 9) To listen to a prophet who speaks in God's Name.
- 10) Not to test God.

On the Power and Efficacy of Indulgences

Disputation of Doctor Martin Luther, 1517

[History. These Theses resulted in the excommunication of Martin Luther, and the ideas contained in this document gave impetus to the Reformation.]

Out of love for the truth and the desire to bring it to light, the following propositions will be discussed at Wittenberg, under the presidency of the Reverend Father Martin Luther, Master of Arts and of Sacred Theology, and Lecturer in Ordinary on the same at that place. Wherefore he requests that those who are unable to be present and debate orally with us, may do so by letter.

In the Name our Lord Jesus Christ. Amen.

1. Our Lord and Master Jesus Christ, when He said Poenitentiam agite, willed that the whole life of believers should be repentance.
2. This word cannot be understood to mean sacramental penance, i.e., confession and satisfaction, which is administered by the priests.
3. Yet it means not inward repentance only; nay, there is no inward repentance which does not outwardly work divers mortifications of the flesh.
4. The penalty [of sin], therefore, continues so long as hatred of self continues; for this is the true inward repentance, and continues until our entrance into the kingdom of heaven.
5. The pope does not intend to remit, and cannot remit any penalties other than those which he has imposed either by his own authority or by that of the Canons.
6. The pope cannot remit any guilt, except by declaring that it has been remitted by God and by assenting to God's remission; though, to be sure, he may grant remission in cases reserved to his judgment. If his right to grant remission in such cases were despised, the guilt would remain entirely unforgiven.
7. God remits guilt to no one whom He does not, at the same time, humble in all things and bring into subjection to His vicar, the priest.
8. The penitential canons are imposed only on the living, and, according to them, nothing should be imposed on the dying.
9. Therefore the Holy Spirit in the pope is kind to us, because in his decrees he always makes exception of the article of death and of

necessity.

10. Ignorant and wicked are the doings of those priests who, in the case of the dying, reserve canonical penances for purgatory.
11. This changing of the canonical penalty to the penalty of purgatory is quite evidently one of the tares that were sown while the bishops slept.
12. In former times the canonical penalties were imposed not after, but before absolution, as tests of true contrition.
13. The dying are freed by death from all penalties; they are already dead to canonical rules, and have a right to be released from them.
14. The imperfect health [of soul], that is to say, the imperfect love, of the dying brings with it, of necessity, great fear; and the smaller the love, the greater is the fear.
15. This fear and horror is sufficient of itself alone (to say nothing of other things) to constitute the penalty of purgatory, since it is very near to the horror of despair.
16. Hell, purgatory, and heaven seem to differ as do despair, almost-despair, and the assurance of safety.
17. With souls in purgatory it seems necessary that horror should grow less and love increase.
18. It seems unproved, either by reason or Scripture, that they are outside the state of merit, that is to say, of increasing love.
19. Again, it seems unproved that they, or at least that all of them, are certain or assured of their own blessedness, though we may be quite certain of it.
20. Therefore by "full remission of all penalties" the pope means not actually "of all," but only of those imposed by himself.
21. Therefore those preachers of indulgences are in error, who say that by the pope's indulgences a man is freed from every penalty, and saved;
22. Whereas he remits to souls in purgatory no penalty which, according to the canons, they would have had to pay in this life.
23. If it is at all possible to grant to any one the remission of all penalties whatsoever, it is certain that this remission can be granted only to the most perfect, that is, to the very fewest.
24. It must needs be, therefore, that the greater part of the people are deceived by that indiscriminate and high-sounding promise of release from penalty.
25. The power which the pope has, in a general way, over purgatory, is just like the power which any bishop or curate has, in a special way, within his own diocese or parish.
26. The pope does well when he grants remission to souls [in purgatory], not by the power of the keys (which he does not possess), but by way of intercession.
27. They preach men who say that so soon as the penny jingles into the money-box, the soul flies out [of purgatory].
28. It is certain that when the penny jingles into the money-box, gain and avarice can be increased, but the result of the intercession of the

- Church is in the power of God alone.
29. Who knows whether all the souls in purgatory wish to be bought out of it, as in the legend of Sts. Severinus and Paschal.
 30. No one is sure that his own contrition is sincere; much less that he has attained full remission.
 31. Rare as is the man that is truly penitent, so rare is also the man who truly buys indulgences, i.e., such men are most rare.
 32. They will be condemned eternally, together with their teachers, who believe themselves sure of their salvation because they have letters of pardon.
 33. Men must be on their guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to Him;
 34. For these "graces of pardon" concern only the penalties of sacramental satisfaction, and these are appointed by man.
 35. They preach no Christian doctrine who teach that contrition is not necessary in those who intend to buy souls out of purgatory or to buy confessionalia.
 36. Every truly repentant Christian has a right to full remission of penalty and guilt, even without letters of pardon.
 37. Every true Christian, whether living or dead, has part in all the blessings of Christ and the Church; and this is granted him by God, even without letters of pardon.
 38. Nevertheless, the remission and participation [in the blessings of the Church] which are granted by the pope are in no way to be despised, for they are, as I have said, the declaration of divine remission.
 39. It is most difficult, even for the very keenest theologians, at one and the same time to commend to the people the abundance of pardons and [the need of] true contrition.
 40. True contrition seeks and loves penalties, but liberal pardons only relax penalties and cause them to be hated, or at least, furnish an occasion [for hating them].
 41. Apostolic pardons are to be preached with caution, lest the people may falsely think them preferable to other good works of love.
 42. Christians are to be taught that the pope does not intend the buying of pardons to be compared in any way to works of mercy.
 43. Christians are to be taught that he who gives to the poor or lends to the needy does a better work than buying pardons;
 44. Because love grows by works of love, and man becomes better; but by pardons man does not grow better, only more free from penalty.
 45. Christians are to be taught that he who sees a man in need, and passes him by, and gives [his money] for pardons, purchases not the indulgences of the pope, but the indignation of God.
 46. Christians are to be taught that unless they have more than they need, they are bound to keep back what is necessary for their own families, and by no means to squander it on pardons.
 47. Christians are to be taught that the buying of pardons is a matter of

- free will, and not of commandment.
48. Christians are to be taught that the pope, in granting pardons, needs, and therefore desires, their devout prayer for him more than the money they bring.
 49. Christians are to be taught that the pope's pardons are useful, if they do not put their trust in them; but altogether harmful, if through them they lose their fear of God.
 50. Christians are to be taught that if the pope knew the exactions of the pardon-preachers, he would rather that St. Peter's church should go to ashes, than that it should be built up with the skin, flesh and bones of his sheep.
 51. Christians are to be taught that it would be the pope's wish, as it is his duty, to give of his own money to very many of those from whom certain hawkers of pardons cajole money, even though the church of St. Peter might have to be sold.
 52. The assurance of salvation by letters of pardon is vain, even though the commissary, nay, even though the pope himself, were to stake his soul upon it.
 53. They are enemies of Christ and of the pope, who bid the Word of God be altogether silent in some Churches, in order that pardons may be preached in others.
 54. Injury is done the Word of God when, in the same sermon, an equal or a longer time is spent on pardons than on this Word.
 55. It must be the intention of the pope that if pardons, which are a very small thing, are celebrated with one bell, with single processions and ceremonies, then the Gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.
 56. The "treasures of the Church," out of which the pope grants indulgences, are not sufficiently named or known among the people of Christ.
 57. That they are not temporal treasures is certainly evident, for many of the vendors do not pour out such treasures so easily, but only gather them.
 58. Nor are they the merits of Christ and the Saints, for even without the pope, these always work grace for the inner man, and the cross, death, and hell for the outward man.
 59. St. Lawrence said that the treasures of the Church were the Church's poor, but he spoke according to the usage of the word in his own time.
 60. Without rashness we say that the keys of the Church, given by Christ's merit, are that treasure;
 61. For it is clear that for the remission of penalties and of reserved cases, the power of the pope is of itself sufficient.
 62. The true treasure of the Church is the Most Holy Gospel of the glory and the grace of God.
 63. But this treasure is naturally most odious, for it makes the first to be last.

64. On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.
65. Therefore the treasures of the Gospel are nets with which they formerly were wont to fish for men of riches.
66. The treasures of the indulgences are nets with which they now fish for the riches of men.
67. The indulgences which the preachers cry as the "greatest graces" are known to be truly such, in so far as they promote gain.
68. Yet they are in truth the very smallest graces compared with the grace of God and the piety of the Cross.
69. Bishops and curates are bound to admit the commissaries of apostolic pardons, with all reverence.
70. But still more are they bound to strain all their eyes and attend with all their ears, lest these men preach their own dreams instead of the commission of the pope.
71. He who speaks against the truth of apostolic pardons, let him be anathema and accursed!
72. But he who guards against the lust and license of the pardon-preachers, let him be blessed!
73. The pope justly thunders against those who, by any art, contrive the injury of the traffic in pardons.
74. But much more does he intend to thunder against those who use the pretext of pardons to contrive the injury of holy love and truth.
75. To think the papal pardons so great that they could absolve a man even if he had committed an impossible sin and violated the Mother of God - this is madness.
76. We say, on the contrary, that the papal pardons are not able to remove the very least of venial sins, so far as its guilt is concerned.
77. It is said that even St. Peter, if he were now Pope, could not bestow greater graces; this is blasphemy against St. Peter and against the pope.
78. We say, on the contrary, that even the present pope, and any pope at all, has greater graces at his disposal; to wit, the Gospel, powers, gifts of healing, etc., as it is written in I. Corinthians xii.
79. To say that the cross, emblazoned with the papal arms, which is set up [by the preachers of indulgences], is of equal worth with the Cross of Christ, is blasphemy.
80. The bishops, curates and theologians who allow such talk to be spread among the people, will have an account to render.
81. This unbridled preaching of pardons makes it no easy matter, even for learned men, to rescue the reverence due to the pope from slander, or even from the shrewd questionings of the laity.
82. To wit: - "Why does not the pope empty purgatory, for the sake of holy love and of the dire need of the souls that are there, if he redeems an infinite number of souls for the sake of miserable money with which to build a Church? The former reasons would be most just; the latter is most trivial."

83. Again: - "Why are mortuary and anniversary masses for the dead continued, and why does he not return or permit the withdrawal of the endowments founded on their behalf, since it is wrong to pray for the redeemed?"
84. Again: - "What is this new piety of God and the pope, that for money they allow a man who is impious and their enemy, to buy out of purgatory the pious soul of a friend of God, and do not rather, because of that pious and beloved soul's own need, free it for pure love's sake?"
85. Again: - "Why are the penitential canons long since in actual fact and through disuse abrogated and dead, now satisfied by the granting of indulgences, as though they were still alive and in force?"
86. Again: - "Why does not the pope, whose wealth is to-day greater than the riches of the richest, build just this one church of St. Peter with his own money, rather than with the money of poor believers?"
87. Again: - "What is it that the pope remits, and what participation does he grant to those who, by perfect contrition, have a right to full remission and participation?"
88. Again: - "What greater blessing could come to the Church than if the pope were to do a hundred times a day what he now does once, and bestow on every believer these remissions and participations?"
89. "Since the pope, by his pardons, seeks the salvation of souls rather than money, why does he suspend the indulgences and pardons granted heretofore, since these have equal efficacy?"
90. To repress these arguments and scruples of the laity by force alone, and not to resolve them by giving reasons, is to expose the Church and the pope to the ridicule of their enemies, and to make Christians unhappy.
91. If, therefore, pardons were preached according to the spirit and mind of the pope, all these doubts would be readily resolved; nay, they would not exist.
92. Away, then, with all those prophets who say to the people of Christ, "Peace, peace," and there is no peace!
93. Blessed be all those prophets who say to the people of Christ, "Cross, cross," and there is no cross!
94. Christians are to be exhorted that they be diligent in following Christ, their Head, through penalties, deaths, and hell;
95. And thus be confident of entering into heaven rather through many tribulations, than through the assurance of peace.

Selected Canons and Decrees, Council of Trent, 1545-63

The Fifth Session

Celebrated on the seventeenth day of the month of June, in the year 1546.

DECREE CONCERNING ORIGINAL SIN

That our Catholic faith, without which it is impossible to please God, may, errors being purged away, continue in its own perfect and spotless integrity, and that the Christian people may not be carried about with every wind of doctrine; whereas that old serpent, the perpetual enemy of mankind, amongst the very many evils with which the Church of God is in these our times troubled, has also stirred up not only new, but even old, dissensions touching original sin, and the remedy thereof; the sacred and holy, ecumenical and general Synod of Trent,--lawfully assembled in the Holy Ghost, the three same legates of the Apostolic See presiding therein,--wishing now to come to the reclaiming of the erring, and the confirming of the wavering,--following the testimonies of the sacred Scriptures, of the holy Fathers, of the most approved councils, and the judgment and consent of the Church itself, ordains, confesses, and declares these things touching the said original sin:

1. If any one does not confess that the first man, Adam, when he had transgressed the commandment of God in Paradise, immediately lost the holiness and justice wherein he had been constituted; and that he incurred, through the offence of that prevarication, the wrath and indignation of God, and consequently death, with which God had previously threatened him, and, together with death, captivity under his power who thenceforth had the empire of death, that is to say, the devil, and that the entire Adam, through that offence of prevarication, was changed, in body and soul, for the worse; let him be anathema.

2. If any one asserts, that the prevarication of Adam injured himself alone, and not his posterity; and that the holiness and justice, received of God, which he lost, he lost for himself alone, and not for us also; or that he, being defiled by the sin of disobedience, has only transfused death, and pains of the body, into the whole human race, but not sin also, which is the death of the soul; let him be anathema:--whereas he contradicts the apostle who says; By one man sin entered into the world,

and by sin death, and so death passed upon all men, in whom all have sinned.

3. If any one asserts, that this sin of Adam,--which in its origin is one, and being transfused into all by propagation, not by imitation, is in each one as his own, --is taken away either by the powers of human nature, or by any other remedy than the merit of the one mediator, our Lord Jesus Christ, who hath reconciled us to God in his own blood, made unto us justice, sanctification, and redemption; or if he denies that the said merit of Jesus Christ is applied, both to adults and to infants, by the sacrament of baptism rightly administered in the form of the church; let him be anathema: For there is no other name under heaven given to men, whereby we must be saved. Whence that voice; Behold the lamb of God behold him who taketh away the sins of the world; and that other; As many as have been baptized, have put on Christ.

4. If any one denies, that infants, newly born from their mothers' wombs, even though they be sprung from baptized parents, are to be baptized; or says that they are baptized indeed for the remission of sins, but that they derive nothing of original sin from Adam, which has need of being expiated by the laver of regeneration for the obtaining life everlasting,--whence it follows as a consequence, that in them the form of baptism, for the remission of sins, is understood to be not true, but false, --let him be anathema. For that which the apostle has said, By one man sin entered into the world, and by sin death, and so death passed upon all men in whom all have sinned, is not to be understood otherwise than as the Catholic Church spread everywhere hath always understood it. For, by reason of this rule of faith, from a tradition of the apostles, even infants, who could not as yet commit any sin of themselves, are for this cause truly baptized for the remission of sins, that in them that may be cleansed away by regeneration, which they have contracted by generation. For, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.

