

THE WESTMINSTER CONFESSION OF FAITH. A.D. 1647.

CONFESSIO FIDEI WESTMONASTERIENSIS.

[The English text is taken from the second edition which appeared under the title, '*The Humble Advice of the Assembly of Divines, now by Authority of Parliament sitting at Westminster, concerning a Confession of Faith: with the Quotations and Texts of Scripture annexed. Presented by them lately to both Houses of Parliament. Printed at London; and reprinted at Edinburgh by Evan Tyler, Printer to the Kings most Excellent Majestie. 1647.*' The spelling and punctuation are conformed to modern usage.

The changes of the American revision, which occur chiefly in Ch. XXIII., relating to the Civil Magistrate, and in Ch. XXXI., relating to Synods and Councils, are inserted in their proper places, and marked by italics. Minor changes are indicated in footnotes.

The Latin translation of the Westminster Confession and Catechisms by G. D. (see Preface) appeared first at Cambridge, 1656 (also 1659); at Edinburgh, 1694, etc.; and at Glasgow, 1660), under the title, '*CONFESSIO FIDEI in Conventu theologorum auctoritate Parliamenti Anglicani indicto Elaborata; eidem Parlamento postmodum Exhibita; Quin et ab eodem, deindeque ab Ecclesia Scoticana Cognita et Approbata; und cum CATECHISMO duplici, MAJORI, MINORIQUE; E Sermone Anglicano summa cum fide in Litinum versa. Cantabrigiæ: excudebat Johannes Field, celeberrimæ Academiæ typographus.*']

Confession of Faith.

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;⁸⁴⁶ yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation;⁸⁴⁷ therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church;⁸⁴⁸ 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

⁸⁴⁶Rom. ii. 14, 15; i. 19, 20; Psa. xix. 1–3; Rom. i. 32; ii. 1.

⁸⁴⁷1 Cor. i. 21; ii. 13, 14.

⁸⁴⁸Hebrews 1:1.

Confessio Fidei.

Cap. I.

De Scriptura Sacrosancta.

I. *Quanquam naturæ lumen, operaque Dei cum Creationis tum Providentiæ, bonitatem ejus, sapientiam, potentiamque eo usque manifestant, ut homines vel inde reddantur inexcusabiles.*⁸⁴⁹ *eam tamen Dei, voluntatisque divinæ cognitionem, quæ porro est ad salutem necessaria, nequeunt nobis ingenerare.*⁸⁵⁰ *Quocirca Domino complacitum est, variis quidem modis vicibusque Ecclesiæ suæ semetipsum revelare, suamque hanc voluntatem patefacere,*⁸⁵¹ *sed et eandem omnem postea literis consignare, quo et veritati suæ tam conservandæ quam propagandæ melius consulere, nec Ecclesia sua contra carnem corruptelam, contra malitiam mundi*

⁸⁴⁹Rom. ii. 14, 15; i. 19, 20; Psa. xix. 1–3; Rom. i. 32; ii. 1.

⁸⁵⁰1 Cor. i. 21; ii. 13, 14.

⁸⁵¹Hebrews 1:1.

of Satan and of the world, to commit the

Satanæque, præsidio foret ac solatio

same wholly unto writing;⁸⁵² which maketh the holy Scripture to be most necessary;⁸⁵³ those former ways of God's revealing his will unto his people being now ceased.⁸⁵⁴

⁸⁵²Prov. xxii. 19–21; Luke i. 3, 4; Rom. xv. 4; Matt. iv. 4, 7, 10; Isa. viii. 19, 20.

⁸⁵³2 Tim. iii. 15; 2 Pet. i. 19.

⁸⁵⁴Heb. i. 1, 2.

*destituta.*⁸⁵⁵ *Unde factum est, ut, postquam pristini illi modi, quibus olim populo suo Deus voluntatem suam revelabat, jam desiverint,*⁸⁵⁶ *Scriptura Sacra sit maxime necessaria.*⁸⁵⁷

⁸⁵⁵Prov. xxii. 19–21; Luke i. 3, 4; Rom. xv. 4; Matt. iv. 4, 7, 10; Isa. viii. 19, 20.

⁸⁵⁶2 Tim. iii. 15; 2 Pet. i. 19.

⁸⁵⁷Heb. i. 1, 2.

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:

II. *Sacra Scripturae, nomine, seu Verbi Dei scripti continentur hodie omnes illi libri tam Veteris quam Novi Instrumenti,*⁸⁵⁸ *nempe quorum inferius subsequuntur nomina.*

⁸⁵⁸[So the Cambridge eds. of 1656 and 1659. The Edinb. ed. reads Testamenti.]

Of the Old Testament.

Veteris Testamenti.

Genesis.	Ecclesiastes.	<i>Genesis.</i>	<i>Ecclesiastes.</i>
Exodus.	The Song of Songs.	<i>Exodus.</i>	<i>Canticum Canticorum.</i>
Leviticus.	Isaiah.	<i>Leviticus.</i>	<i>Isaias.</i>
Numbers.	Jeremiah.	<i>Numeri.</i>	<i>Jeremias.</i>
Deuteronomy.	Lamentations.	<i>Deuteronomium.</i>	<i>Lamentationes.</i>
Joshua.	Ezekiel.	<i>Josua.</i>	<i>Ezechiel.</i>
Judges.	Daniel.	<i>Judices.</i>	<i>Daniel.</i>
Ruth.	Hosea.	<i>Ruth.</i>	<i>Hosea.</i>
I. Samuel.	Joel.	<i>Samuelis 1.</i>	<i>Joel.</i>
II. Samuel.	Amos.	<i>Samuelis 2.</i>	<i>Amos.</i>
I. Kings.	Obadiah.	<i>Regum 1.</i>	<i>Obadias.</i>
II. Kings.	Jonah.	<i>Regum 2.</i>	<i>Jonas.</i>
I. Chronicles.	Micah.	<i>Chronicorum 1.</i>	<i>Micheas.</i>
II. Chronicles.	Nahum.	<i>Chronicorum 2.</i>	<i>Nahum.</i>
Ezra.	Habakkuk.	<i>Ezra.</i>	<i>Habucuc.</i>
Nehemiah.	Zephaniah.	<i>Nehemias.</i>	<i>Zephantias.</i>
Esther.	Haggai.	<i>Esther.</i>	<i>Haggæus.</i>
Job.	Zechariah.	<i>Job.</i>	<i>Zacharias.</i>

Psalms. Malachi.
Proverbs.

Psalmi. Malachias.
Proverbia.

Of the New Testament.

Novi autem.

The Gospels according to
Matthew, Luke,
Mark, John.
The Acts of the
Apostles. To Timothy II.
Paul's Epistles to the
Romans. To Titus.
Corinthians I. To Philemon.
Corinthians II. The Epistle to the
Galatians. Hebrews.
Ephesians. The Epistle of James.
Philippians. The First and Second
Colossians. Epistles of Peter.
Thessalonians I. The First, Second, and
Thessalonians II. Third Epistles of
To Timothy I. John.
The Revelation.

Evangelium secundem
Matthæum, Lucam,
Marcum, Johannem.
Acta apostolorum.
Titum.
Pauli epistolæ ad
Romanos. Epist. ad Hebræos.
Corinthios I. II.
Galatas. Petri Epist. I. II.
Ephesios. Johan. Epist. I. II.
Philippenses. Collossenses. III.
Thessalonicens I. II.
Judæ Epistola.
Timotheum I. II. Apocalypsis.

All which are given by inspiration of God, to be the rule of faith and life.⁸⁵⁹

*Qui omnes divina inspiratione dati sunt in Fidei vitæque regulam.*⁸⁶⁰

⁸⁵⁹Luke xvi. 29, 31; Eph. ii. 20; Rev. xxii. 18, 19; 2 Tim. iii. 16.

⁸⁶⁰Luke xvi. 29, 31; Eph. ii. 20; Rev. xxii. 18, 19; 2 Tim. iii. 16.

III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the Canon of the 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.⁸⁶¹

III. *Libri Apocryphi, vulgo dicti, quum non fuerint divinitus inspirati, Canonem Scripturæ nullatenus constituunt; proindeque nullam aliam auctoritatem obtinere debent in Ecclesia Dei, nec aliter quam alia humana scripta, sunt aut approbandi aut adhibendi.*⁸⁶²

⁸⁶¹Luke xxiv. 27, 44; Rom. iii. 2; 2 Pet. i. 21.

⁸⁶²Luke xxiv. 27, 44; Rom. iii. 2; 2 Pet. i. 21.

IV. The authority of the holy Scripture,

IV. *Autoritas Scripturæ sacræ propter*

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.⁸⁶³

⁸⁶³2 Pet. i. 19,
21; 2 Tim. iii.
16; 1 John v. 9;
1 Thess. ii. 13.

V. We may be moved and induced by the testimony of the

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Church to an high and reverent esteem of⁸⁶⁵ the holy Scripture;⁸⁶⁶ 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.⁸⁶⁷

⁸⁶⁵[Am. ed.
for.]

⁸⁶⁶1 Tim. iii.
15.

⁸⁶⁷1 John ii. 20,
27; John xvi.
13, 14; 1 Cor.
ii. 10–12; Isa.
lix. 21.

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.⁸⁷⁰ Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving

⁸⁷⁰2 Tim. iii.
15–17; Gal. i.
8, 9; 2 Thess.
ii. 2.

*quam ei debetur fides et observantia, non ab ullius aut hominis aut Ecclesiae pendet testimonio, sed a solo ejus authore Deo, qui est ipsa veritas: eoque est a nobis recipienda, quoniam est Verbum Dei.*⁸⁶⁴

⁸⁶⁴2 Pet. i. 19,
21; 2 Tim. iii.
16; 1 John v. 9;
1 Thess. ii. 13.

V. *Testimonium Ecclesiae efficere quidem potest ut de Scriptura sacra*

*quam honorifice sentiamus,*⁸⁶⁸ *materies insuper ejus caelestis, doctrinae vis et efficacia, styli majestas, partium omnium consensus, totiusque scopus (ut Deo nempe omnis gloria tribuatur), plena denique quam exhibet unica ad salutem viae commonstratio, praeter alias ejus virtutes incomparabiles, et perfectionem summam, argumenta sunt quibus abunde se Verbum Dei et luculenter probat; nihilominus tamen plena persuasio et certitudo de ejus tam infallibili veritate, quam autoritate divina non aliunde nascitur quam ab interna operatione Spiritus Sancti, per verbum et cum verbo ipso in cordibus nostris testificantis.*⁸⁶⁹

⁸⁶⁸1 Tim. iii.
15.

⁸⁶⁹1 John ii. 20,
27; John xvi.
13, 14; 1 Cor.
ii. 10–12; Isa.
lix. 21.

VI. *Consilium Dei universum de omnibus quae ad suam ipsius gloriam, quaeque ad hominum salutem, fidem, vitamque sunt necessaria, aut expresse in Scriptura continentur, aut consequentia bona et necessaria derivari potest a Scriptura; cui nihil deinceps addendum est, seu novis a spiritu revelationibus, sive traditionibus hominum.*⁸⁷¹ *Internam nihilominus illuminationem Spiritus Dei ad salutarem eorum perceptionem, quae in Verbo Dei*

⁸⁷¹2 Tim. iii.
15–17; Gal. i.
8, 9; 2 Thess.
ii. 2.

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understanding of such things as are revealed in the Word;⁸⁷² and that there are some circumstances concerning the worship of God, and 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.⁸⁷³

⁸⁷²John vi. 45;
1 Cor. ii. 9, 10,
12.

⁸⁷³1 Cor. xi.
13, 14; xiv. 26,
40.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all;⁸⁷⁶ 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.⁸⁷⁷

⁸⁷⁶2 Pet. iii. 16.

⁸⁷⁷Psa. cxix.
105, 130.

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 authentic;⁸⁸⁰ so as in all controversies

⁸⁸⁰Matt. v. 18.

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of religion the Church is finally to appeal unto them.⁸⁸² 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,⁸⁸³ therefore they are to be translated into the vulgar language of every nation unto

⁸⁸²Isa. viii. 20;
Acts xv. 15;
John v. 39, 46.

⁸⁸³John v. 39.

*revelantur, agnoscimus esse necessariam.*⁸⁷⁴ quin etiam nonnullas esse circumstantias cultum Dei spectantes et Ecclesiae regimen, iis cum humanis actionibus et societatibus communes, quæ naturali lumine ac prudentia Christiana secundum generales verbi regulas (perpetuo quidem illas observandas) sunt regulandæ.⁸⁷⁵

⁸⁷⁴John vi. 45;
1 Cor. ii. 9, 10,
12.

⁸⁷⁵1 Cor. xi.
13, 14; xiv. 26,
40.

VII. *Quæ in Scriptura continentur non sunt omnia æque aut in se perspicua, aut omnibus hominibus evidentiæ,*⁸⁷⁸ *ea tamen omnia quæ ad salutem necessaria sunt cognitu, creditu, observatu, adeo perspicue, alicubi saltem in Scriptura, proponuntur et explicantur, ut eorum non docti solum, verum indocti etiam ordinariorum debito usu mediorum, sufficientem assequi possint intelligentiam.*⁸⁷⁹

⁸⁷⁸2 Pet. iii. 16.

⁸⁷⁹Psa. cxix.
105, 130.

VIII. *Instrumentum Vetus Hebræa lingua (antiqua Dei populo nempe vernacula) Novum autem Græca (ut quæ apud Gentes maxime omnium tunc temporis, quum scriberetur illud, obtinuerat), immediate a Deo inspirata, ejusque cura et Providentia singulari per omnia huc usque secula pura et intaminata custodita, ea propter sunt authentica.*⁸⁸¹ *Adeo sane ut*

⁸⁸¹Matt. v. 18.

*illa ultimo in omnibus de religione controversiis Ecclesia debeat appellare.*⁸⁸⁷ *Quoniam autem Originales istæ linguæ non sunt toti Dei populo intellectæ (Quorum tamen et jus est ut scripturas habeant, et interest plurimum, quique eas in timore Dei legere jubentur et perscrutari)*⁸⁸⁸ *proinde sunt in vulgarem cujusque*

⁸⁸⁷Isa. viii. 20;
Acts xv. 15;
John v. 39, 46.

⁸⁸⁸John v. 39.

which they come,⁸⁸⁴ that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner,⁸⁸⁵ and, through patience and comfort of the Scriptures, may have hope.⁸⁸⁶

⁸⁸⁴1 Cor. xiv. 6, 9, 11, 12, 24, 27, 28.

⁸⁸⁵Col. iii. 16.

⁸⁸⁶Rom. xv. 4.

*Gentis, ad quam pervenerint linguam transferendæ,⁸⁸⁹ ut omnes, verbo Dei opulenter in ipsis habitante, Deum grato acceptoque modo colant,⁸⁹⁰ et per patientiam ac consolationem Scripturarum spem habeant.*⁸⁹¹

⁸⁸⁹1 Cor. xiv. 6, 9, 11, 12, 24, 27, 28.

⁸⁹⁰Col. iii. 16.

⁸⁹¹

⁸⁹¹Rom. xv. 4.

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 must⁸⁹² be searched and known by other places that speak more clearly.⁸⁹³

⁸⁹²[Am. ed. may.]

⁸⁹³2 Pet. i. 20, 21; Acts xv. 15; [Am. John v. 46.]

IX. *Infallibilis Scripturam interpretandi regula est Scriptura ipsa. Quoties igitur cunque oritur quæstio de vero plenoque Scripturæ cujusvis sensu (unicus ille est non multiplex), ex aliis locis, qui apertius loquuntur, est indagandus et cognoscendus.*⁸⁹⁴

⁸⁹⁴2 Pet. i. 20, 21; Acts xv. 15; [Am. John v. 46.]

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

X. *Supremus iudex, a quo omnes de religione controversiæ sunt determinandæ, omnia Conciliorum decreta, opiniones Scriptorum Veterum, doctrinæ denique hominum, et privati quicunque Spiritus sunt examinandi, cujusque sententia tenemur*

be no other but the Holy Spirit speaking in the Scripture.⁸⁹⁵

⁸⁹⁵Matt. xxii. 29, 31; Eph. ii. 20; Acts xxviii. 25.

*nemur acquiescere, nullus alius esse potest, præter Spiritum Sanctum in Scriptura pronunciantem.*⁸⁹⁶

⁸⁹⁶Matt. xxii. 29, 31; Eph. ii. 20; Acts xxviii. 25.

Chapter II.

Of God, and of the Holy Trinity.

I. There is but one only⁸⁹⁷ living and true God,⁸⁹⁸ who is infinite in being and perfection,⁸⁹⁹ a most pure spirit,⁹⁰⁰ invisible,⁹⁰¹ without body, parts,⁹⁰² or passions,⁹⁰³ immutable,⁹⁰⁴ immense,⁹⁰⁵

⁸⁹⁷Deut. vi. 4; 1 Cor. viii. 4, 6.

⁸⁹⁸1 Thess. i. 9; Jer. x. 10.

⁸⁹⁹Job xi. 7, 8, 9; xxvi. 14.

Cap. II.

De Deo et Sacro-sancta Trinitate.

I. *Unus est unicuique,⁹¹⁹ vivens ille et verus Deus.⁹²⁰ qui idem est essentia et perfectione infinitus,⁹²¹ Spiritus purissimus,⁹²² invisibilis,⁹²³ sine corpore, sine partibus,⁹²⁴ sine*

⁹¹⁹Deut. vi. 4; 1 Cor. viii. 4, 6.

⁹²⁰1 Thess. i. 9; Jer. x. 10.

⁹²¹Job xi. 7, 8, 9; xxvi. 14.

⁹²²John iv. 24.

eternal,⁹⁰⁶
 incomprehensible,⁹⁰⁷
 almighty,⁹⁰⁸ most wise,⁹⁰⁹
 most holy,⁹¹⁰ most free,⁹¹¹
 most absolute,⁹¹² working
 all things according to the
 counsel of his own
 immutable and most
 righteous will,⁹¹³ for his
 own glory;⁹¹⁴ most
 loving,⁹¹⁵ gracious,
 merciful, longsuffering,
 abundant in goodness and
 truth, forgiving iniquity,
 transgression, and sin;⁹¹⁶
 the rewarder of them that
 diligently seek him;⁹¹⁷ and
 withal most just and
 terrible in his judgments;⁹¹⁸

⁹⁰⁰John iv. 24.
⁹⁰¹1 Tim. i. 17.
⁹⁰²Deut. iv. 15,
 16; John iv. 24;
 Luke xxiv. 39.
⁹⁰³Acts xiv. 11,
 15.
⁹⁰⁴James i. 17;
 Mal. iii. 6.
⁹⁰⁵1 Kings viii.
 27; Jer. xxiii.
 23, 24.
⁹⁰⁶Psa. xc. 2; 1
 Tim. i. 17.
⁹⁰⁷Psa. cxlv. 3.
⁹⁰⁸Gen. xvii. 1;
 Rev. iv. 8.
⁹⁰⁹Rom. xvi.
 27.
⁹¹⁰Isa. vi. 3;
 Rev. iv. 8.
⁹¹¹Psa. cxv. 3.
⁹¹²Exod. iii.
 14.
⁹¹³Eph. i. 11.
⁹¹⁴Prov. xvi. 4;
 Rom. xi. 36;
 [Am. ed. Rev.
 iv. 11].
⁹¹⁵1 John iv. 8,
 16.
⁹¹⁶Exod. xxxiv.
 6, 7.
⁹¹⁷Heb. xi. 6.
⁹¹⁸Neh. ix. 32,
 33.

*passionibus,*⁹²⁵
*immutabilis,*⁹²⁶
*immensus,*⁹²⁷ *æternus,*⁹²⁸
*incomprehensibilis,*⁹²⁹
*omnipotens,*⁹³⁰ *summe*
*sapiens,*⁹³¹ *summe*
*sanctus,*⁹³² *liberrimus,*⁹³³
*maxime absolutus;*⁹³⁴
operans omnia secundum
consilium immutabilis suæ
*ac justissimæ voluntatis,*⁹³⁵
*ad suam ipsius gloriam,*⁹³⁶
idemque summa
*benignitate,*⁹³⁷ *gratia,*
misericordia, et
longanimitate; bonitate
abundans et veritate;
condonans iniquitatem,
transgressionem et
*peccatum;*⁹³⁸ *studiose*
quærentium ipsum
*remunerator;*⁹³⁹ *sed et in*
judiciis suis justissimus
idem ac tremendus
*maxime,*⁹⁴⁰

⁹²³1 Tim. i. 17.
⁹²⁴Deut. iv. 15,
 16; John iv. 24;
 Luke xxiv. 39.
⁹²⁵Acts xiv. 11,
 15.
⁹²⁶James i. 17;
 Mal. iii. 6.
⁹²⁷1 Kings viii.
 27; Jer. xxiii.
 23, 24.
⁹²⁸Psa. xc. 2; 1
 Tim. i. 17.
⁹²⁹Psa. cxlv. 3.
⁹³⁰Gen. xvii. 1;
 Rev. iv. 8.
⁹³¹Rom. xvi.
 27.
⁹³²Isa. vi. 3;
 Rev. iv. 8.
⁹³³Psa. cxv. 3.
⁹³⁴Exod. iii.
 14.
⁹³⁵Eph. i. 11.
⁹³⁶Prov. xvi. 4;
 Rom. xi. 36;
 [Am. ed. Rev.
 iv. 11].
⁹³⁷1 John iv. 8,
 16.
⁹³⁸Exod. xxxiv.
 6, 7.
⁹³⁹Heb. xi. 6.
⁹⁴⁰Neh. ix. 32,
 33.

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hating all sin,⁹⁴¹ and who
 will by no means clear the
 guilty. .⁹⁴²

⁹⁴¹Psa. v. 5, 6.
⁹⁴²Nahum i. 2,
 3; Exod. xxxiv.
 7.

*peccatum omne perosus,*⁹⁴³
et qui sontem nullo unquam
*absolvat modo.*⁹⁴⁴

⁹⁴³Psa. v. 5, 6.
⁹⁴⁴Nahum i. 2,
 3; Exod. xxxiv.
 7.

II. God hath all life,⁹⁴⁵

⁹⁴⁵John v. 26.

II. *Omnem vitam,*⁹⁵⁸

⁹⁵⁸John v. 26.

glory,⁹⁴⁶ goodness,⁹⁴⁷ blessedness,⁹⁴⁸ in and of himself; and is alone in and unto himself allsufficient, not standing in need of any creatures which he hath made,⁹⁴⁹ nor deriving any glory from them,⁹⁵⁰ 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;⁹⁵¹ and hath most sovereign dominion over them, to do by them, for them, or upon them whatsoever himself pleaseth.⁹⁵² In his sight all things are open and manifest;⁹⁵³ his knowledge is infinite, infallible, and independent upon the creature;⁹⁵⁴ so as nothing is to him contingent or uncertain.⁹⁵⁵ He is most holy in all his counsels, in all his works, and in all his commands.⁹⁵⁶ To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience, he is pleased to require of them.⁹⁵⁷

⁹⁴⁶Acts vii. 2.

⁹⁴⁷Psa. cxix. 68.

⁹⁴⁸1 Tim. vi. 15; Rom. ix. 5.

⁹⁴⁹Acts xvii. 24, 25.

⁹⁵⁰Job xxii. 2, 23.

⁹⁵¹Rom. xi. 36.

⁹⁵²Rev. iv. 11; 1 Tim. vi. 15; Dan. iv. 25, 35.

⁹⁵³Heb. iv. 13.

⁹⁵⁴Rom. xi. 33, 34; Psa. cxlvii. 5.

⁹⁵⁵Acts 15:18; Ezeck. xi. 5.

⁹⁵⁶Psa. cxlv. 17; Rom. vii. 12.

⁹⁵⁷Rev. v. 12–14.

omnem gloriam,⁹⁵⁹ bonitatem,⁹⁶⁰ beatitudinemque⁹⁶¹ omnem in sese habet et a seipso Deus; qui solus in se sibi que est ad omnia sufficiens; creaturarum, quas ipse condidit, nullius egens,⁹⁶² nec gloriam ab eis derivans ullam,⁹⁶³ verum in iis, per eas, iis ipsis, ac super eas propriam ipsius gloriam tantummodo manifestans. Is omnis entitatis fans est unicus, a quo, per quem et ad quem omnia;⁹⁶⁴ summumque in ea dominium habet, ac per illa, pro illis, in illa pro suo arbitrio quidlibet agendi potestatem.⁹⁶⁵ In conspectu ejus aperta sunt omnia ac manifesta;⁹⁶⁶ scientia ejus infinita est, infallibilis, atque a creatura independens,⁹⁶⁷ adeo ut illi contingens incertumve nihil sit,⁹⁶⁸ in omnibus ejus consiliis, operibus et mandatis est sanctissimus.⁹⁶⁹ Quicquid cultus, quicquid officii, quicquid obsequii ab Angelis illi, ab hominibus, aut a quavis creatura exigere placet, id illi omne jure optimo debetur.⁹⁷⁰

⁹⁵⁹Acts vii. 2.

⁹⁶⁰Psa. cxix. 68.

⁹⁶¹1 Tim. vi. 15; Rom. ix. 5.

⁹⁶²Acts xvii. 24, 25.

⁹⁶³Job xxii. 2, 23.

⁹⁶⁴Rom. xi. 36.

⁹⁶⁵Rev. iv. 11; 1 Tim. vi. 15; Dan. iv. 25, 35.

⁹⁶⁶Heb. iv. 13.

⁹⁶⁷Rom. xi. 33, 34; Psa. cxlvii. 5.

⁹⁶⁸Acts 15:18; Ezeck. xi. 5.

⁹⁶⁹Psa. cxlv. 17; Rom. vii. 12.

⁹⁷⁰Rev. v. 12–14.

III. In the unity of the Godhead

head there be three persons, of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost.⁹⁷¹ The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;⁹⁷² the Holy Ghost eternally proceeding from

⁹⁷¹1 John v. 7; Matt. iii. 16, 17; xxviii. 19; 2 Cor. xiii. 14.

⁹⁷²John i. 14, 18.

III. In Deitatis unitate personæ

tres sunt unius ejusdemque essentiaë, potential ac æternitatis; Deus Pater, Deus Filius, ac Deus Spiritus Sanctus.⁹⁷⁴ Pater quidem a nullo est, nec genitus nempe nec procedens: Filius autem a Patre est æterne genitus;⁹⁷⁵ Spiritus autem Sanctus æterne procedens a Patre

⁹⁷⁴1 John v. 7; Matt. iii. 16, 17; xxviii. 19; 2 Cor. xiii. 14.

⁹⁷⁵John i. 14, 18.

the Father and the Son.⁹⁷³

⁹⁷³John xv. 26;
Gal. iv. 6.

Chapter III.

*Of God's Eternal Decree.*⁹⁷⁷

⁹⁷⁷[Am. ed.
decrees.]

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;⁹⁷⁸ yet so as thereby neither is God the author of sin,⁹⁷⁹ nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.⁹⁸⁰

⁹⁷⁸Eph. i. 11;
Rom. xi. 33;
Heb. vi. 17;
Rom. ix. 15,18.

⁹⁷⁹James i.
13,17; 1 John i.
5; [Am. ed.
Eccl. vii. 29].

⁹⁸⁰Acts ii. 23;
Matt. xvii. 12;
Acts iv. 27, 28;
John xix. 11;
Prov. xvi. 33.

II. Although God knows whatsoever may or can come to pass upon all supposed conditions,⁹⁸⁴ yet hath he not decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions.⁹⁸⁵

⁹⁸⁴Acts xv. 18;
1 Sam. xxiii.
11, 12; Matt.
xi. 21, 23.

⁹⁸⁵Rom. ix.
11,13,16,18.

III. By the decree of God, for the manifestation of his glory,

some men and angels⁹⁸⁸ are predestinated unto everlasting life, and others foreordained to everlasting death.⁹⁸⁹

⁹⁸⁸1 Tim. v. 21;
Matt. xxv. 41.

⁹⁸⁹Rom. ix. 22,
23; Eph. i. 5, 6;
Prov. xvi. 4.

IV. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed;

*Filioque.*⁹⁷⁶

⁹⁷⁶John xv. 26;
Gal. iv. 6.

Cap. III.

De æterno Dei Decreto.

I. *Deus, e sapientissimo sanctissimoque consilio voluntatis suæ, libere ac immutabiliter, quicquid unquam evenit, ab omni æterno ordinavit;*⁹⁸¹ *ita tamen, id inde nec author peccati evadat Deus,*⁹⁸² *nec voluntati creaturarum sit vis illata, neque libertas aut contingentia causarum secundarum ablata sit, verum potius stabilita.*⁹⁸³

⁹⁸¹Eph. i. 11;
Rom. xi. 33;
Heb. vi. 17;
Rom. ix. 15,18.

⁹⁸²James i.
13,17; 1 John i.
5; [Am. ed.
Eccl. vii. 29].

⁹⁸³Acts ii. 23;
Matt. xvii. 12;
Acts iv. 27, 28;
John xix. 11;
Prov. xvi. 33.

II. *Quamvis omnia cognoscat Deus, quæ suppositis quibusvis conditionibus sunt eventu possibile;*⁹⁸⁶ *non tamen ideo quicquam decrevit quoniam illud præviderat aut futurum, aut positus talibus conditionibus eventurum.*⁹⁸⁷

⁹⁸⁶Acts xv. 18;
1 Sam. xxiii.
11, 12; Matt.
xi. 21, 23.

⁹⁸⁷Rom. ix.
11,13,16,18.

III. *Deus, quo gloriam suam manifestaret, nonnullos hominum*

*ac Angelorum*⁹⁹⁰ *decreto suo ad æternam vitam prædestinavit, alios autem ad mortem æternam præordinavit.*⁹⁹¹

⁹⁹⁰1 Tim. v. 21;
Matt. xxv. 41.

⁹⁹¹Rom. ix. 22,
23; Eph. i. 5, 6;
Prov. xvi. 4.

IV. *prædestinati illi et præordinati homines Angelique, particulariter sunt ac immutabiliter designati, certusque illorum*

and their number is so certain and definite that it can not be either increased or diminished.⁹⁹²

⁹⁹²2 Tim. ii. 19; John xiii. 18.

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,⁹⁹⁴ out of his mere free grace and love, 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;⁹⁹⁵ and all to the praise of his glorious grace.⁹⁹⁶

⁹⁹⁴Eph. i. 4, 9, 11; Rom. viii. 30; 2 Tim. i. 9; 1 Thess. v. 9.

⁹⁹⁵Rom. ix. 11, 13, 16; Eph. i. 4, 9.

⁹⁹⁶Eph. i. 6, 12.

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.¹⁰⁰⁰ Wherefore they who are elected, being fallen in

¹⁰⁰⁰1 Pet. i. 2; Eph. i. 4, 5; ii. 10; 2 Thess. ii. 13.

*est ac definitus numerus, adeo ut nec augeri possit nec imminui.*⁹⁹³

⁹⁹³2 Tim. ii. 19; John xiii. 18.

V. *Qui ex humano genere sunt ad vitam prædestinati, illos Deus ante jacta mundi fundamenta, secundum æternum suum ac immutabile propositum, secretumque voluntatis suæ consilium et beneplacitum, elegit in Christo ad æternam gloriam,*⁹⁹⁷ *idque ex amore suo et gratia mere gratuita; nec fide, nec bonis operibus, nec in his illave perseverantia, sed neque ulla alia re in creatura, prævisis, ipsum tanquam causis aut conditionibus ad id moventibus;*⁹⁹⁸ *quo totum nempe in laudem cederet gloriosæ suæ gratiæ.*⁹⁹⁹

⁹⁹⁷Eph. i. 4, 9, 11; Rom. viii. 30; 2 Tim. i. 9; 1 Thess. v. 9.

⁹⁹⁸Rom. ix. 11, 13, 16; Eph. i. 4, 9.

⁹⁹⁹Eph. i. 6, 12.

VI. *Quemadmodum autem Deus electos ad gloriam destinavit, sic omnia etiam quibus illam consequantur media præordinavit, voluntatis suæ proposito æterno simul et liberrimo.*¹⁰⁰¹ *Quapropter electi, postquam*

¹⁰⁰¹1 Pet. i. 2; Eph. i. 4, 5; ii. 10; 2 Thess. ii. 13.

Adam, are redeemed by Christ,¹⁰⁰² are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified,¹⁰⁰³ and kept by his power through faith unto salvation.¹⁰⁰⁴ Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.¹⁰⁰⁵

¹⁰⁰²1 Thess. v. 9, 10; Tit. ii. 14.

¹⁰⁰³Rom. viii. 30; Eph. i. 5; 2 Thess. ii. 13.

¹⁰⁰⁴1 Pet. i. 5.

¹⁰⁰⁵John xvii. 9; Rom. viii. 28 to the end; John vi. 64, 65; viii. 47; x. 26;

*lapsi essent in Adamo, a Christo sunt redempti;*¹⁰⁰⁶ *per Spiritum ejus opportuno tempore operantem, ad fidem in Christum vocantur efficaciter; justificantur, sanctificantur,*¹⁰⁰⁷ *et potentia ipsius per fidem custodiuntur ad salutem.*¹⁰⁰⁸ *Nec alii quivis a Christo redimuntur, vocantur efficaciter justificantur, adoptantur, sanctificantur et salvantur, præter electos solos.*¹⁰⁰⁹

¹⁰⁰⁶1 Thess. v. 9, 10; Tit. ii. 14.

¹⁰⁰⁷Rom. viii. 30; Eph. i. 5; 2 Thess. ii. 13.

¹⁰⁰⁸1 Pet. i. 5.

¹⁰⁰⁹John xvii. 9; Rom. viii. 28 to the end; John vi. 64, 65;

1 John ii. 19.

viii. 47; x. 26;
1 John ii. 19.

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.¹⁰¹⁰

¹⁰¹⁰Matt. xi. 25, 26; Rom. ix. 17, 18, 21, 22; 2 Tim. ii. 19, 20; Jude 4; 1 Pet. ii. 8.

VII. *Reliquos humani generis Deo placuit secundum consilium voluntatis suæ inscrutabile {quo misericordiam pro libitu exhibet abstinetve) in gloriam supremæ suæ in creaturas potestatis, præterire; eosque ordinare ad ignominiam et iram pro peccatis suis, ad laudem justitiæ suæ gloriosæ.*¹⁰¹¹

¹⁰¹¹Matt. xi. 25, 26; Rom. ix. 17, 18, 21, 22; 2 Tim. ii. 19, 20; Jude 4; 1 Pet. ii. 8.

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care,¹⁰¹² that men attending 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.¹⁰¹³ So shall this doctrine afford matter of praise, reverence, and admiration of God;¹⁰¹⁴ and of humility, diligence, and abundant consolation

¹⁰¹²Rom. ix. 20; xi. 33; Deut. xxix. 29.

¹⁰¹³2 Pet. i. 10.

¹⁰¹⁴Eph. i. 6; Rom. xi. 33.

VIII. *Doctrina de sublimi hoc prædestinationis mysterio non sine summa cura et prudentia tractari debet,*¹⁰¹⁵ *quo nimirum homines, dum voluntati Dei in verbo ejus revelatæ advertant animos, eique debitam exhibeant obedientiam, de efficaci sua vocatione certiores facti, ad æternæ suæ electionis assurgere possint certitudinem.*¹⁰¹⁶ *Ita demum supeditabit hæc doctrina laudandi, reverendi, admirandique Deum argumentum,*¹⁰¹⁷ *quin etiam humilitatis,*

¹⁰¹⁵Rom. ix. 20; xi. 33; Deut. xxix. 29.

¹⁰¹⁶2 Pet. i. 10.

¹⁰¹⁷Eph. i. 6; Rom. xi. 33.

*diligentiæ et consolationis copiosæ omnibus sincere obedientibus evangelio.*¹⁰¹⁹

¹⁰¹⁹Rom. xi. 5, 6, 20; 2 Pet. i.

to all that sincerely obey the gospel.¹⁰¹⁸

¹⁰¹⁸Rom. xi. 5, 6, 20; 2 Pet. i. 10; Rom. viii.

33; Luke x. 20.

10; Rom. viii.
33; Luke x. 20.

Chapter IV.

Cap. IV.

Of Creation.

De Creatione.

I. It pleased God the Father, Son, and Holy Ghost,¹⁰²⁰ for the manifestation of the glory of his eternal power, wisdom, and goodness,¹⁰²¹ 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.¹⁰²²

¹⁰²⁰Heb. i. 2;
John i. 2, 3;
Gen. i. 2; Job
xxvi. 13;
xxxiii. 4.

¹⁰²¹Rom. i. 20;
Jer. x. 12; Psa.
civ. 24; xxxiii.
5, 6.

¹⁰²²Gen. ch. i.;
Heb. xi. 3; Col.
i. 16; Acts xvii.
24.

II. After God had made all other creatures, he created man, male and female,¹⁰²⁶ with reasonable and immortal souls,¹⁰²⁷ endued with knowledge, righteousness, and true holiness, after his own image,¹⁰²⁸ having the law of God written in their hearts,¹⁰²⁹ and power to fulfill it;¹⁰³⁰ and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.¹⁰³¹ Beside this law written in their hearts, they received a command not to eat of the tree of the knowledge of good

¹⁰²⁶Gen. i. 27.

¹⁰²⁷Gen. ii. 7;
Eccles. xii. 7;
Luke xxiii. 43;
Matt. x. 28.

¹⁰²⁸Gen. i. 26;
Col. iii. 10;
Eph. iv. 24.

¹⁰²⁹Rom. ii. 14,
15.

¹⁰³⁰Eccles. vii.
29.

¹⁰³¹Gen. iii. 6;
Eccles. vii. 29.

and evil; which while they kept they were happy in their communion with God,¹⁰³⁸ and had dominion over the creatures.¹⁰³⁹

¹⁰³⁸Gen. ii. 27;
iii. 8–11, 23.

¹⁰³⁹Gen. i. 26,

I. *Deo, Patri, Filio et Spiritui sancto, complacitum est,*¹⁰²³ *quo aeternae suae cum potentiae tum sapientiae bonitatisque gloriam manifestaret,*¹⁰²⁴ *mundum hunc, et quae in eo continentur universa tam visibilla quam invisibilla, in principio intra sex dierum spatium creare, seu ex nihilo condere, atque omnia quidem bona valde.*¹⁰²⁵

¹⁰²³Heb. i. 2;
John i. 2, 3;
Gen. i. 2; Job
xxvi. 13;
xxxiii. 4.

¹⁰²⁴Rom. i. 20;
Jer. x. 12; Psa.
civ. 24; xxxiii.
5, 6.

¹⁰²⁵Gen. ch. i.;
Heb. xi. 3; Col.
i. 16; Acts xvii.
24.

II. *Postquam omnes alias creaturas condidisset Deus, creavit hominem marem et feminam,*¹⁰³² *animabus inditis rationalibus ac immortalibus,*¹⁰³³ *imbutos cognitione, justitia, veraque sanctitate, ad suam ipsius imaginem,*¹⁰³⁴ *habentes in cordibus suis inscriptam Divinam legem,*¹⁰³⁵ *simul et eandem implendi vires;*¹⁰³⁶ *non tamen sine quadam violandi possibilitate; libertati siquidem permissi erant voluntatis suae haud immutabilis.*¹⁰³⁷ *Præter autem hanc in cordibus eorum inscriptam legem de non comedendo ex arbore scientiae boni malique*

¹⁰³²Gen. i. 27.

¹⁰³³Gen. ii. 7;
Eccles. xii. 7;
Luke xxiii. 43;
Matt. x. 28.

¹⁰³⁴Gen. i. 26;
Col. iii. 10;
Eph. iv. 24.

¹⁰³⁵Rom. ii. 14,
15.

¹⁰³⁶Eccles. vii.
29.

¹⁰³⁷Gen. iii. 6;
Eccles. vii. 29.

*mandatum insuper acceperunt; quod certe quam diu observabant, communione Dei beati erant,*¹⁰⁴⁰ *dominiumque habebant in creaturas.*¹⁰⁴¹

¹⁰⁴⁰Gen. ii. 27;
iii. 8–11, 23.

¹⁰⁴¹Gen. i. 26,

28; [Am. ed.
Psa. viii. 6–8].

Chapter V.

Of Providence.

God, the great Creator of all things, doth uphold,¹⁰⁴² direct,¹⁰⁴² dispose, and govern all creatures, actions, and things,¹⁰⁴³ from the greatest even to the least,¹⁰⁴⁴ by his most wise and holy providence,¹⁰⁴⁵ according to his infallible foreknowledge¹⁰⁴⁶ and the free and immutable counsel of his own will,¹⁰⁴⁷ to the praise of the glory of his wisdom, power, justice, goodness, and mercy.¹⁰⁴⁸

¹⁰⁴²Heb. i. 3.

¹⁰⁴³Dan. iv. 34, 35; Psa. cxxxv. 6; Acts xvii. 25, 26, 28; Job, chaps. xxxviii. xxxix. xl. xli.

¹⁰⁴⁴Matt. x. 29–31; [Am. ed. Matt. vi. 26, 30].

¹⁰⁴⁵Prov. xv. 3; [Am. ed. 2 Chron. xvi. 9]; Psa. civ. 24; cxlv. 17.

¹⁰⁴⁶Acts xv. 18; Psa. xciv. 8–11.

¹⁰⁴⁷Eph. i. 11; Psa. xxxiii. 10, 11.

¹⁰⁴⁸Isa. lxiii. 14; Eph. iii. 10; Rom. ix. 17; Gen. xlv. 7; Psa. cxlv. 7.

II. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly,¹⁰⁵⁶ yet by the same providence he ordereth them to fall out, according to the nature of second causes, either necessarily, freely, or contingently.¹⁰⁵⁷

¹⁰⁵⁶Acts ii. 23.

¹⁰⁵⁷Gen. viii. 22; Jer. xxxi. 35; Exod. xxi. 13; Deut. xix. 5; 1 Kings xxii. 28, 34; Isa. x. 6, 7.

28; [Am. ed.
Psa. viii. 6–8].

Cap. V.

De Providentia.

I. *Magnus ille rerum omnium creator Deus sapientissima sua et sanctissima simul providentia¹⁰⁴⁹ creaturas, actiones, resque¹⁰⁵⁰ a maximis usque ad minimas¹⁰⁵¹ universas sustentat,¹⁰⁵² dirigit, ordinat, gubernatque secundum infallibilem suam præscientiam,¹⁰⁵³ et voluntatis suæ consilium liberum ac immutabile,¹⁰⁵⁴ ad laudem gloriæ sapientiæ suæ, potentiæ, justitiæ, bonitatis, ac misericordiæ.¹⁰⁵⁵*

¹⁰⁴⁹Heb. i. 3.

¹⁰⁵⁰Dan. iv. 34, 35; Psa. cxxxv. 6; Acts xvii. 25, 26, 28; Job, chaps. xxxviii. xxxix. xl. xli.

¹⁰⁵¹Matt. x. 29–31; [Am. ed. Matt. vi. 26, 30].

¹⁰⁵²Prov. xv. 3; [Am. ed. 2 Chron. xvi. 9]; Psa. civ. 24; cxlv. 17.

¹⁰⁵³Acts xv. 18; Psa. xciv. 8–11.

¹⁰⁵⁴Eph. i. 11; Psa. xxxiii. 10, 11.

¹⁰⁵⁵Isa. lxiii. 14; Eph. iii. 10; Rom. ix. 17; Gen. xlv. 7; Psa. cxlv. 7.

II. *Quamvis respectu præscientiæ ac decreti Dei (causæ primæ) omnia immutabiliter atque infallibiliter eveniant,¹⁰⁵⁸ per eandem tamen ille providentiam eadem ordinat evenire necessario, libere, aut contingenter, pro natura causarum secundarum.¹⁰⁵⁹*

¹⁰⁵⁸Acts ii. 23.

¹⁰⁵⁹Gen. viii. 22; Jer. xxxi. 35; Exod. xxi. 13; Deut. xix. 5; 1 Kings xxii. 28, 34; Isa. x. 6, 7.

III. God, in his ordinary providence, maketh use of means,¹⁰⁶⁰ yet is free to work without,¹⁰⁶¹

¹⁰⁶⁰Acts xxvii. 31, 44; Isa. lv. 10, 11; Hos. ii. 21, 22.

¹⁰⁶¹Hos. i. 7; Matt. iv. 4; Job xxxiv. 10.

above,¹⁰⁶⁴ and against them, at his pleasure.¹⁰⁶⁵

¹⁰⁶⁴Rom. iv. 19–21.

¹⁰⁶⁵2 Kings vi. 6; Dan. iii. 27.

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,¹⁰⁶⁸ and that not by a bare permission,¹⁰⁶⁹ but such as hath joined with it a most wise and powerful bounding,¹⁰⁷⁰ and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends;¹⁰⁷¹ 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.¹⁰⁷²

¹⁰⁶⁸Rom. xi. 32–34; 2 Sam. xxiv. 1; 1 Chron. xxi. 1; 1 Kings xxii. 22, 23; 1 Chron. x. 4, 13, 14; 2 Sam. xvi. 10; Acts ii. 23; iv. 27, 28.

¹⁰⁶⁹Acts xiv. 16.

¹⁰⁷⁰Psa. lxxvi. 10; 2 Kings xix. 28.

¹⁰⁷¹Gen. i. 20; Isa. x. 6, 7, 12.

¹⁰⁷²1 James i. 13, 14, 17; 1 John. ii. 16; Psa. i. 21.

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

III. *Deus in providentia sua ordinaria mediis utitur,*¹⁰⁶² *iis tamen non astringitur, quo minus absque eis,*¹⁰⁶³

¹⁰⁶²Acts xxvii. 31, 44; Isa. lv. 10, 11; Hos. ii. 21, 22.

¹⁰⁶³Hos. i. 7; Matt. iv. 4; Job xxxiv. 10.

*supra*¹⁰⁶⁶ *aut etiam contra ea pro arbitrio suo operetur.*¹⁰⁶⁷

¹⁰⁶⁶Rom. iv. 19–21.

¹⁰⁶⁷2 Kings vi. 6; Dan. iii. 27.

IV. *Omnipotentem Dei potentiam, sapientiam inscrutabilem, bonitatemque infinitam providentia ejus eo usque manifestat, ut vel ad primum lapsum, omniaque reliqua peccata, seu hominum sint sive angelorum, se extendat,*¹⁰⁷³ *neque id quidem permissione nuda,*¹⁰⁷⁴ *verum cui conjuncta est sapientissima potentissimaque eorum limitatio,*¹⁰⁷⁵ *ac aliusmodi ad sanctos sibi propositos fines dispensatione multiplici ordinatio et gubernatio;*¹⁰⁷⁶ *ita tamen ut omnis eorum vitiositas a Deo neutiquam, qui sanctissimus quum sit justissimusque neque est, nec esse quidem potest peccati autor aut approbator.*¹⁰⁷⁷

¹⁰⁷³Rom. xi. 32–34; 2 Sam. xxiv. 1; 1 Chron. xxi. 1; 1 Kings xxii. 22, 23; 1 Chron. x. 4, 13, 14; 2 Sam. xvi. 10; Acts ii. 23; iv. 27, 28.

¹⁰⁷⁴Acts xiv. 16.

¹⁰⁷⁵Psa. lxxvi. 10; 2 Kings xix. 28.

¹⁰⁷⁶Gen. i. 20; Isa. x. 6, 7, 12.

¹⁰⁷⁷1 James i. 13, 14, 17; 1 John. ii. 16; Psa. i. 21.

V. *Sapientissimus, justissimus, et gratiosissimus idem Deus, saepenumero filios suos tentationibus multifariis, suorumque cordium corruptioni ad tempus permittit; quo ob admissa prius peccata castiget eos, vel corruptionis iis detegat vim occultam, cordiumque suorum fraudulentiam ut humilientur;*¹⁰⁷⁹

may be humbled;¹⁰⁷⁸ and to raise them to a more close and constant

¹⁰⁷⁸2 Chron. xxxii. 25, 26, 31; 2 Sam. xxiv. 1.

quoque eos excitet ad strictam magis et constantem a seipso proferendis suppetiis

¹⁰⁷⁹2 Chron. xxxii. 25, 26, 31; 2 Sam. xxiv. 1.

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dependence for their support unto¹⁰⁸⁰ himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.¹⁰⁸¹

¹⁰⁸⁰[Am. ed. upon.]

*dependentiam; Quo denique adversus omnes occasiones peccati de futuro reddat cautiores. Sed et ob alios etiam varios fines, justos sanctosque sibi propositos.*¹⁰⁸²

¹⁰⁸¹2 Cor. xii. 7–9; Psa. lxxiii. throughout; lxxvii. 1–10, 12; Mark xiv. 66 to the end; John xxi. 15–17.

¹⁰⁸²2 Cor. xii. 7–9; Psa. lxxiii. throughout; lxxvii. 1–10, 12; Mark xiv. 66 to the end; John xxi. 15–17.

VI. As for those wicked and ungodly men whom God, as a righteous judge, for former sins, doth blind and harden,¹⁰⁸³ from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings and wrought upon in their hearts,¹⁰⁸⁴ but sometimes also withdraweth the gifts which they had,¹⁰⁸⁵ and exposeth them to such objects as their corruption makes occasion of sin;¹⁰⁸⁶ and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan;¹⁰⁸⁷ whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.¹⁰⁸⁸

¹⁰⁸³Rom. i. 24, 26, 28; xi. 7, 8.

¹⁰⁸⁴Deut. xxix. 4.

¹⁰⁸⁵Matt. xiii. 12; xxv. 29.

¹⁰⁸⁶Deut. ii. 30; 2 Kings viii. 12, 13.

¹⁰⁸⁷Psa. lxxxii. 11, 12; 2 Thess. ii. 10–12.

¹⁰⁸⁸Exod. vii. 3; viii. 15, 32; 2 Cor. ii. 15, 16; Isa. viii. 14; 1 Pet. ii. 7, 8; Isa. vi. 9, 10; Acts xxviii. 26, 27.

VI. *Quod scelestos illos spectat impiosque homines, quos Deus, ut justus iudex, ob peccata præcedentia excæcat induratque;*¹⁰⁸⁹ *eis ille non solum gratiam suam non impertit, qua ipsis cum illuminari intellectus, tum affici corda potuissent;*¹⁰⁹⁰ *sed interdum subtrahit eis quibus imbuti erant dona,*¹⁰⁹¹ *et ipsos exponit illiusmodi objectis, unde corruptio eorum arripit sibi peccandi occasiones;*¹⁰⁹² *simulque tradit eos suis ipsorum concupiscentiis et tentationibus mundi, et potestati Satanae;*¹⁰⁹³ *ex quo fit ut seipos ipsi indurent, et quidem sub iisdem mediis quibus utitur Deus ad alios emolliendos.*¹⁰⁹⁴

¹⁰⁸⁹Rom. i. 24, 26, 28; xi. 7, 8.

¹⁰⁹⁰Deut. xxix. 4.

¹⁰⁹¹Matt. xiii. 12; xxv. 29.

¹⁰⁹²Deut. ii. 30; 2 Kings viii. 12, 13.

¹⁰⁹³Psa. lxxxii. 11, 12; 2 Thess. ii. 10–12.

¹⁰⁹⁴Exod. vii. 3; viii. 15, 32; 2 Cor. ii. 15, 16; Isa. viii. 14; 1 Pet. ii. 7, 8; Isa. vi. 9, 10; Acts xxviii. 26, 27.

VII. As the providence of God doth, in general, reach to all creatures, so, after a

VII. *Providentia Dei sicut ad omnes creaturas universali modo se extendit; ita*

most special manner, it taketh care of his Church, and disposeth all things to the good thereof.¹⁰⁹⁵

¹⁰⁹⁵1 Tim. iv. 10; Amos ix. 8, 9; Rom. viii 28; Isa. xliii. 3–5,14.

*modo plane peculiari Ecclesiae suae curam gerit, ac in ejus bonum disponit universa.*¹⁰⁹⁶

¹⁰⁹⁶1 Tim. iv. 10; Amos ix. 8, 9; Rom. viii 28; Isa. xliii. 3–5,14.

Chapter VI.

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

I. Our first parents, being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit.¹⁰⁹⁷ This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.¹⁰⁹⁸

¹⁰⁹⁷Gen. iii. 13; 2 Cor. xi. 3.

¹⁰⁹⁸Rom. xi. 32.

II. By this sin they fell from their original righteousness and communion with God,¹¹⁰¹ and so became dead in sin,¹¹⁰² and wholly defiled in all the faculties and parts of soul and body.¹¹⁰³

¹¹⁰¹Gen. iii. 6–8; Eccles. vii. 29; Rom. iii. 23.

¹¹⁰²Gen. ii. 17; Eph. ii. 1; [Am. ed. Rom. v. 12].

¹¹⁰³Tit. i. 15; Gen. vi. 5; Jer. xvii. 9; Rom. iii. 10–19.

III. They being the root of all mankind,¹¹⁰⁷ 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 ordinary generation.¹¹⁰⁸

¹¹⁰⁷Gen. i. 27, 28; ii. 16, 17; Acts xvii. 26; Rom. v. 12, 15–19; 1 Cor. xv. 21, 22, 45, 49.

¹¹⁰⁸Psa. li. 5; Gen. v. 3; Job xiv. 4; xv. 14.

IV. From this original corruption,

Cap. VI.

De hominis lapsu, de peccato ejusque poena.

I. *Primi parentes, Satanae subtilitate ac tentatione seducti, fructus vetiti esu peccaverunt.*¹⁰⁹⁹ *Hoc eorum peccatum secundum sapiens suum sanctumque consilium Deo placuit permittere, non sine proposito illud ad suam ipsius gloriam ordinandi.*¹¹⁰⁰

¹⁰⁹⁹Gen. iii. 13; 2 Cor. xi. 3.

¹¹⁰⁰Rom. xi. 32.

II. *Hoc illi peccato, justitia sua originali et communione cum Deo exciderunt;*¹¹⁰⁴ *itaque facti sunt in peccato mortui,*¹¹⁰⁵ *atque in omnibus facultatibus ac partibus animae corporisque penitus contaminati.*¹¹⁰⁶

¹¹⁰⁴Gen. iii. 6–8; Eccles. vii. 29; Rom. iii. 23.

¹¹⁰⁵Gen. ii. 17; Eph. ii. 1; [Am. ed. Rom. v. 12].

¹¹⁰⁶Tit. i. 15; Gen. vi. 5; Jer. xvii. 9; Rom. iii. 10–19.

III. *Quumque illi fuerint radix totius humani*¹¹⁰⁹ *generis, hujusce peccati reatus fuit imputatus, eademque in peccato mors ac natura corrupta propagata, omnibus illorum posteris, quotquot ab iis ordinaria quidem generatione procreantur.*¹¹¹⁰

¹¹⁰⁹Gen. i. 27, 28; ii. 16, 17; Acts xvii. 26; Rom. v. 12, 15–19; 1 Cor. xv. 21, 22, 45, 49.

¹¹¹⁰Psa. li. 5; Gen. v. 3; Job xiv. 4; xv. 14.

IV. *Ab hac originali labe (qua ad omne*

whereby we are utterly indisposed, disabled, and made opposite to all good,¹¹¹¹ and wholly inclined to all evil,¹¹¹² do proceed all actual transgressions.¹¹¹³

¹¹¹¹Rom. v. 6; vii. 18; viii. 7; Col. i. 21; [Am. ed. John iii. 6].

¹¹¹²Gen. vi. 5; viii. 21; Rom. iii. 10–12.

¹¹¹³James i. 14, 15; Eph. ii. 2, 3; Matt. xv. 19.

bonum facti sumus inhabiles prorsus ac impotentes, eique plane oppositi,¹¹¹⁴ ad malum autem omne proclives penitus)¹¹¹⁵ proveniunt omnia peccata actualia.¹¹¹⁶

¹¹¹⁴Rom. v. 6; vii. 18; viii. 7; Col. i. 21; [Am. ed. John iii. 6].

¹¹¹⁵Gen. vi. 5; viii. 21; Rom. iii. 10–12.

¹¹¹⁶James i. 14, 15; Eph. ii. 2, 3; Matt. xv. 19.

V. This corruption of nature,

V. *Hæc naturæ corruptio durante*

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during this life, doth remain in those that are regenerated;¹¹¹⁷ and although it be through Christ pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin.¹¹¹⁸

¹¹¹⁷1 John i. 8, 10; Rom. vii. 14, 17, 18, 23; James iii. 2; Prov. xx. 9; Eccles. vii. 20.

¹¹¹⁸Rom. vii. 5, 7, 8, 25; Gal. v. 17.

hac vita manet etiam in regenitis;¹¹¹⁹ et quamvis per Christum et condonata sit et mortificata; nihilo minus tam ipsa, quam ejus motus universi vere sunt ac proprie peccata.¹¹²⁰

¹¹¹⁹1 John i. 8, 10; Rom. vii. 14, 17, 18, 23; James iii. 2; Prov. xx. 9; Eccles. vii. 20.

¹¹²⁰Rom. vii. 5, 7, 8, 25; Gal. v. 17.

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,¹¹²¹ doth, in its own nature, bring guilt upon the sinner,¹¹²² whereby he is bound over to the wrath of God¹¹²³ and curse of the law,¹¹²⁴ and so made subject to death,¹¹²⁵ with all miseries spiritual,¹¹²⁶ temporal,¹¹²⁷ and eternal.¹¹²⁸

¹¹²¹1 John iii. 4.

¹¹²²Rom. ii. 15; iii. 9, 19.

¹¹²³Eph. ii. 3.

¹¹²⁴Gal. iii. 10.

¹¹²⁵Rom. vi. 23.

¹¹²⁶Eph. iv. 18.

¹¹²⁷Rom. viii. 20; Lam. iii. 39.

¹¹²⁸Matt. xxv. 41; 2 Thess. i. 9.

VI. *Peccatum omne cum originale tum actuale, quum justæ Dei legis transgressio sit eique contraria,¹¹²⁹ peccatori suapte natura reatum infert,¹¹³⁰ quo ad iram Dei,¹¹³¹ ac maledictionem legis¹¹³² subeundam obligatur, adeoque redditur obnoxius morti¹¹³³ simul et miseriis omnibus spiritualibus,¹¹³⁴ temporalibus,¹¹³⁵ ac æternis.¹¹³⁶*

¹¹²⁹1 John iii. 4.

¹¹³⁰Rom. ii. 15; iii. 9, 19.

¹¹³¹Eph. ii. 3.

¹¹³²Gal. iii. 10.

¹¹³³Rom. vi. 23.

¹¹³⁴Eph. iv. 18.

¹¹³⁵Rom. viii. 20; Lam. iii. 39.

¹¹³⁶10 Matt. xxv. 41; 2 Thess. i. 9.

Chapter VII.

Cap. VII.

Of God's Covenant with Man.

De fœdere Dei cum nomine.

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.¹¹³⁷

¹¹³⁷Isa. xl. 13–17; Job ix. 32, 33; 1 Sam. ii. 25; Psa. c. 2, 3; cxiii. 5, 6; Job xxii. 2, 3; xxxv. 7, 8; Luke xvii. 10; Acts xvii. 24, 25.

I. *Tanta est inter deum et creaturam distantia, ut licet creaturæ rationales obedientiam illi ut creatori suo debeant, nullam tamen fruitionem ejus tanquam suæ beatitudinis ac præmii habere unquam potuissent, ni voluntaria fuisset aliqua ex parte Dei condescensio; quam ipsi exprimere placuit icto fœdere.*¹¹³⁸

¹¹³⁸Isa. xl. 13–17; Job ix. 32, 33; 1 Sam. ii. 25; Psa. c. 2, 3; cxiii. 5, 6; Job xxii. 2, 3; xxxv. 7, 8; Luke xvii. 10; Acts xvii. 24, 25.

II. The first covenant made with

man was a covenant of works,¹¹³⁹ wherein life was promised to Adam, and in him to his posterity,¹¹⁴⁰ upon condition of perfect and personal obedience.¹¹⁴¹

¹¹³⁹Gal. iii. 12; [Am. ed. Hos. vi. 7; Gen. ii. 16, 17].

¹¹⁴⁰Rom. v. 12–20; x. 5.

¹¹⁴¹Gen. ii. 17; Gal. iii. 10.

II. *Primum fœdus cum hominibus*

*initum erat fœdus operum,¹¹⁴² quo vita Adamo promissa erat, ejusque in eo posteris,¹¹⁴³ sub conditione obedientiæ perfectæ ac personalis.*¹¹⁴⁴

¹¹⁴²Gal. iii. 12; [Am. ed. Hos. vi. 7; Gen. ii. 16, 17].

¹¹⁴³Rom. v. 12–20; x. 5.

¹¹⁴⁴Gen. ii. 17; Gal. iii. 10.

III. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second,¹¹⁴⁵ 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,¹¹⁴⁶ and promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and able to believe.¹¹⁴⁷

¹¹⁴⁵Gal. iii. 21; Rom. iii. 20, 21; viii. 3; Gen. iii. 15; Isa. xlii. 6.

¹¹⁴⁶5 Mark xvi. 15, 16; John iii. 16; Rom. x. 6, 9; Gal. iii. 11.

¹¹⁴⁷Ezek. xxxvi. 26, 27; John vi. 44, 45; [Am. ed. v. 37].

III. *Quum autem homo lapsu suo omnem sibi præstruxisset ad vitam aditum per illud fœdus, complacuit Domino secundum inire,¹¹⁴⁸ quod vulgo dicimus Fœdus Gratiae; in quo peccatoribus offert gratuito vitam ac salutem per Jesum Christum, fidem in illum ab iis requirens ut salventur;¹¹⁴⁹ promittensque omnibus qui ad vitam ordinantur se spiritum suum sanctum daturum, qui in illis operetur credendi cum voluntatem tum potentiam.*¹¹⁵⁰

¹¹⁴⁸Gal. iii. 21; Rom. iii. 20, 21; viii. 3; Gen. iii. 15; Isa. xlii. 6.

¹¹⁴⁹5 Mark xvi. 15, 16; John iii. 16; Rom. x. 6, 9; Gal. iii. 11.

¹¹⁵⁰Ezek. xxxvi. 26, 27; John vi. 44, 45; [Am. ed. v. 37].

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.¹¹⁵¹

¹¹⁵¹Heb. ix. 15–17; vii. 22; Luke xxii. 20; 1 Cor. xi. 25.

V. This covenant was differently administered in the time of the law and in the time of the gospel:¹¹⁵³ under the law it was administered by promises, prophecies,

¹¹⁵³2 Cor. iii. 6–9.

sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come,¹¹⁵⁵ 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,¹¹⁵⁶ by whom they had full remission of sins and eternal salvation; and is called the Old Testament.¹¹⁵⁷

¹¹⁵⁵Heb., chaps. viii. ix. x.; Rom. iv. 11; Col. ii. 11, 12; 1 Cor. v. 7; [Am. ed. Col. ii. 17].

¹¹⁵⁶1 Cor. x. 1–4; Heb. xi. 13; John viii. 56.

¹¹⁵⁷Gal. iii. 7–9, 14.

VI. Under the gospel, when Christ the substance¹¹⁶¹ 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;¹¹⁶² which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fullness, evidence, and spiritual efficacy,¹¹⁶³ to all nations,

¹¹⁶¹Gal. ii. 17; [Am. ed. Col. ii. 17].

¹¹⁶²Matt. xxviii. 19, 20; 1 Cor. xi. 23–25; [Am. ed. 2 Cor. iii. 7–11].

¹¹⁶³Heb. xii.

IV. *Hoc fœdus Gratiae in Scriptura sæpe nomine Testamenti indigitatur, respectu nimirum mortis Testatoris Jesu Christi, æternæque illius hæreditatis, quam is una cum omnibus eam spectantibus inibi legabat.*¹¹⁵²

¹¹⁵²Heb. ix. 15–17; vii. 22; Luke xxii. 20; 1 Cor. xi. 25.

V. *Hoc fœdus sub Lege atque sub Evangelio administratum est modo alio atque alio.*¹¹⁵⁴ *Sub Lege quidem per promissiones, prophetias et sacrificia, per circumcisionem, agnum*

¹¹⁵⁴2 Cor. iii. 6–9.