5. If any one denies, that, by the grace of our Lord Jesus Christ, which is conferred in baptism, the guilt of original sin is remitted; or even asserts that the whole of that which has the true and proper nature of sin is not taken away; but says that it is only rased, or not imputed; let him be anathema. For, in those who are born again, there is nothing that God hates; because, There is no condemnation to those who are truly buried together with Christ by baptism into death; who walk not according to the flesh, but, putting off the old man, and putting on the new who is created according to God, are made innocent, immaculate, pure, harmless, and beloved of God, heirs indeed of God, but joint heirs with Christ; so that there is nothing whatever to retard their entrance into heaven. But this holy synod confesses and is sensible, that in the baptized there remains concupiscence, or an incentive (to sin); which, whereas it is left for our exercise, cannot injure those who consent not, but resist manfully by the

grace of Jesus Christ; yea, he who shall have striven lawfully shall be crowned. This concupiscence, which the apostle sometimes calls sin, the holy Synod declares that the Catholic Church has never understood it to be called sin, as being truly and properly sin in those born again, but because it is of sin, and inclines to sin.

This same holy Synod doth nevertheless declare, that it is not its intention to include in this decree, where original sin is treated of, the blessed and immaculate Virgin Mary, the mother of God; but that the constitutions of Pope Sixtus IV., of happy memory, are to be observed, under the pains contained in the said constitutions, which it renews.

The Sixth Session

Celebrated on the thirteenth day of the month of January, 1547.

DECREE ON JUSTIFICATION

Proem.

Whereas there is, at this time, not without the shipwreck of many souls, and grievous detriment to the unity of the Church, a certain erroneous doctrine disseminated touching Justification; the sacred and holy, oecumenical and general Synod of Trent, lawfully assembled in the Holy Ghost,-the most reverend lords, Giammaria del Monte, bishop of Palaestrina, and Marcellus of the title of the Holy Cross in Jerusalem, priest, cardinals of the holy Roman Church, and legates apostolic a latere, presiding therein, in the name of our most holy father and lord in Christ, Paul III., by the providence of God, Pope,-purposes, unto the praise and glory of Almighty God, the tranquillising of the Church, and the salvation of souls, to expound to all the faithful of Christ the true and sound doctrine touching the said Justification; which (doctrine) the sun of justice, Christ Jesus, the author and finisher of our faith, taught, which the apostles transmitted, and which the Catholic Church, the Holy Ghost reminding her thereof, has always retained; most strictly forbidding that any henceforth presume to believe, preach, or teach, otherwise than as by this present decree is defined and declared.

CHAPTER I.

On the Inability of Nature and of the Law to justify man.

The holy Synod declares first, that, for the correct and sound understanding of the doctrine of Justification, it is necessary that each one recognise and confess, that, whereas all men had lost their innocence in the prevarication of Adam-having become unclean, and, as the apostle

says, by nature children of wrath, as (this Synod) has set forth in the decree on original sin,-they were so far the servants of sin, and under the power of the devil and of death, that not the Gentiles only by the force of nature, but not even the Jews by the very letter itself of the law of Moses, were able to be liberated, or to arise, therefrom; although free will, attenuated as it was in its powers, and bent down, was by no means extinguished in them.

CHAPTER II.

On the dispensation and mystery of Christ's advent.

Whence it came to pass, that the heavenly Father, the father of mercies and the God of all comfort, when that blessed fulness of the time was come, sent unto men, Jesus Christ, His own Son-who had been, both before the Law, and during the time of the Law, to many of the holy fathers announced and promised-that He might both redeem the Jews who were under the Law, and that the Gentiles, who followed not after justice, might attain to justice, and that all men might receive the adoption of sons. Him God hath proposed as a propitiator, through faith in his blood, for our sins, and not for our sins only, but also for those of the whole world.

CHAPTER III.

Who are justified through Christ.

But, though He died for all, yet do not all receive the benefit of His death, but those only unto whom the merit of His passion is communicated. For as in truth men, if they were not born propagated of the seed of Adam, would not be born unjust,-seeing that, by that propagation, they contract through him, when they are conceived, injustice as their own,-so, if they were not born again in Christ, they never would be justified; seeing that, in that new birth, there is bestowed upon them, through the merit of His passion, the grace whereby they are made just. For this benefit the apostle exhorts us, evermore to give thanks to the Father, who hath made us worthy to be partakers of the lot of the saints in light, and hath delivered us from the power of darkness, and hath translated us into the Kingdom of the Son of his love, in whom we have redemption, and remission of sins.

CHAPTER IV.

A description is introduced of the Justification of the impious, and of the Manner thereof under the law of grace.

By which words, a description of the Justification of the impious is indicated,-as being a translation, from that state wherein man is born a child of the first Adam, to the state of grace, and of the adoption of the

sons of God, through the second Adam, Jesus Christ, our Saviour. And this translation, since the promulgation of the Gospel, cannot be effected, without the laver of regeneration, or the desire thereof, as it is written; unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God.

CHAPTER V.

On the necessity, in adults, of preparation for Justification, and whence it proceeds.

The Synod furthermore declares, that in adults, the beginning of the said Justification is to be derived from the prevenient grace of God, through Jesus Christ, that is to say, from His vocation, whereby, without any merits existing on their parts, they are called; that so they, who by sins were alienated from God, may be disposed through His quickening and assisting grace, to convert themselves to their own justification, by freely assenting to and co-operating with that said grace: in such sort that, while God touches the heart of man by the illumination of the Holy Ghost, neither is man himself utterly without doing anything while he receives that inspiration, forasmuch as he is also able to reject it; yet is he not able, by his own free will, without the grace of God, to move himself unto justice in His sight. Whence, when it is said in the sacred writings: Turn ye to me, and I will turn to you, we are admonished of our liberty; and when we answer; Convert us, O Lord, to thee, and we shall be converted, we confess that we are prevented by the grace of God.

CHAPTER VI.

The manner of Preparation.

Now they (adults) are disposed unto the said justice, when, excited and assisted by divine grace, conceiving faith by hearing, they are freely moved towards God, believing those things to be true which God has revealed and promised,-and this especially, that God justifies the impious by His grace, through the redemption that is in Christ Jesus; and when, understanding themselves to be sinners, they, by turning themselves, from the fear of divine justice whereby they are profitably agitated, to consider the mercy of God, are raised unto hope, confiding that God will be propitious to them for Christ's sake; and they begin to love Him as the fountain of all justice; and are therefore moved against sins by a certain hatred and detestation, to wit, by that penitence which must be performed before baptism: lastly, when they purpose to receive baptism, to begin a new life, and to keep the commandments of God. Concerning this disposition it is written; He that cometh to God, must believe that he is, and is a rewarder to them that seek him; and, Be of good faith, son, thy sins are forgiven thee; and, The fear of the Lord driveth out sin; and, Do penance,

and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost; and, Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; finally, Prepare your hearts unto the Lord.

CHAPTER VII.

What the justification of the impious is, and what are the causes thereof.

This disposition, or preparation, is followed by Justification itself, which is not remission of sins merely, but also the sanctification and renewal of the inward man, through the voluntary reception of the grace, and of the gifts, whereby man of unjust becomes just, and of an enemy a friend, that so he may be an heir according to hope of life everlasting.

Of this Justification the causes are these: the final cause indeed is the glory of God and of Jesus Christ, and life everlasting; while the efficient cause is a merciful God who washes and sanctifies gratuitously, signing, and anointing with the holy Spirit of promise, who is the pledge of our inheritance; but the meritorious cause is His most beloved only-begotten, our Lord Jesus Christ, who, when we were enemies, for the exceeding charity wherewith he loved us, merited Justification for us by His most holy Passion on the wood of the cross, and made satisfaction for us unto God the Father; the instrumental cause is the sacrament of baptism, which is the sacrament of faith, without which (faith) no man was ever justified; lastly, the alone formal cause is the justice of God, not that whereby He Himself is just, but that whereby He maketh us just, that, to wit, with which we being endowed by Him, are renewed in the spirit of our mind, and we are not only reputed, but are truly called, and are, just, receiving justice within us, each one according to his own measure, which the Holy Ghost distributes to every one as He wills, and according to each one's proper disposition and co-operation. For, although no one can be just, but he to whom the merits of the Passion of our Lord Jesus Christ are communicated, yet is this done in the said justification of the impious, when by the merit of that same most holy Passion, the charity of God is poured forth, by the Holy Spirit, in the hearts of those that are justified, and is inherent therein: whence, man, through Jesus Christ, in whom he is ingrafted, receives, in the said justification, together with the remission of sins, all these (gifts) infused at once, faith, hope, and charity. For faith, unless hope and charity be added thereto, neither unites man perfectly with Christ, nor makes him a living member of His body. For which reason it is most truly said, that Faith without works is dead and profitless; and, In Christ Jesus neither circumcision, availeth anything, nor uncircumcision, but faith which worketh by charity. This faith, Catechumen's beg of the Church-agreeably to a tradition of the apostles-previously to the sacrament of Baptism; when they beg for the

faith which bestows life everlasting, which, without hope and charity, faith cannot bestow: whence also do they immediately hear that word of Christ; If thou wilt enter into life, keep the commandments. Wherefore, when receiving true and Christian justice, they are bidden, immediately on being born again, to preserve it pure and spotless, as the first robe given them through Jesus Christ in lieu of that which Adam, by his disobedience, lost for himself and for us, that so they may bear it before the judgment-seat of our Lord Jesus Christ, and may have life everlasting.

CHAPTER VIII.

In what manner it is to be understood, that the impious is justified by faith, and gratuitously.

And whereas the Apostle saith, that man is justified by faith and freely, those words are to be understood in that sense which the perpetual consent of the Catholic Church hath held and expressed; to wit, that we are therefore said to be justified by faith, because faith is the beginning of human salvation, the foundation, and the root of all Justification; without which it is impossible to please God, and to come unto the fellowship of His sons: but we are therefore said to be justified freely, because that none of those things which precede justification-whether faith or works-merit the grace itself of justification. For, if it be a grace, it is not now by works, otherwise, as the same Apostle says, grace is no more grace.

CHAPTER IX.

Against the vain confidence of Heretics.

But, although it is necessary to believe that sins neither are remitted, nor ever were remitted save gratuitously by the mercy of God for Christ's sake; yet is it not to be said, that sins are forgiven, or have been forgiven, to any one who boasts of his confidence and certainty of the remission of his sins, and rests on that alone; seeing that it may exist, yea does in our day exist, amongst heretics and schismatics; and with great vehemence is this vain confidence, and one alien from all godliness, preached up in opposition to the Catholic Church. But neither is this to be asserted,-that they who are truly justified must needs, without any doubting whatever, settle within themselves that they are justified, and that no one is absolved from sins and justified, but he that believes for certain that he is absolved and justified; and that absolution and justification are effected by this faith alone: as though whoso has not this belief, doubts of the promises of God, and of the efficacy of the death and resurrection of Christ. For even as no pious person ought to doubt of the mercy of God, of the merit of Christ, and of the virtue and efficacy of the sacraments, even so each one, when he regards himself, and

his own weakness and indisposition, may have fear and apprehension touching his own grace; seeing that no one can know with a certainty of faith, which cannot be subject to error, that he has obtained the grace of God.

CHAPTER X.

On the increase of Justification received.

Having, therefore, been thus justified, and made the friends and domestics of God, advancing from virtue to virtue, they are renewed, as the Apostle says, day by day; that is, by mortifying the members of their own flesh, and by presenting them as instruments of justice unto sanctification, they, through the observance of the commandments of God and of the Church, faith co-operating with good works, increase in that justice which they have received through the grace of Christ, and are still further justified, as it is written; He that is just, let him be justified still; and again, Be not afraid to be justified even to death; and also, Do you see that by works a man is justified, and not by faith only. And this increase of justification holy Church begs, when she prays, "Give unto us, O Lord, increase of faith, hope, and charity."

CHAPTER XI.

On keeping the Commandments, and on the necessity and possibility thereof.

But no one, how much soever justified, ought to think himself exempt from the observance of the commandments; no one ought to make use of that rash saying, one prohibited by the Fathers under an anathema,-that the observance of the commandments of God is impossible for one that is justified. For God commands not impossibilities, but, by commanding, both admonishes thee to do what thou art able, and to pray for what thou art not able (to do), and aids thee that thou mayest be able; whose commandments are not heavy; whose yoke is sweet and whose burthen light. For, whoso are the sons of God, love Christ; but they who love him, keep his commandments, as Himself testifies; which, assuredly, with the divine help, they can do. For, although, during this mortal life, men, how holy and just soever, at times fall into at least light and daily sins, which are also called venial, not therefore do they cease to be just. For that cry of the just, Forgive us our trespasses, is both humble and true. And for this cause, the just themselves ought to feel themselves the more obligated to walk in the way of justice, in that, being already freed from sins, but made servants of God, they are able, living soberly, justly, and godly, to proceed onwards through Jesus Christ, by whom they have had access unto this grace. For God forsakes not those who have been once justified by His grace, unless he be first forsaken by them. Wherefore, no one ought to flatter himself up with faith alone, fancying that by faith alone he is made an heir, and will obtain the inheritance, even though he suffer not with

Christ, that so he may be also glorified with him. For even Christ Himself, as the Apostle saith, Whereas he was the son of God, learned obedience by the things which he suffered, and being consummated, he became, to all who obey him, the cause of eternal salvation. For which cause the same Apostle admonishes the justified, saying; Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. I therefore so run, not as at an uncertainty: I so fight, not as one beating the air, but I chastise my body, and bring it into subjection; lest perhaps, when I have preached to others, I myself should become a cast-away. So also the prince of the apostles, Peter; Labour the more that by good works you may make sure your calling and election. For doing those things, you shall not sin at any time. From which it is plain, that those are opposed to the orthodox doctrine of religion, who assert that the just man sins, venially at least, in every good work; or, which is yet more insupportable, that he merits eternal punishments; as also those who state, that the just sin in all their works, if, in those works, they, together with this aim principally that God may be gloried, have in view also the eternal reward, in order to excite their sloth, and to encourage themselves to run in the course: whereas it is written, I have inclined my heart to do all thy justifications for the reward: and, concerning Moses, the Apostle saith, that he looked unto the reward.

CHAPTER XII.

That a rash presumptuousness in the matter of Predestination is to be avoided.

No one, moreover, so long as he is in this mortal life, ought so far to presume as regards the secret mystery of divine predestination, as to determine for certain that he is assuredly in the number of the predestinate; as if it were true, that he that is justified, either cannot sin any more, or, if he do sin, that he ought to promise himself an assured repentance; for except by special revelation, it cannot be known whom God hath chosen unto Himself.