*pascalem, aliosque typos ac instituta populo Judaico tradita, quæ omnia Venturum Christum præsignificabant;*¹¹⁵⁸ *erantque pro ratione illorum temporum sufficientia, et per operationem spiritus efficacia ad electos instruendum ac ædificandum in fide in promissum Messiam,*¹¹⁵⁹ *per quem plenum peccatorum remissionem et salutem æternam sunt consecuti; diciturque Vetus Testamentum.*¹¹⁶⁰

¹¹⁵⁸Heb., chaps. viii. ix. x.; Rom. iv. 11; Col. ii. 11, 12; 1 Cor. v. 7; [Am. ed. Col. ii. 17].

¹¹⁵⁹1 Cor. x. 1–4; Heb. xi. 13; John viii. 56.

¹¹⁶⁰Gal. iii. 7–9, 14.

VI. *Sub evangelio autem, exhibito jam Christo, substantia*¹¹⁶⁷ *scilicet ac antitypo, præscriptæ rationes in quibus hoc fœdus dispensatur, sunt prædicatio verbi, et administratio sacramentorum, baptismi nempe ac cœnæ Dominicæ;*¹¹⁶⁸ *in quibus quidem utut numero paucioribus, iisque simplicius ac minore cum externa gloria administratis, cum majore tamen plenitudine, evidentia, et efficacia*

¹¹⁶⁷Gal. ii. 17; [Am. ed. Col. ii. 17].

¹¹⁶⁸Matt. xxviii. 19, 20; 1 Cor. xi. 23–25; [Am. ed. 2 Cor. iii. 7–11].

both Jews and Gentiles;¹¹⁶⁴ and is called the New Testament.¹¹⁶⁵ There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations.¹¹⁶⁶

22–28; Jer. xxxi. 33, 34.

¹¹⁶⁴Matt. xxviii. 19; Eph. ii. 15–19.

¹¹⁶⁵Luke xxii. 20; [Am. ed. Heb. viii. 7–9].

¹¹⁶⁶Gal. iii. 14, 16; Acts xv. 11; Rom. iii. 21–23, 30; Psa. xxxii. 1; Rom. iv. 3, 6, 16, 17, 23, 24; Heb. xiii. 8.

*spirituali*¹¹⁶⁹ *populis cunctis tam Judæis quam Gentibus*¹¹⁷⁰ *exhibetur; Diciturque Novum Testamentum.*¹¹⁷¹ *Non sunt ergo duo fœdera gratiæ, re atque natura discrepantia; sed unum idemque, licet non uno modo dispensatum.*¹¹⁷²

¹¹⁶⁹Heb. xii. 22–28; Jer. xxxi. 33, 34.

¹¹⁷⁰Matt. xxviii. 19; Eph. ii. 15–19.

¹¹⁷¹Luke xxii. 20; [Am. ed. Heb. viii. 7–9].

¹¹⁷²Gal. iii. 14, 16; Acts xv. 11; Rom. iii. 21–23, 30; Psa. xxxii. 1; Rom. iv. 3, 6, 16, 17, 23, 24; Heb. xiii. 8.

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 man,¹¹⁷³ the Prophet,¹¹⁷⁴ Priest,¹¹⁷⁵ and King;¹¹⁷⁶ the Head and Saviour of his Church,¹¹⁷⁷ the Heir of all things,¹¹⁷⁸ and Judge of the world;¹¹⁷⁹ whom he did, from all eternity, give a people to be his seed,¹¹⁸⁰ and to be by him in time redeemed, called, justified, sanctified, and glorified.¹¹⁸¹

¹¹⁷³Isa. xlii. 1; 1 Pet. i. 19, 20; John iii. 16; 2 Tim. ii. 5.

¹¹⁷⁴Acts iii. 22; [Am. ed. Deut. xviii. 15].

¹¹⁷⁵Heb. v. 5, 6.

¹¹⁷⁶Psa. ii. 6; Luke i. 33.

¹¹⁷⁷Eph. v. 23.

¹¹⁷⁸Heb. i. 2.

¹¹⁷⁹Acts xvii. 31.

¹¹⁸⁰John xvii. 6; Psa. xxii. 30; Isa. liii. 10.

¹¹⁸¹1 Tim. ii. 6; Isa. lv. 4, 5; 1 Cor. i. 30.

II. The Son of God, the second person in the Trinity, being very and eternal

Cap. VIII.

De Christo Mediatore.

I. *Complacitum est Deo Filium ejus unigenitum Dominum Jesum in æterno suo proposito eligere atque ordinare ut Mediator esset inter Deum et hominem,*¹¹⁸² *Propheta,*¹¹⁸³ *Sacerdos,*¹¹⁸⁴ *et Rex,*¹¹⁸⁵ *caput idem et salvator Ecclesiæ suæ;*¹¹⁸⁶ *rerum omnium hæres,*¹¹⁸⁷ *Mundique Judex;*¹¹⁸⁸ *cui ab æterno populum dedit futurum illi in semen,*¹¹⁸⁹ *ac per illum stato tempore redimendum, vocandum, justificandum, sanctificandum ac glorificandum.*¹¹⁹⁰

¹¹⁸²Isa. xlii. 1; 1 Pet. i. 19, 20; John iii. 16; 2 Tim. ii. 5.

¹¹⁸³Acts iii. 22; [Am. ed. Deut. xviii. 15].

¹¹⁸⁴Heb. v. 5, 6.

¹¹⁸⁵Psa. ii. 6; Luke i. 33.

¹¹⁸⁶Eph. v. 23.

¹¹⁸⁷Heb. i. 2.

¹¹⁸⁸Acts xvii. 31.

¹¹⁸⁹John xvii. 6; Psa. xxii. 30; Isa. liii. 10.

¹¹⁹⁰1 Tim. ii. 6; Isa. lv. 4, 5; 1 Cor. i. 30.

II. *Filius Dei persona secunda in Trinitate, verus nempe idem æternusque*

God, of one substance, and equal with the Father did, when the fullness of time was come, took upon him man's nature,¹¹⁹¹ with all the essential properties and common infirmities thereof, yet without sin:¹¹⁹² being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, of her substance.¹¹⁹³ So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together

¹¹⁹¹John i. 1, 14; 1 John v. 20; Phil. ii. 6; Gal. iv. 4.

¹¹⁹²Heb. ii. 14, 16, 17; iv. 15.

¹¹⁹³Luke i. 27, 31, 35; Gal. iv. 4.

in one person, without conversion, composition, or confusion.¹¹⁹⁷ Which person is very God and very man, yet one Christ, the only mediator between God and man.¹¹⁹⁸

¹¹⁹⁷Luke i. 35; Col. ii. 9; Rom. ix. 5; 1 Pet. iii. 18; 1 Tim. iii. 16.

¹¹⁹⁸Rom. i. 3, 4; 1 Tim. ii. 5.

III. The Lord Jesus, in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure,¹²⁰¹ having in him all the treasures of wisdom and knowledge,¹²⁰² in whom it pleased the Father that all fullness should dwell;¹²⁰³ to the end that, being holy, harmless, undefiled, and full of grace and truth,¹²⁰⁴ he might be thoroughly furnished to execute the office of a mediator and surety.¹²⁰⁵ Which office he took not unto himself, but was thereunto called by his Father,¹²⁰⁶ who put all power and judgment into his hand, and gave him commandment to execute the same.¹²⁰⁷

¹²⁰¹Psa. xlv. 7; John iii. 34.

¹²⁰²Col. ii. 3.

¹²⁰³Col. i. 19.

¹²⁰⁴Heb. vii. 26; John i. 14.

¹²⁰⁵Acts x. 38; Heb. xii. 24; vii. 22.

¹²⁰⁶Heb. v. 4, 5.

¹²⁰⁷John v. 22,

Deus, substantiæ cum Patre unius ejusdemque, eique coæqualis, cum advenerat temporis plenitudo, assumpsit naturam humanam,¹¹⁹⁴ una cum omnibus ejus proprietatibus essentialibus, communibusque infirmitatibus, immunem tamen a peccato,¹¹⁹⁵ conceptus scilicet in utero eque substantia Mariæ Virginis,¹¹⁹⁶ virtute Spiritus Sancti. Adeo sane ut naturæ duæ, integræ, perfectæ, distinctæque Deitas ac humanitas in una eademque

¹¹⁹⁴John i. 1, 14; 1 John v. 20; Phil. ii. 6; Gal. iv. 4.

¹¹⁹⁵Heb. ii. 14, 16, 17; iv. 15.

¹¹⁹⁶Luke i. 27, 31, 35; Gal. iv. 4.

persona indissolubili nexu conjunctæ fuerint, sine conversione, compositione, aut confusione.¹¹⁹⁹ Quæ quidem persona vere Deus est ac vere homo, unus tamen Christus, unicus inter Deum et hominem Mediator.¹²⁰⁰

¹¹⁹⁹Luke i. 35; Col. ii. 9; Rom. ix. 5; 1 Pet. iii. 18; 1 Tim. iii. 16.

¹²⁰⁰Rom. i. 3, 4; 1 Tim. ii. 5.

III. *Dominus Jesus in humana sua natura divinæ hunc modum conjuncta sanctificatus est, ac Spiritu sancto supra mensuram unctus,¹²⁰⁸ in se habens omnes sapientiæ notitiæque thesauros;¹²⁰⁹ in quo Patri visum est ut omnis plenitudo inhabitaret,¹²¹⁰ atque eo quidem fine ut sanctus, innocuus, intaminatus, plenusque gratiæ ac veritatis existens,¹²¹¹ ad Mediatoris Vadisque munus exequendum perfecte esset instructus.¹²¹² Quod ille officium non arripuit sibi, verum a Patre erat ad id vocatus,¹²¹³ qui omnem ei potestatem ac judicium in manus dedit, und cum mandato exercendi.¹²¹⁴*

¹²⁰⁸Psa. xlv. 7; John iii. 34.

¹²⁰⁹Col. ii. 3.

¹²¹⁰Col. i. 19.

¹²¹¹Heb. vii. 26; John i. 14.

¹²¹²Acts x. 38; Heb. xii. 24; vii. 22.

¹²¹³Heb. v. 4, 5.

¹²¹⁴John v. 22, 27; Matt.

27; Matt.
xxviii. 18; Acts
ii. 36.

IV. This office the Lord Jesus did most willingly undertake,¹²¹⁵ which, that he might discharge, he was made under the law,¹²¹⁶ and did perfectly fulfill it,¹²¹⁷ endured most grievous torments immediately in his soul,¹²¹⁸

¹²¹⁵Psa. xl. 7,
8; Heb. x. 5–
10; John x. 18;
Phil. ii. 8.

¹²¹⁶Gal. iv. 4.

¹²¹⁷Matt. iii.
15; v. 17.

¹²¹⁸Matt. xxvi.
37, 38; Luke
xxii. 44; Matt.
xxvii. 46.

xxviii. 18; Acts
ii. 36.

IV. *Hoc munus promptissima voluntate in se suscepit Dominus Jesus,*¹²¹⁹ *quod ut expleret factus est sub Lege,*¹²²⁰ *eam perfecte implevit,*¹²²¹ *immediate in anima,*¹²²² *sua gravissimos subiit cruciatus, in corpore*¹²²³

¹²¹⁹Psa. xl. 7,
8; Heb. x. 5–
10; John x. 18;
Phil. ii. 8.

¹²²⁰Gal. iv. 4.

¹²²¹Matt. iii.
15; v. 17.

¹²²²Matt. xxvi.
37, 38; Luke
xxii. 44; Matt.
xxvii. 46.

¹²²³Matt.,
chaps. xxvi.
xxvii.

and most painful sufferings in his body,¹²²⁴ was crucified, and died,¹²²⁶ was buried, and remained under the power of death, yet saw no corruption.¹²²⁷ On the third day he arose from the dead,¹²²⁸ with the same body in which he suffered;¹²²⁹ with which also he ascended into heaven, and there sitteth at the right hand of his Father,¹²³⁰ making intercession;¹²³¹ and shall return to judge men and angels at the end of the world.¹²³²

¹²²⁴Matt.,
chaps. xxvi.
xxvii.

¹²²⁶Phil. ii. 8.

¹²²⁷Acts ii. 23,
24, 27; xiii. 37;
Rom. vi. 9.

¹²²⁸1 Cor. xv.
3, 4.

¹²²⁹John xx. 25,
27.

¹²³⁰Mark xvi.
19.

¹²³¹Rom. viii.
34; Heb. ix. 24;
vii. 25.

¹²³²Rom. xiv.
9, 10; Acts i.
11; x. 42; Matt.
xiii. 40–42;
Jude 6; 2 Pet.
ii. 4.

*vero perpersiones quam maxime dolorificas; crucifixus est, ac mortuus;*¹²³³ *sepultus est, mansitque sub mortis potestate; nec tamen ullam vidit corruptionem.*¹²³⁴ *Tertio die surrexit a mortuis,*¹²³⁵ *cum eodem in quo passus fuerat corpore,*¹²³⁶ *cum quo etiam ascendit in cælum, ibique sedens ad dextram Patris*¹²³⁷ *intercedit,*¹²³⁸ *rediturus inde in consummatione mundi, ad homines angelosque judicandum.*¹²³⁹

¹²³³Phil. ii. 8.

¹²³⁴Acts ii. 23,
24, 27; xiii. 37;
Rom. vi. 9.

¹²³⁵1 Cor. xv.
3, 4.

¹²³⁶John xx. 25,
27.

¹²³⁷Mark xvi.
19.

¹²³⁸Rom. viii.
34; Heb. ix. 24;
vii. 25.

¹²³⁹Rom. xiv.
9, 10; Acts i.
11; x. 42; Matt.
xiii. 40–42;
Jude 6; 2 Pet.
ii. 4.

V. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered

V. *Dominus Jesus obedientia sua perfecta, sui que ipsius sacrificio; quod per æternum Spiritum Deo semel obtulit,*

up unto God, hath fully satisfied the justice of his Father,¹²⁴⁰ and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.¹²⁴¹

¹²⁴⁰Rom. v. 19; Heb. ix. 14, 16; x. 14; Eph. v. 2; Rom. iii. 25, 26.

¹²⁴¹Dan. ix. 24, 26; Col. i. 19, 20; Eph. i. 11, 14; John xvii. 2; Heb. ix. 12, 15.

justitia Patris plene satisfecit,¹²⁴² ac omnibus ei a Patre datis non modo reconciliationem; verum etiam æternam hæreditatem in regno cælorum acquisivit.¹²⁴³

¹²⁴²Rom. v. 19; Heb. ix. 14, 16; x. 14; Eph. v. 2; Rom. iii. 25, 26.

¹²⁴³Dan. ix. 24, 26; Col. i. 19, 20; Eph. i. 11, 14; John xvii. 2; Heb. ix. 12, 15.

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 unto the elect, in all ages successively from the beginning of the world, in and by those promises, types,

VI. Quamvis redemptionis opus non nisi post incarnationem ejus, a Christo quidem actu effectum fuerit, vis tamen ejus, efficacia, et beneficia per omnia iam inde a mundi primordiis elapsa secula electis sunt communicata, in et per promissiones illas, typos, et sacrificia,

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 forever.¹²⁴⁴

¹²⁴⁴Gal. iv. 4, 5; Gen. iii. 15; Rev. xiii. 8; Heb. xiii. 8.

quibus revelatum erat et significatum hunc esse semen illud mulieris, quod contritum erat serpentis caput, agnumque illum mactatum ab initio mundi; ut qui heri ac hodie idem est et in sempiternum.¹²⁴⁵

¹²⁴⁵Gal. iv. 4, 5; Gen. iii. 15; Rev. xiii. 8; Heb. xiii. 8.

VII. Christ, in the work of mediation, acteth according to both natures; by each nature doing that which is proper to itself;¹²⁴⁶ 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.¹²⁴⁷

¹²⁴⁶Heb. ix. 14; 1 Pet. iii. 18.

¹²⁴⁷Acts xx. 28; John iii. 13; 1 John iii. 16.

VII. Christus in opere Mediatorio agit secundum utramque naturam, id agens per utramvis, quod eidem proprium est,¹²⁴⁸ nonnunquam tamen fit propter personæ unitatem ut quod uni naturæ proprium est, personæ ab altera natura denominatæ in Scriptura tribuatur.¹²⁴⁹

¹²⁴⁸Heb. ix. 14; 1 Pet. iii. 18.

¹²⁴⁹Acts xx. 28; John iii. 13; 1 John iii. 16.

VIII. To all those for whom Christ hath purchased redemption he doth certainly and effectually apply and communicate the same;¹²⁵⁰ making intercession for them,¹²⁵¹ and revealing unto them, in and by the Word, the

¹²⁵⁰John vi. 37, 39; x. 15, 16.

¹²⁵¹1 John ii. 1, 2; Rom. viii.

VIII. Pro quibus Christus redemptionem acquisivit, iis omnibus certo quidem ac efficaciter eam applicat impertitque,¹²⁵⁵ pro eis intercedens,¹²⁵⁶ eisque in verbo et per verbum revelans mysterium

¹²⁵⁵John vi. 37, 39; x. 15, 16.

¹²⁵⁶1 John ii. 1, 2; Rom. viii.

mysteries of salvation;¹²⁵² effectually persuading them by his Spirit to believe and obey; and governing their hearts by his Word and Spirit;¹²⁵³ 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.¹²⁵⁴

34.
¹²⁵²John xv. 13, 15; Eph. i. 7–9; John xvii. 6.

¹²⁵³John xiv. 16; Heb. xii. 2; 2 Cor. iv. 13; Rom. viii. 9, 14; xv. 18, 19; John xvii. 17.

¹²⁵⁴Psa. cx. 1; 1 Cor. xv. 25, 26; Mal. iv. 2, 3; Col. ii. 15.

salutis,¹²⁵⁷ per Spiritum suum eis ut credere velint ac obedire persuadens efficaciter,¹²⁵⁸ eorumque gubernans corda verbo suo spirituque; sed et vi sua omnipotenti, ac sapientia debellans omnes eorum hostes, iis autem modis mediisque quæ admirabili et inscrutabili ejus dispensationi sunt maxime consentanea.¹²⁵⁹

34.
¹²⁵⁷John xv. 13, 15; Eph. i. 7–9; John xvii. 6.

¹²⁵⁸John xiv. 16; Heb. xii. 2; 2 Cor. iv. 13; Rom. viii. 9, 14; xv. 18, 19; John xvii. 17.

¹²⁵⁹Psa. cx. 1; 1 Cor. xv. 25, 26; Mal. iv. 2, 3; Col. ii. 15.

Chapter III.

Of Free-will.

I. God hath endued the will of man with that natural liberty, that¹²⁶⁰ is neither forced nor by any absolute necessity of nature determined to good or evil.¹²⁶¹

¹²⁶⁰[Am. ed. inserts it.]

¹²⁶¹Matt. xvii. 12; James i. 14; Deut. xxx. 19; [Am. ed. John v. 40].

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.¹²⁶³

¹²⁶³Gen. ii. 16, 17; iii. 6.

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;¹²⁶⁶ so as a natural man, being altogether averse from that good,¹²⁶⁷ and dead in sin,¹²⁶⁸ is not able, by his own strength, to convert himself, or to prepare

¹²⁶⁶Rom. v. 6; viii. 7; John xv. 5.

¹²⁶⁷Rom. iii. 10, 12.

¹²⁶⁸Eph. ii. 1, 5; Col. ii. 13.

Cap. III.

De libero arbitrio.

I. *Eam humanæ voluntati naturalem Deus indidit libertatem, ut nec cogatur unquam, neque absoluta ulla naturæ necessitate ad bonum aut malum determinetur.¹²⁶²*

¹²⁶²Matt. xvii. 12; James i. 14; Deut. xxx. 19; [Am. ed. John v. 40].

II. *Homo in statu innocentiae libertatem habuit ac potentiam, quod bonum erat Deoque gratum volendi agendique,¹²⁶⁴ mutabiliter tamen, ita ut illa potuerit excidere.¹²⁶⁵*

¹²⁶⁴Eccles. vii. 29; Gen. i. 26.

¹²⁶⁵Gen. ii. 16, 17; iii. 6.

III. *Homo per lapsum suum in statum peccati, potentiam omnem quam habuerat voluntas ejus ad bonum aliquod spiritualis et salutis contiguum amisit penitus;¹²⁷⁰ adeo sane ut naturalis homo, utpote ab ejusmodi bono abhorrens prorsus,¹²⁷¹ ac in peccato mortuus,¹²⁷² non possit unquam suis ipsius viribus convertere*

¹²⁷⁰Rom. v. 6; viii. 7; John xv. 5.

¹²⁷¹Rom. iii. 10, 12.

¹²⁷²Eph. ii. 1

himself thereunto.¹²⁶⁹

¹²⁶⁹John vi. 44, 65; 1 Cor. ii. 14; Eph. ii. 2–5; Titus iii. 3–5.

*semet, sed ne quidem ad conversionem se vel pręparare.*¹²⁷³

¹²⁷³Eph. ii. 1, 5; Col. ii. 13.

¹²⁷³John vi. 44, 65; 1 Cor. ii. 14; Eph. ii. 2–5; Titus iii. 3–5.

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin,¹²⁷⁴ and by his grace alone enables him freely to will and to do that which is spiritually good;¹²⁷⁵ yet so

¹²⁷⁴Col. i. 13; John viii. 34, 36.

¹²⁷⁵Phil. ii. 13; Rom. vi. 18, 22.

IV. *Quandocunque Deus convertit ac in statum gratię transfert peccatorem, eundem eximit naturali sua sub peccato servitute,*¹²⁷⁶ *solaque gratia sua potentem reddit ad spirituale bonum volendum pręstandumque;*¹²⁷⁷ *ita tamen ut propter*

¹²⁷⁶Col. i. 13; John viii. 34, 36.

¹²⁷⁷Phil. ii. 13; Rom. vi. 18, 22.

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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.¹²⁷⁸

¹²⁷⁸Gal. v. 17; Rom. vii. 15, 18, 19, 21, 23.

*manentem adhuc in eo corruptionem, bonum nec perfecte velit; neque id tantummodo, verum etiam quandoque malum.*¹²⁷⁹

¹²⁷⁹Gal. v. 17; Rom. vii. 15, 18, 19, 21, 23.

V. The will of man is made perfectly and immutably free to good alone, in the state of glory only.¹²⁸⁰

¹²⁸⁰Eph. iv. 13; Heb. xii. 23; 1 John iii. 2; Jude 24.

V. *Voluntas humana perfecte ac immutabiliter libera ad bonum solum redditur non nisi in statu glorię.*¹²⁸¹

¹²⁸¹Eph. iv. 13; Heb. xii. 23; 1 John iii. 2; Jude 24.

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,¹²⁸² by his Word and Spirit,¹²⁸³ out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ;¹²⁸⁴ enlightening their minds, spiritually and savingly, to understand the

¹²⁸²Rom. viii. 30; xi. 7; Eph. i. 10, 11.

¹²⁸³2 Thess. ii. 13, 14; 2 Cor. iii. 3, 6.

¹²⁸⁴Rom. viii. 2; Eph. ii. 1–5; 2 Tim. i. 9, 10.

Cap. X.

De vocatione efficaci.

I. *Deus quos ad vitam prędestinavit omnes, eosque solos dignatur per verbum suum et spiritum*¹²⁹⁰ *constituto suo acceptoque tempore vocare efficaciter*¹²⁹¹ *e statu illo peccati et mortis in quo sunt natura constituti, ad gratiam ac salutem per Jesum Christum;*¹²⁹² *idque mentes eorum illuminando, ut modo spirituali et salutari*

¹²⁹⁰Rom. viii. 30; xi. 7; Eph. i. 10, 11.

¹²⁹¹2 Thess. ii. 13, 14; 2 Cor. iii. 3, 6.

¹²⁹²Rom. viii. 2; Eph. ii. 1–5; 2 Tim. i. 9, 10.

things of God;¹²⁸⁵ taking away their heart of stone, and giving unto them an heart of flesh;¹²⁸⁶ renewing their wills, and by his almighty power determining them to that which is good,¹²⁸⁷ and effectually drawing them to Jesus Christ;¹²⁸⁸ yet so as they come most freely, being made willing by his grace.¹²⁸⁹

¹²⁸⁵Acts xxvi. 18; 1 Cor. ii. 10, 12; Eph. i. 17, 18.

¹²⁸⁶Ezek. xxxvi. 26.

¹²⁸⁷Ezek. xi. 19; Phil. ii. 13; Deut. xxx. 6; Ezek. xxxvi. 27.

¹²⁸⁸Eph. i. 19; John vi. 44, 45.

¹²⁸⁹Cant. i. 4; Psa. cx. 3; John vi. 37; Rom. vi. 16–18.

*quæ Dei sunt intelligant;*¹²⁹³ tollendo eorum cor lapideum, donandoque eis cor carneum;¹²⁹⁴ *voluntates eorum renovando ac pro potentia sua omnipotente ad bonum determinando,*¹²⁹⁵ *et ad Jesum Christum trahendo efficaciter;*¹²⁹⁶ *ita tamen ut illi nihilominus liberrime veniant, volentes nempe facti per illius gratiam.*¹²⁹⁷

¹²⁹³Acts xxvi. 18; 1 Cor. ii. 10, 12; Eph. i. 17, 18.

¹²⁹⁴Ezek. xxxvi. 26.

¹²⁹⁵Ezek. xi. 19; Phil. ii. 13; Deut. xxx. 6; Ezek. xxxvi. 27.

¹²⁹⁶Eph. i. 19; John vi. 44, 45.

¹²⁹⁷Cant. i. 4; Psa. cx. 3; John vi. 37; Rom. vi. 16–18.

II. This effectual call is of God's

free and special grace alone, not from any thing at all foreseen in man;¹²⁹⁸ who is altogether passive therein, until, being quickened and renewed by the Holy Spirit,¹²⁹⁹ he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.¹³⁰⁰

¹²⁹⁸2 Tim. i. 9; Titus iii. 4, 5; Eph. ii. 4, 5, 8, 9; Rom. ix. 11.

¹²⁹⁹1 Cor. ii. 14; Rom. viii. 7; Eph. ii. 5.

¹³⁰⁰John vi. 37; Ezek. xxxvi. 27; John v. 25.

III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit,¹³⁰⁴ who worketh when, and where, and how he pleaseth.¹³⁰⁵ So also are all other elect persons, who are incapable of being outwardly called by the ministry of the Word.¹³⁰⁶

¹³⁰⁴Luke xviii. 15, 16 and Acts ii. 38, 39, and John iii. 3, 5, and 1 John v. 12, and Rom. viii. 9, compared.

¹³⁰⁵John iii. 8.

¹³⁰⁶1 John v. 12; Acts iv. 12.

II. *Efficax hæc vocatio est a sola*

Dei gratia;, *gratuita illa et speciali; a nulla autem re in homine prævisa;*¹³⁰¹ *qui in hoc negotio se habet omnino passive, donec per spiritum sanctum vivificatus ac renovatus,*¹³⁰² *potis inde factus sit vocationi huic respondere, gratiamque inibi oblatam et exhibitam amplexari.*¹³⁰³

¹³⁰¹2 Tim. i. 9; Titus iii. 4, 5; Eph. ii. 4, 5, 8, 9; Rom. ix. 11.

¹³⁰²1 Cor. ii. 14; Rom. viii. 7; Eph. ii. 5.

¹³⁰³John vi. 37; Ezek. xxxvi. 27; John v. 25.

III. *Electi infantes in infantia sua morientes regenerantur salvanturque a Christo per spiritum*¹³⁰⁷ *{qui quando et ubi, et quo sibi placuerit modo operator);*¹³⁰⁸ *sicut et reliqui electi omnes, quotquot externæ vocationis per ministerium verbi sunt incapaces.*¹³⁰⁹

¹³⁰⁷Luke xviii. 15, 16 and Acts ii. 38, 39, and John iii. 3, 5, and 1 John v. 12, and Rom. viii. 9, compared.

¹³⁰⁸John iii. 8.

¹³⁰⁹1 John v. 12; Acts iv. 12.

IV. Others, not elected, although they may be called by the ministry of the Word,¹³¹⁰ and may have some common operations of the Spirit,¹³¹¹ yet they never truly come unto¹³¹² Christ, and therefore can not be saved:¹³¹³ 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;¹³¹⁴ and to assert and maintain that they may is

¹³¹⁰Matt. xxii. 14.

¹³¹¹Matt. vii. 22; xiii. 20, 21; Heb. vi. 4, 5.

¹³¹²[Am. ed. to.]

¹³¹³John vi. 64–66; viii. 24.

¹³¹⁴Acts iv. 12; John xiv. 6; Eph. ii. 12; John iv. 22; xvii. 3.

IV. *Alii autem, qui non electi sunt, ut ut verbi ministerio vocari possint,*¹³¹⁵ *communesque nonnullas operationes Spiritus experiri,*¹³¹⁶ *nunquam tamen vere ad Christum accedunt, proindeque nec salvari possunt.*¹³¹⁷ *Multo quidem minus poterunt illi, quotquot religionem Christianam non profitentur (summam licet operam navaverint moribus suis ad naturæ lumen, istiusque quam profitentur religionis legem componendis), extra hanc unicam viam salutem unquam obtinere.*¹³¹⁸ *Atque huic quidem contrarium*

¹³¹⁵Matt. xxii. 14.

¹³¹⁶Matt. vii. 22; xiii. 20, 21; Heb. vi. 4, 5.

¹³¹⁷John vi. 64–66; viii. 24.

¹³¹⁸Acts iv. 12; John xiv. 6; Eph. ii. 12; John iv. 22; xvii. 3.

very pernicious, and to be detested.¹³¹⁹

¹³¹⁹2 John 9–11; 1 Cor. xvi. 22; Gal. i. 6–8.

*statuere ac defendere, perniciosum admodum est ac detestandum.*¹³²⁰

¹³²⁰2 John 9–11; 1 Cor. xvi. 22; Gal. i. 6–8.

Chapter XI.

Of Justification.

I. Those whom God effectually calleth he also freely justifieth;¹³²¹ 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 alone; nor¹³²² 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,¹³²³ they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift

¹³²¹Rom. viii. 30; iii. 24.

¹³²²[Am. ed. not.]

¹³²³Rom. iv. 5–8; 2 Cor. v. 19, 21; Rom. iii. 22, 24, 25, 27, 28; Titus iii. 5, 7; Eph. i. 7:

Cap. XI.

De Justificatione.

I. *Quos Deus vocat efficaciter, eosdem etiam gratis justificat,*¹³²⁵ *non quidem justitiam iis infundendo, sed eorum peccata condonando, personasque pro justis reputando atque acceptando; neque id certe propter quicquam aut in iis productum, aut ab iis præstitum, verum Christi solius ergo; eisque ad justitiam non fidem ipsam, non credendi actum, aut aliam quamcunque obedientiam evangelicam, verum obedientiam ac satisfactionem Christi imputando,*¹³²⁶ *eum nempe recipientibus, eique ac justitiæ ejus per fidem innitentibus; quam illi fidem ex dono Dei, non a seipsis, habent.*¹³²⁷

¹³²⁵Rom. viii. 30; iii. 24.

¹³²⁶Rom. iv. 5–8; 2 Cor. v. 19, 21; Rom. iii. 22, 24, 25, 27, 28; Titus iii. 5, 7; Eph. i. 7; Jer. xxiii. 6; 1

of God.¹³²⁴

Jer. xxiii. 6; 1
Cor. i. 30, 31;
Rom. v. 17–19.

¹³²⁴Acts x. 44;
Gal. ii. 16;
Phil. iii. 9;
Acts xiii. 38,
39; Eph. ii. 7,
8.

Cor. i. 30, 31;
Rom. v. 17–19.

¹³²⁷Acts x. 44;
Gal. ii. 16;
Phil. iii. 9;
Acts xiii. 38,
39; Eph. ii. 7,
8.

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification,¹³²⁸ 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.¹³²⁹

¹³²⁸John i. 12;
Rom. iii. 28; v.
1.

¹³²⁹James ii.
17, 22, 26; Gal.
v. 6.

II. *Fides hoc modo Christum recipiens, eique innitens ac justitiæ ejus, est justificationis unicum instrumentum,*¹³³⁰ *in homine tamen justificato hæc non est solitaria, verum gratiis aliis omnibus salutaribus semper comitata; neque est hæc fides mortua, sed quæ per charitatem operatur.*¹³³¹

¹³³⁰John i. 12;
Rom. iii. 28; v.
1.