CHAPTER XIII.

On the gift of Perseverance.

So also as regards the gift of perseverance, of which it is written, He that shall persevere to the end, he shall be saved:-which gift cannot be derived from any other but Him, who is able to establish him who standeth that he stand perseveringly, and to restore him who falleth:-let no one herein promise himself any thing as certain with an absolute certainty; though all ought to place and repose a most firm hope in God's help. For God, unless men be themselves wanting to His grace, as he has begun the good work, so will he perfect it, working (in them) to will and to

accomplish. Nevertheless, let those who think themselves to stand, take heed lest they fall, and, with fear and trembling work out their salvation, in labours, in watchings, in almsdeeds, in prayers and oblations, in fastings and chastity: for, knowing that they are born again unto a hope of glory, but not as yet unto glory, they ought to fear for the combat which yet remains with the flesh, with the world, with the devil, wherein they cannot be victorious, unless they be with God's grace, obedient to the Apostle, who says; We are debtors, not to the flesh, to live according to the flesh; for if you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live.

CHAPTER XIV.

On the fallen, and their restoration.

As regards those who, by sin, have fallen from the received grace of Justification, they may be again justified, when, God exciting them, through the sacrament of Penance they shall have attained to the recovery, by the merit of Christ, of the grace lost: for this manner of Justification is of the fallen the reparation: which the holy Fathers have aptly called a second plank after the shipwreck of grace lost. For, on behalf of those who fall into sins after baptism, Christ Jesus instituted the sacrament of Penance, when He said, Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained. Whence it is to be taught, that the penitence of a Christian, after his fall, is very different from that at (his) baptism; and that therein are included not only a cessation from sins, and a detestation thereof, or, a contrite and humble heart, but also the sacramental confession of the said sins,-at least in desire, and to be made in its season,-and sacerdotal absolution; and likewise satisfaction by fasts, alms, prayers, and the other pious exercises of a spiritual life; not indeed for the eternal punishment,-which is, together with the guilt, remitted, either by the sacrament, or by the desire of the sacrament,-but for the temporal punishment, which, as the sacred writings teach, is not always wholly remitted, as is done in baptism, to those who, ungrateful to the grace of God which they have received, have grieved the Holy Spirit, and have not feared to violate the temple of God. Concerning which penitence it is written; Be mindful whence thou art fallen; do penance, and do the first works. And again; The sorrow that is according to God worketh penance steadfast unto salvation. And again; Do penance, and bring forth fruits worthy of penance.

CHAPTER XV.

That, by every mortal sin, grace is lost, but not faith.

In opposition also to the subtle wits of certain men, who, by pleasing

speeches and good words, seduce the hearts of the innocent, it is to be maintained, that the received grace of Justification is lost, not only by infidelity whereby even faith itself is lost, but also by any other mortal sin whatever, though faith be not lost; thus defending the doctrine of the divine law, which excludes from the kingdom of God not only the unbelieving, but the faithful also (who are) fornicators, adulterers, effeminate, liars with mankind, thieves, covetous, drunkards, railers, extortioners, and all others who commit deadly sins; from which, with the help of divine grace, they can refrain, and on account of which they are separated from the grace of Christ.

CHAPTER XVI.

On the fruit of Justification, that is, on the merit of good works, and on the nature of that merit.

Before men, therefore, who have been justified in this manner,-whether they have preserved uninterruptedly the grace received, or whether they have recovered it when lost,-are to be set the words of the Apostle: Abound in every good work, knowing that your labour is not in vain in the Lord; for God is not unjust, that he should forget your work, and the love which you have shown in his name; and, do not lose your confidence, which hath a great reward. And, for this cause, life eternal is to be proposed to those working well unto the end, and hoping in God, both as a grace mercifully promised to the sons of God through Jesus Christ, and as a reward which is according to the promise of God Himself, to be faithfully rendered to their good works and merits. For this is that crown of justice which the Apostle declared was, after his fight and course, laid up for him, to be rendered to him by the just judge, and not only to him, but also to all that love his coming. For, whereas Jesus Christ Himself continually infuses his virtue into the said justified,-as the head into the members, and the vine into the branches,-and this virtue always precedes and accompanies and follows their good works, which without it could not in any wise be pleasing and meritorious before God,-we must believe that nothing further is wanting to the justified, to prevent their being accounted to have, by those very works which have been done in God, fully satisfied the divine law according to the state of this life, and to have truly merited eternal life, to be obtained also in its (due) time, if so be, however, that they depart in grace: seeing that Christ, our Saviour, saith: If any one shall drink of the water that I will give him, he shall not thirst for ever; but it shall become in him a fountain of water springing up unto life everlasting. Thus, neither is our own justice established as our own as from ourselves; nor is the justice of God ignored or repudiated: for that justice which is called ours, because that we are justified from its being inherent in us, that same is (the justice) of God, because that it is infused into us of God, through the merit of Christ. Neither is this to be omitted,-that although, in the sacred writings, so much is attributed to

good works, that Christ promises, that even he that shall give a drink of cold water to one of his least ones, shall not lose his reward; and the Apostle testifies that, That which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory; nevertheless God forbid that a Christian should either trust or glory in himself, and not in the Lord, whose bounty towards all men is so great, that He will have the things which are His own gifts be their merits. And forasmuch as in many things we all offend, each one ought to have before his eyes, as well the severity and judgment, as the mercy and goodness (of God); neither ought any one to judge himself, even though he be not conscious to himself of anything; because the whole life of man is to be examined and judged, not by the judgment of man, but of God, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise from God, who, as it is written, will render to every man according to his works. After this Catholic doctrine on Justification, which whoso receiveth not faithfully and firmly cannot be justified, it hath seemed good to the holy Synod to subjoin these canons, that all may know not only what they ought to hold and follow, but also what to avoid and shun.

The Thirteenth Session

Being the third under the Sovereign Pontiff, Julius III., celebrated on the eleventh day of October, MDLI.

DECREE CONCERNING THE MOST HOLY SACRAMENT OF THE EUCHARIST

The sacred and holy, oecumenical and general Synod of Trent,-lawfully assembled in the Holy Ghost, the same Legate, and nuncios of the Apostolic See presiding therein, although the end for which It assembled, not without the special guidance and governance of the Holy Ghost, was, that It might set forth the true and ancient doctrine touching faith and the sacraments, and might apply a remedy to all the heresies, and the other most grievous troubles with which the Church of God is now miserably agitated, and rent into many and various parts; yet, even from the outset, this especially has been the object of Its desires, that It might pluck up by the roots those tares of execrable errors and schisms, with which the enemy hath, in these our calamitous times, oversown the doctrine of the faith, in the use and worship of the sacred and holy Eucharist, which our Saviour, notwithstanding, left in His Church as a symbol of that unity and charity, with which He would fain have all Christians be mentally joined and united together. Wherefore, this sacred and holy Synod delivering here, on this venerable and divine sacrament of the Eucharist, that sound and genuine doctrine, which the Catholic Church,-instructed by our Lord Jesus Christ Himself, and by His apostles, and taught by the Holy Ghost, who day by day brings to her mind all truth, has always retained, and will preserve even

to the end of the world, forbids all the faithful of Christ, to presume to believe, teach, or preach henceforth concerning the holy Eucharist, otherwise than as is explained and defined in this present decree.

CHAPTER I.

On the real presence of our Lord Jesus Christ in the most holy sacrament of the Eucharist.

In the first place, the holy Synod teaches, and openly and simply professes, that, in the august sacrament of the holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is truly, really, and substantially contained under the species of those sensible things. For neither are these things mutually repugnant, -that our Saviour Himself always sitteth at the right hand of the Father in heaven, according to the natural mode of existing, and that, nevertheless, He be, in many other places, sacramentally present to us in his own substance, by a manner of existing, which, though we can scarcely express it in words, yet can we, by the understanding illuminated by faith, conceive, and we ought most firmly to believe, to be possible unto God: for thus all our forefathers, as many as were in the true Church of Christ, who have treated of this most holy Sacrament, have most openly professed, that our Redeemer instituted this so admirable a sacrament at the last supper, when, after the blessing of the bread and wine, He testified, in express and clear words, that He gave them His own very Body, and His own Blood; words which, -recorded by the holy Evangelists, and afterwards repeated by Saint Paul, whereas they carry with them that proper and most manifest meaning in which they were understood by the Fathers, -it is indeed a crime the most unworthy that they should be wrested, by certain contentions and wicked men, to fictitious and imaginary tropes, whereby the verity of the flesh and blood of Christ is denied, contrary to the universal sense of the Church, which, as the pillar and ground of truth, has detested, as satanical, these inventions devised by impious men; she recognising, with a mind ever grateful and unforgetting, this most excellent benefit of Christ.

CHAPTER II.

On the reason of the Institution of this most holy Sacrament.

Wherefore, our Saviour, when about to depart out of this world to the Father, instituted this Sacrament, in which He poured forth as it were the riches of His divine love towards man, making a remembrance of his wonderful works; and He commanded us, in the participation thereof, to venerate His memory, and to show forth his death until He come to judge the world. And He would also that this sacrament should be received as the spiritual food of souls, whereby may be fed and strengthened those who live with His life who said, He that eateth me, the same also shall live by me;

and as an antidote, whereby we may be freed from daily faults, and be preserved from mortal sins. He would, furthermore, have it be a pledge of our glory to come, and everlasting happiness, and thus be a symbol of that one body whereof He is the head, and to which He would fain have us as members be united by the closest bond of faith, hope, and charity, that we might all speak the same things, and there might be no schisms amongst us.

CHAPTER III.

On the excellency of the most holy Eucharist over the rest of the Sacraments.

The most holy Eucharist has indeed this in common with the rest of the sacraments, that it is a symbol of a sacred thing, and is a visible form of an invisible grace; but there is found in the Eucharist this excellent and peculiar thing, that the other sacraments have then first the power of sanctifying when one uses them, whereas in the Eucharist, before being used, there is the Author Himself of sanctity. For the apostles had not as yet received the Eucharist from the hand of the Lord, when nevertheless Himself affirmed with truth that to be His own body which He presented (to them). And this faith has ever been in the Church of God, that, immediately after the consecration, the veritable Body of our Lord, and His veritable Blood, together with His soul and divinity, are under the species of bread and wine; but the Body indeed under the species of bread, and the Blood under the species of wine, by the force of the words; but the body itself under the species of wine, and the blood under the species of bread, and the soul under both, by the force of that natural connexion and concomitancy whereby the parts of Christ our Lord, who hath now risen from the dead, to die no more, are united together; and the divinity, furthermore, on account of the admirable hypostatical union thereof with His body and soul. Wherefore it is most true, that as much is contained under either species as under both; for Christ whole and entire is under the species of bread, and under any part whatsoever of that species; likewise the whole (Christ) is under the species of wine, and under the parts thereof.

CHAPTER IV.

On Transubstantiation.

And because that Christ, our Redeemer, declared that which He offered under the species of bread to be truly His own body, therefore has it ever been a firm belief in the Church of God, and this holy Synod doth now declare it anew, that, by the consecration of the bread and of the wine, a conversion is made of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of His blood; which conversion is, by the holy Catholic Church,

suitably and properly called Transubstantiation.

CHAPTER V.

On the cult and veneration to be shown to this most holy Sacrament.

Wherefore, there is no room left for doubt, that all the faithful of Christ may, according to the custom ever received in the Catholic Church, render in veneration the worship of latria, which is due to the true God, to this most holy sacrament. For not therefore is it the less to be adored on this account, that it was instituted by Christ, the Lord, in order to be received: for we believe that same God to be present therein, of whom the eternal Father, when introducing him into the world, says; And let all the angels of God adore him; whom the Magi falling down, adored; who, in fine, as the Scripture testifies, was adored by the apostles in Galilee.

The holy Synod declares, moreover, that very piously and religiously was this custom introduced into the Church, that this sublime and venerable sacrament be, with special veneration and solemnity, celebrated, every year, on a certain day, and that a festival; and that it be borne reverently and with honour in processions through the streets, and public places. For it is most just that there be certain appointed holy days, whereon all Christians may, with a special and unusual demonstration, testify that their minds are grateful and thankful to their common Lord and Redeemer for so ineffable and truly divine a benefit, whereby the victory and triumph of His death are represented. And so indeed did it behove victorious truth to celebrate a triumph over falsehood and heresy, that thus her adversaries, at the sight of so much splendour, and in the midst of so great joy of the universal Church, may either pine away weakened and broken; or, touched with shame and confounded, at length repent.

CHAPTER VI.

On reserving the Sacrament of the sacred Eucharist, and bearing it to the Sick.

The custom of reserving the holy Eucharist in the sacarium is so ancient, that even the age of the Council of Nicaea recognised that usage. Moreover, as to carrying the sacred Eucharist itself to the sick, and carefully reserving it for this purpose in churches, besides that it is exceedingly conformable to equity and reason, it is also found enjoined in numerous councils, and is a very ancient observance of the Catholic Church. Wherefore, this holy Synod ordains, that this salutary and necessary custom is to be by all means retained.

CHAPTER VII.

On the preparation to be given that one may worthily receive the sacred Eucharist.

If it is unbeseeming for any one to approach to any of the sacred functions, unless he approach holily; assuredly, the more the holiness and divinity of this heavenly sacrament are understood by a Christian, the more diligently ought he to give heed that he approach not to receive it but with great reverence and holiness, especially as we read in the Apostle those words full of terror; He that eateth and drinketh unworthily, eateth and drinketh judgment to himself. Wherefore, he who would communicate, ought to recall to mind the precept of the Apostle; Let a man prove himself. Now ecclesiastical usage declares that necessary proof to be, that no one, conscious to himself of mortal sin, how contrite soever he may seem to himself, ought to approach to the sacred Eucharist without previous sacramental confession. This the holy Synod hath decreed is to be invariably observed by all Christians, even by those priests on whom it may be incumbent by their office to celebrate, provided the opportunity of a confessor do not fail them; but if, in an urgent necessity, a priest should celebrate without previous confession, let him confess as soon as possible.

CHAPTER VIII.

On the use of this admirable Sacrament.

Now as to the use of this holy sacrament, our Fathers have rightly and wisely distinguished three ways of receiving it. For they have taught that some receive it sacramentally only, to wit sinners: others spiritually only, those to wit who eating in desire that heavenly bread which is set before them, are, by a lively faith which worketh by charity, made sensible of the fruit and usefulness thereof: whereas the third (class) receive it both sacramentally and spiritually, and these are they who so prove and prepare themselves beforehand, as to approach to this divine table clothed with the wedding garment. Now as to the reception of the sacrament, it was always the custom in the Church of God, that laymen should receive the communion from priests; but that priests when celebrating should communicate themselves; which custom, as coming down from an apostolical tradition, ought with justice and reason to be retained. And finally this holy Synod with true fatherly affection admonishes, exhorts, begs, and beseeches, through the bowels of the mercy of our God, that all and each of those who bear the Christian name would now at length agree and be of one mind in this sign of unity, in this bond of charity, in this symbol of concord; and that mindful of the so great majesty, and the so exceeding love of our Lord Jesus Christ, who gave His own beloved soul as the price of our salvation, and gave us His own flesh to eat, they would believe and venerate these sacred mysteries of His body and blood with such constancy and firmness of faith, with such devotion of soul, with such piety and worship as to be able frequently to receive that supersubstantial bread,

and that it may be to them truly the life of the soul, and the perpetual health of their mind; that being invigorated by the strength thereof, they may, after the journeying of this miserable pilgrimage, be able to arrive at their heavenly country, there to eat, without any veil, that same bread of angels which they now eat under the sacred veils.