¹³³¹James ii.
17, 22, 26; Gal.
v. 6.

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 to his Father's justice in their behalf.¹³³² Yet inasmuch as he was given by the Father for them,¹³³³ and his obedience and satisfaction accepted in their stead,¹³³⁴ and both freely, not for any thing in them, their justification is only of free grace;¹³³⁵ that both the exact justice and rich grace of God might be glorified in the justification of sinners.¹³³⁶

¹³³²Rom. v. 8–
10, 19; 1 Tim.
ii. 5, 6; Heb. x.
10, 14; Dan. ix.
24, 26; Isa. liii.
4–6, 10–12.

¹³³³Rom. viii.
32.

¹³³⁴2 Cor. v.
21; Matt. iii.
17; Eph. v. 2.

¹³³⁵Rom. iii.
24; Eph. i. 7.

¹³³⁶Rom. iii.
26; Eph. ii. 7.

III. *Qui hunc in modum justificantur,*

*eorum omnium debita Christus per obedientiam suam mortemque prorsus dissolvit; eorumque vice justitiæ Patris sui realem, plenum, et proprie dictam satisfactionem præstitit.*¹³³⁷ *Quum tamen non propter in iis quicquam, verum gratuito Pater cum Christum ipsum pro eis dederit,*¹³³⁸ *tum obedientiam ejus ac satisfactionem tanquam eorum loco constituti*¹³³⁹ *acceptaverit; omnino a gratia gratuita est eorum justificatio;*¹³⁴⁰ *Quo nimirum Dei tum accurata justitia tum locuples gratia glorificata foret in justificatione peccatorum.*¹³⁴¹

¹³³⁷Rom. v. 8–
10, 19; 1 Tim.
ii. 5, 6; Heb. x.
10, 14; Dan. ix.
24, 26; Isa. liii.
4–6, 10–12.

¹³³⁸Rom. viii.
32.

¹³³⁹2 Cor. v.
21; Matt. iii.
17; Eph. v. 2.

¹³⁴⁰Rom. iii.
24; Eph. i. 7.

¹³⁴¹Rom. iii.
26; Eph. ii. 7.

IV. God did, from all eternity, decree to justify all the elect,¹³⁴² and Christ did, in the

¹³⁴²Gal. iii. 8;
1 Pet. i. 2, 19,

IV. *Ab æterno decrevit Deus electos omnes justificare,*¹³⁴⁵ *Christusque in temporis*

¹³⁴⁵Gal. iii. 8;
1 Pet. i. 2, 19,

fullness of time, die for their sins, and rise again for their justification;¹³⁴³ nevertheless, they are not justified until the Holy Spirit doth, in due time, actually apply Christ unto them.¹³⁴⁴

20; Rom. viii. 30.

¹³⁴³Gal. iv. 4; 1 Tim. ii. 6; Rom. iv. 25.

¹³⁴⁴Col. i. 21, 22; Gal. ii. 16; Titus iii. 4–7.

plenitudine mortuus est pro eorum peccatis, et in

20; Rom. viii. 30.

*justificationem eorum resurrexit.*¹³⁴⁶

nihilo minus tamen justificati prius non sunt, quam Christum eis in tempore suo opportuno

¹³⁴⁶Gal. iv. 4; 1 Tim. ii. 6; Rom. iv. 25.

*Spiritus Sanctus actu applicuerit.*¹³⁴⁷

¹³⁴⁷Col. i. 21, 22; Gal. ii. 16; Titus iii. 4–7.

V. God doth continue to forgive the sins of those that are justified,¹³⁴⁸ and although they can never fall from the state of justification,¹³⁴⁹ 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,

¹³⁴⁸Matt. vi. 12; 1 John i. 7, 9; ii. 1, 2.

¹³⁴⁹Luke xxii. 32; John x. 28; Heb. x. 14.

*V. Perseverat Deus eorum peccata condonare quos semel justificavit,*¹³⁵⁰
*quin et etiamsi excidere statu justificationis nunquam possint;*¹³⁵¹ *fieri tamen potest ut ira Dei, paternæ quidem illi, per peccata sua se exponant, nec lumen paterni vultus prius sibi habeant restitutum, quam semet ipsos humiliaverint,*

¹³⁵⁰Matt. vi. 12; 1 John i. 7, 9; ii. 1, 2.

¹³⁵¹Luke xxii. 32; John x. 28; Heb. x. 14.

confess their sins, beg pardon, and renew their faith and repentance.¹³⁵²

¹³⁵²Psa. lxxxix. 31–33; li. 7–12; xxxii. 5; Matt. xxvi. 75; 1 Cor. xi. 30, 32; Luke i. 20.

*peccata agnoverint, imploraverint veniam, fidem denique et pœnitentiam suam renovaverint.*¹³⁵³

¹³⁵³Psa. lxxxix. 31–33; li. 7–12; xxxii. 5; Matt. xxvi. 75; 1 Cor. xi. 30, 32; Luke i. 20.

VI. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.¹³⁵⁴

¹³⁵⁴Gal. iii. 9, 13, 14; Rom. iv. 22–24; Heb. xiii. 8.

*VI. Justificatio fidelium sub Vetere ac Novo*¹³⁵⁵ *Testamento quoad isthæc omnia est una eademque.*¹³⁵⁶

¹³⁵⁵Gal. iii. 9, 13, 14; Rom. iv. 22–24; Heb. xiii. 8.

¹³⁵⁶Gal. iii. 9, 13, 14; Rom. iv. 22–24; Heb. xiii. 8.

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;¹³⁵⁷ by which they are taken into

¹³⁵⁷Eph. i. 5; Gal. iv. 4, 5.

Cap. XII.

De Adoptione.

*Deus justificatos omnes dignatur in filio suo unigenito Jesu Christo, et propter eundem participes facere gratiæ Adoptionis;*¹³⁷¹ *per quam in numerum filiorum Dei*

¹³⁷¹Eph. i. 5; Gal. iv. 4, 5.

the number, and enjoy the liberties and privileges of the children of God;¹³⁵⁸ have his name put upon them;¹³⁵⁹ receive the Spirit of adoption;¹³⁶⁰ have access to the throne of grace with boldness;¹³⁶¹ are enabled to cry, Abba, Father;¹³⁶² are pitied,¹³⁶³ protected,¹³⁶⁴ provided for,¹³⁶⁵ and chastened by him as by a father;¹³⁶⁶ yet never cast off,¹³⁶⁷ but sealed to the day of redemption,¹³⁶⁸ and inherit the promises,¹³⁶⁹ as heirs of everlasting salvation.¹³⁷⁰

¹³⁵⁸Rom. viii. 17; John i. 12.
¹³⁵⁹Jer. xiv. 9; 2 Cor. vi. 18; Rev. iii. 12.
¹³⁶⁰Rom. viii. 15.
¹³⁶¹Eph. iii. 12; Rom. v. 2.
¹³⁶²Gal. iv. 6.
¹³⁶³Psa. ciii. 13.
¹³⁶⁴Prov. xiv. 26.
¹³⁶⁵Matt. vi. 30, 32; 1 Pet. v. 7.
¹³⁶⁶Heb. xii. 6.
¹³⁶⁷Lam. iii. 31.
¹³⁶⁸Eph. iv. 30.
¹³⁶⁹Heb. vi. 12.
¹³⁷⁰1 Pet. i. 3, 4; Heb. i. 14.

*assumuntur, taliumque immunitatibus ac privilegiis potiuntur,*¹³⁷² *impositum sibi habent nomen Dei,*¹³⁷³ *Spiritum adoptionis accipiunt,*¹³⁷⁴ *aditum habent ad thronum gratiae cum confidentia,*¹³⁷⁵ *potestatem consequuntur clamandi Abba Pater,*¹³⁷⁶ *commiserationem,*¹³⁷⁷ *tutelam,*¹³⁷⁸ *et providentiam*¹³⁷⁹ *sortiuntur; quin et castigationem Dei paternam experiuntur;*¹³⁸⁰ *nunquam tamen abdicantur,*¹³⁸¹ *verum in diem redemptionis consignati*¹³⁸² *promissiones obtinent haereditario jure,*¹³⁸³ *ut qui haeredes sunt aeternae salutis.*¹³⁸⁴

¹³⁷²Rom. viii. 17; John i. 12.
¹³⁷³Jer. xiv. 9; 2 Cor. vi. 18; Rev. iii. 12.
¹³⁷⁴Rom. viii. 15.
¹³⁷⁵Eph. iii. 12; Rom. v. 2.
¹³⁷⁶Gal. iv. 6.
¹³⁷⁷Psa. ciii. 13.
¹³⁷⁸Prov. xiv. 26.
¹³⁷⁹Matt. vi. 30, 32; 1 Pet. v. 7.
¹³⁸⁰Heb. xii. 6.
¹³⁸¹Lam. iii. 31.
¹³⁸²Eph. iv. 30.
¹³⁸³Heb. vi. 12.
¹³⁸⁴1 Pet. i. 3, 4; Heb. i. 14.

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,¹³⁸⁵ by his Word and Spirit dwelling in them;¹³⁸⁶ the dominion of the whole body of sin is destroyed,¹³⁸⁷ and the several lusts thereof are more and more weakened and mortified,¹³⁸⁸ and they more and more quickened and strengthened, in all

¹³⁸⁵1 Cor. vi. 11; Acts xx. 32; Phil. iii. 10; Rom. vi. 5, 6.
¹³⁸⁶John xvii. 17; Eph. v. 26; 2 Thess. ii. 13.
¹³⁸⁷Rom. vi. 6, 14.

Cap. XIII.

De Sanctificatione.

I. *Quotquot efficaciter vocantur, ac regenerantur, cor novum habentes novumque spiritum in se creatum, sunt virtute mortis et resurrectionis Christi*¹³⁹¹ *per verbum ejus spiritumque in eis inhabitantem*¹³⁹² *ulterius sandificati, realiter quidem ac personaliter: totius corporis peccati dominium in eos destruitur,*¹³⁹³ *ejusque variae libidines debilitantur indies magis magisque ac mortificantur;*¹³⁹⁴ *illi*

¹³⁹¹1 Cor. vi. 11; Acts xx. 32; Phil. iii. 10; Rom. vi. 5, 6.
¹³⁹²John xvii. 17; Eph. v. 26; 2 Thess. ii. 13.
¹³⁹³Rom. vi. 6, 14.
¹³⁹⁴Gal. v. 24;

saving graces,¹³⁸⁹ to the practice of true holiness, without which no man shall see the Lord.¹³⁹⁰

¹³⁸⁸Gal. v. 24;
Rom. viii. 13.
¹³⁸⁹Col. i. 11;
Eph. iii. 16–19.
¹³⁹⁰2 Cor. vii.
1; Heb. xii. 14.

interim magis magisque in omni gratia salutari vivificantur et corroborantur indes,¹³⁹⁵ ad praxim veræ sanctimonix, qua quidem destitutus nemo unquam videbit Dominum.¹³⁹⁶

Rom. viii. 13.
¹³⁹⁵Col. i. 11;
Eph. iii. 16–19.
¹³⁹⁶2 Cor. vii.
1; Heb. xii. 14.

II. This sanctification is throughout in the whole man,¹³⁹⁷ yet imperfect in this life; there abideth still some remnants of corruption in every part,¹³⁹⁸ whence ariseth a continual and irreconcilable war, the flesh lusting against the spirit, and the spirit against the flesh.¹³⁹⁹

¹³⁹⁷1 Thess. v. 23.
¹³⁹⁸1 John i. 10; Rom. vii. 18, 23; Phil. iii. 12.
¹³⁹⁹Gal. v. 17;
1 Pet. ii. 11.

II. *Universalis est hæc et per totum hominem diffusa sanctificatio,¹⁴⁰⁰ verum in hac vita est imperfecta nonnullis corruptionis reliquiis adhuc in omni parte remanentibus,¹⁴⁰¹ unde bellum exoritur perpetuum et implacabile; hinc carne adversus spiritum, illinc spiritu adversus carnem concupiscente.¹⁴⁰²*

¹⁴⁰⁰1 Thess. v. 23.
¹⁴⁰¹1 John i. 10; Rom. vii. 18, 23; Phil. iii. 12.
¹⁴⁰²Gal. v. 17;
1 Pet. ii. 11.

III. In which war, although the remaining corruption for a time may much prevail,¹⁴⁰³ yet, through the continual supply of strength from the sanctifying Spirit of

¹⁴⁰³Rom. vii. 23.

III. *In quo quidem bello licet corruptio residua possit aliquandiu prævalere plurimum,¹⁴⁰⁴ pars tamen regenita, sanctificante Christi spiritu perpetuas ferente suppetias,*

¹⁴⁰⁴Rom. vii. 23.

Christ, the regenerate part doth overcome,¹⁴⁰⁵ and so the saints grow in grace,¹⁴⁰⁶ perfecting holiness in the fear of God.¹⁴⁰⁷

¹⁴⁰⁵Rom. vi. 14; 1 John v. 4; Eph. iv. 15, 16.
¹⁴⁰⁶2 Pet. iii. 18; 2 Cor. iii. 18.
¹⁴⁰⁷2 Cor. vii. 1.

evadit victrix);¹⁴⁰⁸ adeoque sancti in gratia crescunt,¹⁴⁰⁹ sanctitatem in timore Domini perficientes.¹⁴¹⁰

¹⁴⁰⁸Rom. vi. 14; 1 John v. 4; Eph. iv. 15, 16.
¹⁴⁰⁹2 Pet. iii. 18; 2 Cor. iii. 18.
¹⁴¹⁰2 Cor. vii. 1.

Chapter XIV.

Of Saving Faith.

I. The grace of faith, whereby the elect are enabled to believe to the saving of their souls,¹⁴¹¹ is the work of the Spirit of Christ in their hearts,¹⁴¹² and is ordinarily wrought by the ministry of the Word;¹⁴¹³

¹⁴¹¹Heb. x. 39.
¹⁴¹²2 Cor. iv. 13; Eph. i. 17–19; ii. 8.

I. *Gratia Fidei, qua electi credere valent ad animarum suarum salutem,¹⁴¹⁵ Spiritus Christi opus est in eorum cordibus operantis,¹⁴¹⁶ effectum plerumque verbi Dei ministerio,¹⁴¹⁷ quo eodem*

¹⁴¹⁵Heb. x. 39.
¹⁴¹⁶2 Cor. iv. 13; Eph. i. 17–19; ii. 8.

Cap. XIV.

De Fide salvifica.

by which also, and by the administration of the sacraments and prayer, it is increased and strengthened.¹⁴¹⁴

¹⁴¹³Rom. x. 14, 17.

¹⁴¹⁴1 Pet. ii. 2; Acts xx. 32; Rom. iv. 11; Luke xvii. 5; Rom. i. 16, 17.

II. By this faith a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God himself speaking therein;¹⁴¹⁹ and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,¹⁴²⁰ trembling at the threatenings,¹⁴²¹ and embracing the promises of God for this life and that which is to come.¹⁴²² But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone

¹⁴¹⁹John iv. 42; 1 Thess. ii. 13; 1 John v. 10; Acts xxiv. 14.

¹⁴²⁰Rom. xvi. 26.

¹⁴²¹Isa. lxvi. 2.

¹⁴²²Heb. xi. 13; 1 Tim. iv. 8.

for justification, sanctification, and eternal life, by virtue of the covenant of grace.¹⁴²⁷

¹⁴²⁷John i. 12; Acts xvi. 31; Gal. ii. 20; Acts xv. 11.

III. This faith is different in degrees, weak or strong;¹⁴²⁹ may be often and many ways assailed and weakened, but gets the victory;¹⁴³⁰ growing up in many to the attainment of a full assurance through Christ,¹⁴³¹ who is both the author and finisher of our faith.¹⁴³²

¹⁴²⁹Heb. v. 13, 14; Rom. iv. 19, 20; Matt. vi. 30; viii. 10.

¹⁴³⁰Luke xxii. 31, 32; Eph. vi. 16; 1 John v. 4, 5.

¹⁴³¹Heb. vi. 11, 12; x. 22; Col. ii. 2.

¹⁴³²Heb. xii. 2.

*etiam, ut et administratione Sacramentorum atque oratione robur ei accedit ac incrementum.*¹⁴¹⁸

¹⁴¹⁷Rom. x. 14, 17.

¹⁴¹⁸1 Pet. ii. 2; Acts xx. 32; Rom. iv. 11; Luke xvii. 5; Rom. i. 16, 17.

II. *Hac Fide credit Christianus verum esse quicquid in verbo revelatur, propter auctoritatem ipsius inibi loquentis Dei,*¹⁴²³ *et varie quidem in illud agit tum obsequendo mandatis,*¹⁴²⁴ *tum ad minas contremiscens,*¹⁴²⁵ *tum etiam promissa Dei, seu praesentem hanc vitam seu futuram spectent, amplexando,*¹⁴²⁶ *pro varia nempe ratione illarum rerum, quae in singulis verbi partibus continentur. Verum fidei salvificae actus illi sunt praecipui, Christi acceptatio et receptio, in eumque solum*

¹⁴²³John iv. 42; 1 Thess. ii. 13; 1 John v. 10; Acts xxiv. 14.

¹⁴²⁴Rom. xvi. 26.

¹⁴²⁵Isa. lxvi. 2.

¹⁴²⁶Heb. xi. 13; 1 Tim. iv. 8.

*recumbentia pro justificatione, sanctificatione, ipsaque adeo vita aeterna, virtute foederis gratiae consequendis.*¹⁴²⁸

¹⁴²⁸John i. 12; Acts xvi. 31; Gal. ii. 20; Acts xv. 11.

III. *Fides haec pro diversis ejus gradibus debilior est aut fortior,*¹⁴³³ *impugnari quidem saepenumero multisque modis ac debilitari potest, non ita tamen quin victrix evadat;*¹⁴³⁴ *et quidem in multis ad plenum usque certitudinem per Christum adolescit,*¹⁴³⁵ *qui fidei nostrae idem author est et consummator.*¹⁴³⁶

¹⁴³³Heb. v. 13, 14; Rom. iv. 19, 20; Matt. vi. 30; viii. 10.

¹⁴³⁴Luke xxii. 31, 32; Eph. vi. 16; 1 John v. 4, 5.

¹⁴³⁵Heb. vi. 11, 12; x. 22; Col. ii. 2.

¹⁴³⁶Heb. xii. 2.

Chapter XV.

Of Repentance unto Life.

I. Repentance unto life is an evangelical grace,¹⁴³⁷ the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.¹⁴³⁸

¹⁴³⁷Zech. xii. 10; Acts xi. 18.

¹⁴³⁸Luke xxiv. 47; Mark i. 15; Acts xx. 21.

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,¹⁴⁴⁰ purposing and endeavoring

¹⁴⁴⁰Ezek. xviii. 30, 31; xxxvi. 31; Isa. xxx. 22; Psa. li. 4; Jer. xxxi. 18, 19; Joel ii. 12, 13; Amos v. 15; Psa. cxix. 128; 2 Cor. vii. 11.

to walk with him in all the ways of his commandments.¹⁴⁴³

¹⁴⁴³Psa. cxix. 6, 59, 106; Luke i. 6; 2 Kings xxiii. 25.

III. Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof,¹⁴⁴⁵ which is the act of God's free grace in Christ;¹⁴⁴⁶ yet is it of such necessity to all sinners that none may expect pardon without it.¹⁴⁴⁷

¹⁴⁴⁵Ezek. xxxvi. 31, 32; xvi. 61–63.

¹⁴⁴⁶Hos. xiv. 2, 4; Rom. iii. 24; Eph. i. 7.

¹⁴⁴⁷Luke xiii.

Cap. XV.

De resipiscentia ad vitam.

I. *Resipiscentia ad vitam est gratia Evangelica,*¹⁴³⁹ cuius quidem doctrina pariter ac illa de fide in Christum est a singulis ministris Evangelii prædicanda.

¹⁴³⁹Zech. xii. 10; Acts xi. 18.

II. *Per eam peccator ex inspectu sensuque non solum periculi verum etiam turpitudinis, ac naturæ peccatorum suorum prorsus abominandæ.*¹⁴⁴¹ utpote sanctæ Dei naturæ, justæque legi adversantium, atque e perspecta ejus erga pœnitentes in Christo misericordia, ita peccata sua deflet ac detestatur, ut ab eis omnibus ad Deum convertatur¹⁴⁴² cum proposito conatuque in cunctis mandatorum

¹⁴⁴¹Luke xxiv. 47; Mark i. 15; Acts xx. 21.

¹⁴⁴²Ezek. xviii. 30, 31; xxxvi. 31; Isa. xxx. 22; Psa. li. 4; Jer. xxxi. 18, 19; Joel ii. 12, 13; Amos v. 15; Psa. cxix. 128; 2 Cor. vii. 11.

*ejus viis cum eodem ambulandi.*¹⁴⁴⁴

¹⁴⁴⁴Psa. cxix. 6, 59, 106; Luke i. 6; 2 Kings xxiii. 25.

III. *Etsi resipiscentiæ nobis fidendum non sit, ac si ea esset ulla aut pro peccatis satisfactio, aut causa remissionis peccatorum*¹⁴⁴⁸ (qui gratiæ Dei in Christo gratuita actus est),¹⁴⁴⁹ est nihilominus cunctis peccatoribus usque adeo necessaria, ut sine ea nulla cuivis unquam remissio sit

¹⁴⁴⁸Ezek. xxxvi. 31, 32; xvi. 61–63.

¹⁴⁴⁹Hos. xiv. 2, 4; Rom. iii. 24; Eph. i. 7.

Luce xiii.
3, 5; Acts xvii.
30, 31.

*expectanda.*¹⁴⁵⁰

¹⁴⁵⁰Luce xiii.
3, 5; Acts xvii.
30, 31.

IV. As there is no sin so small but it deserves damnation,¹⁴⁵¹ so there is no sin so great that it can bring damnation upon those who truly repent.¹⁴⁵²

¹⁴⁵¹Rom. vi.
23; v. 12; Matt.
xii. 36.

¹⁴⁵²Isa. iv. 7;
Rom. viii. 1;
Isa. i. 16, 18.

IV. *Quemadmodum nullum est peccatum adeo exiguum ut damnationem non mereatur,*¹⁴⁵³ *ita neque magnum adeo peccatum ullum est, ut damnationem inferre possit vere pœnitentibus.*¹⁴⁵⁴

¹⁴⁵³Rom. vi.
23; v. 12; Matt.
xii. 36.

¹⁴⁵⁴Isa. iv. 7;
Rom. viii. 1;
Isa. i. 16, 18.

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.¹⁴⁵⁵

¹⁴⁵⁵Psa. xix.
13; Luke xix.
8; 1 Tim. i. 13,
15.

V. *In resipiscentia generali acquiescendum non est, verum ad id contendere tenetur quisque, ut singulorum suorum peccatorum quam particularem agat pœnitentiam.*¹⁴⁵⁶

¹⁴⁵⁶Psa. xix.
13; Luke xix.
8; 1 Tim. i. 13,
15.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof,¹⁴⁵⁷ upon which, and the forsaking of them, he shall find mercy,¹⁴⁵⁸ 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

¹⁴⁵⁷Psa. li. 4, 5,
7, 9, 14; xxxii.
5, 6.

¹⁴⁵⁸Prov.
xxviii. 13; 1
John i. 9.

VI. *Quemadmodum autem tenetur quivis peccata sua Deo privatim confiteri, et pro remissione illorum precibus contendere.*¹⁴⁵⁹ *(quod si præstiterit et peccata simul dereliquerit, misericordiam consequetur)*¹⁴⁶⁰ *ita qui fratri suo, aut Ecclesie Christi, scandalo fuerit, promptus et paratus esse debet qua confessione sive privata, sive etiam publica, qua de peccatis*

¹⁴⁵⁹Psa. li. 4, 5,
7, 9, 14; xxxii.
5, 6.

¹⁴⁶⁰Prov.
xxviii. 13; 1
John i. 9.

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to those that are offended,¹⁴⁶¹ who are thereupon to be reconciled to him, and in love to receive him.¹⁴⁶²

¹⁴⁶¹James v.
16; Luke xvii.
3, 4; Josh. vii.
19; Psa. li.
throughout.

¹⁴⁶²2 Cor. ii. 8;
[Amer. ed. Gal.
vi. 1, 2].

*suis dolore, resipiscentiam suam eis quibus offensiculo fuerit declarare,*¹⁴⁶³ *quo præstito illi redire cum eo in gratiam debent, eumque denuo cum charitate recipere.*¹⁴⁶⁴

¹⁴⁶³James v.
16; Luke xvii.
3, 4; Josh. vii.
19; Psa. li.
throughout.

¹⁴⁶⁴2 Cor. ii. 8;
[Amer. ed. Gal.
vi. 1, 2].

Chapter XVI.

Of Good Works.

Cap. XVI.

De bonis operibus.

I. Good works are only such as God hath commanded in his holy Word,¹⁴⁶⁵ and not such as, without the warrant thereof, are devised by men out of blind zeal, or upon any pretense of good intention.¹⁴⁶⁶

¹⁴⁶⁵Micah vi. 8; Rom. xii. 2; Heb. xiii. 21.

¹⁴⁶⁶Matt. xv. 9; Isa. xxix. 13; 1 Pet. i. 18; Rom. x. 2; John xvi. 2; 1 Sam. xv. 21–23.

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith,¹⁴⁶⁹ and by them believers manifest their thankfulness,¹⁴⁷⁰ strengthen their assurance,¹⁴⁷¹ edify their brethren,¹⁴⁷² adorn the profession of the gospel,¹⁴⁷³ stop the mouths of the adversaries,¹⁴⁷⁴ and glorify God,¹⁴⁷⁵ whose workmanship they are, created in Christ Jesus thereunto,¹⁴⁷⁶ that, having their fruit unto holiness, they may have the end, eternal life.¹⁴⁷⁷

¹⁴⁶⁹James ii. 18, 22.

¹⁴⁷⁰Psa. cxvi. 12, 13; 1 Pet. ii. 9.

¹⁴⁷¹1 John ii. 3, 5; 2 Pet. i. 5–10.

¹⁴⁷²2 Cor. ix. 2; Matt. v. 16.

¹⁴⁷³Tit. ii. 5, 9–12; 1 Tim. vi. 1.

¹⁴⁷⁴1 Pet. ii. 15.

¹⁴⁷⁵1 Pet. ii. 12; Phil. i. 11; John xv. 8.

¹⁴⁷⁶Eph. ii. 10.

¹⁴⁷⁷Rom. vi. 22.

III. Their ability to do good

works is not at all of themselves, but wholly from the Spirit of Christ.¹⁴⁸⁷ And that they may be enabled thereunto, besides the graces they have already received, there is required

¹⁴⁸⁷John xv. 4–6; Ezek. xxxvi. 26, 27.

I. *Bona opera ea tantum sunt quæ in verbo suo sancto præcepit Deus,¹⁴⁶⁷ minime autem ea quæ absque ulla illius auctoritate, sunt ab hominibus excogitata, sive e cæco zelo id factum fuerit, seu bonæ intentionis prætextu quoviscunque.*¹⁴⁶⁸

¹⁴⁶⁷Micah vi. 8; Rom. xii. 2; Heb. xiii. 21.

¹⁴⁶⁸Matt. xv. 9; Isa. xxix. 13; 1 Pet. i. 18; Rom. x. 2; John xvi. 2; 1 Sam. xv. 21–23.

II. *Bona hæc opera e conscientia mandatorum Dei præstita vivæ veræque fidei fructus sunt ac evidentiæ;¹⁴⁷⁸ per hæc fideles gratitudinem suam manifestant,¹⁴⁷⁹ de salute certitudinem suam augent,¹⁴⁸⁰ fratres suos ædificant,¹⁴⁸¹ Evangelii professionem ornant,¹⁴⁸² obturant ora adversantibus,¹⁴⁸³ ac Deum denique glorificant,¹⁴⁸⁴ cuius opificium sunt in Jesu Christo ad hæc creati,¹⁴⁸⁵ quo fructum habentes ad sanctimoniam, finem consequantur æternam vitam.*¹⁴⁸⁶

¹⁴⁷⁸James ii. 18, 22.

¹⁴⁷⁹Psa. cxvi. 12, 13; 1 Pet. ii. 9.

¹⁴⁸⁰1 John ii. 3, 5; 2 Pet. i. 5–10.

¹⁴⁸¹2 Cor. ix. 2; Matt. v. 16.

¹⁴⁸²Tit. ii. 5, 9–12; 1 Tim. vi. 1.

¹⁴⁸³1 Pet. ii. 15.

¹⁴⁸⁴1 Pet. ii. 12; Phil. i. 11; John xv. 8.

¹⁴⁸⁵Eph. ii. 10.

¹⁴⁸⁶Rom. vi. 22.

III. *Quod bonis operibus idonei*

*sint præstandis omnino id a spiritu Christi est, nullatenus autem e seipsis.*¹⁴⁹⁰ *Et quo eis præstandis pares fiant, præter habitus gratiæ iam infusos, ejusdem Spiritus sancti actualis*

¹⁴⁹⁰John xv. 4–6; Ezek. xxxvi. 26, 27.

an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure;¹⁴⁸⁸ 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.¹⁴⁸⁹

¹⁴⁸⁸Phil. ii. 13; iv. 13; 2 Cor. iii. 5.

¹⁴⁸⁹Phil. ii. 12; Heb. vi. 11, 12; 2 Pet. i. 3, 5, 10, 11; Isa. lxiv. 7; 2 Tim. i. 6; Acts xxvi. 6, 7; Jude 20, 21.

*porro requiritur influentia, qua nempe in iis operetur tum velle tum etiam efficere pro suo ipsius beneplacito;*¹⁴⁹¹ *sed neque tamen iis proinde socordia sese licet permittere; ac si nisi specialiter eos excitante Spiritu ad nulla pietatis officia præstanda tenerentur; verum sedulam debent navare operam sustitandæ illi quæ in iis est divinæ gratiæ.*¹⁴⁹²

¹⁴⁹¹Phil. ii. 13; iv. 13; 2 Cor. iii. 5.

¹⁴⁹²Phil. ii. 12; Heb. vi. 11, 12; 2 Pet. i. 3, 5, 10, 11; Isa. lxiv. 7; 2 Tim. i. 6; Acts xxvi. 6, 7; Jude 20, 21.

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, as¹⁴⁹³ that they fall short of much which in duty they are bound to do.¹⁴⁹⁴

¹⁴⁹³[Amer. ed. omits as.]

¹⁴⁹⁴Luke xvii. 10; Neh. xiii. 22; Job ix. 2, 3; Gal. v. 17.

IV. *Qui gradum obedientiæ summum quidem in hac vita possibilem assequuntur, tantum abest ut supererogare quicquam possint ac plus præstare quam quod Deus requisiverit, ut multum sane subsidant infra illud, quod ex officio præstare obligantur.*¹⁴⁹⁵

¹⁴⁹⁵Luke xvii. 10; Neh. xiii. 22; Job ix. 2, 3; Gal. v. 17.

V. We can not, by our best works, merit pardon of sin, or eternal life at the hand of God, by reason 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

V. *Peccatorum veniam, aut vitam æternam de Deo mereri non valemus, ne optimis quidem operibus nostris; cum propter summam illam inter ea et futuram gloriam disparitatem; tum etiam propter infinitam distantiam quæ inter nos ac Deum intercedit; cui nos per illa nec prodesse*

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for the debt of our former sins;¹⁴⁹⁶ but when we have done all we can, we have done but our duty, and are unprofitable servants;¹⁴⁹⁷ and because, as they are good, they proceed from his Spirit;¹⁴⁹⁸ and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection

¹⁴⁹⁶Rom. iii. 20; iv. 2, 4, 6; Eph. ii. 8, 9; Titus iii. 5–7; Rom. viii. 18; Psa. xvi. 2; Job xxii. 2, 3; xxxv. 7, 8.

¹⁴⁹⁷Luke xvii. 10.

¹⁴⁹⁸Gal. v. 22

*quicquam possumus, neque pro antecedentium peccatorum nostrorum debito satisfacere;*¹⁵⁰⁰ *verum cum quantum possumus fecerimus, non nisi quod debemus præstiterimus, ac servi inutiles futuri sumus;*¹⁵⁰¹ *tum denique quoniam a spiritu Dei in quantum bona sunt*

¹⁵⁰⁰Rom. iii. 20; iv. 2, 4, 6; Eph. ii. 8, 9; Titus iii. 5–7; Rom. viii. 18; Psa. xvi. 2; Job xxii. 2, 3; xxxv. 7, 8.

¹⁵⁰¹Luke xvii. 10.

that they can not endure the severity of God's judgment.¹⁴⁹⁹

¹⁴⁹⁹Gal. v. 22, 23.

¹⁴⁹⁹Isa. lxiv. 6; Gal. v. 17; Rom. vii. 15, 18; Psa. cxliiii. 2; cxxx. 3.

proficiscuntur,¹⁵⁰² ita vero sunt coinquinata, tantumque imperfectionis ac infirmitas admistum habent, prout a nobis efficiuntur, ut strictum Dei iudicium non sint ferendo.¹⁵⁰³

¹⁵⁰²Gal. v. 22, 23.

¹⁵⁰³Isa. lxiv. 6; Gal. v. 17; Rom. vii. 15, 18; Psa. cxliiii. 2; cxxx. 3.

VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him,¹⁵⁰⁴ not as though they were in this life wholly unblamable and unprovable in God's sight,¹⁵⁰⁵ 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.¹⁵⁰⁶

¹⁵⁰⁴Eph. i. 6; 1 Pet. ii. 5; Exod. xxviii. 38; Gen. iv. 4 with Heb. xi. 4.

¹⁵⁰⁵Job ix. 20; Psa. cxliiii. 2.

¹⁵⁰⁶Heb. xiii. 20, 21; 2 Cor. viii. 12; Heb. vi. 10; Matt. xxv. 21, 23.

VI. *Nihilominus tamen acceptis in gratiam per Christum fidelium personis, eorum etiam opera bona per eundem accepta sunt;¹⁵⁰⁷ non quod in hac vita sint omnis culpæ prorsus immunia, quæque in conspectu Dei nullam reprehensionem mereantur;¹⁵⁰⁸ verum quod illa respiciens in filio suo Deus, quod sincerum est, utcunque multis infirmitatibus ac imperfectionibus involutum, acceptare dignetur ac remunerari.¹⁵⁰⁹*

¹⁵⁰⁷Eph. i. 6; 1 Pet. ii. 5; Exod. xxviii. 38; Gen. iv. 4 with Heb. xi. 4.

¹⁵⁰⁸Job ix. 20; Psa. cxliiii. 2.

¹⁵⁰⁹Heb. xiii. 20, 21; 2 Cor. viii. 12; Heb. vi. 10; Matt. xxv. 21, 23.

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,¹⁵¹⁰

¹⁵¹⁰2 Kings x. 30, 31; 1 Kings xxi. 27, 29; Phil. i. 15, 16, 18.

VII. *Opera nondum regentorum, licet, quoad materiam præcepto divino conformia esse possint, sibi que ipsis et aliis item utilia;¹⁵¹¹ cum tamen neque a corde profluant per fidem*

¹⁵¹¹2 Kings x. 30, 31; 1 Kings xxi. 27, 29; Phil. i. 15, 16, 18.

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yet because they proceed not from a heart purified by faith,¹⁵¹² nor are done in a right manner, according to the Word,¹⁵¹³ nor to a right end, the glory of God;¹⁵¹⁴ they are therefore sinful, and can not please God, or make a man meet to receive grace from God.¹⁵¹⁵ And yet their

¹⁵¹²Gen. iv. 3–5 with Heb. xi. 4, 6.

¹⁵¹³1 Cor. xiii. 3; Isa. i. 12.

¹⁵¹⁴Matt. vi. 2, 5, 16.

¹⁵¹⁵Hag. ii. 14;

depurato,¹⁵¹⁷ nec secundum verbum eo quo par est præstentur modo,¹⁵¹⁸ sed neque ad finem debitum, Dei nempe gloriam, destinantur;¹⁵¹⁹ sunt proinde peccata, nec Deo grata esse possunt, nec reddere quenquam valent idoneum ad gratiam a Deo

¹⁵¹⁷Gen. iv. 3–5 with Heb. xi. 4, 6.

¹⁵¹⁸1 Cor. xiii. 3; Isa. i. 12.

¹⁵¹⁹Matt. vi. 2, 5, 16.

neglect of them is more sinful and displeasing unto God.¹⁵¹⁶

Titus i. 15; Amos v. 21, 22; Hos. i. 4; Rom. ix. 16; Titus iii. 5.

¹⁵¹⁶Psa. xiv. 4; xxxvi. 3; Job xxi. 14, 15; Matt. xxv. 41–45; xxiii. 23.

*recipiendum.*¹⁵²⁰ *Ejusmodi tamen operum neglectu, gravius quidem illi peccant Deumque offendunt vehementius.*¹⁵²¹

¹⁵²⁰Hag. ii. 14; Titus i. 15; Amos v. 21, 22; Hos. i. 4; Rom. ix. 16; Titus iii. 5.

¹⁵²¹Psa. xiv. 4; xxxvi. 3; Job xxi. 14, 15; Matt. xxv. 41–45; xxiii. 23.

Chapter XVII.

Cap. XVII.

Of the Perseverance of the Saints.

De perseverantia Sanctorum.

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.¹⁵²²

I. *Quotquot Deus in dilecto suo acceptavit, vocavit efficaciter ac per Spiritum suum sanctificavit, non possunt illi statu gratiæ aut finaliter excidere aut totaliter; verum in eo ad finem usque certo perseverabunt, ac salutem æternam consequentur.*¹⁵²³

¹⁵²²Phil. i. 6; 2 Pet. i. 10; John x. 28, 29; 1 John iii. 9; 1 Pet. i. 5, 9; [Am. ed. Job xvii. 9].

¹⁵²³Phil. i. 6; 2 Pet. i. 10; John x. 28, 29; 1 John iii. 9; 1 Pet. i. 5, 9; [Am. ed. Job xvii. 9].

II. This perseverance of the saints depends, not upon their own freewill, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father;¹⁵²⁴ upon the efficacy of the merit and intercession of Jesus Christ;¹⁵²⁵ the abiding

II. *hæc autem sanctorum perseverantia, non pendet a libero ipsorum arbitrio, verum a decreti electionis immutabilitate (quod ex amore Dei Patris fluxit, gratuito illo ac immutabili),*¹⁵²⁶ *a meriti Jesu Christi ac intercessionis efficacia,*¹⁵²⁷ *a Spiritus et seminis Dei in iis permansione;*¹⁵²⁸

¹⁵²⁴2 Tim. ii. 18, 19; Jer. xxxi. 3.

¹⁵²⁵Heb. x. 10, 14; xiii. 20, 21; ix. 12–15; Rom. viii. 33, to the end; John xvii. 11, 24; Luke xxii. 32; Heb. vii. 25.

¹⁵²⁶2 Tim. ii. 18, 19; Jer. xxxi. 3.

¹⁵²⁷Heb. x. 10, 14; xiii. 20, 21; ix. 12–15; Rom. viii. 33, to the end; John xvii. 11, 24; Luke xxii. 32; Heb. vii. 25.

¹⁵²⁸John xiv. 16, 17; 1 John ii. 27; iii. 9

of the Spirit and of the seed of God within them;¹⁵²⁹ and the nature of the covenant of

a natura denique fœderis gratiæ;¹⁵³² e quibus omnibus etiam emergit certitudo ejusdem

¹⁵²⁹John xiv. 16, 17; 1 John

¹⁵³²Jer. xxxii. 40; [Am. ed.

grace:¹⁵³⁰ from all which ariseth also the certainty and infallibility thereof.¹⁵³¹

ii. 27; iii. 9.

¹⁵³⁰Jer. xxxii. 40; [Am. ed. Heb. viii. 10–12].

¹⁵³¹John x. 28; 2 Thess. iii. 3; 1 John ii. 19; [Am. ed. 1 Thess. v. 23, 24].

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 preservation, fall into grievous sins;¹⁵³⁴ and for a time continue therein.¹⁵³⁵ whereby they incur God's displeasure,¹⁵³⁶ and grieve his Holy Spirit,¹⁵³⁷ come to be deprived of some measure of their graces and comforts;¹⁵³⁸ have their hearts hardened,¹⁵³⁹ and their consciences wounded;¹⁵⁴⁰ hurt and scandalize others,¹⁵⁴¹ and bring temporal judgments upon themselves.¹⁵⁴²

¹⁵³⁴Matt. xxvi. 70, 72, 74.

¹⁵³⁵Psa. li. title and verse 14; [Am. ed. 2 Sam. xii. 9, 13].

¹⁵³⁶Isa. lxiv. 5, 7, 9; 2 Sam. xi. 27.

¹⁵³⁷Eph. iv. 30.

¹⁵³⁸Psa. li. 8, 10, 12; Rev. ii. 4; Cant. v. 2, 3, 4, 6.

¹⁵³⁹Isa. xxxvi. 17; Mark vi. 52; xvi. 14; [Am. ed. Psa. xcv. 8].

¹⁵⁴⁰Psa. xxxii. 3, 4; li. 8.

¹⁵⁴¹2 Sam. xii. 14.

¹⁵⁴²Psa. lxxxix. 31, 32; 1 Cor. xi. 32.

et infallibilitas.¹⁵³³

Heb. viii. 10–12].

¹⁵³³John x. 28; 2 Thess. iii. 3; 1 John ii. 19; [Am. ed. 1 Thess. v. 23, 24].

III. *Nihilò tamen minus fieri potest ut iidem illi, qua Satanæ mundiquæ tentatione, qua manentis adhuc in iis corruptionis prævalentia, et neglectu mediòrum conservatiònis suæ, in peccata gravia incident,*¹⁵⁴³ *in eisque ad tempus commorentur;*¹⁵⁴⁴ *unde iram Dei sibi ipsis contrahunt,*¹⁵⁴⁵ *ejusque Spiritum Sanctum contristant,*¹⁵⁴⁶ *gratias suas et consolatiònes quadantenus et quoad gradus nonnullos amittunt,*¹⁵⁴⁷ *corda sibi habent indurata,*¹⁵⁴⁸ *et vulneratas conscientias,*¹⁵⁴⁹ *aliis nocumento sunt et offenculo,*¹⁵⁵⁰ *sibimet ipsis denique accersunt judicìa Dei temporalia.*¹⁵⁵¹

¹⁵⁴³Matt. xxvi. 70, 72, 74.

¹⁵⁴⁴Psa. li. title and verse 14; [Am. ed. 2 Sam. xii. 9, 13].

¹⁵⁴⁵Isa. lxiv. 5, 7, 9; 2 Sam. xi. 27.

¹⁵⁴⁶Eph. iv. 30.

¹⁵⁴⁷Psa. li. 8, 10, 12; Rev. ii. 4; Cant. v. 2, 3, 4, 6.

¹⁵⁴⁸Isa. xxxvi. 17; Mark vi. 52; xvi. 14; [Am. ed. Psa. xcv. 8].

¹⁵⁴⁹Psa. xxxii. 3, 4; li. 8.

¹⁵⁵⁰2 Sam. xii. 14.

¹⁵⁵¹Psa. lxxxix. 31, 32; 1 Cor. xi. 32.

Chapter XVIII.

Of the Assurance of Grace and Salvation.

I. Although hypocrites and other

Cap. XVIII.

De certitudine gratiæ et salutis.

I. *Quamvis fieri potest ut hypocritæ*

unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and estate of salvation,¹⁵⁵² which hope of theirs

¹⁵⁵²Job viii. 13, 14; Micah iii. 11; Deut. xxix. 19; John viii. 41.

*aliique homines non regeniti spe vana falsisque (pro corruptæ naturæ more) opinionibus præsumptis, se decipiant, favorem Dei, statumque salutis sibi falso arrogantes;*¹⁵⁵³ *quæ illorum*

¹⁵⁵³Job viii. 13, 14; Micah iii. 11; Deut. xxix. 19; John viii. 41.

shall perish:¹⁵⁵⁴ 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,¹⁵⁵⁵ and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.¹⁵⁵⁶

¹⁵⁵⁴Matt. vii. 22, 23; [Am. ed. Job viii. 13].

¹⁵⁵⁵1 John ii. 3; iii. 14, 18, 19, 21, 24; v. 13.

¹⁵⁵⁶Rom. v. 2, 5.

*spes peribit:*¹⁵⁵⁷ *qui tamen in Dominum Jesum vere credunt, eumque sincere diligunt, studentes coram ipso in omni bona conscientia ambulare; evadere possunt in hac vita certi se in statu gratiæ esse constitutos;*¹⁵⁵⁸ *quin etiam lætari possunt spe gloriæ Dei, quæ quidem spes nunquam eos pudefaciet.*¹⁵⁵⁹

¹⁵⁵⁷Matt. vii. 22, 23; [Am. ed. Job viii. 13].

¹⁵⁵⁸1 John ii. 3; iii. 14, 18, 19, 21, 24; v. 13.

¹⁵⁵⁹Rom. v. 2, 5.

II. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope;¹⁵⁶⁰ but an infallible assurance of faith, founded upon the divine truth of the promises of salvation,¹⁵⁶¹ the inward evidence of those graces unto which these promises are made,¹⁵⁶² the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God:¹⁵⁶³ which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.¹⁵⁶⁴

¹⁵⁶⁰Heb. vi. 11, 19.

¹⁵⁶¹Heb. vi. 17, 18.

¹⁵⁶²2 Pet. i. 4, 5, 10, 11; 1 John ii. 3; iii. 14; 2 Cor. i. 12.

¹⁵⁶³Rom. viii. 15, 16.

¹⁵⁶⁴Eph. i. 13, 14; iv. 30; 2 Cor. i. 21, 22.

II. *Hæc certitudo non est persuasio mere conjecturalis et probabilis, innixa spe fallaci;*¹⁵⁶⁵ *verum infallibilis quædam fidei certitudo, fundamentum habens divinam promissionem salutis veritatem;*¹⁵⁶⁶ *gratiarum, quibus promissiones illæ fiunt internam evidentiam;*¹⁵⁶⁷ *testimonium denique spiritus adoptionis una cum spiritibus nostris testificantis nos esse filios Dei;*¹⁵⁶⁸ *qui quidem spiritus arrhabo est hæreditatis nostræ, quo in diem redemptionis sigillamur.*¹⁵⁶⁹

¹⁵⁶⁵Heb. vi. 11, 19.

¹⁵⁶⁶Heb. vi. 17, 18.

¹⁵⁶⁷2 Pet. i. 4, 5, 10, 11; 1 John ii. 3; iii. 14; 2 Cor. i. 12.

¹⁵⁶⁸Rom. viii. 15, 16.

¹⁵⁶⁹Eph. i. 13, 14; iv. 30; 2 Cor. i. 21, 22.

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:¹⁵⁷⁰ yet,

¹⁵⁷⁰1 John v.

III. *Hæc certitudo infallibilis, non ita spectat essentiam fidei, quin vere fidelis expectare quandoque diutius, et cum variis difficultatibus configere prius possit, quam illius compos fiat;*¹⁵⁷¹ *verum*

being enabled by the Spirit to know the things which are freely given him of God, he

13; Isa. I. 10; Mark ix. 24; Psa. lxxxviii. throughout; lxxvii. to ver. 12.

poterit idem ordinariorum usu debito mediorum, absque revelatione ulla extraordinaria

1571 1 John v. 13; Isa. I. 10; Mark ix. 24; Psa. lxxxviii. throughout; lxxvii. to ver. 12.

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may, without extraordinary revelation, in the right use of ordinary means, attain thereunto.¹⁵⁷² And therefore it is the duty of every one to give all diligence to make his calling and election sure;¹⁵⁷³ 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:¹⁵⁷⁴ so far is it from inclining men to looseness.¹⁵⁷⁵

1572 1 Cor. ii. 12; 1 John iv. 13; Heb. vi. 11, 12; Eph. iii. 17–19.

1573 2 Pet. i. 10.

1574 Rom. v. 1, 2, 5; Rom. xiv. 17; xv. 13; Eph. i. 3, 4; Psa. iv. 6, 7; cxix. 32.

1575 1 John ii. 1, 2; Rom. vi. 1, 2; Titus ii. 11, 12, 14; 2 Cor. vii. 1; Rom. viii. 1, 12; 1 John iii. 2, 3; Psa. cxxx. 4; 1 John i. 6, 7.

eam adipisci,¹⁵⁷⁶ spiritu nempe quæ Deus illi gratuito donaverit cognoscendi facultatem subministrante. Proindeque tenetur quisque, quo vocationem suam sibi et electionem certmn faciat, omnem adhibere diligentiam,¹⁵⁷⁷ unde cor suum habeat pace et gaudio in spiritu sancto, in Deum amore et gratitudine, in actibus observantiæ robore et alacritate dilatatum; qui certitudinis huius fructus proprii sunt ac genuini.¹⁵⁷⁸ Tantum abest ut homines inde ad omnem nequitiam discingantur.¹⁵⁷⁹

1576 1 Cor. ii. 12; 1 John iv. 13; Heb. vi. 11, 12; Eph. iii. 17–19.

1577 2 Pet. i. 10.

1578 Rom. v. 1, 2, 5; Rom. xiv. 17; xv. 13; Eph. i. 3, 4; Psa. iv. 6, 7; cxix. 32.

1579 1 John ii. 1, 2; Rom. vi. 1, 2; Titus ii. 11, 12, 14; 2 Cor. vii. 1; Rom. viii. 1, 12; 1 John iii. 2, 3; Psa. cxxx. 4; 1 John i. 6, 7.

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:¹⁵⁸⁰ yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the

1580 Cant. v. 2, 3, 6; Psa. li. 8, 12, 14; Eph. iv. 30, 31; Psa. lxxvii. 1–10; Matt. xxvi. 69–

IV. Certitudo salutis vere fidelibus multifariam concuti potest et imminui imo et quandoque interrumpi; conservandi scilicet eam incuria; lapsu in peccatum aliquod insigne, quod conscientiam vulnerat, spiritumque contristat; tentatione aliqua vehementi ac subitanea; uti etiam Deo vultus sui lumen subducente, ac permittente ut vel illi qui ipsum timent in tenebris ambulent omni prorsus lumine viduati:¹⁵⁸¹ nunquam tamen destituuntur penitus illo Dei semine vitæque fidei. Christi illa fratrumque

1581 Cant. v. 2, 3, 6; Psa. li. 8, 12, 14; Eph. iv. 30, 31; Psa. lxxvii. 1–10; Matt. xxvi. 69–

brethren, that sincerity of heart and conscience of duty, out

72; Psa. xxxi. 22; lxxxviii. throughout; Isa. l. 10.

dilectione, ea sinceritate cordis et pietatis officia præstandi conscientia; unde per

72; Psa. xxxi. 22; lxxxviii. throughout; Isa. l. 10.

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of which, by the operation of the Spirit, this assurance may in due time be revived,¹⁵⁸² and by the which, in the mean time, they are supported from utter despair.¹⁵⁸³

¹⁵⁸²1 John iii. 9; Luke xxii. 32; Job xiii. 15; Psa. lxxiii. 15; li. 8, 12; Isa. l. 10.

¹⁵⁸³Micah vii. 7–9; Jer. lii. 40; Isa. liv. 7–10; Psa. xxii. 1; lxxxviii. throughout.

*operationem spiritus eadem illa certitudo tempestive possit reviviscere.*¹⁵⁸⁴
*quibusque interim ne prorsus in desperationem ruant suffulciuntur.*¹⁵⁸⁵

¹⁵⁸⁴1 John iii. 9; Luke xxii. 32; Job xiii. 15; Psa. lxxiii. 15; li. 8, 12; Isa. l. 10.

¹⁵⁸⁵Micah vii. 7–9; Jer. lii. 40; Isa. liv. 7–10; Psa. xxii. 1; lxxxviii. throughout.

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.¹⁵⁸⁶

¹⁵⁸⁶Gen. i. 26, 27, with Gen. ii. 17; Rom. ii. 14, 15; x. 5; v. 12, 19; Gal. iii. 10, 12; Eccles. vii. 29; Job xxviii. 28.

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;¹⁵⁸⁸ the first four commandments containing our duty towards God, and the other six our duty to man.¹⁵⁸⁹

¹⁵⁸⁸James i. 25; ii. 8, 10–12; Rom. xiii. 8, 9; Deut. v. 32; x. 4; Exod. xxxiv. 1; [Am. ed. Rom. iii. 19].

¹⁵⁸⁹Matt. xxii. 37–40; [Am.

Cap. XIX.

De Lege Dei.

I. *Deus Adamo legem dedit ut fædus operum, quo cum illum ipsum tum posteros ejus omnes, ad obedientiam personalem, integram, exquisitam simul et perpetuam obligavit, pollicitus vitam si observarent, violatoribus autem mortem interminatus; eundemque potentia et viribus imbuat, quibus par esset illam observando.*¹⁵⁸⁷

¹⁵⁸⁷Gen. i. 26, 27, with Gen. ii. 17; Rom. ii. 14, 15; x. 5; v. 12, 19; Gal. iii. 10, 12; Eccles. vii. 29; Job xxviii. 28.

II. *Lex ista post lapsum non desiit esse justitiæ regula perfectissima; quo etiam nomine a Deo est in monte Sinai tradita, tabulis duabus descripta, decem præceptis comprehensa;*¹⁵⁹⁰ *quorum quatuor prima officium nostrum erga Deum, sex autem reliqua nostrum erga homines officium complectuntur.*¹⁵⁹¹

¹⁵⁹⁰James i. 25; ii. 8, 10–12; Rom. xiii. 8, 9; Deut. v. 32; x. 4; Exod. xxxiv. 1; [Am. ed. Rom. iii. 19].

¹⁵⁹¹Matt. xxii. 37–40; [Am.

ed. *Exod. xx.*
3–18].

III. Beside 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;¹⁵⁹² and partly holding forth divers instructions of moral duties.¹⁵⁹³ All which ceremonial laws are now abrogated under the New Testament.¹⁵⁹⁴

¹⁵⁹²Heb. ix.; x. 1; Gal. iv. 1–3; Col. ii. 17.

¹⁵⁹³1 Cor. v. 7; 2 Cor. vi. 17; Jude 23.

¹⁵⁹⁴Col. ii. 14, 16, 17; Dan. ix. 27; Eph. ii. 15, 16.

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.¹⁵⁹⁸

¹⁵⁹⁸Exod. xxi.; xxii. 1–29; Gen. xlix. 10, with 1 Pet. ii. 13, 14; Matt. v. 17, with vers. 38, 39; 1 Cor. ix. 8–10.

V. The moral law doth forever bind all, as well justified persons as others, to the obedience thereof;¹⁶⁰⁰ 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.¹⁶⁰¹ Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation.¹⁶⁰²

¹⁶⁰⁰Rom. xiii. 8–10; Eph. vi. 2; 1 John ii. 3, 4, 7, 8; [Am. ed. Rom. iii. 31, and vi. 15].

¹⁶⁰¹James ii. 10, 11.

¹⁶⁰²Matt. v. 17–19; James ii. 8; Rom. iii. 31.

ed. *Exod. xx.*
3–18].

III. *Præter autem hanc legem, quæ moralis vulgo audit, visum est Deo ut populo Israelitico tanquam Ecclesiæ minorenni leges daret ceremoniales instituta typica multifaria*

*continentes; partim de cultu, Christi gratias, actiones, perpeſsiones ac beneficia præfigurantia;*¹⁵⁹⁵ *partim autem de moralibus officiis institutiones varias exhibentia.*¹⁵⁹⁶ *Quæ leges ceremoniales omnes hodie sub novo instrumento sunt abrogatæ.*¹⁵⁹⁷

¹⁵⁹⁵Heb. ix.; x. 1; Gal. iv. 1–3; Col. ii. 17.

¹⁵⁹⁶1 Cor. v. 7; 2 Cor. vi. 17; Jude 23.

¹⁵⁹⁷Col. ii. 14, 16, 17; Dan. ix. 27; Eph. ii. 15, 16.

IV. *Iisdem etiam tanquam corpori politico leges multas dedit judiciales, quæ una cum istius populi politeia expirarunt, nullos hodie alios obligantes supra quod generalis et communis earum æquitas postularit.*¹⁵⁹⁹

¹⁵⁹⁹Exod. xxi.; xxii. 1–29; Gen. xlix. 10, with 1 Pet. ii. 13, 14; Matt. v. 17, with vers. 38, 39; 1 Cor. ix. 8–10.

V. *Lex moralis omnes tam justificatos quam alios quosvis perpetuo ligat ad obedientiam illi exhibendam;*¹⁶⁰³ *neque id quidem solummodo vi materiæ quæ in illa continetur, verum etiam virtute autoritatis eandem constituentis creatoris Dei;*¹⁶⁰⁴ *neque sane hoc ejus vinculum in evangelio ulla ratione dissolvit Christus, verum idem plurimum confirmavit.*¹⁶⁰⁵

¹⁶⁰³Rom. xiii. 8–10; Eph. vi. 2; 1 John ii. 3, 4, 7, 8; [Am. ed. Rom. iii. 31, and vi. 15].

¹⁶⁰⁴James ii. 10, 11.

¹⁶⁰⁵Matt. v. 17–19; James ii. 8; Rom. iii. 31.

VI. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned;¹⁶⁰⁶ 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

¹⁶⁰⁶Rom. vi. 14; Gal. ii. 16; iii. 13; iv. 4, 5; Acts xiii. 39; Rom. viii. 1.

VI. *Quamvis vere fideles non sint sub lege tanquam sub operum fœdere, unde aut justificari possint aut condemnari:*¹⁶⁰⁷ *est tamen ea illis non minus quam aliis vehementer utilis, ut quæ quum sit vitæ norma, illos voluntatem divinam suumque officium*

¹⁶⁰⁷Rom. vi. 14; Gal. ii. 16; iii. 13; iv. 4, 5; Acts xiii. 39; Rom. viii. 1.

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duty, it directs and binds them to walk accordingly;¹⁶⁰⁸ discovering also the sinful pollutions of their nature, hearts, and lives;¹⁶⁰⁹ so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin;¹⁶¹⁰ together with a clearer sight of the need they have of Christ, and the perfection of his obedience.¹⁶¹¹ It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin;¹⁶¹² 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.¹⁶¹³ The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof;¹⁶¹⁴ although not as due to them by the law as a covenant of words:¹⁶¹⁵ 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.¹⁶¹⁶

¹⁶⁰⁸Rom. vii. 12, 22, 25; Psa. cxix. 4–6; 1 Cor. vii. 19; Gal. v. 14, 16, 18–23.

¹⁶⁰⁹Rom. vii. 7; iii. 20.

¹⁶¹⁰James i. 23–25; Rom. vii. 9, 14, 24.

¹⁶¹¹Gal. iii. 24; Rom. vii. 24, 25; viii. 3, 4.

¹⁶¹²James ii. 11; Psa. cxix. 101, 104, 128.

¹⁶¹³Ezra ix. 13, 14; Psa. lxxxix. 30–34.

¹⁶¹⁴Lev. xxvi. 1, 10, 14, with 2 Cor. vi. 16, Eph. vi. 2, 3; Psa. xxxvii. 11 with Matt. v. 5; Psa. xix. 11.

¹⁶¹⁵Gal. ii. 16; Luke xvii. 10.

¹⁶¹⁶Rom. vi. 12, 14; 1 Pet.

*edocendo dirigit simul et obligat ad consentanee ambulandum,*¹⁶¹⁷ *ipsisque patere facit naturæ, cordis, vitæque suæ nefaria inquinamenta.*¹⁶¹⁸ *adeo ut ad illam semet exigentes, cum peccati ulterius convinci, pro eodem humiliari, ac ejusdem odio inflammari possint,*¹⁶¹⁹ *tum vero etiam ut perspicere possint evidentius quam plane necessarius eis Christus, quamque perfecta sit ejusdem obedientia.*¹⁶²⁰ *Verum ulterius etiam regenitis ea utilis esse possit, in quantum nempe corruptiones eorum peccata prohibendo coërcet,*¹⁶²¹ *graviter autem interminando indicat tum quid vel eorum peccata commeruerint, tum etiam quas ea propter in hac vita afflictiones expectare possint, utcunque ab earum maledictione, quam lex minatur, liberentur.*¹⁶²² *Quinetiam promissiones ejus demonstrant iis obedientia Deo quam accepta sit et approbata; quasque illa præstita benedictiones*¹⁶²³ *(licet non tanquam lege debitas ex operum fœdere)*¹⁶²⁴ *possint illi expectare. Adeo ut quod quis bonum præstet invitante lege, a malo autem abhorreat lege deterritus, nullo prorsus*

¹⁶¹⁷Rom. vii. 12, 22, 25; Psa. cxix. 4–6; 1 Cor. vii. 19; Gal. v. 14, 16, 18–23.

¹⁶¹⁸Rom. vii. 7; iii. 20.

¹⁶¹⁹James i. 23–25; Rom. vii. 9, 14, 24.

¹⁶²⁰Gal. iii. 24; Rom. vii. 24, 25; viii. 3, 4.

¹⁶²¹James ii. 11; Psa. cxix. 101, 104, 128.

¹⁶²²Ezra ix. 13, 14; Psa. lxxxix. 30–34.

¹⁶²³Lev. xxvi. 1, 10, 14, with 2 Cor. vi. 16, Eph. vi. 2, 3; Psa. xxxvii. 11 with Matt. v. 5; Psa. xix. 11.

¹⁶²⁴Gal. ii. 16; Luke xvii. 10.

iii. 8–12 with
Psa.xxxiv. 12–
16; Heb. xii.
28, 29.

*argumento sit, eum sub lege
esse, non vero sub gratia constitutum.*¹⁶²⁵

¹⁶²⁵Rom. vi.
12, 14; 1 Pet.
iii. 8–12 with
Psa.xxxiv. 12–
16; Heb. xii.
28, 29.

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VII. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it:¹⁶²⁶ 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.¹⁶²⁷

¹⁶²⁶Gal. iii. 21;
[Am. ed. Titus
ii. 11–14].

¹⁶²⁷Ezek.
xxxvi. 27; Heb.
viii. 10 with
Jer. xxxi. 33.

VII. Neque interim Legis usus isti iam memorati, Evangelii gratiæ adversantur, sed cum eadem conspirant suaviter,¹⁶²⁸ voluntatem humanam ita subjugante ac imbuente Christi Spiritu, ut idem illud præstare valeat spontanee ac alacriter, quod ab illa exigit voluntas Dei in lege sua revelata.¹⁶²⁹

¹⁶²⁸Gal. iii. 21;
[Am. ed. Titus
ii. 11–14].

¹⁶²⁹Ezek.
xxxvi. 27; Heb.
viii. 10 with
Jer. xxxi. 33.

Chapter XX.

Cap. XX.

Of Christian Liberty, and Liberty of Conscience.

*De Libertate Christiana deque Libertate
Conscientiæ.*

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;¹⁶³⁰ and in their being delivered from this present evil world, bondage to Satan, and dominion of sin,¹⁶³¹ from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation;¹⁶³² as also in their free access to God,¹⁶³³ and their yielding obedience unto him, not out of slavish fear, but a childlike love and willing mind.¹⁶³⁴ All which were common also to believers under the law,¹⁶³⁵ but under the New Testament the liberty of

¹⁶³⁰Titus ii. 14;
1 Thess. i. 10;
Gal. iii. 13.

¹⁶³¹Gal. i. 4;
Col. i. 13; Acts
xxvi. 18; Rom.
vi. 14.

¹⁶³²Rom. viii.
28; Psa. cxix.
71; 1 Cor. xv.
54–57; Rom.
viii. 1.

¹⁶³³Rom. v. 1,
2.

¹⁶³⁴[Am. ed.
inserts a after
and.]

¹⁶³⁵Rom. viii.