But forasmuch as it is not enough to declare the truth, if errors be not laid bare and repudiated, it hath seemed good to the holy Synod to subjoin these canons, that all, -the Catholic doctrine being already recognised,-may now also understand what are the heresies which they ought to guard against and avoid.

The Thirteenth Session: Canons

ON THE MOST HOLY SACRAMENT OF THE EUCHARIST

CANON I.-If any one denieth, that, in the sacrament of the most holy Eucharist, are contained truly, really, and substantially, the body and blood together with the soul and divinity of our Lord Jesus Christ, and consequently the whole Christ; but saith that He is only therein as in a sign, or in figure, or virtue; let him be anathema.

CANON II.-If any one saith, that, in the sacred and holy sacrament of the Eucharist, the substance of the bread and wine remains conjointly with the body and blood of our Lord Jesus Christ, and denieth that wonderful and singular conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood-the species Only of the bread and wine remaining-which conversion indeed the Catholic Church most aptly calls Transubstantiation; let him be anathema.

CANON III.-If any one denieth, that, in the venerable sacrament of the Eucharist, the whole Christ is contained under each species, and under every part of each species, when separated; let him be anathema.

CANON IV.-If any one saith, that, after the consecration is completed, the body and blood of our Lord Jesus Christ are not in the admirable sacrament of the Eucharist, but (are there) only during the use, whilst it is being taken, and not either before or after; and that, in the hosts, or consecrated particles, which are reserved or which remain after communion, the true Body of the Lord remaineth not; let him be anathema.

CANON V.-If any one saith, either that the principal fruit of the most holy Eucharist is the remission of sins, or, that other effects do not result therefrom; let him be anathema.

CANON VI.-If any one saith, that, in the holy sacrament of the Eucharist,

Christ, the only-begotten Son of God, is not to be adored with the worship, even external of latria; and is, consequently, neither to be venerated with a special festive solemnity, nor to be solemnly borne about in processions, according to the laudable and universal rite and custom of holy church; or, is not to be proposed publicly to the people to be adored, and that the adorers thereof are idolators; let him be anathema.

CANON VII.-If any one saith, that it is not lawful for the sacred Eucharist to be reserved in the sacrarium, but that, immediately after consecration, it must necessarily be distributed amongst those present; or, that it is not lawful that it be carried with honour to the sick; let him be anathema.

CANON VIII.-If any one saith, that Christ, given in the Eucharist, is eaten spiritually only, and not also sacramentally and really; let him be anathema.

CANON IX.-If any one denieth, that all and each of Christ's faithful of both sexes are bound, when they have attained to years of discretion, to communicate every year, at least at Easter, in accordance with the precept of holy Mother Church; let him be anathema.

CANON X.-If any one saith, that it is not lawful for the celebrating priest to communicate himself; let him be anathema.

CANON XI.-If any one saith, that faith alone is a sufficient preparation for receiving the sacrament of the most holy Eucharist; let him be anathema. And for fear lest so great a sacrament may be received unworthily, and so unto death and condemnation, this holy Synod ordains and declares, that sacramental confession, when a confessor may be had, is of necessity to be made beforehand, by those whose conscience is burthened with mortal sin, how contrite even soever they may think themselves. But if any one shall presume to teach, preach, or obstinately to assert, or even in public disputation to defend the contrary, he shall be thereupon excommunicated.

The Twenty-Fifth Session

CONTINUATION OF THE SESSION.

On the fourth day of December.

DECREE CONCERNING INDULGENCES.

Whereas the power of conferring Indulgences was granted by Christ to the Church; and she has, even in the most ancient times, used the said power, delivered unto her of God; the sacred holy Synod teaches, and enjoins, that

the use of Indulgences, for the Christian people most salutary, and approved of by the authority of sacred Councils, is to be retained in the Church; and It condemns with anathema those who either assert, that they are useless ; or who deny that there is in the Church the power of granting them. In granting them, however, It desires that, in accordance with the ancient and approved custom in the Church, moderation be observed; lest, by excessive facility, ecclesiastical discipline be enervated. And being desirous that the abuses which have crept therein, and by occasion of which this honourable name of Indulgences is blasphemed by heretics, be amended and corrected, It ordains generally by this decree, that all evil gains for the obtaining thereof,-whence a most prolific cause of abuses amongst the Christian people has been derived,-be wholly abolished. But as regards the other abuses which have proceeded from superstition, ignorance, irreverence, or from what soever other source, since, by reason of the manifold corruptions in the places and provinces where the said abuses are committed, they cannot conveniently be specially prohibited; It commands all bishops, diligently to collect, each in his own church, all abuses of this nature, and to report them in the first provincial Synod; that, after having been reviewed by the opinions of the other bishops also, they may forthwith be referred to the Sovereign Roman Pontiff, by whose authority and prudence that which may be expedient for the universal Church will be ordained; that this the gift of holy Indulgences may be dispensed to all the faithful, piously, holily, and incorruptly.

The Twenty-fifth Session

Began on the third, and terminated on the fourth, day of December, MDLXIII., being the ninth and last under the Sovereign Pontiff, Pius IV.

DECREE CONCERNING PURGATORY.

Whereas the Catholic Church, instructed by the Holy Ghost, has, from the sacred writings and the ancient tradition of the Fathers, taught, in sacred councils, and very recently in this oecumenical Synod, that there is a Purgatory, and that the souls there detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar; the holy Synod enjoins on bishops that they diligently endeavour that the sound doctrine concerning Purgatory, transmitted by the holy Fathers and sacred councils, be believed, maintained, taught, and every where proclaimed by the faithful of Christ. But let the more difficult and subtle questions, and which tend not to edification, and from which for the most part there is no increase of piety, be excluded from popular discourses before the uneducated multitude. In like manner, such things as are uncertain, or which labour under an appearance of error, let them not allow to be made public and treated of. While those things which tend to a certain kind of curiosity or superstition, or which savour of filthy lucre, let them

prohibit as scandals and stumbling-blocks of the faithful. But let the bishops take care, that the suffrages of the faithful who are living, to wit the sacrifices of masses, prayers, alms, and other works of piety, which have been wont to be performed by the faithful for the other faithful departed, be piously and devoutly performed, in accordance with the institutes of the church; and that whatsoever is due on their behalf, from the endowments of testators, or in other way, be discharged, not in a perfunctory manner, but diligently and accurately, by the priests and ministers of the church, and others who are bound to render this (service).

The Twenty-Fifth Session

ON THE INVOCATION, VENERATION, AND RELICS, OF SAINTS, AND ON SACRED IMAGES.

The holy Synod enjoins on all bishops, and others who sustain the office and charge of teaching, that, agreeably to the usage of the Catholic and Apostolic Church, received from the primitive times of the Christian religion, and agreeably to the consent of the holy Fathers, and to the decrees of sacred Councils, they especially instruct the faithful diligently concerning the intercession and invocation of saints; the honour (paid) to relics; and the legitimate use of images: teaching them, that the saints, who reign together with Christ, offer up their own prayers to God for men; that it is good and useful suppliantly to invoke them, and to have recourse to their prayers, aid, (and) help for obtaining benefits from God, through His Son, Jesus Christ our Lord, who is our alone Redeemer and Saviour; but that they think impiously, who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked; or who assert either that they do not pray for men; or, that the invocation of them to pray for each of us even in particular, is idolatry; or, that it is repugnant to the word of God; and is opposed to the honour of the one mediator of God and men, Christ Jesus; or, that it is foolish to supplicate, vocally, or mentally, those who reign in heaven. Also, that the holy bodies of holy martyrs, and of others now living with Christ,-which bodies were the living members of Christ, and the temple of the Holy Ghost, and which are by Him to be raised unto eternal life, and to be glorified,-are to be venerated by the faithful; through which (bodies) many benefits are bestowed by God on men; so that they who affirm that veneration and honour are not due to the relics of saints; or, that these, and other sacred monuments, are uselessly honoured by the faithful; and that the places dedicated to the memories of the saints are in vain visited with the view of obtaining their aid; are wholly to be condemned, as the Church has already long since condemned, and now also condemns them.

Moreover, that the images of Christ, of the Virgin Mother of God, and of the other saints, are to be had and retained particularly in temples, and

that due honour and veneration are to be given them; not that any divinity, or virtue, is believed to be in them, on account of which they are to be worshipped; or that anything is to be asked of them; or, that trust is to be reposed in images, as was of old done by the Gentiles who placed their hope in idols; but because the honour which is shown them is referred to the prototypes which those images represent; in such wise that by the images which we kiss, and before which we uncover the head, and prostrate ourselves, we adore Christ; and we venerate the saints, whose similitude they bear: as, by the decrees of Councils, and especially of the second Synod of Nicaea, has been defined against the opponents of images.

And the bishops shall carefully teach this,-that, by means of the histories of the mysteries of our Redemption, portrayed by paintings or other representations, the people is instructed, and confirmed in (the habit of) remembering, and continually revolving in mind the articles of faith; as also that great profit is derived from all sacred images, not only because the people are thereby admonished of the benefits and gifts bestowed upon them by Christ, but also because the miracles which God has performed by means of the saints, and their salutary examples, are set before the eyes of the faithful; that so they may give God thanks for those things; may order their own lives and manners in imitation of the saints; and may be excited to adore and love God, and to cultivate piety. But if any one shall teach, or entertain sentiments, contrary to these decrees; let him be anathema.

And if any abuses have crept in amongst these holy and salutary observances, the holy Synod ardently desires that they be utterly abolished; in such wise that no images, (suggestive) of false doctrine, and furnishing occasion of dangerous error to the uneducated, be set up. And if at times, when expedient for the unlettered people; it happen that the facts and narratives of sacred Scripture are portrayed and represented; the people shall be taught, that not thereby is the Divinity represented, as though it could be seen by the eyes of the body, or be portrayed by colours or figures.

Moreover, in the invocation of saints, the veneration of relics, and the sacred use of images, every superstition shall be removed, all filthy lucre be abolished; finally, all lasciviousness be avoided; in such wise that figures shall not be painted or adorned with a beauty exciting to lust; nor the celebration of the saints, and the visitation of relics be by any perverted into revellings and drunkenness; as if festivals are celebrated to the honour of the saints by luxury and wantonness.

In fine, let so great care and diligence be used herein by bishops, as that there be nothing seen that is disorderly, or that is unbecomingly or confusedly arranged, nothing that is profane, nothing indecorous, seeing that holiness becometh the house of God.

And that these things may be the more faithfully observed, the holy Synod ordains, that no one be allowed to place, or cause to be placed, any unusual image, in any place, or church, howsoever exempted, except that image have been approved of by the bishop: also, that no new miracles are to be acknowledged, or new relics recognised, unless the said bishop has taken cognizance and approved thereof; who, as soon as he has obtained some certain information in regard to these matters, shall, after having taken the advice of theologians, and of other pious men, act therein as he shall judge to be consonant with truth and piety. But if any doubtful, or difficult abuse has to be extirpated; or, in fine, if any more grave question shall arise touching these matters, the bishop, before deciding the controversy, shall await the sentence of the metropolitan and of the bishops of the province, in a provincial Council; yet so, that nothing new, or that previously has not been usual in the Church, shall be resolved on, without having first consulted the most holy Roman Pontiff.

Thomas Cranmer, Thirty-Nine Articles, 1571

Articles I to VIII: The Catholic Faith

Article I

Of faith in the Holy Trinity

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

De fide in Sacrosanctam Trinitatem

Unus est vivus et verus Deus, aeternus, incorporeus, impartibilis, impassibilis, immensae potentiae, sapientiae, ac bonitatis, creator et conservator omnium, tum visibilium tum invisibilium. Et in unitate huius divinae naturae tres sunt Personae eiusdem essentiae, potentiae, ac aeternitatis, Pater, Filius, et Spiritus Sanctus.

Article II

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

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

De Verbo, sive Filio Dei, qui verus homo factus est

Filius, qui est Verbum Patris, ab aeterno a Patre genitus, verus et aeternus Deus, ac Patri consubstantialis in utero beate Virginis ex illius substantia naturam humanam assumpsit: ita ut duae naturae, divina et humana, integre atque perfecte in unitate personae, fuerint inseparabiliter coniunctae: ex quibus est unus Christus, verus Deus et verus homo: qui vere passus est, crucifixus, mortuus, et sepultus, ut Patrem nobis reconciliaret, essetque hostia non tantum pro culpa originis verum etiam pro omnibus actualibus hominum peccatis.

Article III

Of the going down of Christ into Hell

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

De descensu Christi ad inferos

Quemadmodum Christus Pro nobis mortuus est, et sepultus, ita est etiam credendus ad inferos descendisse.

Article IV

Of the Resurrection of Christ

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

De Resurrectione Christi

Christus vere a mortuis resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanae naturae pertinentibus, recepit, cum quibus in coelum ascendit, ibique residet, quoad extremo die ad iudicandos homines reversurus sit.

Article V

Of the Holy Ghost

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

De Spiritu Sancto

Spiritus sanctus, a Patre et Filio procedens, eiusdem est cum Patre et Filio essentiae, maiestatis, et gloriae, verus ac aeternus Deus.

Article VI

Of the sufficiency of the Holy Scripture for Salvation

Holy Scripture containeth all things necessary to salvation: so that

whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.

In the name of Holy Scripture, we do understand those Canonical books of the Old and New testament, of whose authority was never any doubt in the Church.

Of the names and number of the Canonical Books.

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy
Joshua.
Judges.
Ruth.
The First Book of Samuel.
The Second Book of Samuel.
The First Book of Kings.
The Second Book of Kings.
The First Book of Chronicles.
The Second Book of Chronicles.
The First Book of Esdras.
The Second Book of Esdras.
The Book of Esther.
The Book of Job.
The Psalms.
The Proverbs.
Ecclesiastes, or the Preacher.
Cantica, or Songs of Solomon.
Four Prophets the Greater.
Twelve Prophets the Less.

All the books of the New Testament, as they are commonly received, we do receive, and account them canonical.

And the other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine. Such are these following:

The Third Book of Esdras.
The Fourth Book of Esdras.
The Book of Tobias.
The Book of Judith.
The rest of the Book of Esther.

The Book of Wisdom.
Jesus the Son of Sirach.
Baruch the Prophet.
The Song of the Three Children.
The Story of Susanna.
Of Bel and the Dragon.
The Prayer of Manasses.
The First Book of Maccabees.
The Second Book of Maccabees.

De divinis Scripturis, quod sufficiant ad salutem

Scriptura sacra continet omnia, quae ad salutem sunt necessaria, ita, ut quicquid in ea nec legitur, neque inde probari potest, non sit a quoquam exigendum, ut tanquam articulus fidei credatur, aut ad salutis necessitatem requiri putetur.

Sacrae Scripturae nomine, eos Canonicos libros Veteris et Novi Testamenti intelligimus, de quorum autoritate in Ecclesia nunquam dubitatum est.

De nominibus et numero librorum sacrae Canonicae Scripturae veteris Testamenti.

Genesis.
Exodus.
Leviticus.
Numeri.
Deuteronomium.
Iosuae.
Iudicum.
Ruth.
Prior liber Samuelis.
Secundus liber Samuelis.
Prior liber Regum.
Secundus liber Regum.
Prior liber Paralipomenon.
Secundus liber Paralipomenon.
Primus liber Esdrae.
Secundus liber Esdrae.
Liber Hester.
Liber Iob.
Psalmi.
Proverbia.
Ecclesiastes vel Concinator.
Cantica Solomonis.
IV Prophetiae maiores.
XII Prophetiae minores.

Novi Testamenti omnes libros (ut vulgo recepti sunt) recipimus,
et habemus pro Canonicis.

Alios autem libros (ut ait Hieronymus) legit quidem Ecclesia ad exempla
vitae et formandos mores; illos tamen ad dogmata confirmanda non adhibet:
ut sunt:

Tertius liber Esdrae.
Quartus liber Esdrae.
Liber Tobiae.
Liber Iudith.
Reliquum libri Hester.
Liber Sapientiae.
Liber Iesu filii Sirach.
Baruch Propheta. Canticum trium puerorum.
Historia Susannae.
De Bel et Dracone.
Oratio Manassis.
Prior liber Machabaeorum.
Secundus liber Machabaeorum.

Article VII

Of the Old Testament

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.

De Veteri Testamento

Testamentum Vetus Novo contrarium non est, quandoquidem tam in Veteri quam in Novo per Christum, qui unicus est Mediator Dei et hominum, Deus et Homo, aeterna vita humano generi est proposita. Quare male sentiunt, qui veteres tantum in promissiones temporarias sperasse confingunt. Quanquam lex a Deo data per Mosen, quoad ceremonias et ritus, Christianos non astringat, neque civilia eius praecepta in aliqua republica necessario recipi debeant: nihilominus tamen ab obediencia mandatorum quae moralia vocantur nullus quantumvis Christianus est solutus.

Article VIII

Of the Three Creeds

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

De Tribus Symbolis

Symbola tria, Nicaenum, Athanasii, et quod vulgo Apostolorum appellatur omnino recipienda sunt et credenda; Scripturarum testimoniis probari possunt.

Articles IX to XVIII: Personal Religion

Article IX

Of Original or Birth Sin

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek phronema sarkos (which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh), is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath itself the nature of sin.

De Peccato Originali

Peccatum originis non est (ut fabulantur Pelagiani) in imitatione Adami situm, sed est vitium et depravatio naturae eiuslibet hominis ex Adamo naturaliter propagati, qua fit ut ab originali iustitia quam longissime distet, ad malum sua natura propendeat, et caro semper adversus spiritum concupiscat; unde in unoquoque nascentium iram Dei atque damnationem meretur. Manet etiam in renatis haec naturae depravatio, qua fit ut affectus carnis, Graece phronema sarkos (quod alii sapientiam, alii sensum, alii affectum, alii studium carnis interpretantur), legi Dei non subiiciatur. Et quanquam renatis et credentibus, nulla propter Christum est condemnatio, peccati tamen in sese rationem habere concupiscentiam fatetur

Apostolus.

Article X

Of Free Will

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will.

De Libero Arbitrio

Ea est hominis post lapsum Adae conditio, ut sese, naturalibus suis viribus et bonis operibus, ad fidem et invocationem Dei convertere ac praeparare non possit. Quare absque gratia Dei, quae per Christum est, nos praevieniente ut velimus, et cooperante dum volumus, ad pietatis opera facienda, quae Deo grata sint et accepta, nihil valemus.

Article XI

Of the Justification of Man

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort; as more largely is expressed in the Homily of Justification.

De Hominis Iustificatione

Tantum propter meritum Domini ac Servatoris nostri Jesu Christi, per fidem, non propter opera et merita nostra, iusti coram Deo reputamur. Quare sola fide nos iustificari, doctrina est saluberrima, ac consolationis plenissima; ut in Homilia de Iustificatione hominis Fusius explicatur.

Article XII

Of Good Works

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

De Bonis Operibus

Bona opera, quae sunt fructus fidei et iustificatos sequuntur, quanquam peccata nostra expiare et divini iudicii severitatem ferre non possunt, Deo tamen grata sunt et accepta in Christo, atque ex vera et viva fide necessario profluunt, ut plane ex illis aequae fides viva cognosci possit atque arbor ex fructu iudicari.

Article XIII

Of Works before Justification

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

De Operibus ante Iustificationem

Opera quae fiunt ante gratiam Christi et Spiritus eius afflatum, eum ex fide Iesu Christi non prodeant, minime Deo grata sunt, neque gratiam (ut multi vocant) de congruo merentur: imo cum non sint facta ut Deus illa fieri voluit et praecepit, peccati rationem habere non dubitamus.

Article XIV

Of Works of Supererogation

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

De Operibus Supererogationis

Opera quae Supererogationis appellant non possunt sine arrogantia et impietate praedicari. Nam illis declarant homines non tantum se Deo reddere quae tenentur, sed plus in eius gratiam facere quam deberent: eum aperte Christus dicat: Cum feceritis omnia quaecunque praecepta sunt vobis, dicte, Servi inutiles sumus.

Article XV

Of Christ alone without Sin

Christ in the truth of our nature was made like unto us in all things, sin only except, from which He was clearly void, both in His flesh and in His spirit. He came to be the lamb without spot, Who by sacrifice of Himself once made, should take away the sins of the world: and sin, as S. John saith, was not in Him. But all we the rest, although baptized and born again in Christ, yet offend in many things: and if we say we have no sin, we deceive ourselves, and the truth is not in us.

Christus in nostrae naturae veritate per omnia similis factus est nobis, excepto peccato, a quo prorsus est immunis, tum in carne tum in spiritu. Venit ut agnus absque macula esset, qui mundi peccata per immolationem sui semel factam tolleret: et peccatum, ut inquit Iohannes, in eo non erat. Sed nos reliqui, etiam baptizati et in Christo regenerati, in multis tamen offendimus omnes: et, si dixerimus quia peccatum non habemus, nos ipsos seducimus, et veritas in nobis non est.

Article XVI

Of Sin after Baptism

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

De Peccato post Baptismum

Non omne peccatum mortale post Baptismum voluntarie perpetratum, est peccatum in Spiritum Sanctum, et irremissibile. Proinde lapsis a Baptismo in peccata locus penitentiae non est negandus. Post acceptum Spiritum Sanctum possumus a gratia data recedere atque peccare, denuoque per gratiam Dei resurgere ac resipiscere. Ideoque illi damnandi sunt qui se quamdiu hic vivant, amplius non posse peccare affirmant, aut vere resipiscentibus veniae locum denegant.

Article XVII

Of Predestination and Election

Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, He hath constantly decreed by His

counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season; they through grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of His only-begotten Son Jesus Christ; they walk religiously in good works; and at length by God's mercy they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination is a most dangerous downfall, whereby the devil doth thrust them either into desperation or into wretchedness of most unclean living no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth in Holy Scripture; and in our doings that will of God is to be followed which we have expressly declared unto us in the word of God.

De Praedestinatione

Praedestinatio ad vitam est aeternum Dei propositum, quo, ante iacta mundi fundamenta, suo consilio, nobis quidem occulto, constanter decrevit eos, quos in Christo elegit ex hominum genere, a maledicto et exitio liberare, atque ut vasa in honorem efficta per Christum ad aeternam salutem adducere. Unde qui tam praeclaro Dei beneficio sunt donati, illi, Spiritu eius opportuno tempore operante, secundum propositum eius vocantur; iustificatur gratis; adoptantur in filios Dei; unigeniti eius Iesu Christi imagini efficiuntur conformes; in bonis operibus sancti ambulant; et demum ex Dei misericordia pertingunt ad sempiternam felicitatem.

Quemadmodum Praedestinationis et Electionis nostrae in Christo pia consideratio dulcis, suavis, et ineffabilis consolationis plena est vere piis et his qui sentiunt in se vim Spiritus Christi, facta carnis et membra quae adhuc sunt super terram mortificantem, animumque ad coelestia et superna rapientem, tum quia fidem nostram de aeterna salute consequenda per Christum plurimum stabilis atque confirmat, tum quia amorem nostrum in Deum vehementer accendit: ita hominibus, curiosis carnalibus et Spiritu Christi

destitutis, ob oculos perpetuo versari Praedestinationis Dei sententiam perniciosissimum est praecipitium, unde illos diabolus protrudit vel in desperationem vel in aequae pernitiosam impurissimae vitae securitatem.

Deinde promissiones divinas sic amplecti oportet, ut nobis in sacris literis generaliter propositae sunt; et Dei voluntas in nostris actionibus ea sequenda est quam in verbo Dei habemus deserte revelatam.

Article XVIII

Of obtaining eternal salvation only by the name of Christ

They also are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. For Holy Scripture doth set out to us only the name of Jesus Christ, whereby men must be saved.

De speranda aeterna salute tantum in nomine Christi

Sunt et illi anathematizandi qui dicere audent unumquemque in lege aut secta quam profitetur esse servandum, modo iuxta illam et lumen naturae accurate vixerit: eum sacrae literae tantum Iesu Christi nomen praedicent in quo salvos fieri homines oporteat.

Articles XIX to XXXI: Corporate Religion

Article XIX

Of the Church

The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria, and Antioch have erred: so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

De Ecclesia

Ecclesia Christi visibilis est coetus fidelium, in quo verbum Dei purum praedicatur et sacramenta, quoad ea quae necessario exiguntur, iuxta Christi institutum recte administrantur. Sicut erravit Ecclesia Hierosolymitana, Alexandrina, et Antiochena: ita et erravit Ecclesia Romana, non solum quoad agenda et caeremoniarum ritus, verum in his etiam quae credenda sunt.

Article XX

Of the Authority of the Church

The Church hath power to decree rites or ceremonies and authority in controversies of faith; and yet it is not lawful for the Church to ordain anything contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ: yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation.

De Ecclesiae Auctoritate

Habet Ecclesia ritus statuendi ius et in fidei controversiis auctoritatem; quamvis Ecclesiae non licet quicquam instituere quod verbo Dei scripto adversetur, neque unum Scripturae locum sic exponere potest, ut alteri contradicat. Quare licet Ecclesia sit divinorum librorum testis et conservatrix; attamen, ut adversus eos nihil decernere, ita praeter illos nihil credendum de necessitate salutis debet obtrudere.

Article XXI

Of the authority of General Councils

General Councils may not be gathered together without the commandment and will of princes. And when they be gathered together, forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God, they may err and sometime have erred, even in things pertaining to God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

De auctoritate Conciliorum Generalium

Generalia Concilia sine iussu et voluntate principum congregari non possunt. Et ubi convenerint, quia ex hominibus constant, qui non omnes Spiritu et verbo Dei reguntur, et errare possunt, et interdum errarunt, etiam in his quae ad normam pietatis pertinent. Ideoque quae ab illis constituuntur, ut ad salutem necessaria, neque robur habent neque auctoritatem nisi ostendi possint e sacris literis esse desumpta.

Article XXII

Of Purgatory

The Romish doctrine concerning Purgatory, Pardons, worshipping and adoration as well of Images as of Relics, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture; but rather repugnant to the word of God.

De Purgatorio

Doctrina Romanensium de Purgatorio, de Indulgentiis, de veneratione tum Imaginum tum Reliquiarum, nec non de Invocatione Sanctorum, res est futilis, inaniter conflictata, et nullis Scripturarum testimoniis innititur; imo verbo Dei contradicit.

Article XXIII

Of Ministering in the Congregation

It is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard.

De vocatione Ministrorum

Non licet cuiquam sumere sibi munus publice praedicandi aut administrandi sacramenta in ecclesia, nisi prius fuerit ad haec obeunda legitime vocatus et missus. Atque illos legitime vocatos et missos existimare debemus, qui per homines, quibus potestas vocandi ministros atque mittendi in vineam Domini publice concessa est in ecclesia, co-optati fuerint et asciti in hoc opus.

Article XXIV

Of speaking in the Congregation in such a tongue as the people understandeth

It is a thing plainly repugnant to the word of God and the custom of the primitive Church, to have public prayer in the Church, or to minister the sacraments in a tongue not understood of the people.

De precibus publicis dicendis in lingua vulgari

Lingua populo non intellecta publicas in Ecclesia preces peragere aut sacramenta administrare, verbo Dei et primitivae Ecclesiae consuetudine plane repugnat.

Article XXV

Of the Sacraments

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in Him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five, commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not the like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should duly use them. And in such only as worthily receive the same, have they a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as S. Paul saith.

De Sacramentis

Sacramenta a Christo instituta non tantum sunt notae professionis Christianorum, sed certa quaedam potius testimonia et efficacia signa gratiae atque bonae in nos voluntatis Dei, per quae invisibiliter ipse in nobis operatur, nostramque fidem in se, non solum excitat verum etiam confirmat.

Duo a Christo Domino nostro in Evangelio instituta sunt Sacramenta, scilicet, Baptismus et Coena Domini.

Quinque illa vulgo nominata Sacramenta, scilicet, Confirmatio, Poenitentia, Ordo, Matrimonium, et Extrema Unctio, pro Sacramentis Evangelicis habenda non sunt, ut quae partim a prava Apostolorum imitatione profluxerunt, partim vitae status sunt in Scripturis quidem probati, sed Sacramentorum eandem cum Baptismo et Coena Domini rationem non habentes, ut quae signum aliquod visibile seu ceremoniam a Deo institutam non habeant.

Sacramenta non in hoc instituta sunt a Christo ut spectarentur aut circumferrentur sed ut rite illis uteremur. Et in his duntaxat qui digne

percipiunt, salutarem habent effectum: qui vero indigne perci piunt, damnationem, ut inquit Paulus, sibi ipsis acquirunt.

Article XXVI

Of the unworthiness of the Ministers, which hinders not the effect of the Sacraments

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the word and sacraments; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by His commission and authority, we may use their ministry both in hearing the word of God and in the receiving of the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the sacraments ministered unto them, which be effectual because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless it appertaineth to the discipline of the Church that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty by just judgement, be deposed.