I. *Libertas quam Christus acquisivit fidelibus sub Evangelio in eo sita est, quod a reatu peccati, ab ira Dei condemnante, a legis Moralis maledictione immunes fiant,*¹⁶³⁷ *quod a presenti malo seculo, a dura Satanæ servitute, dominioque peccati.*¹⁶³⁸ *ab afflictionum malo, ab aculeo mortis, a sepulchri victoria ab æterna denique damnatione*¹⁶³⁹ *liberentur; Quodque libere eis liceat ad Deum accedere.*¹⁶⁴⁰ *eique non e metu servile, verum e filiali dilectione, promptoque animo præbere valeant obedientiam.*¹⁶⁴¹ *Atque hæc quidem omnia cum fidelibus sub lege habent communia.*¹⁶⁴² *Verum sub Novo Testamento ulterius adhuc*

¹⁶³⁷Titus ii. 14;
1 Thess. i. 10;
Gal. iii. 13.

¹⁶³⁸Gal. i. 4;
Col. i. 13; Acts
xxvi. 18; Rom.
vi. 14.

¹⁶³⁹Rom. viii.
28; Psa. cxix.
71; 1 Cor. xv.
54–57; Rom.
viii. 1.

¹⁶⁴⁰Rom. v. 1,
2.

¹⁶⁴¹Rom. viii.
14, 15; 1 John
iv. 18.

¹⁶⁴²Gal. iii. 9,

Christians is further enlarged in

^{14, 15}; 1 John iv. 18.

¹⁶³⁶Gal. iii. 9, 14.

their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected;¹⁶⁴³ and in greater boldness of access to the throne of grace,¹⁶⁴⁴ and in fuller communications of the free Spirit of God, than believers under the law did partake of.¹⁶⁴⁵

¹⁶⁴³Gal. iv. 1–3, 6, 7; v. 1; Acts xv. 10, 11.

¹⁶⁴⁴Heb. iv. 14, 16; x. 19–22.

¹⁶⁴⁵John vii. 38, 39; 2 Cor. iii. 13, 17, 18.

II. God alone is Lord of the conscience,¹⁶⁴⁹ 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 or worship.¹⁶⁵⁰ So that to believe such doctrines, or to obey such commands out of conscience, is to betray true liberty of conscience;¹⁶⁵² and the requiring of¹⁶⁵³ an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.¹⁶⁵⁴

¹⁶⁴⁹James iv. 12; Rom. xiv. 4.

¹⁶⁵⁰Acts iv. 19; v. 29; 1 Cor. vii. 23; Matt. xxiii. 8–10; 2 Cor. i. 24; Matt. xv. 9.

¹⁶⁵¹[Am. ed. commandments.]

¹⁶⁵²Col. ii. 20–23; Gal. i. 10; v. 1; ii. 4, 5; Psa. v. 1.

¹⁶⁵³[Am. ed. omits of.]

¹⁶⁵⁴Rom. x. 17; xiv. 23; Isa. viii. 20; Acts xvii. 11; John iv. 22; Hos. v. 11; Rev. xiii. 12, 16, 17; Jer. viii. 9.

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,

se extendit libertas Christiana; in quantum

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nempe Legis ceremonialis jugo, cui subjecta erat Ecclesia Judaica, eximuntur;¹⁶⁴⁶ majoremque confidentiam ad thronum gratiae accedendi,¹⁶⁴⁷ sed et effusioem gratuiti Spiritus Dei communicationem sunt consecuti, quam ordinarie sub Lege fideles participarunt.¹⁶⁴⁸

¹⁶⁴⁶Gal. iv. 1–3, 6, 7; v. 1; Acts xv. 10, 11.

¹⁶⁴⁷Heb. iv. 14, 16; x. 19–22.

¹⁶⁴⁸John vii. 38, 39; 2 Cor. iii. 13, 17, 18.

II. *Deus solus Dominus est conscientiae,¹⁶⁵⁵ quam certe exemit doctrinis et mandatis hominum, ubi aut verbo ejus adversantur, aut in rebus fidei et cultus quicquam ei superaddunt.¹⁶⁵⁶ Unde qui ejusmodi aut doctrinas credunt, aut mandatis obtemperant, quasi ad id ex conscientia teneantur, veram ii conscientiae libertatem produnt.¹⁶⁵⁷ Qui autem vel fidem implicitam, vel obedientiam absolutam caecamque exigunt, nae illi id agunt, ut cum conscientiae, tum rationis etiam destruant libertatem.¹⁶⁵⁸*

¹⁶⁵⁵James iv. 12; Rom. xiv. 4.

¹⁶⁵⁶Acts iv. 19; v. 29; 1 Cor. vii. 23; Matt. xxiii. 8–10; 2 Cor. i. 24; Matt. xv. 9.

¹⁶⁵⁷Col. ii. 20–23; Gal. i. 10; v. 1; ii. 4, 5; Psa. v. 1.

¹⁶⁵⁸Rom. x. 17; xiv. 23; Isa. viii. 20; Acts xvii. 11; John iv. 22; Hos. v. 11; Rev. xiii. 12, 16, 17; Jer. viii. 9.

III. *Qui sub praetextu Christianae libertatis, cuivis aut cupiditati indulgent aut peccato assuescunt, eo ipso libertatis Christianae finem corrumpunt; nempe ut e*

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.¹⁶⁵⁹

¹⁶⁵⁹Gal. v. 13;
1 Pet. ii. 16; 2
Pet. ii. 19; John
viii. 34; Luke i.
74, 75.

*manibus inimicorum nostrorum liberati, Domino in sanctimonia et justitia coram ipso omnibus diebus vitae nostrae absque metu serviamus.*¹⁶⁶⁰

¹⁶⁶⁰Gal. v. 13;
1 Pet. ii. 16; 2
Pet. ii. 19; John
viii. 34; Luke i.
74, 75.

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IV. And because the power¹⁶⁶¹ 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 pretense 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.¹⁶⁶² 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,¹⁶⁶³ and by the power of the Civil Magistrate.¹⁶⁶⁴¹⁶⁶⁵

¹⁶⁶¹[Am. ed.
powers.]

¹⁶⁶²Matt. xii.
25; 1 Pet. ii.
13, 14, 16;
Rom. xiii. 1–8;
Heb. xiii. 17.

¹⁶⁶³Rom. i. 32
with 1 Cor. v.
1, 5, 11, 13; 2
John v. 10, 11;
and 2 Thess.
iii. 14, and 1
Tim. vi. 3–5,
and Titus i. 10,
11, 13 and iii.
10, with Matt.
xviii. 15–17; 1
Tim. i. 19, 20;
Rev. ii. 2, 14,
15, 20; iii. 9.

¹⁶⁶⁴Deut. xiii.
6–12; Rom.

IV. *Quoniam vero potestates quas Deus ordinavit, et libertas quam acquisivit Christus non in eum finem a Deo destinatae sunt ut se mutuo perimant, verum ut se sustentent ac conservent invicem; Qui itaque sub libertatis Christianae praetextu potestati cuivis legitima (civilis sit sive Ecclesiastica) aut legitimo ejusdem exercitio contraiverint, ordinationi divinae resistere censendi sunt,*¹⁶⁶⁶ *Quique vel ejusmodi opiniones publicaverint, praxesve defenderint, quae lumini naturae, aut religionis Christianae de fide, de cultu, aut moribus principii notis, aut pietatis denique vi ac efficaciae adversantur; vel ejusmodi opiniones praxesve erroneas, quae aut sua natura aut publicationis defensionisve modo, externae paci ac eutaxiae, quas in Ecclesia sua stabilivit Christus, perniciem minitantur; omnino licitum est tum ab iis facti rationem repositere, tum in eos qua censuris Ecclesiasticis,*¹⁶⁶⁷ *qua civilis magistratus potestate animadvertere.*¹⁶⁶⁸

¹⁶⁶⁶Matt. xii.
25; 1 Pet. ii.
13, 14, 16;
Rom. xiii. 1–8;
Heb. xiii. 17.

¹⁶⁶⁷Rom. i. 32
with 1 Cor. v.
1, 5, 11, 13; 2
John v. 10, 11;
and 2 Thess.
iii. 14, and 1
Tim. vi. 3–5,
and Titus i. 10,
11, 13 and iii.
10, with Matt.
xviii. 15–17; 1
Tim. i. 19, 20;
Rev. ii. 2, 14,
15, 20; iii. 9.

¹⁶⁶⁸Deut. xiii.
6–12; Rom.
xiii. 3, 4, with

xiii. 3, 4, with
2 John v. 10,
11; Ezra vii.
23–28; Rev.
xvii. 12, 16, 17;
Neh. xiii. 15,
17, 21, 22, 25,
30; 2 Kings
xxiii. 5, 6, 9,
20, 21; 2
Chron. xxxiv.
33; xv. 12, 13,
16; Dan. iii.
29; 1 Tim. ii. 2;
Isa. xlix. 23;
Zech. xiii. 2, 3.

¹⁶⁶⁵[Am. ed.
omits and by
the power of
the Civil
Magistrate,
also the
prooftexts.]

2 John v. 10,
11; Ezra vii.
23–28; Rev.
xvii. 12, 16, 17;
Neh. xiii. 15,
17, 21, 22, 25,
30; 2 Kings
xxiii. 5, 6, 9,
20, 21; 2
Chron. xxxiv.
33; xv. 12, 13,
16; Dan. iii.
29; 1 Tim. ii. 2;
Isa. xlix. 23;
Zech. xiii. 2, 3.

Chapter XXI.

Cap. XXI.

Of Religious Worship and the Sabbath-day.

De cultu religioso et de Sabbato.

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 heart, and with all the soul, and with all the might.¹⁶⁶⁹ But the acceptable way of worshiping the true God is instituted by himself, and so limited to¹⁶⁷⁰ his own revealed will, that he may not be worshiped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations¹⁶⁷¹ or any other way not prescribed in the Holy Scripture.¹⁶⁷²

¹⁶⁶⁹Rom. i. 20;
Acts xvii. 24;
Psa. cxix. 68;
Jer. x. 7; Psa.
xxxii. 23; xviii.
3; Rom. x. 12;
Psa. lxii. 8;
Josh. xxiv. 14;
Mark xii. 33.

¹⁶⁷⁰[Am. ed.
by.]

¹⁶⁷¹[Am. ed.
representation.]

¹⁶⁷²Deut. xii.
32; Matt. xv. 9;
Acts xvii. 25;
Matt. iv. 9, 10;
Deut. iv. 15–

I. *Constat quidem naturæ lumine esse Deum qui in universa Primatum obtinet ac absolutum Dominium, eundemque bonum esse ac omnibus beneficum, proindeque toto corde, tota anima, totisque viribus timendum esse et diligendum, laudandum ac invocandum, eique fidendum esse ac serviendum.*¹⁶⁷³ *At rationem verum Deum colendi acceptabilem ipse instituit, itaque voluntate sua revelata definivit, ut coli non debeat secundum imaginationes ac inventa hominum, aut suggestiones Satanae, sub specie quavis visibili, aut alia via quaviscunque quam scriptura sacra non præscripsit.*¹⁶⁷⁴

¹⁶⁷³Rom. i. 20;
Acts xvii. 24;
Psa. cxix. 68;
Jer. x. 7; Psa.
xxxii. 23; xviii.
3; Rom. x. 12;
Psa. lxii. 8;
Josh. xxiv. 14;
Mark xii. 33.

¹⁶⁷⁴Deut. xii.
32; Matt. xv. 9;
Acts xvii. 25;
Matt. iv. 9, 10;
Deut. iv. 15–
20; Exod. xx.
4–6; Col. ii. 23.

20; Exod. xx.
4–6; Col. ii. 23.

II. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone:¹⁶⁷⁵ not to angels, saints, or any other creature:¹⁶⁷⁶ and since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.¹⁶⁷⁷

¹⁶⁷⁵Matt. iv. 10 with John v. 23 and 2 Cor. xiii. 14; [Am. ed. Rev. v. 11–13].

¹⁶⁷⁶Col. ii. 18; Rev. xix. 10; Rom. i. 25.

¹⁶⁷⁷John xiv. 6; 1 Tim. ii. 5; Eph. ii. 18; Col. iii. 17.

II. *Cultus religiosus Deo Patri Filio et Spiritui sancto, eique soli est exhibendus,*¹⁶⁷⁸ *non angelis, non sanctis, neque alii cuius creaturæ,*¹⁶⁷⁹ *nec ipsi Deo quidem post lapsum citra Mediatorem, aut quidem per Mediatorem alium quam Jesum Christum.*¹⁶⁸⁰

¹⁶⁷⁸Matt. iv. 10 with John v. 23 and 2 Cor. xiii. 14; [Am. ed. Rev. v. 11–13].

¹⁶⁷⁹Col. ii. 18; Rev. xix. 10; Rom. i. 25.

¹⁶⁸⁰John xiv. 6; 1 Tim. ii. 5; Eph. ii. 18; Col. iii. 17.

III. Prayer with thanksgiving, being one special part of religious worship,¹⁶⁸¹ is by God required of all

¹⁶⁸¹Phil. iv. 6.

men;¹⁶⁸³ and that it may be accepted, it is to be made in the name of the Son,¹⁶⁸⁴ by the help of his Spirit,¹⁶⁸⁵ according to his will,¹⁶⁸⁶ with understanding, reverence, humility, fervency, faith, love, and perseverance;¹⁶⁸⁷ and, if vocal, in a known tongue.¹⁶⁸⁸

¹⁶⁸³Psa. lxxv. 2.

¹⁶⁸⁴John xiv. 13, 14; 1 Pet. ii. 5.

¹⁶⁸⁵Rom. viii. 26.

¹⁶⁸⁶1 John v. 14.

¹⁶⁸⁷Psa. xlvii. 7; Eccles. v. 1, 2; Heb. xii. 28; Gen. xviii. 27; James v. 16; i. 6, 7; Mark xi. 24; Matt. vi. 12, 14, 15; Col. iv. 2; Eph. vi. 18.

¹⁶⁸⁸1 Cor. xiv. 14.

III. *Supplicationem cum gratiarum actione, quæ est inter partes præcipuas divini cultus,*¹⁶⁸² *Deus fieri*

¹⁶⁸²Phil. iv. 6.

*iubet ab hominibus universis;*¹⁶⁸⁹ *quæ, quo Deo grata sit et accepta, est in nomine Filii,*¹⁶⁹⁰ *subsidio spiritus ejus,*¹⁶⁹¹ *et secundum ipsius voluntatem,*¹⁶⁹² *cum intellectu, reverentia, humilitate, fervore, fide, amore, ac perseverantia offerenda;*¹⁶⁹³ *et quidem, si vocalis sit, in lingua nota est efferenda.*¹⁶⁹⁴

¹⁶⁸⁹Psa. lxxv. 2.

¹⁶⁹⁰John xiv. 13, 14; 1 Pet. ii. 5.

¹⁶⁹¹Rom. viii. 26.

¹⁶⁹²1 John v. 14.

¹⁶⁹³Psa. xlvii. 7; Eccles. v. 1, 2; Heb. xii. 28; Gen. xviii. 27; James v. 16; i. 6, 7; Mark xi. 24; Matt. vi. 12, 14, 15; Col. iv. 2; Eph. vi. 18.

¹⁶⁹⁴1 Cor. xiv. 14.

IV. Prayer is to be made for things lawful,¹⁶⁹⁵ and for all sorts of men living, or that shall live hereafter;¹⁶⁹⁶ but not for the dead,¹⁶⁹⁷ nor for

¹⁶⁹⁵1 John v. 14.

¹⁶⁹⁶1 Tim. ii. 1,

IV. *Preces pro rebus non nisi licitis sunt faciendæ,*¹⁶⁹⁹ *pro hominibus autem cuiuscunque generis, vivis scilicet, aut etiam victuris aliquando;*¹⁷⁰⁰

¹⁶⁹⁹1 John v. 14.

those of whom it may be known that they have sinned the sin unto death.¹⁶⁹⁸

²; John xvii. 20; 2 Sam. vii. 29; Ruth iv. 12.

¹⁶⁹⁷2 Sam. xii. 21–23 with Luke xvi. 25, 26; Rev. xiv. 13.

¹⁶⁹⁸1 John v. 16.

V. The reading of the Scriptures with godly fear;¹⁷⁰³ the sound preaching,¹⁷⁰⁴ and conscionable hearing of the Word, in obedience unto God with understanding, faith, and reverence;¹⁷⁰⁵ singing of psalms with grace in the heart;¹⁷⁰⁶ as, also, the dne administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God:¹⁷⁰⁷ besides religious oaths,¹⁷⁰⁸ vows,¹⁷⁰⁹ solemn

¹⁷⁰³Acts xv. 21; Rev. i. 3.

¹⁷⁰⁴2 Tim. iv. 2.

¹⁷⁰⁵James i. 22; Acts x. 33; Matt. xiii. 19; Heb. iv. 2; Isa. lxvi. 2.

¹⁷⁰⁶Col. iii. 16; Eph. v. 19; James v. 13.

¹⁷⁰⁷Matt. xxviii. 19; 1 Cor. xi. 23–29; Acts ii. 42.

¹⁷⁰⁸Deut. vi. 13 with Neh. x. 29.

¹⁷⁰⁹Isa. xix. 21 with Eccles. v. 4, 5; [Am. ed. Acts xviii. 18. — Am. ed. reads and vows].

pro mortuis autem neutiquam;¹⁷⁰¹ sed neque pro iis, de quibus constare possit eos peccatum ad mortem perpetrasse.¹⁷⁰²

¹⁷⁰⁰1 Tim. ii. 1, 2; John xvii. 20; 2 Sam. vii. 29; Ruth iv. 12.

¹⁷⁰¹2 Sam. xii. 21–23 with Luke xvi. 25, 26; Rev. xiv. 13.

¹⁷⁰²1 John v. 16.

V. *Scripturarum lectio cum timore pio;¹⁷¹⁰ verbi prædicatio solida,¹⁷¹¹ ejusdemque auditio religiosa ex obedientia erga Deum, cum intellectu, fide et reverentia;¹⁷¹² Psalmorum cum gratia in corde cantatio,¹⁷¹³ prout etiam Sacramentorum, quæ Christus instituit, debita administratio, et participatio digna, sunt divini cultus reiigiosi partes, et quidem ordinarii.¹⁷¹⁴ Religiosa insuper juramenta,¹⁷¹⁵ vota que;¹⁷¹⁶ solennia jejunia,¹⁷¹⁷*

¹⁷¹⁰Acts xv. 21; Rev. i. 3.

¹⁷¹¹2 Tim. iv. 2.

¹⁷¹²James i. 22; Acts x. 33; Matt. xiii. 19; Heb. iv. 2; Isa. lxvi. 2.

¹⁷¹³Col. iii. 16; Eph. v. 19; James v. 13.

¹⁷¹⁴Religiosa ¹⁷¹⁴Matt. xxviii. 19; 1 Cor. xi. 23–29; Acts ii. 42.

¹⁷¹⁵Deut. vi. 13 with Neh. x. 29.

¹⁷¹⁶Isa. xix. 21 with Eccles. v. 4, 5; [Am. ed. Acts xviii. 18. — Am. ed. reads and vows].

¹⁷¹⁷Joel ii. 12; Esth. iv. 16; Matt. ix. 15; 1 Cor. vii. 5.

fastings,¹⁷¹⁸ and thanksgivings upon several¹⁷¹⁹ occasions;¹⁷²⁰ which are, in their several

¹⁷¹⁸Joel ii. 12; Esth. iv. 16; Matt. ix. 15; 1 Cor. vii. 5.

solennesque gratiarum actiones, pro varietate eventuum¹⁷²²; suo quæque tempore ac opportunitate sancte

¹⁷²²Psalm cvii. throughout; Esth. ix. 22.

times and seasons, to be used in an holy and religious manner.¹⁷²¹

¹⁷¹⁹[Amer. ed. has special]

¹⁷²⁰Psalm cvii. throughout; Esth. ix. 22.

¹⁷²¹Heb. xii. 28.

VI. Neither prayer, nor any other part of religious worship, is now, under the gospel, either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed:¹⁷²⁴ but God is to be worshiped every where¹⁷²⁵ in spirit and¹⁷²⁶ truth;¹⁷²⁷ as in private families¹⁷²⁸ daily,¹⁷²⁹ and in secret each one by himself,¹⁷³⁰ 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.¹⁷³¹

¹⁷²⁴John iv. 21.

¹⁷²⁵Mal. i. 11; 1 Tim. ii. 8.

¹⁷²⁶[Am. ed. inserts in.]

¹⁷²⁷John iv. 23, 24.

¹⁷²⁸Jer. x. 25; Deut. vi. 6, 7; Job i. 5; 2 Sam. vi. 18, 20; 1 Pet. iii. 7; Acts x. 2.

¹⁷²⁹Matt. vi. 11; [Am. ed. Josh. xxiv. 15].

¹⁷³⁰Matt. vi. 6; Eph. vi. 18.

¹⁷³¹Isa. lvi. 7; Heb. x. 25; Prov. i. 20, 21, 24; viii. 34; Acts xiii. 42; Luke iv. 16; Acts ii. 42.

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:¹⁷³⁹ which, from the

¹⁷³⁹Exod. xx. 8, 10, 11; Isa. lvi. 2, 4, 6, 7; [Am.

*quidem ac religiose sunt adhibenda.*¹⁷²³

¹⁷²³Heb. xii. 28.

VI. *Hodie sub evangelio neque preces, nec ulla pars alia religiosi cultus ita cuius alligatur loco in quo præstetur aut versus quem dirigatur,*¹⁷³² *ut inde gratior evadat et acceptior; verum ubique Deus colendus est*¹⁷³³ *in spiritu ac veritate;*¹⁷³⁴ *quotidie*¹⁷³⁵ *quidem inter privatos parietes a quavis familia,*¹⁷³⁶ *ut etiam a quolibet seorsim in secreto;*¹⁷³⁷ *at solenniter magis in conventibus publicis, qui certe quoties eo nos Deus vocat, seu verbo suo seu providentia, non sunt vel ex incuria vel obstinatione animi aut deserendi.*¹⁷³⁸

¹⁷³²John iv. 21.

¹⁷³³Mal. i. 11; 1 Tim. ii. 8.

¹⁷³⁴John iv. 23, 24.

¹⁷³⁵Jer. x. 25; Deut. vi. 6, 7; Job i. 5; 2 Sam. vi. 18, 20; 1 Pet. iii. 7; Acts x. 2.

¹⁷³⁶Matt. vi. 11; [Am. ed. Josh. xxiv. 15].

¹⁷³⁷Matt. vi. 6; Eph. vi. 18.

¹⁷³⁸Isa. lvi. 7; Heb. x. 25; Prov. i. 20, 21, 24; viii. 34; Acts xiii. 42; Luke iv. 16; Acts ii. 42.

VII. *Quemadmodum est de lege natura ut indefinite portio quædam temporis idonea divino cultui celebrando sejuncta sit ac assignata; ita in verbo suo Deus (præcepto morali, positivo ac perpetuo, homines omnes cujuscunque fuerint seculi obligante) speciatim e septenis quibusque diebus diem unum in Sabbatum designavit, sancte sibi observandum.*¹⁷⁴⁰ *Quod*

¹⁷⁴⁰Exod. xx. 8, 10, 11; Isa. lvi. 2, 4, 6, 7; [Am.

ed. Isa. lvi. 6].

EXOD. xx. 8, 10, 11; Isa. lvi. 2, 4, 6, 7; [Am. ed. Isa. lvi. 6].

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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,¹⁷⁴¹ which in Scripture is called the Lord's day,¹⁷⁴² and is to be continued to the end of the world, as the Christian Sabbath.¹⁷⁴³

¹⁷⁴¹Gen. ii. 2, 3; 1 Cor. xvi. 1, 2; Acts xx. 7.

¹⁷⁴²Rev. i. 10.

¹⁷⁴³Exod. xx. 8, 10, with Matt. v. 17, 18.

*quidem ab orbe condito ad resurrectionem usque Christi dies ultimus erat in septimana; deinde autem a Christi resurrectione in septimanæ diem primum transferebatur;*¹⁷⁴⁴ *qui quidem in Scriptura Dies Dominicus*¹⁷⁴⁵ *nuncupatur, estque perpetuo ad finem mundi tanquam Sabbatum Christianum celebrandus.*¹⁷⁴⁶

¹⁷⁴⁴Gen. ii. 2, 3; 1 Cor. xvi. 1, 2; Acts xx. 7.

¹⁷⁴⁵Rev. i. 10.

¹⁷⁴⁶Exod. xx. 8, 10, with Matt. v. 17, 18.

VIII. This Sabbath is then 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;¹⁷⁴⁷ 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.¹⁷⁴⁸

¹⁷⁴⁷Exod. xx. 8; xvi. 23, 25, 26, 29, 30; xxxi. 15–17; Isa. lviii. 13; Neh. xiii. 15–22.

¹⁷⁴⁸Isa. lviii. 13; Matt. xii. 1–13.

VIII. *Tunc autem hoc Sabbatum Deo sancte celebratur, quum post corda rite præparata, et compositas suas res mundanas, homines non solum a suis ipsorum operibus, dictis, cogitatis; (quæ circa illas exerceri solent) a recreationibus etiam ludicris quietem sanctam toto observant die;*¹⁷⁴⁹ *verum etiam in exercitiis divini cultus publicis privatisque, ac in officiis necessitatis et misericordiæ toto illo tempore occupantur.*¹⁷⁵⁰

¹⁷⁴⁹Exod. xx. 8; xvi. 23, 25, 26, 29, 30; xxxi. 15–17; Isa. lviii. 13; Neh. xiii. 15–22.

¹⁷⁵⁰Isa. lviii. 13; Matt. xii. 1–13.

Chapter XXII.

Of Lawful Oaths and Vows.

I. A lawful oath is a part of religious worship,¹⁷⁵¹ 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.¹⁷⁵²

¹⁷⁵¹Deut. x. 20.

¹⁷⁵²Exod. xx. 7; Lev. xix. 12; 2 Cor. i. 23; 2

Cap. XXII.

De Juramentis, votisque licitis.

I. *Juramentum licitum est pars cultus religiosi,*¹⁷⁵³ *qua (occasione*¹⁷⁵³ *Deut. x. 20. justa oblata) qui jurat, Deum, de eo quod asserit aut promittit, solenni modo testatur; eundemque appellat se secundum illius quod jurat veritatem aut falsitatem judicaturum.*¹⁷⁵⁴

¹⁷⁵³Deut. x. 20.

¹⁷⁵⁴Exod. xx. 7; Lev. xix. 12; 2 Cor. i. 23; 2

Chron. vi. 22,
23.

Chron. vi. 22,
23.

II. The name of God only is that

II. *Per solum Dei nomen jurare*

by which, men ought to swear, and therein it is to be used with all holy fear and reverence;¹⁷⁵⁵ 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.¹⁷⁵⁶

*debent homines, quod quidem cum omni timore sancto ac reverentia est inibi usurpandum.*¹⁷⁵⁹

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,¹⁷⁵⁷

*Proindeque per nomen illud gloriosum ac tremendum jurare leviter, aut temere, vel etiam omnino jurare per rem aliam quamviscunque, sceleratum est et quam maxime perhorrescendum.*¹⁷⁶⁰

so a lawful oath, being imposed by lawful authority, in such matters ought to be taken.¹⁷⁵⁸

Veruntamen sicut in rebus majoris ponderis et momenti secundum verbum Dei licitum est jusjurandum non minus quidem sub Novo quam sub

¹⁷⁵⁶Exod. xx. 7; Jer. v. 7; Matt. v. 34, 37; James v. 12.

¹⁷⁵⁹Deut. vi. 13.

¹⁷⁵⁷Heb. vi. 16; 2 Cor. i. 23; Isa. lxxv. 16.

¹⁷⁶⁰Exod. xx. 7; Jer. v. 7; Matt. v. 34, 37; James v. 12.

¹⁷⁵⁸1 Kings viii. 31; Neh. xiii. 25; Ezra x. 25.

*Vetere Testamento:*¹⁷⁶¹ *ita sane jusjurandum licitum, auctoritate legitima si exigatur, non est in rebus ejusmodi declinandum.*¹⁷⁶²

¹⁷⁶¹Heb. vi. 16; 2 Cor. i. 23; Isa. lxxv. 16.

¹⁷⁶²1 Kings viii. 31; Neh. xiii. 25; Ezra x. 25.

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.¹⁷⁶³ 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.¹⁷⁶⁴ Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority.¹⁷⁶⁵

III. *Quicumque juramentum præstat eum pondus actionis tam solennis rite secum perpendere oportet, atque juratum de nullo asseverare quod verum esse non habeat sibi persuasissimum.*¹⁷⁶⁶ *Neque licet cuivis ad agendum quicquam obstringere semet jurejurando, nisi quod revera bonum justumque est, quod ille ejusmodi esse credit, quodque ipse præstare potest statuitque.*¹⁷⁶⁷

¹⁷⁶³Exod. xx. 7; Jer. iv. 2.

¹⁷⁶⁶Exod. xx. 7; Jer. iv. 2.

¹⁷⁶⁴Gen. xxiv. 2, 3, 5, 6, 8, 9.

*Veruntamen de re bona justaque jusjurandum, legitima auctoritate si exigatur, peccat ille qui detrectat.*¹⁷⁶⁸

¹⁷⁶⁷Gen. xxiv. 2, 3, 5, 6, 8, 9.

¹⁷⁶⁵Numb. v. 19, 21; Neh. v. 12; Exod. xxii. 7–11.

¹⁷⁶⁸Numb. v. 19, 21; Neh. v. 12; Exod. xxii. 7–11.

IV. An oath is to be taken in the plain and common sense of

IV. *Juramentum præstandum est sensu verborum vulgari quidem ac*

the words, without equivocation or mental reservation.¹⁷⁶⁹ 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:¹⁷⁷⁰ nor is it to be violated, although made to heretics or infidels.¹⁷⁷¹

¹⁷⁶⁹Jer. iv. 2;
Psa. xxiv. 4.

¹⁷⁷⁰1 Sam. xxv.
22, 32–34; Psa.
xv. 4.

¹⁷⁷¹Ezek. xvii.
16, 18, 19;
Josh. ix. 18, 19,
with 2 Sam.
xxi. 1.

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.¹⁷⁷⁵

¹⁷⁷⁵Isa. xix. 21;
Eccles. v. 4–6;
Psa. lxi. 8; lxvi.
13, 14.

VI. It is not to be made to any creature, but to God alone:¹⁷⁷⁷ 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 the¹⁷⁷⁸ 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.¹⁷⁷⁹

¹⁷⁷⁷Psa. lxxvi.
11; Jer. xliv.
25, 26.

¹⁷⁷⁸[Am. ed.
omits the.]

¹⁷⁷⁹Deut. xxiii.
21, 23; Psa. 1.
14; Gen. xxviii.
20–22; 1 Sam.
i. 11; Psa. lxvi.
13, 14; cxxxii.
2–5.

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 whereof he hath no promise

*manifesto, sine æquivocatione aut reservatione mentali quavisunque.*¹⁷⁷² *Ad peccandum quenquam obligare nequit, verum in re qualibet cui abest peccatum, qui semel illud præstitit, adimplere tenetur, vel etiam cum damno suo;*¹⁷⁷³ *neque sane licet, quamvis hæreticis datum aut infidelibus, violare.*¹⁷⁷⁴

¹⁷⁷²Jer. iv. 2;
Psa. xxiv. 4.

¹⁷⁷³1 Sam. xxv.
22, 32–34; Psa.
xv. 4.

¹⁷⁷⁴Ezek. xvii.
16, 18, 19;
Josh. ix. 18, 19,
with 2 Sam.
xxi. 1.

V. *Votum, naturæ consimilis est cum juramento promissorio, parique debet tum religione nuncupari tum fide persolvi.*¹⁷⁷⁶

¹⁷⁷⁶Isa. xix. 21;
Eccles. v. 4–6;
Psa. lxi. 8; lxvi.
13, 14.

VI. *Non est ulli creaturæ, sed Deo soli nuncupandum,*¹⁷⁸⁰ *et quo gratum illi esse possit acceptumque, est quidem lubenter, e fide, officiique nostri conscientia suscipiendum, vel gratitudinis nostræ ob accepta beneficia testandæ causa, vel boni alicujus, quo indigemus, consequendi; per hoc autem nosmet ad officia necessaria arctius obligamus; vel etiam ad res alias quatenus quidem et quamdiu istis subserviunt.*¹⁷⁸¹

¹⁷⁸⁰Psa. lxxvi.
11; Jer. xliv.
25, 26.