De vi institutionum divinarum, quod eam non tollat malitia Ministrorum

Quamvis in Ecclesia visibili bonis mali semper sunt admixti, atque interdum ministerio verbi et sacramentorum administrationi praesint ; tamen cum non suo sed Christi nomine agant, eiusque mandato et auctoritate ministrent, illorum ministerio uti licet cum in verbo Dei audiendo tum in sacramentis percipiendis. Neque per illorum malitiam effectus institutorum Christi tollitur aut gratia donorum Dei minuitur quoad eos qui fide et rite sibi oblata percipiunt, quae propter institutionem Christi et promissionem efficacia sunt, licet per malos administrentur.

Ad Ecclesiae tamen disciplinam pertinet, ut in malos ministros inquiretur, accusenturque ab his qui eorum flagitia noverint; atque tandem, iusto convicti iudicio, deponantur.

Article XXVII

Of Baptism

Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from other that be not christened, but is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; the promises of

the forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ.

De Baptismo

Baptismus non est tantum professionis signum ac discriminis nota qua Christiani a non Christianis discernantur, sed etiam est signum regenerationis, per quod, tanquam per instrumentum, recte baptismum suscipientes Ecclesiae inseruntur; promissiones de remissione peccatorum atque adoptione nostra in filios Dei per Spiritum Sanctum visibiliter obsignantur; fides confirmatur, et vi divinae invocationis gratia augetur. Baptismus parvulorum omnino in Ecclesia retinendus est, ut qui cum Christi institutione optime congruat.

Article XXVIII

Of the Lord's Supper

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves, one to another, but rather it is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

De Coena Domini

Coena Domini non est tantum signum mutae benevolentiae Christianorum inter sese, verum potius est sacramentum nostrae per mortem Christi redemptionis. Atque ideo rite digne et cum fide sumentibus, panis quem frangimus est communicatio corporis Christi: similiter poculum benedictionis est communicatio sanguinis Christi.

Panis et vini transubstantiatio in Eucharistia ex sacris literis probari non potest, sed apertis Scripturae verbis adversatur, sacramenti naturam evertit, et multarum superstitionum dedit occasionem.

Corpus Christi datur, accipitur, et manducatur in Coena, tantum coelestis et spirituali ratione. Medium autem quo corpus Christi accipitur et manducatur in Coena, fides est.

Sacramentum Eucharistiae ex institutione Christi non servabatur, circumferebatur, elevabatur, nec adorabatur.

Article XXIX

Of the wicked which do not eat the body of Christ, in the use of the Lord's Supper

The wicked and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as S. Augustine saith) the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.

De manducatione corporis Christi, et impios illud non manducare

Impii et viva fide destituti, licet carnaliter et visibilibus (ut Augustinus loquitur) corporis et sanguinis Christi sacramentum dentibus premant, nullo tamen modo Christi participes efficiuntur; sed potius tantae rei sacramentum seu symbolum ad iudicium sibi manducant et bibunt.

Article XXX

Of Both Kinds

The Cup of the Lord is not to be denied to the lay people; for both parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

De Utraque Specie

Calix Domini laicis non est denegandus, utraque enim pars Dominici sacramenti, ex Christi institutione et praecepto, omnibus Christianis ex aequo administrari debet.

Article XXXI

Of the one oblation of Christ finished upon the Cross

The offering of Christ once made is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the priests did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

De unica Christi oblatione in Cruce perfecta

Oblatio Christi, semel facta, perfecta est redemptio, propitiatio, et satisfactio pro omnibus peccatis totius mundi, tam originalibus quam actualibus; neque praeter illam unicam est ulla alia prop peccatis expiatio. Unde missarum sacrificia, quibus vulgo dicebatur sacerdotem offerre Christum in remissionem poenae aut culpae pro vivis defunctis, blasphema figmenta sunt et perniciosae imposturae.

Articles XXXII to XXXIX: Miscellaneous

Article XXXII

Of the Marriage of Priests

Bishops, Priests, and Deacons are not commanded by God's laws either to vow the estate of single life or to abstain from marriage. Therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

De Conjugio Sacerdotum

Episcopis, Prebyteris et Diaconis nullo mandato divino praeceptum est, ut aut coelibatum voveant aut a matrimonio absteneant. Licet igitur etiam illis, ut caeteris omnibus Christianis, ubi hoc ad pietatem magis facere iudicaverint, pro suo arbitratu matrimonium contrahere.

Article XXXIII

Of Excommunicated Persons, how they are to be avoided

That person which by open denunciation of the Church is rightly cut off from the unity of the Church and excommunicated, ought to be taken of the whole multitude of the faithful as an heathen and publican, until he be openly reconciled by penance and received into the Church by a judge that hath authority thereto.

De Excommunicatis Vitandis

Qui per publicam Ecclesiae denunciationem rite ab unitate Ecclesiae praecisus est et excommunicatus, is ab universa fidelium multitudine, donec per poenitentiam publice reconciliatus fuerit arbitrio iudicis competentis, habendus est tanquam ethnicus et publicanus.

Article XXXIV

Of the Traditions of the Church

It is not necessary that traditions and ceremonies be in all places one or utterly alike; for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word.

Whosoever through his private judgement willingly and purposely doth openly break the traditions and ceremonies of the Church which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly that other may fear to do the like, as he that offendeth against common order of the Church, and hurteth the authority of the magistrate, and woundeth the conscience of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

De Traditionibus Ecclesiasticis

Traditiones atque caeremonias easdem non omnino necessarium est esse ubique, aut prorsus consimiles; nam et variae semper fuerunt et mutari possunt, pro regionum temporum et morum diversitate, modo nihil contra verbum Dei instituantur.

Traditiones et caeremonias ecclesiasticas quae cum verbo Dei non pugnant et sunt autoritate publica institutae atque probatae, quisquis privato consilio volens et data opera publice violaverat, is ut qui peccat in publicum ordinem Ecclesiae, quique laedit auctoritatem magistratus, et qui infirmorum fratrum conscientias vulnerat, publice, ut caeteri timeant, arguendus est.

Quaelibet Ecclesia particularis sive nationalis auctoritatem habet instituendi mutandi aut abrogandi caeremonias aut ritus ecclesiasticos, humana tantum auctoritate institutos, modo omnia ad aedificationem fiant.

Article XXXV

Of Homilies

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine and necessary for these times, as doth the former Book of Homilies which were set forth in the time of Edward the Sixth: and therefore we judge them to be read in Churches by the ministers diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies

1. Of the right Use of the Church
2. Against peril of Idolatry
3. Of the repairing and keeping clean of Churches
4. Of good Works: first of Fasting
5. Against Gluttony and Drunkenness
6. Against Excess of Apparel
7. Of Prayer
8. Of the Place and Time of Prayer
9. That Common Prayers and Sacraments ought to be ministered in a known tongue.
10. Of the reverend estimation of God's Word
11. Of Alms-doing
12. Of the Nativity of Christ
13. Of the Passion of Christ
14. Of the Resurrection of Christ
15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ
16. Of the Gifts of the Holy Ghost
17. For the Rogation-days
18. Of the state of Matrimony
19. Of Repentance
20. Against Idleness
21. Against Rebellion

De Homiliis

Tomus secundus Homiliarum, quarum singulos titulos huic Articulo subiunximus, continet piam et salutarem doctrinam et his temporibus necessarium, non minus quam prior tomus Homiliarum, quae editae sunt tempore Edwardi Sexti: itaque eas in Ecclesiis per ministros diligenter et clare, ut a populo intelligi possint, recitandas esse iudicamus.

Catalogus Homiliarum

1. De recto Ecclesiae
2. Adversus idolatariae pericula
3. De reparandis ac purgandis Ecclesii
4. De bonis operibus

5. De ieiunio
6. In gulae atque ebrietatis vitia
7. In nimis sumptuosos vestium apparatus
8. De oratione sive precatione
9. De loco et tempore orationi destinatis
10. De publicis precibus ac sacramentis, idiomate vulgari omnibusque noto, habendis
11. De sacrosancta verbi divini auctoritate
12. De eleemosyna
13. De Christi nativitate
14. De Dominica passione
15. De resurrectione Domini
16. De digna corporis et sanguinis Dominici in coena Domini participatione
17. De donis Spiritus Sancti
18. In diebus, qui vulgo Rogationum dicti sunt, concio
19. De matrimonii statu
20. De otio seu socordia
21. De poenitentia

Article XXXVI

Of Consecration of Bishops and Ministers

The Book of Consecration of Archbishops and Bishops and ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering; neither hath it anything that of itself is superstitious or ungodly.

And therefore whosoever are consecrate or ordered according to the rites of that book, since the second year of King Edward unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated or ordered.

De Episcoporum et Ministrorum Consecratione

Libellus de Consecratione Archiepiscoporum et Episcoporum et de ordinatione Presbyterorum et Diaconorum, editus nuper temporibus Edwardi Sexti et auctoritate Parliamenti illis ipsis temporibus confirmatus, omnia ad eiusmodi consecrationem et ordinationem necessaria continet; et nihil habet quod ex se sit aut superstitiosum aut impium.

Itaque quicumque iuxta ritus illius libri consecrati aut ordinati sunt, ab anno secundo praedicti Regis Edwardi usque ad hoc tempus aut in posterum iuxta eosdem ritus consecrabuntur aut ordinabuntur, rite, atque ordine, atque legitime statuimus esse et fore consecratos et ordinatos.

Article XXXVII

Of the Civil Magistrates

The Queen's Majesty hath the chief power in this realm of England and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not nor ought to be subject to any foreign jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering either of God's word or of sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen doth most plainly testify: but only that prerogative which we see to have been given always to all godly princes in Holy Scriptures by God himself, that is, that they should rule all estates and degrees committed to their charge by God, whether they be temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this realm of England.

The laws of the realm may punish Christian men with death for heinous and grievous offences.

It is lawful for Christian men at the commandment of the Magistrate to wear weapons and serve in the wars.

De Civilibus Magistratibus

Regia Maiestas in hoc Angliae regno ac caeteris eius dominiis summam habet potestatem, ad quam omnium statuum huius regni, sive illi ecclesiastici sive civiles, in omnibus causis suprema gubernatio pertinet, et nulli externae iurisdictioni est subiecta, necesse debet.

Cum Regiae Maiestati summam gubernationem tribuimus, quibus titulis intelligimus animos quorundam calumniatorum offendi, non damus regibus nostris aut verbi Dei aut sacramentorum administrationem, quod etiam Iniunctiones ab Elizabetha Regina nostra nuper editae apertissime testantur: sed eam tantum prerogativam quam in Sacris Scripturis a Deo ipso omnibus piis principibus videmus semper fuisse attributam, hoc est, ut omnes status atque ordines fidei suae a Deo commissos, sive illi ecclesiastici sint sive civiles, in officio contineant, et contumaces ac delinquentes gladio civili coerceant.

Romanus Pontifex nullam habet iurisdictionem in hoc regno Angliae.

Leges regni possunt Christianos propter capitalia et gravia crimina morte punire.

Christianis licet ex mandato Magistratus arma portare et iusta bella administrare.

Article XXXVIII

Of Christian men's good which are not common

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast; notwithstanding every man ought of such things as he possesseth liberally to give alms to the poor, according to his ability.

De illicita bonorum communicatione

Facultates et bona Christianorum non sunt communia quoad ius et possessionem, ut quidam Anabaptistae falso iactant; debet tamen quisque de his quae possidet, pro facultatum ratione, pauperibus eleemosynas benigne distribuere.

Article XXXIX

Of a Christian man's Oath

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, so we judge that Christian religion doth not prohibit but that a man may swear when the magistrate requireth in a cause of faith and charity, so it be done according to the Prophet's teaching in justice, judgement, and truth.

De Iureiurando

Quemadmodum iuramentum vanum et temerarium a Domino nostro Iesu Christo et Apostolo eius Iacobo Christianis hominibus interdictum esse fatemur, ita Christianorum religionem minime prohibere censemus quin, iubente magistratu in causa fidei et caritatis iurare liceat, modo id fiat iuxta Prophetarum doctrinam in iustitia, in iudicio, et veritate.

THE WESTMINSTER CONFSSION OF FAITH (1646)THE WESTMINSTER

CONFESSON OF FAITH

(1646)

- Chapter I. Of the holy Scripture
- Chapter II. Of God, and of the Holy Trinity
- Chapter III. Of God's Eternal Decree
- Chapter IV. Of Creation
- Chapter V. Of Providence
- Chapter VI. Of the Fall of Man, of Sin, and of the Punishment thereof
- Chapter VII. Of God's Covenant with Man
- Chapter VIII. Of Christ the Mediator
- Chapter IX. Of Free Will
- Chapter X. Of Effectual Calling
- Chapter XI. Of Justification
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- Chapter XV. Of Repentance Unto Life
- Chapter XVI. Of Good Works
- Chapter XVII. Of The Perseverance of the Saints
- Chapter XVIII. Of the Assurance of Grace and Salvation
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- Chapter XX. Of Christian Liberty, and Liberty of Conscience
- Chapter XXI. Of Religious Worship and the Sabbath-day
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- Chapter XXIV. Of Marriage and Divorce
- Chapter XXV. Of the Church
- Chapter XXVI. Of the Communion of the Saints
- Chapter XXVII. Of the Sacraments
- Chapter XXVIII. Of Baptism
- Chapter XXIX. Of the Lord's Supper
- Chapter XXX. Of Church Censures
- Chapter XXXI. Of Synods and Councils
- Chapter XXXII. Of the State of Man After Death, and of the Resurrection of the Dead
- Chapter XXXIII. Of the Last Judgment

CHAPTER I.

Of the holy Scripture.

I. Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation; therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church; and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the holy Scripture to be most necessary; those former ways of God's revealing his will unto his people being now ceased.

II. Under the name of holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these:

Of the Old Testament

GenesisEcclesiastes
ExodusThe Song of Songs
LeviticusIsaiah
NumbersJeremiah
DeuteronomyLamentations
JoshuaEzekiel
JudgesDaniel
RuthHosea
I SamuelJoel
II SamuelAmos
I KingsObadiah
II KingsJonah
I ChroniclesMicah
II ChroniclesNahum
EzraHabakkuk
NehemiahZephaniah
EstherHaggai
JobZechariah
PsalmsMalachi
Proverbs

Of the New Testament

The Gospels according toThessalonians II
MatthewTimothy I
MarkTimothy II
LukeTitus
JohnPhilemon
The Acts of the ApostlesThe Epistle to the
Paul's Epistles to the RomansHebrews

Corinthians I The Epistle of James
Corinthians II The First and Second
Galatians Epistles of Peter
Ephesians The First, Second, and
Philippians Third Epistles of John
Colossians The Epistle of Jude
Thessalonians I The Revelation

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

III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the Canon of Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.

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

V. We may be moved and induced by the testimony of the Church to an high and reverent esteem of the holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts.

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word; and that there are some circumstances concerning the worship of God, and the government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are

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

IX. The infallible rule of interpretation of Scripture, is the Scripture itself; and therefore, when there is a question about the true and full sense of any scripture (which is not manifold, but one), it may be searched and known by other places that speak more clearly.

X. The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.

CHAPTER II.

Of God, and of the Holy Trinity.

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

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

III. In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

CHAPTER III.

Of God's Eternal Decree.

I. God from all eternity did by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby

neither is God the author of sin; nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

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

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

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

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his free grace and love alone, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace.

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

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

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

CHAPTER IV.

Of Creation.

I. It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create or make of nothing the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

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

Besides this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil; which while they kept were happy in their communion with God, and had dominion over the creatures.

CHAPTER V.

Of Providence.

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

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

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

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

V. The most wise, righteous, and gracious God, doth oftentimes leave for a season his own children to manifold temptations and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.

VI. As for those wicked and ungodly men whom God, as a righteous judge, for former sins, doth blind and harden; from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon their hearts; but sometimes also withdraweth the gifts which they had; and exposeth them to such objects as their corruption makes occasion of sin; and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan; whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.

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

CHAPTER VI.

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

I. Our first parents, begin seduced by the subtilty and temptations of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according

to his wise and holy counsel, to permit, having purposed to order it to his own glory.

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

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

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

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

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

CHAPTER VII

Of God's Covenant with Man.

I. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him, as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.

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

III. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace: wherein he freely offered unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved, and promising to give unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe.

IV. This covenant of grace is frequently set forth in the Scripture by the name of a testament, in reference to the death of Jesus Christ, the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

V. This covenant was differently administered in the time of the law, and in the time of the gospel: under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come, which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation, and is called the Old Testament.

VI. Under the gospel, when Christ the substance was exhibited, the ordinances in which this covenant is dispensed, are the preaching of the Word, and the administration of the sacraments of Baptism and the Lord's Supper; which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy, to all nations, both Jews and Gentiles; and is called the New Testament. There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations.

CHAPTER VIII.

Of Christ the Mediator.

I. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only-begotten Son, to be the Mediator between God and men, the prophet, priest, and king; the head and Savior of the Church, the heir of all things, and judge of the world; unto whom he did, from all eternity, give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

II. The Son of God, the second Person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fullness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof; yet without sin: being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God and very man, yet one Christ, the only Mediator between God and man.

III. The Lord Jesus in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure; having in him all the treasures of wisdom and knowledge, in whom it pleased the Father that all fullness should dwell: to the end that being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a Mediator and Surety. Which office he took not unto himself, but was thereunto called by his Father; who put all power and judgment into his hand, and gave him commandment to execute the same.

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

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

VI. Although the work of redemption was not actually wrought by Christ till

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

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

VIII. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them, and revealing unto them, in and by the Word, the mysteries of salvation; effectually persuading them by his Spirit to believe and obey; and governing their hearts by his Word and Spirit; overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.

CHAPTER IX.

Of Free Will.

I. God hath endued the will of man with that natural liberty, that is neither forced, nor by any absolute necessity of nature determined to good or evil.

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

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

IV. When God converts a sinner and translates him into the state of grace, he freeth him from his natural bondage under sin, and, by his grace alone, enables him freely to will and to do that which is spiritually good; yet so as that, by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil.

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

CHAPTER X.

Of Effectual Calling.

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

II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until, being

quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

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

IV. Others, not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore can not be saved: much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess; and to assert and maintain that they may is without warrant of the Word of God.

CHAPTER XI.

Of Justification.

I. Those whom God effectually calleth, he also freely justifieth: not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alons; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction o his Father's justice in their behalf. Yet inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for any thing in them, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.

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

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

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

CHAPTER XII.

Of Adoption.

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

CHAPTER XIII.

Of Sanctification.

I. They who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by his Word and Spirit dwelling in them; the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified, and they more and more quickened and strengthened, in all saving graces, to the practice of true holiness, without which no man shall see the Lord.

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

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

CHAPTER XIV.

Of Saving Faith.

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

II. By this faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God himself speaking therein; and acteth differently, upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life, and that which is to come. But the principle acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

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

CHAPTER XV.

Of Repentance Unto Life.

I. Repentance unto life is an evangelical grace, the doctrine whereof is to be

preached by every minister of the gospel, as well as that of faith in Christ.

II. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God, purposing and endeavoring to walk with him in all the ways of his commandments.

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

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

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

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof, upon which, and the forsaking of them, he shall find mercy: so he that scandalizeth his brother, or the Church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended; who are thereupon to be reconciled to him, and in love to receive him.

CHAPTER XVI.

Of Good Works.

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

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

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.

IV. They, who in their obedience, attain to the greatest height which is possible in this life, are so far from being able to supererogate and to do more than God requires, that they fall short of much which in duty they are bound to do.

V. We can not, by our best works, merit pardon of sin, or eternal life, at the hand of God, because of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit, nor satisfy for the debt of our former sins; but

when we have done all we can, we have done but our duty, and are unprofitable servants: and because, as they are good, they proceed from his Spirit; and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection that they can not endure the severity of God's judgment.

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

VII. Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others; yet, because they proceed not from a heart purified by faith; nor are done in a right manner, according to the Word; nor to a right end, the glory of God; they are therefore sinful and can not please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful, and displeasing unto God.

CHAPTER XVII.

Of The Perseverance of the Saints.

I. They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.

II. This perseverance of the saints depends, not upon their own free-will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ; the abiding of the Spirit and of the seed of God within them; and the nature of the covenant of grace; from all which ariseth also the certainty and infallibility thereof.

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

CHAPTER XVIII.

Of the Assurance of Grace and Salvation.

I. Although hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions: of being in the favor of God and estate of salvation; which hope of theirs shall perish: yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace, and may rejoice in the hope of the glory of God: which hope shall never make them ashamed.

II. This certainty is not a bare conjectural and probably persuasion, grounded upon a fallible hope; but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption

witnessing with our spirits that we are the children of God; which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.

III. This infallible assurance doth not so belong to the essence of faith but that a true believer may wait long and conflict with many difficulties before he be partaker of it: yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto. And therefore it is the duty of everyone to give all diligence to make his calling and election sure; that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance: so far is it from inclining men to looseness.

IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance and suffering even such as fear him to walk in darkness and to have no light: yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived, and by the which, in the meantime, they are supported from utter despair.

CHAPTER XIX.

Of the Law of God.

I. God gave to Adam a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.

II. This law, after his Fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon mount Sinai in ten commandments, and written in two tables; the first four commandments containing our duty toward God, and the other six our duty to man.

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

IV. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other, now, further than the general equity thereof may require.

V. The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it. Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation.

VI. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned; yet is it of great use to them, as well as to

others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their nature, hearts, and lives; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; together with a clearer sight of the need they have of Christ, and the perfection of his obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin, and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law. The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof; although not as due to them by the law as a covenant of works: so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.

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

CHAPTER XX.

Of Christian Liberty, and Liberty of Conscience.

I. The liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law; and in their being delivered from thos present evil world, bondage to Satan, and dominion of sin, from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation; as also in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a childlike love, and a willing mind. All which were common also to believers under the law; but under the New Testament the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected; and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

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

III. They who, upon pretense of Christian liberty, do practice any sin, or cherish any lust, do thereby destroy the end of Christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life.

IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose

any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And, for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation; or, to the power of godliness; or, such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the censures of the Church, and by the power of the civil magistrate.

CHAPTER XXI.

Of Religious Worship and the Sabbath-day.

I. The light of nature showeth that there is a God, who hath lordship and sovereignty over all; is good, and doeth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the hearth, and with all the soul, and with all the might. But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation or any other way not prescribed in the holy Scripture.

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

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

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

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

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

VII. As it is of the law of nature, that, in general, a due proportion of time

be set apart for the worship of God; so, in his Word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which in Scripture is called the Lord's Day, and is to be continued to the end of the world as the Christian Sabbath.

VIII. This Sabbath is to be kept holy unto the Lord when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations; but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.

CHAPTER XXII.

Of Lawful Oaths and Vows.

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

II. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred. Yet, as, in matters of weight and moment, an oath is warranted by the Word of God, under the New Testament, as well as under the Old, so a lawful oath, being imposed by lawful authority, in such matters ought to be taken.

III. Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth. Neither may any man bind himself by oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform. Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority.

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

V. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.

VI. It is not to be made to any creature, but to God alone: and that it may be accepted, it is to be made voluntarily, out of faith and conscience of duty, in way of thankfulness for mercy received, or for obtaining of what we want; whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto.

VII. No man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance of which he hath no promise or ability from God. In which respects, monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are

superstitious and sinful snares, in which no Christian may entangle himself.

CHAPTER XXIII.

Of the Civil Magistrate.

I. God, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good; and to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evil-doers.

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

III. The civil magistrate may not assume to himself the administration of the Word and sacraments, or the power of the keys of the kingdom of heaven: yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented or reformed; and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.

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

CHAPTER XXIV.

Of Marriage and Divorce.

I. Marriage is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

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

III. It is lawful for all sorts of people to marry who are able with judgment to give their consent. Yet it is the duty of Christians to marry only in the Lord. And, therefore, such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word; nor can such incestuous marriages ever be made lawful by

any law of man, or consent of parties, so as those persons may live together, as man and wife. The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own.

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

VI. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such willful desertion as can no way be remedied by the Church or civil magistrate, is cause sufficient of dissolving the bond of marriage; wherein a public and orderly course of proceeding is to be observed; and the persons concerned in it, not left to their own wills and discretion in their own case.

CHAPTER XXV.

Of the Church.

I. The catholic or universal Church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fullness of Him that filleth all in all.

II. The visible Church, which is also catholic or universal under the gospel (not confined to one nation as before under the law), consists of all those throughout the world that profess the true religion, together with their children; and is the Kingdom of the Lord Jesus Christ; the house and family of God, through which men are ordinarily saved and union with which is essential to their best growth and service.

III. Unto this catholic and visible Church, Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world; and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.

IV. This catholic Church hath been sometimes more, sometimes less, visible. And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.

V. The purest Churches under heaven are subject both to mixture and error: and some have so degenerated as to become apparently no Churches of Christ. Nevertheless, there shall be always a Church on earth, to worship God according to his will.

VI. There is no other head of the Church but the Lord Jesus Christ: nor can the Pope of Rome in any sense be head thereof; but is that Antichrist, that man of sin and son of perdition, that exalteth himself in the Church against Christ, and all that is called God.

CHAPTER XXVI.

Of the Communion of the Saints.

I. All saints that are united to Jesus Christ their head, by his Spirit and by

faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory: and, being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as to conduce to their mutual good, both in the inward and outward man.

II. Saints by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upno the name of the Lord Jesus.

III. This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of the Godhead, or to be equal with Christ in any respect: either of which to affirm, is impious and blasphemous. Nor doth their communion one with another as saints, take away or infringe the title or property which each man hath in his goods and possessions.

CHAPTER XXVII.

Of the Sacraments.

I. Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and his benefits, and to confirm our interest in him: as also to put a visible difference between those that belong unto the Church, and the rest of thw world; and solemnly to engage them to the service of God in Christ, according to his Word.

II. There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass that the names and effects of the one are attributed to the other.

III. The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit, and the word of institution, which conatins, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.

IV. There be only two sacraments ordained by Christ our Lord in the gospels, that is to say, Baptism and the Supper of the Lord: neither or which may be dispensed by any but a minister of the Word, lawfully ordained.

V. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New.

CHAPTER XXVIII.

Of Baptism.

I. Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of grace, or his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life: which sacrament is, by Christ's own appointment, to be continued in his Churchy until the end of the world.

II. The outward element to be used in the sacrament is water, wherewith the

party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto.

III. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person.

IV. Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptized.

V. Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated.

VI. The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinancy the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time.

VII. The sacrament of Baptism is but once to be administered to any person.

CHAPTER XXIX.

Of the Lord's Supper.

I. Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his Church unto the end of the world; for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him; and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body.

II. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead, but a commemoration of that one offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same; so that the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect.

III. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants; but to none who are not then present in the congregation.

IV. Private masses, or receiving this sacrament by a priest, or any other, alone; as likewise the denial of the cup to the people; worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this sacrament, and to the institution of Christ.

V. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ; albeit, in substance and nature, they still

remain truly, and only, bread and wine, as they were before.

VI. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common-sense and reason; overthroweth the nature of the sacrament; and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

VII. Worthy receivers, outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death: the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

VIII. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's table, and can not, without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereunto.

CHAPTER XXX.

Of Church Censures.

I. The Lord Jesus, as king and head of his Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate.

II. To these officers the keys of the Kingdom of Heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require.

III. Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from like offenses; for purging out of that leaven which might infect the whole lump; for vindicating the honor of Christ, and the holy profession of the gospel; and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.

IV. For the better attaining of these ends, the officers of the Church are to proceed by admonition, suspension from the sacrament of the Lord's Supper for a season, and by excommunication from the Church, according to the nature of the crime, and demerit of the person.

CHAPTER XXXI.

Of Synods and Councils.

I. For the better government and further edification of the Church, there ought to be such assemblies as are commonly called synods or councils.

II. As magistrates may lawfully call a synod of ministers and other fit persons to consult and advise with about matters of religion; so, if magistrates be open enemies of the Church, the ministers of Christ, of themselves, by virtue of

their office, or they, with other fit persons, upon delegation from their churches, may meet together in such assemblies.

III. It belongeth to synods and councils, ministerially, to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his Church; to receive complaints in cases of maladministration, and authoritatively to determine the same: which decrees and determinations, if consonant to the Word of God, are to be received with reverence and submission, not only for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his Word.

IV. All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help in both.

V. Synods and councils are to handle or conclude nothing but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate.

CHAPTER XXXII.

Of the State of Man After Death,
and of the Resurrection of the Dead.

I. The bodies of men, after death, return to dust, and see corruption; but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

II. At the last day, such as are found alive shall not die, but be changed: and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls forever.

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto honor, and be made conformable to his own glorious body.

CHAPTER XXXIII.

Of the Last Judgment.

I. God hath appointed a day, wherein he will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father. In which day, not only the apostate angels shall be judged; but likewise all persons, that have lived upon earth, shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil.

II. The end of God's appointing this day, is for the manifestation of the glory of his mercy in the eternal salvation of the elect; and of his justice in the damnation of the reprobate, who are wicked and disobedient. For then shall the

righteous go into everlasting life, and receive that fullness of joy and refreshing which shall come from the presence of the Lord: but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

III. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity: so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly. Amen.

Charles Herle, Prolocuter.

Cornelius Burges, Assessor.

Herbert Palmer, Assessor.

Henry Robbroughe, Scriba.

Adoniram Byfield, Scriba.