¹⁷⁸¹Deut. xxiii.
21, 23; Psa. 1.
14; Gen. xxviii.
20–22; 1 Sam.
i. 11; Psa. lxvi.
13, 14; cxxxii.
2–5.

VII. *Nemini quicquam vovere licet se acturum, quod aut verbo Dei prohibetur; aut officium aliquod inibi præceptum impediret, quodve non est in voventis potestate, et cui præstando vires illi Deus non est pollicitus.*¹⁷⁸²

¹⁷⁸²Acts xxiii.

or ability from God.¹⁷⁸³ In which respect,¹⁷⁸⁴ popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitions and sinful snares, in which no Christian may entangle himself.¹⁷⁸⁵

¹⁷⁸³Acts xxiii. 12, 14; Mark vi. 26; Numb. xxx. 5, 8, 12, 13.

¹⁷⁸⁴[Am. ed. has respects.]

¹⁷⁸⁵Matt. xix. 11, 12; 1 Cor. vii. 2, 9; Eph. iv. 28; 1 Pet. iv. 2; 1 Cor. vii. 23.

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.¹⁷⁸⁷

¹⁷⁸⁷Rom. xiii. 1–4; 1 Pet. ii. 13, 14.

II. It is lawful for Christians to accept and execute the office of a magistrate when called thereunto;¹⁷⁸⁹ in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth,¹⁷⁹⁰ so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasion.¹⁷⁹¹&¹⁷⁹²

¹⁷⁸⁹Prov. viii. 15, 16; Rom. xiii. 1, 2, 4.

¹⁷⁹⁰Psa. ii. 10–12; 1 Tim. ii. 2; Psa. lxxxii. 3, 4; 2 Sam. xxiii. 3; 1 Pet. ii. 13.

¹⁷⁹¹Luke iii. 14; Rom. xiii.

12, 14; Mark vi. 26; Numb. xxx. 5, 8, 12, 13.

*Unde Pontificiorum illa de perpetuo cœlibatu, de paupertate, deque obedientia regulari vota Monastica, tantum abest ut perfectionis gradus sint sublimiores, ut superstitionis plane sint ac peccati laquei, quibus nulli unquam Christiano semetipsum licet implicare.*¹⁷⁸⁶

¹⁷⁸⁶Matt. xix. 11, 12; 1 Cor. vii. 2, 9; Eph. iv. 28; 1 Pet. iv. 2; 1 Cor. vii. 23.

Cap. XXIII.

De Magistratu Civili.

I. *Supremus totius Mundi Rex ac Dominus Deus, Magistratus Civiles ordinavit qui vices ejus gerant supra populum ad suam ipsius gloriam, ac bonum publicum; in quem finem eosdem armavit potestate gladii, propter bonorum quidem animationem ac tutamen, animadversionem autem in maleficos.*¹⁷⁸⁸

¹⁷⁸⁸Rom. xiii. 1–4; 1 Pet. ii. 13, 14.

II. *Christianis, quoties ad id vocantur, Magistratus munus et suscipere licet et exequi;*¹⁷⁹³ *in quo quidem gerendo, ut pietatem præcipue, justitiam, ac pacem secundum salubres cujusque Reipublicæ leges tueri debent,*¹⁷⁹⁴ *ita quo illum finem consequantur, licitum est iis vel hodie sub Novo Testamento in causis justis ac necessariis bellum gerere.*¹⁷⁹⁵

¹⁷⁹³Prov. viii. 15, 16; Rom. xiii. 1, 2, 4.

¹⁷⁹⁴Psa. ii. 10–12; 1 Tim. ii. 2; Psa. lxxxii. 3, 4; 2 Sam. xxiii. 3; 1 Pet. ii. 13.

¹⁷⁹⁵Luke iii. 14; Rom. xiii.

4; Matt. viii. 9,
10; Acts x. 1,
2; Rev. xvii.
14, 16.

¹⁷⁹²[Am. ed.
has occasions.]

4; Matt. viii. 9,
10; Acts x. 1,
2; Rev. xvii.
14, 16.

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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:¹⁷⁹⁶ 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.¹⁷⁹⁷ 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.¹⁷⁹⁸

¹⁷⁹⁶2 Chron. xxvi. 18 with Matt. xviii. 17 and xvi. 19; 1 Cor. xii. 28, 29; Eph. iv. 11, 12; 1 Cor. iv. 1, 2; Rom. x. 15; Heb. v. 4.

¹⁷⁹⁷Isa. xlix. 23; Psa. cxxii. 9; Ezra vii. 23–28; Lev. xxiv. 16; Deut. xiii. 5, 6, 12; 2 Kings xviii. 4; 1 Chron. xiii. 1–9; 2 Kings xxiii. 1–26; 2 Chron. xxxiv. 33; 2 Chron. xv. 12, 13.

¹⁷⁹⁸2 Chron. xix. 8–11; chaps. xxix. and xxx.; Matt. ii. 4, 5.

III. *Magistratui Civili verbi et sacramentorum administrationem, aut clavium regni cælorum potestatem assumere sibi non est licitum.*¹⁷⁹⁹ *nihilo tamen minus et jure potest ille, eique incumbit providere ut Ecclesiæ unitas ac tranquillitas conservetur, ut veritas Dei pura et integra custodiatur, ut supprimantur blasphemias omnes, hæresesque, ut in cultu ac disciplina omnes corruptelæ ac abusus aut præcaveantur aut refoventur, omnia denique instituta divina, ut rite statuantur, administrantur, observentur.*¹⁸⁰⁰ *Quæ omnia quo melius præstare possit, potestatem habet tum Synodos convocandi, tum ut ipsis intersit, prospiciatque, ut quicquid in iis transigatur sit menti divinæ consentaneum.*¹⁸⁰¹

¹⁷⁹⁹2 Chron. xxvi. 18 with Matt. xviii. 17 and xvi. 19; 1 Cor. xii. 28, 29; Eph. iv. 11, 12; 1 Cor. iv. 1, 2; Rom. x. 15; Heb. v. 4.

¹⁸⁰⁰Isa. xlix. 23; Psa. cxxii. 9; Ezra vii. 23–28; Lev. xxiv. 16; Deut. xiii. 5, 6, 12; 2 Kings xviii. 4; 1 Chron. xiii. 1–9; 2 Kings xxiii. 1–26; 2 Chron. xxxiv. 33; 2 Chron. xv. 12, 13.

¹⁸⁰¹2 Chron. xix. 8–11; chaps. xxix. and xxx.; Matt. ii. 4, 5.

The above section is changed in the American revision, and adapted to the separation of Church and State, as follows:

[III. *Civil magistrates may not assume to themselves the administration of the Word and Sacraments (2 Chron. xxvi. 18); or the power of the keys of the kingdom of heaven (Matt. xvi. 19; 1 Cor. iv. 1, 2); or, in the least, interfere in matters of faith (John xviii. 36; Mal. ii. 7; Acts v. 29). Yet as nursing fathers, it is the duty of civil magistrates to protect the Church of our common*

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Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger (Isa. xlix. 23). And, as Jesus Christ hath appointed a regular government and discipline in his Church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief (Psa. cv. 15; Acts xviii. 14–16). It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance (2 Sam. xxiii. 3; 1 Tim. ii. 1; Rom. xiii. 4).]

IV. It is the duty of people¹⁸⁰² to pray for magistrates,¹⁸⁰³ to honor their persons,¹⁸⁰⁴ to pay them tribute and other dues,¹⁸⁰⁵ to obey their lawful commands, and to be subject to their authority, for conscience' sake.¹⁸⁰⁶ Infidelity or difference in religion doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him:¹⁸⁰⁷ from which ecclesiastical persons are not exempted;¹⁸⁰⁸ 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

¹⁸⁰²[Am. ed. reads of the people.]

¹⁸⁰³1 Tim. ii. 1, 2.

¹⁸⁰⁴1 Pet. ii. 17.

¹⁸⁰⁵Rom. xiii. 6, 7.

¹⁸⁰⁶Rom. xiii. 5; Tit. i. 3.

¹⁸⁰⁷1 Pet. ii. 13, 14, 16.

¹⁸⁰⁸Rom. xiii. 1; 1 Kings ii. 35; Acts xxv. 9–11; 2 Pet. ii. 1, 10, 11; Jude 8–11.

IV. *Debet populus pro Magistratibus preces fundere,¹⁸⁰⁹ personas eorum honore prosequi,¹⁸¹⁰ tributa aliaque eis debita persolvere,¹⁸¹¹ obtemperare licitis eorum mandatis, ac propter conscientiam subjici illorum authoritati,¹⁸¹² quæ si justa sit ac legitima, non eam illorum infidelitas, non religio diversa cassam reddit, neque populum liberat a debita, illis obedientiæ præstatione,¹⁸¹³ qua viri quidem Ecclesiastici non eximuntur,¹⁸¹⁴ multo minus in ipsos magistratus, intra ditionem suam, aut ex eorum populo quemvis potestatem ullam habet aut jurisdictionem Papa Romanus, minime vero omnium vita illos aut principatu exuendi, si ipse*

¹⁸⁰⁹1 Tim. ii. 1, 2.

¹⁸¹⁰1 Pet. ii. 17.

¹⁸¹¹Rom. xiii. 6, 7.

¹⁸¹²Rom. xiii. 5; Tit. i. 3.

¹⁸¹³1 Pet. ii. 13, 14, 16.

¹⁸¹⁴Rom. xiii. 1; 1 Kings ii. 35; Acts xxv. 9–11; 2 Pet. ii. 1, 10, 11; Jude 8–11.

scilicet eos hæreticos esse judicaverit, vel etiam alio prætextu quoviscunque.¹⁸¹⁶

¹⁸¹⁶2 Thess. ii. 4; Rev. xiii. 15–17.

heretics, or upon any other pretense whatsoever.¹⁸¹⁵

¹⁸¹⁵2 Thess. ii. 4; Rev. xiii. 15–17.

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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.¹⁸¹⁷

¹⁸¹⁷Gen. ii. 24; Matt. xix. 5, 6; Prov. ii. 17; [Am. ed. 1 Cor. vii. 2; Mark x. 6–9].

II. Marriage was ordained for the mutual help of husband and wife;¹⁸¹⁹ for the increase of mankind with a legitimate issue, and of the Church with an holy seed;¹⁸²⁰ and for preventing of uncleanness.¹⁸²¹

¹⁸¹⁹Gen. ii. 18.

¹⁸²⁰Mal. ii. 15.

¹⁸²¹1 Cor. vii. 2, 9.

III. It is lawful for all sorts of people to marry who are able with judgment to give their consent.¹⁸²⁵ Yet it is the duty of Christians to marry only in the Lord.¹⁸²⁶ 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.¹⁸²⁷

¹⁸²⁵Heb. xiii. 4; 1 Tim. iv. 3; 1 Cor. vii. 36–38; Gen. xxiv. 57, 58.

¹⁸²⁶1 Cor. vii. 39.

¹⁸²⁷Gen. xxxiv. 14; Exod. xxxiv. 16; Deut. vii. 3, 4; 1 Kings xi. 4; Neh. xiii. 25–27; Mal. ii. 11, 12; 2 Cor. vi. 14.

Cap. XXIV.

De Conjugio et Divortio.

I. *Conjugium inter unum virum ac fœminam unam contrahi debet; neque viro ulli uxores plures, nec ulli fœminæ ultra unum maritum eodem tempore habere licet.*¹⁸¹⁸

¹⁸¹⁸Gen. ii. 24; Matt. xix. 5, 6; Prov. ii. 17; [Am. ed. 1 Cor. vii. 2; Mark x. 6–9].

II. *Conjugium erat institutum, cum propter mariti uxorisque auxilium mutuum,¹⁸²² tum propter humani generis prole legitima, Ecclesiæque sancto semine incrementum,¹⁸²³ tum vero etiam ad impudicitiam declinandam.*¹⁸²⁴

¹⁸²²Gen. ii. 18.

¹⁸²³Mal. ii. 15.

¹⁸²⁴1 Cor. vii. 2, 9.

III. *Matrimonio jungi cuiusvis hominum generi licitum est, qui consensum suum præbere valent cum iudicio;*¹⁸²⁸

*Veruntamen solum in Domino connubia inire debent Christiani,*¹⁸²⁹
proindeque quotquot religionem veram

reformatamque profitentur, non debent Infidelibus,

*Papistis, aut aliis quibuscunque idololâtris connubio sociari; neque sane debent qui pii sunt impari jugo copulari, conjugium cum illis contrahendo qui aut improbitate vitæ sunt notabiles, aut damnabiles tuentur hæreses.*¹⁸³⁰;

¹⁸²⁸Heb. xiii. 4; 1 Tim. iv. 3; 1 Cor. vii. 36–38; Gen. xxiv. 57, 58.

¹⁸²⁹1 Cor. vii. 39.

¹⁸³⁰Gen. xxxiv. 14; Exod. xxxiv. 16; Deut. vii. 3, 4; 1 Kings xi. 4; Neh. xiii. 25–27; Mal. ii. 11, 12; 2 Cor. vi. 14.

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IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word;¹⁸³¹ 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.¹⁸³² 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.¹⁸³³

¹⁸³¹ Lev. chap. xviii.; 1 Cor. v. 1; Amos ii. 7.

¹⁸³² Mark vi. 18; Lev. xviii. 24–28.

¹⁸³³ Lev. xx. 19–21.

V. Adultery or fornication, committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract.¹⁸³⁷ In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce,¹⁸³⁸ and after the divorce to marry another, as if the offending party were dead.¹⁸³⁹

¹⁸³⁷ Matt. i. 18–20.

¹⁸³⁸ Matt. v. 31, 32.

¹⁸³⁹ Matt. xix. 9; Rom. vii. 2, 3.

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

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the Church or civil magistrate, is cause sufficient of dissolving the bond of marriage,¹⁸⁴³ wherein a public and orderly course of proceeding is to be observed; and the persons concerned in it, not left to their own wills

¹⁸⁴³ Matt. xix. 8, 9; 1 Cor. vii. 15; Matt. xix. 6.

IV. *Connubia intra consanguinitatis affinitatisque gradus in verbo Dei vetitos iniri non est licitum;*¹⁸³⁴ *neque possunt ejusmodi incesta conjugia quavis aut humana lege, aut consensione partium fieri legitima, adeo ut personis illis ad instar mariti et uxoris liceat unquam cohabitare.*¹⁸³⁵ *Non licet viro e cognatione uxoris suæ ducere, quam si æque seipsum attingeret sanguine, ducere non liceret; sicuti nec fœminæ licet viro nubere a mariti sui sanguine minus, quam a suo liceret, alieno.*¹⁸³⁶

¹⁸³⁴ Lev. chap. xviii.; 1 Cor. v. 1; Amos ii. 7.

¹⁸³⁵ Mark vi. 18; Lev. xviii. 24–28.

¹⁸³⁶ Lev. xx. 19–21.

V. *Adulterium aut scortatio si admittatur post sponsalia, ac ante conjugium detegatur, personæ innocenti justam præbet occasionem contractum illum dissolvendi;*¹⁸⁴⁰ *quod si adulterium post conjugium admittatur, licebit parti innocenti divortium lege postulare ac obtinere;*¹⁸⁴¹ *atque quidem post factum divortium conjugio alteri sociari, perinde acsi mortua esset persona illa quæ conjugii fidem violabat.*¹⁸⁴²

¹⁸⁴⁰ Matt. i. 18–20.

¹⁸⁴¹ Matt. v. 31, 32.

¹⁸⁴² Matt. xix. 9; Rom. vii. 2, 3.

VI. *Quamvis ea sit hominis corruptio ut proclivis sit ad excogitandum argumenta, indebite illos quos Deus connubio junxit dissociandi; nihilominus tamen extra adulterium ac desertionem ita obstinatam, ut cui nullo remedio, nec ab Ecclesia nec a*

*Magistratu civili subveniri possit, sufficiens causa nulla esse potest conjugii vinculum dissolvendi.*¹⁸⁴⁵ *Atque hac quidem in re procedendi ordo publicus et regularis est observandus, nec personæ illæ, quarum*

¹⁸⁴⁵ Matt. xix. 8, 9; 1 Cor. vii. 15; Matt. xix. 6.

and discretion in their own case.¹⁸⁴⁴

¹⁸⁴⁴Deut. xxiv.
1–4; [Am. ed.
Ezra x. 3].

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.¹⁸⁴⁷

¹⁸⁴⁷Eph. i. 10,
22, 23; v. 23,
27, 32; Col. i.
18.

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,¹⁸⁴⁹ and of¹⁸⁵⁰ their children;¹⁸⁵¹ and is the kingdom of the Lord Jesus Christ,¹⁸⁵² the house and family of God,¹⁸⁵³ out of which there is no ordinary possibility of salvation.¹⁸⁵⁴

¹⁸⁴⁹1 Cor. i. 2;
xii. 12, 13; Psa.
ii. 8; Rev. vii.
9; Rom. xv. 9–
12.

¹⁸⁵⁰[Am. ed.
together with,
instead of and
of.]

¹⁸⁵¹1 Cor. vii.
14; Acts ii. 39;
Ezek. xvi. 20,
21; Rom. xi.
16; Gen. iii.
15; xvii. 7;
[Am. ed. Gal.
iii. 7, 9, 14;
Rom. iv.
throughout].

¹⁸⁵²Matt. xiii.
47; Isa. ix. 7.

¹⁸⁵³Eph. ii. 19;
iii. 15; [Am.
ed. Prov. xxix.
18].

¹⁸⁵⁴Acts ii. 47.

*jus agitur, sunt suo arbitrio judiciove in causa propria permittendæ.*¹⁸⁴⁶

¹⁸⁴⁶Deut. xxiv.
1–4; [Am. ed.
Ezra x. 3].

Cap. XXV.

De Ecclesia.

I. *Catholica sive Universalis Ecclesia ea quæ est invisibilis constat e toto electorum numero, quotquot fuerunt, sunt, aut erunt unquam in unum collecti, sub Christo ejusdem Capite; estque sponsa, corpus ac plenitudo ejus qui implet omnia in omnibus.*¹⁸⁴⁸

¹⁸⁴⁸Eph. i. 10,
22, 23; v. 23,
27, 32; Col. i.
18.

II. *Ecclesia visibilis (quæ etiam sub Evangelio, Catholica est et universalis, non autem unius gentis finibus, ut pridem sub lege, circumscripta) ex iis omnibus constat, undecunque terrarum sint, qui veram religionem profitentur,*¹⁸⁵⁵ *una cum eorundem liberis;*¹⁸⁵⁶ *estque Regnum Domini Jesu Christi,*¹⁸⁵⁷ *Domus et familia Dei,*¹⁸⁵⁸ *extra quam quidem ordinarie fieri nequit ut quivis salutem consequatur.*¹⁸⁵⁹

¹⁸⁵⁵1 Cor. i. 2;
xii. 12, 13; Psa.
ii. 8; Rev. vii.
9; Rom. xv. 9–
12.

¹⁸⁵⁶1 Cor. vii.
14; Acts ii. 39;
Ezek. xvi. 20,
21; Rom. xi.
16; Gen. iii.
15; xvii. 7;
[Am. ed. Gal.
iii. 7, 9, 14;
Rom. iv.
throughout].

¹⁸⁵⁷Matt. xiii.
47; Isa. ix. 7.

¹⁸⁵⁸Eph. ii. 19;
iii. 15; [Am.
ed. Prov. xxix.
18].

¹⁸⁵⁹Acts ii. 47.

III. Unto this catholic 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.¹⁸⁶⁰

¹⁸⁶⁰1 Cor. xii. 23; Eph. iv. 11–13; Matt. xxviii. 19, 20; Isa. lix. 21.

IV. This catholic Church hath been sometimes more, sometimes less visible.¹⁸⁶² 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.¹⁸⁶³

¹⁸⁶²Rom. xi. 3, 4; Rev. xii. 6, 14; [Am. ed. Acts ix. 31].

¹⁸⁶³Rev. chaps. ii. and iii.; 1 Cor. v. 6, 7.

V. The purest churches under heaven are subject both to mixture and error;¹⁸⁶⁶ and some have so degenerated as to become no churches of Christ, but synagogues of Satan.¹⁸⁶⁷ Nevertheless, there shall be always a Church on earth to worship God according to his will.¹⁸⁶⁸

¹⁸⁶⁶1 Cor. xiii. 12; Rev. chaps. ii. and iii.; Matt. xiii. 24–30, 47.

¹⁸⁶⁷Rev. xviii. 2; Rom. xi. 18–22.

¹⁸⁶⁸Matt. xvi. 18; Psa. lxxii. 17; cii. 28; Matt. xxviii. 19, 20.

VI. There is no other head of the Church but the Lord Jesus Christ;¹⁸⁷² nor can the Pope of Rome, in any

¹⁸⁷²Col. i. 18; Eph. i. 22.

sense be head thereof; but is that Antichrist, that man of sin and son of

III. *Catholicæ huic Ecclesiæ visibili dedit Christus ministrorum ordinem, oracula, ac instituta Dei ad sanctos usque ad finem mundi in hac vita colligendos simul et perficiendos; in quem finem præsentia sua, spirituque secundum ipsius promissionem, eadem reddit efficacia.*¹⁸⁶¹

¹⁸⁶¹1 Cor. xii. 23; Eph. iv. 11–13; Matt. xxviii. 19, 20; Isa. lix. 21.

IV. *Ecclesia hæc Catholica extitit quandoque magis quandoque minus visibilis.*¹⁸⁶⁴ *Ecclesiæ autem particulares (quæ sunt illius membra) eo magis minusve puræ sunt, qui majori aut minori cum puritate in iis docetur excipiturque Evangelii doctrina, administrantur divina instituta, cultusque publicus celebratur.*¹⁸⁶⁵

¹⁸⁶⁴Rom. xi. 3, 4; Rev. xii. 6, 14; [Am. ed. Acts ix. 31].

¹⁸⁶⁵Rev. chaps. ii. and iii.; 1 Cor. v. 6, 7.

V. *Purissimæ omnium quæ in terris sunt Ecclesiæ, cum mixturæ tum etiam errori sunt obnoxia,*¹⁸⁶⁹ *eousque autem nonnullæ degenerarunt, ut ex Ecclesiis Christi factæ demum sint ipsius Satanae Synagogæ;*¹⁸⁷⁰ *nihilominus tamen nunquam deerit in terris Ecclesiæ, quæ Deum colat secundum ipsius voluntatem.*¹⁸⁷¹

¹⁸⁶⁹1 Cor. xiii. 12; Rev. chaps. ii. and iii.; Matt. xiii. 24–30, 47.

¹⁸⁷⁰Rev. xviii. 2; Rom. xi. 18–22.

¹⁸⁷¹Matt. xvi. 18; Psa. lxxii. 17; cii. 28; Matt. xxviii. 19, 20.

VI. *Ecclesiæ caput extra unum Dominum Jesum Christum nullum est;*¹⁸⁷³ *nec ullo sensu caput ejus esse*

¹⁸⁷³Col. i. 18; Eph. i. 22.

potest Papa Romanus, qui est insignis ille Antichristus, homo ille peccati et

perdition, that exalteth himself in the Church against Christ, and all that is called God.¹⁸⁷⁴

¹⁸⁷⁴Matt. xxiii. 8–10; 2 Thess. ii. 3, 4, 8, 9; Rev. xiii. 6.

Chapter XXVI.

Of the Communion of 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:¹⁸⁷⁶ and being united to one another in love, they have communion in each other's gifts and graces,¹⁸⁷⁷ and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.¹⁸⁷⁸

¹⁸⁷⁶1 John i. 3; Eph. iii. 16–19; John i. 16; Eph. ii. 5, 6; Phil. iii. 10; Rom. vi. 5, 6; 2 Tim. ii. 12.

¹⁸⁷⁷Eph. iv. 15, 16; 1 Cor. xii. 7; iii. 21–23; Col. ii. 19.

¹⁸⁷⁸1 Thess. v. 11, 14; Rom. i. 11, 12, 14; 1 John iii. 16–18; Gal. vi. 10.

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;¹⁸⁸² as also in relieving each other in outward things, according to their several abilities and necessities.

¹⁸⁸²Heb. x. 24, 25; Acts ii. 42, 46; Isa. ii. 3; 1 Cor. xi. 20.

Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.¹⁸⁸⁴

¹⁸⁸⁴Acts ii. 44, 45; 1 John iii. 17; 2 Cor. chaps. viii. and ix.; Acts xi. 29,

*perditionis filius; in Ecclesia semet efferens adversus Christum, et supra quicquid dicitur Deus.*¹⁸⁷⁵

¹⁸⁷⁵Matt. xxiii. 8–10; 2 Thess. ii. 3, 4, 8, 9; Rev. xiii. 6.

Cap. XXVI.

De Communione Sanctorum.

I. *Sancti omnes, qui capiti suo Jesu Christo per Spiritum ejus ac per fidem uniuntur, gratiarum ejus, perpeccionum, mortis, resurrectionis ac gloriae ejus habent communionem;*¹⁸⁷⁹ *atque inde etiam amore conjuncti sibimet invicem mutuam donorum suorum gratiarumque societatem quandam ineunt,*¹⁸⁸⁰ *ac ad ejusmodi officia praestanda publica et privata obligantur, quae ad mutuum eorum bonum conducant, cum quoad internum tum etiam quoad externum hominem.*¹⁸⁸¹

¹⁸⁷⁹1 John i. 3; Eph. iii. 16–19; John i. 16; Eph. ii. 5, 6; Phil. iii. 10; Rom. vi. 5, 6; 2 Tim. ii. 12.

¹⁸⁸⁰Eph. iv. 15, 16; 1 Cor. xii. 7; iii. 21–23; Col. ii. 19.

¹⁸⁸¹1 Thess. v. 11, 14; Rom. i. 11, 12, 14; 1 John iii. 16–18; Gal. vi. 10.

II. *Qui sanctos sese profitentur, sanctam illi societatem et communionem inire tenentur et conservare, cum in divino cultu, tum alia officia spiritualia praestando, quae ad mutuam eorum aedificationem conferre possint,*¹⁸⁸³ *Quin etiam porro sublevando se mutuo in rebus externis, pro ratione cujusque vel facultatum*

¹⁸⁸³Heb. x. 24, 25; Acts ii. 42, 46; Isa. ii. 3; 1 Cor. xi. 20.

*vel indigentiae. Quae quidem communio, prout opportunitatem Deus obtulerit, est ad eos omnes, qui ubivis locorum Domini Jesu nomen invocant, extendenda.*¹⁸⁸⁵

¹⁸⁸⁵Acts ii. 44, 45; 1 John iii. 17; 2 Cor. chaps. viii. and

30.

III. This communion which the saints have with Christ, doth not make them in anywise partakers of the substance of his Godhead, or to be equal with Christ in any respect: either of which to affirm is impious and blasphemous.¹⁸⁸⁶ Nor doth their communion one with another, as saints, take away or infringe the title or propriety¹⁸⁸⁷ which each man hath in his goods and possessions.¹⁸⁸⁸

¹⁸⁸⁶Col. i. 18, 19; 1 Cor. viii. 6; Isa. xlii. 8; 1 Tim. vi. 15, 16; Psa. xlv. 7 with Heb. i. 8, 9.

¹⁸⁸⁷[Am. ed. property.]

¹⁸⁸⁸Exod. xx. 15; Eph. iv. 28; Acts v. 4.

Chapter XXVII.

Of the Sacraments.

I. Sacraments are holy signs and seals of the covenant of grace,¹⁸⁹¹ immediately instituted by God,¹⁸⁹² to represent Christ and his benefits, and to confirm our interest in him:¹⁸⁹³ as also to put a visible difference between those that belong unto the Church and the rest of the world;¹⁸⁹⁴ and solemnly to engage them to the service of God in Christ, according to his Word.¹⁸⁹⁵

¹⁸⁹¹Rom. iv. 11; Gen. xvii. 7, 10.

¹⁸⁹²Matt. xxviii. 19; 1 Cor. xi. 23.

¹⁸⁹³1 Cor. x. 16; xi. 25, 26; Gal. iii. 27.

¹⁸⁹⁴Rom. xv. 8; Exod. xii. 48; Gen. xxxiv. 14; [Am. ed. 1 Cor. x. 21].

¹⁸⁹⁵Rom. vi. 3, 4; 1 Cor. x. 16, 21.

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 the¹⁹⁰¹ effects of the

¹⁹⁰¹Am. ed.

Chapter XXVII. 30.
ix.; Acts xi. 29, 30.

III. *Hæc autem communio qua sancti cum Christo potiuntur, eos substantiæ Deitatis ejus neutiquam reddit participes, nec ullo respectu æquales Christo: Quorum utrumvis affirmare impium est ac blasphemum;*¹⁸⁸⁹ *neque sane communio illa, quæ iis secum mutuo quatenus sanctis intercedit; cujusquam ad bona et possessiones suas jus privatum vel tollit vel imminuit.*¹⁸⁹⁰

¹⁸⁸⁹Col. i. 18, 19; 1 Cor. viii. 6; Isa. xlii. 8; 1 Tim. vi. 15, 16; Psa. xlv. 7 with Heb. i. 8, 9.

¹⁸⁹⁰Exod. xx. 15; Eph. iv. 28; Acts v. 4.

Cap. XXVII.

De Sacramentis.

I. *Sacramenta sunt fœderis gratiæ signa sacra et sigilla,*¹⁸⁹⁶ *immediate a Deo instituta,*¹⁸⁹⁷ *ad Christum ejusque beneficia repræsentandum, ad jus nostrum in illo confirmandum,*¹⁸⁹⁸ *prout etiam ad illos qui Ecclesiam spectant a reliquis illis qui sunt e mundo, visibili discrimine separandum,*¹⁸⁹⁹ *utque ii solenniter devinciantur ad obedientiam et cultum Deo in Christo juxta verbum ejus exhibendum.*¹⁹⁰⁰

¹⁸⁹⁶Rom. iv. 11; Gen. xvii. 7, 10.

¹⁸⁹⁷Matt. xxviii. 19; 1 Cor. xi. 23.

¹⁸⁹⁸1 Cor. x. 16; xi. 25, 26; Gal. iii. 27.

¹⁸⁹⁹Rom. xv. 8; Exod. xii. 48; Gen. xxxiv. 14; [Am. ed. 1 Cor. x. 21].

¹⁹⁰⁰Rom. vi. 3, 4; 1 Cor. x. 16, 21.

II. *In Sacramento quolibet est inter*

*signum et rem significatam relatio quædam spiritualis, sive Sacramentalis unio; unde fit ut alterius nomina et effectus alteri quandoque tribuantur.*¹⁹⁰³

one are attributed to the other.¹⁹⁰²

omits the.
¹⁹⁰²Gen. xvii.
10; Matt. xxvi.
27, 28; Tit. iii.
5.

¹⁹⁰³Gen. xvii.
10; Matt. xxvi.
27, 28; Tit. iii.
5.

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,¹⁹⁰⁴ but upon the work of the Spirit,¹⁹⁰⁵ and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.¹⁹⁰⁶

¹⁹⁰⁴Rom. ii. 28,
29; 1 Pet. iii.
21.
¹⁹⁰⁵Matt. iii.
11; 1 Cor. xii.
13.
¹⁹⁰⁶Matt. xxvi.
27, 28; xxviii.
19, 20.

III. *Quæ in Sacramentis sive per ea rite adhibita exhibetur gratia, per vim aliquam iis intrinsecam non confertur, neque ex intentione vel pietate adinistrantis pendent Sacramenti vis ac efficacia;*¹⁹⁰⁷ *verum ex operatione Spiritus,*¹⁹⁰⁸ *ac verbo institutionis, quod complectitur cum præceptum, unde celebrandi Sacramenti potestas fit, tum etiam promissionem de beneficiis digne percipientibus exhibendis.*¹⁹⁰⁹

¹⁹⁰⁷Rom. ii. 28,
29; 1 Pet. iii.
21.
¹⁹⁰⁸Matt. iii.
11; 1 Cor. xii.
13.
¹⁹⁰⁹Matt. xxvi.
27, 28; xxviii.
19, 20.

IV. There be only two sacraments ordained by Christ our Lord in the gospel, that is to say, Baptism and the Supper of the Lord: neither of which may be dispensed by any but by a minister of the Word lawfully ordained.¹⁹¹⁰

¹⁹¹⁰Matt.
xxviii. 19; 1
Cor. xi. 20, 23;
iv. 1; Heb. v. 4.