The Baptist Faith and Message

[Adopted by the Southern Baptist Convention May 9, 1963]

I. The Scriptures

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. Therefore, all Scripture is totally true and trustworthy. It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.

Exodus 24:4; Deuteronomy 4:1-2; 17:19; Joshua 8:34; Psalms 19:7-10; 119:11,89,105,140; Isaiah 34:16; 40:8; Jeremiah 15:16; 36:1-32; Matthew 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16ff.; 17:11; Romans 15:4; 16:25-26; 2 Timothy 3:15-17; Hebrews 1:1-2; 4:12; 1 Peter 1:25; 2 Peter 1:19-21.

II. God

There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. To Him we owe the highest love, reverence, and obedience. The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being.

A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all knowing, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Genesis 1:1; 2:7; Exodus 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 22:2; Deuteronomy 6:4; 32:6; 1 Chronicles 29:10; Psalm 19:1-3; Isaiah 43:3,15; 64:8; Jeremiah 10:10; 17:13; Matthew 6:9ff.; 7:11; 23:9; 28:19; Mark 1:9-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Romans 8:14-15; 1 Corinthians 8:6; Galatians 4:6; Ephesians 4:6; Colossians 1:15; 1 Timothy 1:17; Hebrews 11:6; 12:9; 1 Peter 1:17; 1 John 5:7.

B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Genesis 18:1ff.; Psalms 2:7ff.; 110:1ff.; Isaiah 7:14; 53; Matthew 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 5:19-21; 8:9; Galatians 4:4-5; Ephesians 1:20; 3:11; 4:7-10; Philippians 2:5-11; Colossians 1:13-22; 2:9; 1 Thessalonians 4:14-18; 1 Timothy 2:5-6; 3:16; Titus 2:13-14; Hebrews 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Revelation 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

C. God the Holy Spirit

The Holy Spirit is the Spirit of God, fully divine. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts men of sin, of righteousness, and of judgment. He calls men to the Saviour, and effects regeneration. At the moment of regeneration He baptizes every believer into the Body of Christ. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. He enlightens and empowers the believer and the church in worship, evangelism, and service.

Genesis 1:2; Judges 14:6; Job 26:13; Psalms 51:11; 139:7ff.; Isaiah 61:1-3; Joel 2:28-32; Matthew 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10,12; Luke 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 8:9-11,14-16,26-27; 1 Corinthians 2:10-14; 3:16; 12:3-11,13; Galatians 4:6; Ephesians 1:13-14; 4:30; 5:18; 1 Thessalonians 5:19; 1 Timothy 3:16; 4:1; 2 Timothy 1:14; 3:16; Hebrews 9:8,14; 2 Peter 1:21; 1 John 4:13; 5:6-7; Revelation 1:10; 22:17.

III. Man

Man is the special creation of God, made in His own image. He created them male and female as the crowning work of His creation. The gift of gender is thus part of the goodness of God's creation. In the beginning man was innocent of sin and was endowed by his Creator with

freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. Therefore, as soon as they are capable of moral action, they become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore, every person of every race possesses full dignity and is worthy of respect and Christian love.

Genesis 1:26-30; 2:5,7,18-22; 3: 9:6; Psalms 1; 8:3-6; 32:1-5; 51:5; Isaiah 6:5; Jeremiah 17:5; Matthew 16:26; Acts 17:26-31; Romans 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 1:21-31; 15:19,21-22; Ephesians 2:1-22; Colossians 1:21-22; 3:9-11.

IV. Salvation

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. There is no salvation apart from personal faith in Jesus Christ as Lord.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. Repentance and faith are inseparable experiences of grace.

Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour.

B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believer unto a relationship of peace and favor with God.

C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Genesis 3:15; Exodus 3:14-17; 6:2-8; Matthew 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 1:68-69; 2:28-32; John 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 1:18,30; 6:19-20; 15:10; 2 Corinthians 5:17-20; Galatians 2:20; 3:13; 5:22-25; 6:15; Ephesians 1:7; 2:8-22; 4:11-16; Philippians 2:12-13; Colossians 1:9-22; 3:1ff.; 1 Thessalonians 5:23-24; 2 Timothy 1:12; Titus 2:11-14; Hebrews

2:1-3; 5:8-9; 9:24-28; 11:1-12:8,14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6-2:11; Revelation 3:20; 21:1-22:5.

V. God's Purpose of Grace

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation.

Genesis 12:1-3; Exodus 19:5-8; 1 Samuel 8:4-7,19-22; Isaiah 5:1-7; Jeremiah 31:31ff.; Matthew 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6,12,17-18; Acts 20:32; Romans 5:9-10; 8:28-39; 10:12-15; 11:5-7,26-36; 1 Corinthians 1:1-2; 15:24-28; Ephesians 1:4-23; 2:1-10; 3:1-11; Colossians 1:12-14; 2 Thessalonians 2:13-14; 2 Timothy 1:12; 2:10,19; Hebrews 11:39-12:2; James 1:12; 1 Peter 1:2-5,13; 2:4-10; 1 John 1:7-9; 2:19; 3:2.

VI. The Church

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural officers are pastors and deacons. While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.

The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

Matthew 16:15-19; 18:15-20; Acts 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 1:7; 1 Corinthians 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 1:1; Colossians 1:18; 1 Timothy 2:9-14; 3:1-15; 4:14; Hebrews 11:39-40; 1 Peter 5:1-4; Revelation 2-3; 21:2-3.

VII. Baptism and the Lord's Supper

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to

walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matthew 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 6:3-5; 1 Corinthians 10:16,21; 11:23-29; Colossians 2:12.

VIII. The Lord's Day

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ.

Exodus 20:8-11; Matthew 12:1-12; 28:1ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3,33-36; John 4:21-24; 20:1,19-28; Acts 20:7; Romans 14:5-10; 1 Corinthians 16:1-2; Colossians 2:16; 3:16; Revelation 1:10.

IX. The Kingdom

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Genesis 1:1; Isaiah 9:6-7; Jeremiah 23:5-6; Matthew 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-31; Romans 5:17; 8:19; 1 Corinthians 15:24-28; Colossians 1:13; Hebrews 11:10,16; 12:28; 1 Peter 2:4-10; 4:13; Revelation 1:6,9; 5:10; 11:15; 21-22.

X. Last Things

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Isaiah 2:4; 11:9; Matthew 16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Romans

14:10; 1 Corinthians 4:5; 15:24-28,35-58; 2 Corinthians 5:10; Philippians 3:20-21; Colossians 1:5; 3:4; 1 Thessalonians 4:14-18; 5:1ff.; 2 Thessalonians 1:7ff.; 2; 1 Timothy 6:14; 2 Timothy 4:1,8; Titus 2:13; Hebrews 9:27-28; James 5:8; 2 Peter 3:7ff.; 1 John 2:28; 3:2; Jude 14; Revelation 1:18; 3:11; 20:1-22:13.

XI. Evangelism and Missions

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ.

Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17.

XII. Education

Christianity is the faith of enlightenment and intelligence. In Jesus Christ abide all the treasures of wisdom and knowledge. All sound learning is, therefore, a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian education is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deuteronomy 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 8:1-8; Job 28:28; Psalms 19:7ff.; 119:11; Proverbs 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 7:19; Matthew 5:2; 7:24ff.; 28:19-20; Luke 2:40; 1 Corinthians 1:18-31; Ephesians 4:11-16; Philippians 4:8; Colossians 2:3,8-9; 1 Timothy 1:3-7; 2 Timothy 2:15; 3:14-17; Hebrews 5:12-6:3; James 1:5; 3:17.

XIII. Stewardship

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel,

and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth.

Genesis 14:20; Leviticus 27:30-32; Deuteronomy 8:18; Malachi 3:8-12; Matthew 6:1-4,19-21; 19:21; 23:23; 25:14-29; Luke 12:16-21,42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 6:6-22; 12:1-2; 1 Corinthians 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 8-9; 12:15; Philippians 4:10-19; 1 Peter 1:18-19.

XIV. Cooperation

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Exodus 17:12; 18:17ff.; Judges 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Nehemiah 4; 8:1-5; Matthew 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1ff.; Acts 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Corinthians 1:10-17; 3:5-15; 12; 2 Corinthians 8-9; Galatians 1:6-10; Ephesians 4:1-16; Philippians 1:15-18.

XV. The Christian and the Social Order

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Exodus 20:3-17; Leviticus 6:2-5; Deuteronomy 10:12; 27:17; Psalm 101:5; Micah 6:8; Zechariah 8:16; Matthew 5:13-16,43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Romans 12-14; 1 Corinthians 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 3:26-28; Ephesians 6:5-9; Colossians 3:12-17; 1 Thessalonians 3:12; Philemon; James 1:27; 2:8.

XVI. Peace and War

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. Christian people throughout the world should pray for the reign of the Prince of Peace.

Isaiah 2:4; Matthew 5:9,38-48; 6:33; 26:52; Luke 22:36,38; Romans 12:18-19; 13:1-7; 14:19; Hebrews 12:14; James 4:1-2.

XVII. Religious Liberty

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Genesis 1:27; 2:7; Matthew 6:6-7,24; 16:26; 22:21; John 8:36; Acts 4:19-20; Romans 6:1-2; 13:1-7; Galatians 5:1,13; Philippians 3:20; 1 Timothy 2:1-2; James 4:12; 1 Peter 2:12-17; 3:11-17; 4:12-19.

XVIII. The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man

and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.

Genesis 1:26-28; 2:15-25; 3:1-20; Exodus 20:12; Deuteronomy 6:4-9; Joshua 24:15; 1 Samuel 1:26-28; Psalms 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 4:9-12; 9:9; Malachi 2:14-16; Matthew 5:31-32; 18:2-5; 19:3-9; Mark 10:6-12; Romans 1:18-32; 1 Corinthians 7:1-16; Ephesians 5:21-33; 6:1-4; Colossians 3:18-21; 1 Timothy 5:8,14; 2 Timothy 1:3-5; Titus 2:3-5; Hebrews 13:4; 1 Peter 3:1-7.

ⁱ *Descendit ad inferna* (other Latin copies: *ad inferos*, to the *inhabitants* of the spirit-world; so also in the Athanasian Symbol), *κατελθόντα εἰς τὰ κατώτατα* (other Eastern creeds: εἰς ἕδου, viz., τόπον, or εἰς τὸν ἕδην), *he descended into Hades*. This clause was unknown in the older creeds, though believed in the Church, and was transferred into the Roman symbol after the fifth century, probably from that of Aquilcia, A.D. 390, where it first appears among Latin creeds, as we learn from Rufinus. In the East it is found before in Arian creeds (about 360). After this we meet it again in the Creed of Venantius Fortunatus, A.D. 590, who had the Creed of Rufinus before him. The words *κατώτατα* and *inferna*, taken from [Eph. iv. 9](#), correspond here to the Greek Ἅιδης, which occurs eleven times in the Greek Testament, viz., [Matt. xi. 23](#); [xvi. 18](#); [Luke x. 15](#); [xvi. 23](#); [Acts ii. 27, 31](#); [1 Cor. xv. 55](#); [Rev. i. 18](#); [vi. 8](#); [xx. 13, 14](#), and is always incorrectly translated *hell* in the English Version, except in [1 Cor. xv. 55](#). *Hades* signifies, like the Hebrew *Sheol*, the unseen spirit-world, the abode of all the departed, both the righteous and wicked; while *hell* (probably from the Saxon word *helan*, to *cover*, to *conceal*), at least in modern usage, is a much narrower conception, and signifies the state and place of eternal damnation, like the Hebrew *gehenna*, which occurs twelve times in the Greek Testament, and is so translated in the English Bible, viz., [Matt. v. 22, 29, 30](#); [x. 28](#); [xviii. 9](#); [xxiii. 15, 33](#); [Mark ix. 43, 45, 47](#); [Luke xii. 5](#); [James iii. 6](#). The American editions of the *Book of Common Prayer* leave it optional with the minister to use, in the Creed, *hell*, or *the place of departed spirits*; but it would be much better to restore or popularize the Greek *Hades*. The current translation, *hell*, is apt to mislead, and excludes the important fact—the only one which we *certainly* know of the mysterious *triduum*—that Christ was in *Paradise* in the time between the crucifixion and the resurrection, according to his own declaration to the penitent thief, [Luke xxiii. 43](#). Some connect the descent into Hades with the resurrection in one article; while others, on the contrary, connect it with the preceding article by placing a (,) after buried. It forms rather a separate article, and should be included in (,) as above.

The clause has been explained in three different ways: 1. It is identical with *sepultus* (Rufinus), or means 'continued in the state of death and under the power of death' till the resurrection (Westminster divines). This makes it a useless repetition in figurative language. 2. It signifies the intensity of Christ's sufferings on the cross, where he tasted the pain of hell for sinners (Calvin and the Heidelberg Catechism). This is inconsistent with the order of the clause between death and resurrection. 3. An actual self-manifestation of Christ after the crucifixion to all the departed spirits, [Luke xxiii. 43](#); [Acts ii. 27, 31](#); [1 Pet. iii. 18, 19](#); [iv. 6](#); comp. [Eph. iv. 8, 9](#); [Col. ii. 15](#); [Phil. ii. 10](#); [Rev. i. 18](#). As such the descent is a part of the universality of the scheme of redemption, and forms the transition from the state of humiliation to the state of exaltation. This is the historical explanation, according to the belief of the ancient Church, but leaves much room for speculation concerning the object and effect of the descent.

ⁱⁱ 'Resurrection of the *body*.' The older English translations of the Creed had the literal rendering *flesh* (*caro*, σὰρξ), by which the ancient Church protested against spiritualistic conceptions of the Gnostics. But this may be misunderstood in a grossly materialistic sense, while the resurrection of the *body* is unobjectionable; comp. [1 Cor. xv. 50](#). According to Heurtley, l.c. p. 147, the change of *flesh* into *body* was first made 1543, in 'The necessary Doctrine and Erudition for any Christian Man,' set forth by Henry VIII.; but in the Interrogative Creed, used at Baptism and at the Visitation of the Sick, *flesh* is retained.

ⁱⁱⁱ The Latin and Greek texts of the Apostles' Creed are taken from the Psalterium Græcum et Romanum, erroneously ascribed to Pope Gregory the Great, first published from a MS. preserved in the library of Corpus Christi College, Cambridge, by Archbishop Ussher: *De Romanæ Ecclesiæ Symbolo Apostolico vetere*, London, 1647. I used the Geneva edition, 1722, pp. 6, 7. The MS. is written in two parallel columns, the one Latin, the other Greek, but the Greek likewise in Latin characters. The same text is given by Hahn, *Biblioth. der Symb.* p. 10, and Heurtley (in Greek), *Harmonia Symb.* pp. 81–83. The Latin text agrees with the creed of Pirminius (d. 758) in Heurtley, p. 71. Caspari discovered and published four other Greek translations from mediæval MSS. with slight variations, Vol. III. pp. 11 sqq.