IV. *Sacramenta duo tantum sunt a Christo Domino nostro in Evangelio instituta, Baptismus scilicet, et cæna Domini; quorum neutrum de debet nisi a ministro verbi legitime ordinato dispensari.*¹⁹¹¹

¹⁹¹¹Matt.
xxviii. 19; 1
Cor. xi. 20, 23;
iv. 1; Heb. v. 4.

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.¹⁹¹²

¹⁹¹²1 Cor. x. 1–
4; [Am. ed. 1
Cor. v. 7, 8].

V. *Sacramenta Veteris Testamenti si res spirituales per ea significatas exhibitasque respiciamus, quoad substantiam eadem fuere cum his sub Novo.*¹⁹¹³

¹⁹¹³1 Cor. x. 1–
4; [Am. ed. 1
Cor. v. 7, 8].

Chapter XXVIII.

Of Baptism.

I. Baptism is a sacrament of the

New Testament, ordained by Jesus Christ,¹⁹¹⁴ not only for the solemn admission of the party baptized into the

¹⁹¹⁴Matt.
xxviii. 19;
[Am. ed. Mark

Cap. XXVIII.

De Baptismo.

I. *Baptismus est sacramentum*

*Novi Testamenti, a Jesu Christo institutum,*¹⁹²² *non solum propter solennem personæ baptizatæ in Ecclesiam*

¹⁹²²Matt.
xxviii. 19;
[Am. ed. Mark

visible Church,¹⁹¹⁵ but also to be unto him a sign and seal of the covenant of grace¹⁹¹⁶, of his ingrafting into Christ,¹⁹¹⁷ of regeneration,¹⁹¹⁸ of remission of sins,¹⁹¹⁹ and of his giving up unto God, through Jesus Christ, to walk in newness of life:¹⁹²⁰ which sacrament is, by Christ's own appointment, to be continued in his Church until the end of the world.¹⁹²¹

xvi. 16].
 1915 1 Cor. xii. 13; [Am. ed. Gal. iii. 27, 28].
 1916 Rom. iv. 11 with Col. ii. 11, 12.
 1917 Gal. iii. 27; Rom. vi. 5.
 1918 Tit. iii. 5.
 1919 Mark i. 4; [Am. ed. Acts ii. 38; xxii. 16].
 1920 Rom. vi. 3, 4.
 1921 Matt. xxviii. 19, 20.

*visibilem admissionem,*¹⁹²³ *verum etiam ut signum eidem sit, et sigillum cum fœderis gratiæ,*¹⁹²⁴ *tum suæ in Christum insitionis,*¹⁹²⁵ *regenerationis,*¹⁹²⁶ *remissionis peccatorum,*¹⁹²⁷ *ac sui ipsius Deo per Christum dedicationis, ad ambulandum in vitæ novitate.*¹⁹²⁸ *Quod quidem Sacramentum e Christi ipsius mandato est in Ecclesia ejus ad finem usque mundi retinendum.*¹⁹²⁹

xvi. 16].
 1923 1 Cor. xii. 13; [Am. ed. Gal. iii. 27, 28].
 1924 Rom. iv. 11 with Col. ii. 11, 12.
 1925 Gal. iii. 27; Rom. vi. 5.
 1926 Tit. iii. 5.
 1927 Mark i. 4; [Am. ed. Acts ii. 38; xxii. 16].
 1928 Rom. vi. 3, 4.
 1929 Matt. xxviii. 19, 20.

II. The outward element to be used in this 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.¹⁹³⁰

1930 Matt. iii. 11; John i. 33; Matt. xxviii. 19, 20; [Am. ed. Acts x. 47; viii. 36, 38].

II. *Elementum externum in hoc Sacramento adhibendum est Aqua; qua baptizari debet admittendus, a ministro Evangelii legitime ad hoc vocato, in nomine Patris et filii et Spiritus Sancti.*¹⁹³¹

1931 Matt. iii. 11; John i. 33; Matt. xxviii. 19, 20; [Am. ed. Acts x. 47; viii. 36, 38].

III. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person.¹⁹³²

1932 Heb. ix. 10, 19–22; Acts ii. 41; xvi. 33; Mark vii. 4.

III. *Baptizandi in aquam immersio necessaria non est; verum baptismus rite administratur aqua superfusa vel etiam inspersa baptizando.*¹⁹³³

1933 Heb. ix. 10, 19–22; Acts ii. 41; xvi. 33; Mark vii. 4.

IV. Not only those that do actually profess faith in and obedience unto Christ,¹⁹³⁴ but also the infants

1934 Mark xvi. 15, 16; Acts viii. 37, 38.

IV. *Non illi solum qui fidem in Christum eique se obedientes fore actu quidem profitentur,*¹⁹³⁵ *verum*

1935 Mark xvi. 15, 16; Acts viii. 37, 38.

of one or both believing parents are to be baptized.¹⁹³⁶

1936 Gen. xvii.

etiam infantes qui a Parente vel altero vel utroque fidei procreantur, sunt

7, 9, with Gal. iii. 9, 14, and Col. ii. 11, 12, and Acts ii. 38, 39, and Rom. iv. 11, 12; 1 Cor. vii. 14; Matt. xxviii. 19; Mark x. 13–16; Luke xviii. 15; [Am. ed. Acts xvi. 14, 15, 33].

*baptizandi.*¹⁹³⁷

¹⁹³⁷Gen. xvii. 7, 9, with Gal. iii. 9, 14, and Col. ii. 11, 12, and Acts ii. 38, 39, and Rom. iv. 11, 12; 1 Cor. vii. 14; Matt. xxviii. 19; Mark x. 13–16; Luke xviii. 15; [Am. ed. Acts xvi. 14, 15, 33].

V. Although it be a great sin to contemn or neglect this ordinance,¹⁹³⁸ yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it,¹⁹³⁹ or that all that are baptized are undoubtedly regenerated.¹⁹⁴⁰

¹⁹³⁸Luke vii. 30 with Exod. iv. 24–26.

¹⁹³⁹Rom. iv. 11; Acts x. 2, 4, 22, 31, 45, 47.

¹⁹⁴⁰Acts viii. 13, 23.

V. *Quamvis grave peccatum sit institutum hoc despiciatui habere vel negligere;*¹⁹⁴¹ *non tamen ei salus et gratia ita individue annectuntur, ut absque illo nemo unquam regenerari aut salvari possit,*¹⁹⁴² *aut quasi indubium omnino sit regenerari omnes qui baptizantur.*¹⁹⁴³

¹⁹⁴¹Luke vii. 30 with Exod. iv. 24–26.

¹⁹⁴²Rom. iv. 11; Acts x. 2, 4, 22, 31, 45, 47.

¹⁹⁴³Acts viii. 13, 23.

VI. The efficacy of baptism is not tied to that moment of time wherein it is administered;¹⁹⁴⁴ yet, notwithstanding, by the right use of this ordinance 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.¹⁹⁴⁵

¹⁹⁴⁴John iii. 5, 8.

¹⁹⁴⁵Gal. iii. 27; Tit. iii. 5; Eph. v. 25, 26; Acts ii. 38, 41.

VI. *Baptismi efficacia ei temporis momento quo administratur non adstringitur.*¹⁹⁴⁶ *Nihilominus tamen, usu debito hujus instituti non offertur solum promissa gratia, verum etiam omnibus (tam infantibus quam adultis) ad quos gratia illa e consilio Divinae voluntatis pertinet, per Spiritum Sanctum in tempore suo constituto realiter confertur et exhibetur.*¹⁹⁴⁷

¹⁹⁴⁶John iii. 5, 8.

¹⁹⁴⁷Gal. iii. 27; Tit. iii. 5; Eph. v. 25, 26; Acts ii. 38, 41.

VII. The sacrament of baptism is but once to be administered to any person.¹⁹⁴⁸

¹⁹⁴⁸Tit. iii. 5.

VII. *Sacramentum Baptismi eidem personae non est nisi semel administrandum.*¹⁹⁴⁹

¹⁹⁴⁹Tit. iii. 5.

Chapter XXIX.

Of the Lord's Supper.

I. Our Lord Jesus, in the night wherein he was betrayed, instituted

Cap. XXIX.

De Cæna Domini.

I. *Dominus noster Jesus eadem qua prodebatur nocte instituit corporis*

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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.¹⁹⁵⁰

¹⁹⁵⁰1 Cor. xi. 23–26; x. 16, 17, 21; xii. 13.

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,¹⁹⁵² but only 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;¹⁹⁵³ 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.¹⁹⁵⁴

¹⁹⁵²Heb. ix. 22, 25, 26, 28.

¹⁹⁵³1 Cor. xi. 24–26; Matt. xxvi. 26, 27; [Am. ed. Luke xxii. 19, 20].

¹⁹⁵⁴Heb. vii. 23, 24, 27; x. 11, 12, 14, 18.

*et sanguinis sui sacramentum, Cœnam Domini quam dicimus, in Ecclesia sua ad finem usque mundi celebrandum, in perpetuam memoriam sacrificii sui ipsius in morte sua oblatis, et ad beneficia istius omnia vere fidelibus obsignandum; in eorum item alimentum ac incrementum in Christo spirituale; quoque ad officia cuncta præstanda, prius quidem illi debita, arctiori adhuc nodo tenerentur; ut vinculum denique ac pignus foret communionis illius quæ iis cum Christo et secum ipsis mutuo, tanquam corporis ipsius mystici membris, intercedit.*¹⁹⁵¹

¹⁹⁵¹1 Cor. xi. 23–26; x. 16, 17, 21; xii. 13.

II. *In hoc Sacramento non Patri suo offertur Christus, sed neque inibi fit reale aliquod sacrificium ad peccatorum remissionem vivis aut mortuis procurandam;*¹⁹⁵⁵ *verum unice istius oblationis, qua Christus semet ipsum ipse in cruce, et quidem omnino semel obtulit, commemoratio solum; una cum spirituali propterea laudis omnimodæ Deo reddita oblatione.*¹⁹⁵⁶ *Unde Pontificiorum istud sacrificium Missæ (uti loqui amant) plane detestandum sit oportet, utpote maxime injuriam uni illi unicoque Christi sacrificio, quod quidem unica est pro peccatis electorum universus propitiatio.*¹⁹⁵⁷

¹⁹⁵⁵Heb. ix. 22, 25, 26, 28.

¹⁹⁵⁶1 Cor. xi. 24–26; Matt. xxvi. 26, 27; [Am. ed. Luke xxii. 19, 20].

¹⁹⁵⁷Heb. vii. 23, 24, 27; x. 11, 12, 14, 18.

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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

III. *In hoc suo instituto præcepit Dominus Jesus Ministris suis, verbum institutionis populo declarare, orare, ac elementis panis scilicet ac vino benedicere, eaque hac ratione a communi ad sacrum usum separare, quin etiam panem accipere et frangere; poculum item in manus accipere; atque {communicantibus una ipsis} utrumque*

communicants;¹⁹⁵⁸ but to none who are not then present in the congregation.¹⁹⁵⁹

¹⁹⁵⁸Matt. xxvi. 26–28, and Mark xiv. 22–24, and Luke xxii. 19, 20, with 1 Cor. xi. 23–27.

¹⁹⁵⁹Acts xx. 7; 1 Cor. xi. 20.

IV. Private masses, or receiving this sacrament by a priest, or any other, alone;¹⁹⁶² as likewise the denial of the cup to the people;¹⁹⁶³ 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.¹⁹⁶⁴

¹⁹⁶²1 Cor. x. 6.

¹⁹⁶³Mark iv. 23; 1 Cor. xi. 25–29.

¹⁹⁶⁴Matt. xv. 9.

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;¹⁹⁶⁸ albeit, in substance and nature, they still

¹⁹⁶⁸Matt. xxvi. 26–28.

remain truly, and only, bread and wine, as they were before.¹⁹⁷⁰

¹⁹⁷⁰1 Cor. xi. 26–28; Matt. xxvi. 29.

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

*communicantibus exhibere,*¹⁹⁶⁰ *nemini autem a congregatione tunc absenti.*¹⁹⁶¹

¹⁹⁶⁰Matt. xxvi. 26–28, and Mark xiv. 22–24, and Luke xxii. 19, 20, with 1 Cor. xi. 23–27.

¹⁹⁶¹Acts xx. 7; 1 Cor. xi. 20.

IV. *Missæ privatae, sive perceptio hujusce Sacramenti a solo vel Sacerdote vel alio quovis;*¹⁹⁶⁵ *prout etiam poculi a populo detensio,*¹⁹⁶⁶ *elementorum adoratio, quoque adorentur elevatio aut circumgestatio, ut et prætextu religiosi usus cujuscunque asservatio, sunt quidem omnia tum hujusce Sacramenti naturæ tum Christi institutioni plane contraria.*¹⁹⁶⁷

¹⁹⁶⁵1 Cor. x. 6.

¹⁹⁶⁶Mark iv. 23; 1 Cor. xi. 25–29.

¹⁹⁶⁷Matt. xv. 9.

V. *In hoc Sacramento externa elementa ad usus a Christo institutos rite separata, ita ad eum crucifixum referuntur ut rerum quas repræsentat nominibus (corporis nempe ac sanguinis Christi) vere quidem, at Sacramentaliter tantum, sint nuncupata,*¹⁹⁶⁹ *manent siquidem adhuc quoad substantiam et naturam vere solumque*

¹⁹⁶⁹Matt. xxvi. 26–28.

*panis ac vinum nihilo minus quam antea fuerant.*¹⁹⁷¹

¹⁹⁷¹1 Cor. xi. 26–28; Matt. xxvi. 29.

VI. *Doctrina illa quæ substantiæ panis ac vini in substantiam corporis et sanguinis Christi conversionem (transubstantiatio vulgo dicitur) sive illam per Sacerdotis consecrationem, sive quomodocunque demum fieri statuit, non scripturæ solum, verum etiam communi omnium sensui ac rationi adversatur, sacramenti naturam evertit, superstitionis multifariæ causa extitit atque etiamnum*

superstitions, yea, of gross idolatries.¹⁹⁷²

¹⁹⁷² Acts iii. 21
with 1 Cor. xi.
24–26; Luke
xxiv. 6, 39.

VII. Worthy receivers, outwardly partaking of the visible elements in this sacrament,¹⁹⁷⁴ 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.¹⁹⁷⁵

¹⁹⁷⁴ 1 Cor. xi.
28; [Am. ed. 1
Cor. v. 7, 8].

¹⁹⁷⁵ 1 Cor. x.
16; [Am. ed. 1
Cor. x. 3, 4].

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,¹⁹⁷⁸ or be admitted thereunto.¹⁹⁷⁹

¹⁹⁷⁸ 1 Cor. xi.
27–29; 2 Cor.
vi. 14–16;
[Am. ed. 1 Cor.
x. 21].

¹⁹⁷⁹ 1 Cor. v. 6,
7, 13; 2 Thess.
iii. 6, 14, 15;
Matt. vii. 6.

Chapter XXX.

Of Church Censures.

*existit, imo vero et crassissimæ idololatriæ.*¹⁹⁷³

¹⁹⁷³ Acts iii. 21
with 1 Cor. xi.
24–26; Luke
xxiv. 6, 39.

VII. *Digne communicantes, Elementa in hoc Sacramento visibilia dum participant,*¹⁹⁷⁶ *una cum iis interne Christum crucifixum et beneficia mortis ejus universa revera et realiter (modo, non carnali quidem aut corporeo, sed spirituali) per fidem recipiuntisque vescuntur. Corpus siquidem et sanguis Christi non corporeo aut carnali modo in, cum, vel sub pane ac vino; realiter tamen, ac spiritualiter credentium fidei in hoc instituto, non minus quam externis sensibus elementa ipsa, sunt præsentia.*¹⁹⁷⁷

¹⁹⁷⁶ 1 Cor. xi.
28; [Am. ed. 1
Cor. v. 7, 8].

¹⁹⁷⁷ 1 Cor. x.
16; [Am. ed. 1
Cor. x. 3, 4].

VIII. *Homines improbi et ignari externa licet in hoc sacramento percipere possint elementa, rem tamen*

*per ea significatam non recipiunt; verum indigne illuc accedendo, rei fiunt corporis ac sanguinis Dominici ad sui ipsorum condemnationem. Quapropter homines impii et ignari prout communioni cum Deo potiundæ nullatenus sunt idonei, ita prorsus indigni sunt qui accedant ad mensam Domini; neque sine gravi in Christum peccato, possunt (quamdiu tales esse non destiterint Sacra hæc mysteria participare,*¹⁹⁸⁰ *vel ad ea participandum admitti.*¹⁹⁸¹

¹⁹⁸⁰ 1 Cor. xi.
27–29; 2 Cor.
vi. 14–16;
[Am. ed. 1 Cor.
x. 21].

¹⁹⁸¹ 1 Cor. v. 6,
7, 13; 2 Thess.
iii. 6, 14, 15;
Matt. vii. 6.

Cap. XXX.

De Censuris Ecclesiasticis.

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.¹⁹⁸²

¹⁹⁸²Isa. ix. 6, 7; 1 Tim. v. 17; 1 Thess. v. 12; Acts xx. 17, 28; Heb. xiii. 7, 17, 24; 1 Cor. xii. 28; Matt. xxviii. 18–20; [Am. ed. Psa. ii. 6–9; John xviii. 36].

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.¹⁹⁸⁴

¹⁹⁸⁴Matt. xvi. 19; xviii. 17, 18; John xx. 21–23; 2 Cor. ii. 6–8.

III. Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from the¹⁹⁸⁶ 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.¹⁹⁸⁷

¹⁹⁸⁶[Am. ed. omits the.]

¹⁹⁸⁷1 Cor. chap. v.; 1 Tim. v. 20; Matt. vii. 6; 1 Tim. i. 20; 1 Cor. xi. 27 to the end, with Jude 23.

I. *Dominus Jesus quatenus Rex et caput Ecclesiae suae constituit in ea regimen, quod in officiariorum Ecclesiasticorum manu foret, distinctum a civili Magistratu.*¹⁹⁸³

¹⁹⁸³Isa. ix. 6, 7; 1 Tim. v. 17; 1 Thess. v. 12; Acts xx. 17, 28; Heb. xiii. 7, 17, 24; 1 Cor. xii. 28; Matt. xxviii. 18–20; [Am. ed. Psa. ii. 6–9; John xviii. 36].

II. *Officiariis hisce claves regni caelorum sunt commissae, quarum virtute obtinent potestatem peccata vel retinendi vel remittendi pro varia peccantium conditione; impaenitentibus quidem regnum illud tam per verbum quam per censuras occludendi, peccatoribus vero paenitentibus tam evangelii ministerio quam absolute a censuris idem aperiendi, prout occasio postulaverit.*¹⁹⁸⁵

¹⁹⁸⁵Matt. xvi. 19; xviii. 17, 18; John xx. 21–23; 2 Cor. ii. 6–8.

III. *Omnino necessariae sunt censurae Ecclesiasticae, lucrandis fratribus delinquentibus eisque in viam reducendis, reliquis autem a similibus delictis deterrendis, fermento illi malo, ne totam massam inficiat, expurgando; ad honorem Christi et Sanctam Evangelii professionem vindicandum, ut praeventatur denique ira Dei, quae merito in Ecclesiam accendi posset, si ipsius faedus, hujusque sigilla ab insigniter ac pertinaciter delinquentibus impune profanari pateretur.*¹⁹⁸⁸

¹⁹⁸⁸1 Cor. chap. v.; 1 Tim. v. 20; Matt. vii. 6; 1 Tim. i. 20; 1 Cor. xi. 27 to the end, with Jude 23.

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.¹⁹⁸⁹

¹⁹⁸⁹1 Thess. v. 12; 2 Thess. iii. 6, 14, 15; 1 Cor. v. 4, 5, 13; Matt. xviii. 17; Tit. iii. 10.

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.¹⁹⁹¹

¹⁹⁹¹Acts xv. 2, 4, 6.

IV. *Quo melius autem hosce fines consequantur, procedere debent Ecclesiae officarii, admonendo, a Sacramento cœnæ Dominicæ ad tempus aliquod suspendendo, excommunicando denique ab Ecclesia, pro ratione criminis, atque personæ delinquentis merito.*¹⁹⁹⁰

¹⁹⁹⁰1 Thess. v. 12; 2 Thess. iii. 6, 14, 15; 1 Cor. v. 4, 5, 13; Matt. xviii. 17; Tit. iii. 10.

Cap. XXXI.

De Synodis et Conciliis.

I. *Quo melius gubernari, ac ulterius ædificari possit Ecclesia, conventus ejusmodi fieri debent, quales vulgo Synodi et Concilia nuncupantur.*¹⁹⁹²

¹⁹⁹²Acts xv. 2, 4, 6.

The American edition here adds the following:

[*And it belongeth to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ hath given them for edification, and not for destruction, to appoint such assemblies (Acts xv.); and to convene together in them, as often as they shall judge it expedient for the good of the Church (Acts xv. 22, 23, 25).*]

II. As magistrates may lawfully call a synod of ministers and other fit persons to consult and advise with about matters of religion;¹⁹⁹³ so, if magistrates be open enemies to 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.^{1994&1995}

¹⁹⁹³Isa. xlix. 23; 1 Tim. ii. 1, 2; 2 Chron. xix. 8–11; chaps. xxix., xxx.; Matt. ii. 4, 5; Prov. xi. 14.

¹⁹⁹⁴Acts xv. 2, 4, 22, 23, 25.

¹⁹⁹⁵[Am. ed. omits this whole section.]

II. *Quemadmodum licitum est Magistratibus Synodum Ministrorum aliorumque qui sunt idonei convocare, quibuscum de religionis rebus deliberent ac consultant.*¹⁹⁹⁶ *Ita si Magistratus fuerint Ecclesiae hostes aperti, licebit Christi ministris a seipsis virtute officii, eisve cum aliis idoneis, accepta prius ab Ecclesiis suis delegatione, in istiusmodi conventibus congregari.*¹⁹⁹⁷

¹⁹⁹⁶Isa. xlix. 23; 1 Tim. ii. 1, 2; 2 Chron. xix. 8–11; chaps. xxix., xxx.; Matt. ii. 4, 5; Prov. xi. 14.

¹⁹⁹⁷Acts xv. 2, 4, 22, 23, 25.

III. [II.] 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.¹⁹⁹⁸

¹⁹⁹⁸Acts xv. 15, 19, 24, 27–31; xvi. 4; Matt. xviii. 17–20.

IV. [III.] 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.²⁰⁰⁰

²⁰⁰⁰Eph. ii. 20; Acts xvii. 11; 1 Cor. ii. 5; 2 Cor. i. 24.

V. [IV.] 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.²⁰⁰²

²⁰⁰²Luke xii. 13, 14; John xviii. 36.

Chapter XXXII.

Of the State of Men²⁰⁰⁴ after Death, and of the Resurrection of the Dead.

²⁰⁰⁴[Am. ed. has Man.]

III. *Synodorum et Conciliorum est controversias fidei et conscientiae casus, ministerialiter quidem, determinare; regulas ac præscepta quo melius publicus Dei cultus ejusque Ecclesiae regimen ordinentur constituere; Querelas de mala administratione delatas admittere, deque iis authoritative decernere. Quæ quidem decreta et decisiones, modo verbo Dei consenserint, cum reverentia sunt ac summissione excipienda; Non quidem solum quod verbo Dei sint consentanea, verum etiam gratia potestatis ea constituentis, ut quæ*

*sit ordinatio Dei id ad in verbo suo designata.*¹⁹⁹⁹

¹⁹⁹⁹Acts xv. 15, 19, 24, 27–31; xvi. 4; Matt. xviii. 17–20.

IV. *Synodi omnes sive concilia post Apostolorum tempora, seu generales sive particulares, errori sunt obnoxia, quin neque pauca erraverunt. Proindeque fidei aut praxeos norma constituendæ non sunt, verum in utrisque auxilii loco adhibendæ.*²⁰⁰¹

²⁰⁰¹Eph. ii. 20; Acts xvii. 11; 1 Cor. ii. 5; 2 Cor. i. 24.

V. *Synodi et Concilia id solum quod Ecclesiam spectat tractare debent et concludere; neque civilibus negotiis, quæ rem publicam spectant ingerere se debent, nisi humiliter supplicando in casibus, si qui acciderint, extraordinariis; aut consulendo, quoties id ab eis postulat Magistratus civilis, nempe quo conscientiae illius satisfiat.*²⁰⁰³

²⁰⁰³Luke xii. 13, 14; John xviii. 36.

Cap. XXXII.

De statu hominum post mortem, deque resurrectione mortuorum.

I. The bodies of men, after death, return to dust, and see corruption;²⁰⁰⁵ but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them.²⁰⁰⁶ The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold

²⁰⁰⁵Gen. iii. 19;
Acts xiii. 36.

²⁰⁰⁶Luke xxiii.
43; Eccles. xii.
7.

the face of God in light and glory, waiting for the full redemption of their bodies;²⁰⁰⁹ 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.²⁰¹⁰ Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

²⁰⁰⁹Heb. xii.
23; 2 Cor. v. 1,
6, 8; Phil. i. 23,
with Acts iii.
21 and Eph. iv.
10; [Am. ed. 1
John iii. 2].

²⁰¹⁰Luke xvi.
23, 24; Acts i.
25; Jude 6, 7; 1
Pet. iii. 19.

II. At the last day, such as are found alive shall not die, but be changed;²⁰¹³ 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.²⁰¹⁴

²⁰¹³1 Thess. iv.
17; 1 Cor. xv.
51, 52.

²⁰¹⁴Job xix. 26,
27; 1 Cor. xv.
42–44.

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.²⁰¹⁷

²⁰¹⁷Acts xxiv.
15; John v. 28,
29; 1 Cor. xv.
42; Phil. iii. 21.

Chapter XXXIII.

I. *Hominum corpora post mortem ad pulverem rediguntur, et corruptionem vident.*²⁰⁰⁷ *At animæ illorum (quæ quidem nec morientur nec obdormiunt) ut quæ subsistentiam habent immortalem, ad Deum continuo earum datorem revertuntur.*²⁰⁰⁸ *Animæ quidem Justorum iam tum perfecte sanctificatæ, cælis supremis accipiuntur,*

²⁰⁰⁷Gen. iii. 19;
Acts xiii. 36.

²⁰⁰⁸Luke xxiii.
43; Eccles. xii.
7.

*ubi Dei faciem in lumine ac gloria intuentur, corporum suorum plenum redemptionem expectantes.*²⁰¹¹ *Animæ vero improborum conjiciuntur in Gehennam, ubi inter diros cruciatus in tenebris exterioribus conclusæ manent, ad iudicium magni illius diei asservatæ.*²⁰¹² *Locum autem animabus a corpore solutis extra hosce duos Scriptura Sacra non agnoscit ullum.*

²⁰¹¹Heb. xii.
23; 2 Cor. v. 1,
6, 8; Phil. i. 23,
with Acts iii.
21 and Eph. iv.
10; [Am. ed. 1
John iii. 2].

²⁰¹²Luke xvi.
23, 24; Acts i.
25; Jude 6, 7; 1
Pet. iii. 19.

II. *Novissimo illo die, qui comperientur in vivis non morientur quidem sed mutabuntur;*²⁰¹⁵ *qui mortui fuerint resuscitabuntur omnes, ipsissimis iis corporibus quibus viventes aliquando fungebantur, ac non aliis, utut qualitate differentibus; quæ denuo animabus quæque suis æterno conjugio unientur.*²⁰¹⁶

²⁰¹⁵1 Thess. iv.
17; 1 Cor. xv.
51, 52.

²⁰¹⁶Job xix. 26,
27; 1 Cor. xv.
42–44.

III. *Injustorum corpora ad dedecus per potentiam Christi suscitabuntur; justorum autem corpora per spiritum ejus ad honorem, fientque hæc conformia corpori ipsius glorioso.*²⁰¹⁸

²⁰¹⁸Acts xxiv.
15; John v. 28,
29; 1 Cor. xv.
42; Phil. iii. 21.

Cap. XXXIII.

Of the Last Judgment.

I. God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ,²⁰¹⁹ to

²⁰¹⁹Acts xvii. 31.

whom all power and judgment is given of the Father.²⁰²¹ In which day, not only the apostate angels shall be judged,²⁰²² 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.²⁰²³

²⁰²¹John v. 22, 27.

²⁰²²1 Cor. vi. 3; Jude 6; 2 Pet. ii. 4.

²⁰²³2 Cor. v. 10; Eccles. xii. 14; Rom. ii. 16; xiv. 10, 12; Matt. xii. 36, 37.

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;²⁰²⁷ and of his justice in the damnation of the reprobate, who are wicked and disobedient.²⁰²⁸ 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.²⁰²⁹ but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.²⁰³⁰

²⁰²⁷Rom. ix. 23; Matt. xxv. 21.

²⁰²⁸Rom. ii. 5, 6; 2 Thess. i. 7, 8; Rom. ix. 22.

²⁰²⁹Matt. xxv. 31–34; Acts iii. 19; 2 Thess. i. 7.

²⁰³⁰Matt. xxv. 41, 46; 2 Thess. i. 9; [Am. ed. Isa. lxvi. 24].

III. As Christ would have us to be

De ultimo judicio.

I. *Diem Deus designavit quo mundum in justitia judicabit per Jesum Christum;*²⁰²⁰ *cui a Patre data est*

²⁰²⁰Acts xvii. 31.

*omnis potestas et judicium.*²⁰²⁴ *Quo quidem die non solum judicabuntur Angeli apostatici,*²⁰²⁵ *verum etiam omnes homines, quotquot uspiam in orbe terrarum aliquando vixerint, coram Christi tribunali comparebunt, ut cogitationum, dictorum, factorumque suorum rationem reddant, recipiantque simul juxta id quod in corpore quisque fecerit, seu bonum fuerit sive malum.*²⁰²⁶

²⁰²⁴John v. 22, 27.

²⁰²⁵1 Cor. vi. 3; Jude 6; 2 Pet. ii. 4.

²⁰²⁶2 Cor. v. 10; Eccles. xii. 14; Rom. ii. 16; xiv. 10, 12; Matt. xii. 36, 37.

II. *Eo autem consilio Diem hum præstituit Deus, quo nempe misericordiae suæ constaret gloria ex æterna salute electorum, justitiæ autem e damnatione reproborum, qui improbi sunt et contumaces. Tunc enim justi introibunt in vitam æternam, recipientque plenitudinem illam gaudii ac refrigerii, quæ a præsentia Domini ventura sunt: Impii autem, qui Deum ignorant, quique Evangelio Jesu Christi non morem gerunt, in æternos cruciatus detrudentur, æternaque perditione punientur a præsentia Domini et a potentia ipsius gloria profligati.*²⁰³¹

²⁰³¹Matt. xxv. 41, 46; 2 Thess. i. 9; [Am. ed. Isa. lxvi. 24].

III. *Quemadmodum Christus nobis,*

certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the

futurum esse aliquando diem iudicii, esse velit persuasissimum; tum quo omnes a peccato absterreantur,

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greater consolation of the godly in their adversity:²⁰³² 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.²⁰³³ Amen.

²⁰³²2 Pet. iii. 11, 14; 2 Cor. v. 10, 11; 2 Thess. i. 5–7; Luke xxi. 27, 28; Rom. viii. 23–25.

²⁰³³Matt. xxiv. 36, 42–44; Mark xiii. 35–37; Luke xii. 35, 36; Rev. xxii. 20.

*tum ob majus piorum solatium in rebus adversis:*²⁰³⁴ *ita sane diem ipsum vult ab hominibus ignorari, quo securitatem omnem carnalem excutiant, et nunquam non sint vigilantes (quum qua hora venturus sit Dominus ignorant) utque semper sint parati ad dicendum Veni Domine Jesu, etiam cito veni.*²⁰³⁵ Amen.

²⁰³⁴2 Pet. iii. 11, 14; 2 Cor. v. 10, 11; 2 Thess. i. 5–7; Luke xxi. 27, 28; Rom. viii. 23–25.

²⁰³⁵Matt. xxiv. 36, 42–44; Mark xiii. 35–37; Luke xii. 35, 36; Rev. xxii. 20.

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<http://www.ccel.org/ccel/schaff/creeds3.iv.xvii.ii.html>