

# CONFESSION OF THE CHRISTIAN RELIGION

by Jerome Zanchius

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*Jerome Zanchius' confession of orthodox Christian doctrine presenting the Trinity as one God in three persons and defending against various trinitarian heresies throughout church history.*

35 Chapters

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## 01 Of the Holy Scriptures

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CHAPTER I Of the Holy Scriptures, the Foundation of all Christian Religion I. Concerning God and matters pertaining to religion; how we must simply believe in God alone.

Touching God, and such divine matters as pertain to the kingdom of Christ and our salvation, we hold that we can be instructed better or more certainly of none other than of God Himself, who can neither deceive nor be deceived. "No man hath seen God at any time; the...Son, which is in the bosom of the Father," He hath showed Him unto us (John 1:18).

II. God Himself speaketh in the writings of the prophets and apostles. But we know that God (though He hath not meanly or obscurely manifested the knowledge of Himself and His everlasting power and deity to all men in the world, by such works as are done by Him, so that as many as have not glorified Him as God are made inexcusable) yet in a more peculiar sort, He hath revealed Himself and His will to His Church very plainly and perspicuously, namely by prophets and apostles, inspired by His grace and by their writings; and therefore these writings of the prophets and apostles to be the very true Word of God.

III. The prophets and apostles writings to be only canonical.

Now we doubt not but these writings of the prophets and apostles are those which the Church of God hath been accustomed to call by the name of canonical books, because knowing these books assuredly to be inspired from above (2 Timothy 3:16), she always acknowledged them only for the Canon or rule of all Christian piety, by which every controversy in religion ought to be avoided; and calling likewise the other books (though they be contained in the volume of the Holy Bible,) by the name of Apocryphal, because she could not be assured they came so from the Holy Ghost as those of the former kind.

IV. Which be canonical books and which apocryphal.

We therefore, with the whole church both before and since the coming of Christ, without all doubt do acknowledge and embrace these books of the Old Testament for the very certain Word of God.

- Five books of Moses (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) - Of Jehosuah one (Joshua)

- Of Judges one

- Of Ruth one - Of Samuell two (1 and 2 Samuel) - Of the Kinges two (1 and 2 Kings) - Paralipomenon two (1 and 2 Chronicles) - Of Esdras the two former (Ezra and Nehemiah) - Of Hester nine chapters; and three first verses of the tenth chapter (Esther)

- Job - The Psalmes (Psalms) - The Proverbes (Proverbs)

- Ecclesiastes - Canticum Canticorum (The Song of Solomon) - Esaie (Isaiah) - Jeremie with the Lamentations (Jeremiah and Lamentations) - Ezechiell (Ezekiel) - Daniell (Daniel) the twelve

former chapters, excepting the song of the three children

- The twelve small prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi) These other we receive for not canonical

- Judith

- Tobias - Of Esdras the third and fourth - Daniell chapters 13 and 14 (Daniel) - The Song of the three children, which is annexed to the third chapter - Wisedome of Solomon (Wisdom) - Wisedome of Jesus the sonne of Zirach, (Syrach) in Latin called Ecclesiasticus

- Baruch - Epistle of Jeremie - Of Hester, the rest from the third verse of the tenth chapter (Esther)

- Of the Macchabees both the books (Maccabees) These of the Old Testament. Of the New Testament we except none; for although there be some books of them whereof some have doubted, yet afterward they were acknowledged, yea even for apostolical no less than the other, to which judgment we also do subscribe. Of the former kind, the gospels after

- Matthew

- Marke (Mark)

- Luke

- John - Acts of the apostles

- Epistles of Paule (Paul)--(Romans 1:1-32 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians 1:1-29 and 2 Thessalonians 1:1-12 and 2 Timothy, Titus, Philemon) - The first of Peter

- The first of John Of the latter sort - The Epistle to the Hebrues (Hebrews) - The Epistle of James - The last of Peter - The Second and Third of John - The Epistle of Jude - The Revelation For although they which were never doubted of may seem to bear a greater authority than the rest which have been doubted of, yet we as well to the one sort as the other do give undoubted credit as to the assured Word of God; and to the Apocrypha contained in the volume of the Bible do we yield the chief place next unto the canonical books.

V. The rules of faith can be proved only by the canonical books. And therefore we use only the canonical books for proof of the rules of faith, and with the fathers we teach that they are to be used; but we think the rest to be of great force to confirm the same rules, being before sufficiently proved.

VI. The Canonical Scriptures take not their authority from the church.

Wherefore this we hold without all controversy, and we think it is to be holden that although the church being taught of the first fathers, namely prophets and apostles, who received their doctrine immediatly from God, and committed the same to writing and being also instructed by the Holy Ghost, hath delivered to the posterity by a continuing and perpetual tradition which are canonical and which are not canonical books; yea and hath given and shall always give testimony unto them of the holy and heavenly truth. Yet that these writings have not received their authority from the same church, but of God only, their only proper Author, and therefore that of themselves, because they are the Word of God, they have power over all men and are worthy to be simply believed and obeyed of all.

VII. Yet that the church's authority doth much avail to make men believe the Holy Scriptures.

Although we deny not by the way, but that the authority of the church hath an especial force to move men to the hearing and reading of the Holy Scriptures as the Word of God--according to that of Augustine, "I had not believed the gospel (for so he meant) unless the authority of the church had moved me."--Yet the same Augustine, notwithstanding in all places pronounceth that his belief came not from the church, but from the Holy Spirit, whose gift faith is.

VIII. That the church hath no power over the Holy Scriptures. But to dispute whether the authority of the church be greater than that of the Holy Scriptures--yea and much more to set down the affirmative part, as though the church over and above the gift of knowing the Spirits, and of discerning Canonical Scriptures from others, and of testifying of them and of interpreting of them, should have also authority either of adding to or diminishing anything from them, and of dispensing with them--we judge it more than sacrilege. For God commandeth that no man shall add or diminish, nor anyone shall decline to the right hand or to the left (Deuteronomy 4:2; Deuteronomy 5:31; Deuteronomy 12:32; Revelation 22:18-19), but all together [altogether] shall simply obey Him speaking unto them in the Holy Scriptures, in all manner of things.

IX. The Holy Scriptures are so perfect that nothing may be added to or taken from them. For the Scriptures are so holy and merely perfect, plentifully containing whatsoever is necessary to salvation, that nothing can be added unto them; and written with such perfection and wisdom, that nothing may be taken from them.

X. And therefore men ought to rest upon them.

Wherefore we, even as all godly men ought to do, do rest our selves upon the doctrine of those holy writings; holding that same spoken by the apostle--all scripture inspired from above is profitable to doctrine, etc. (2 Timothy 3:16).

XI. Nothing must be established concerning religion without the Word of God, but all things to be reformed by it.

We hold therefore, that nothing must be determined concerning religion in the Church of God which hath not apparent testimony in the canonical books, or may out of them be convinced by manifest and necessary consequence. And if at any time there hath crept into the church anything, either concerning doctrine or the service of God, which is not agreeable to the Holy Scriptures, the same ought by some lawful means either quite to be taken away, or else to be reformed by the rule of God's Word. And that all controversies in religion ought lawfully to be judged and decided out of the same Holy Scriptures.

XII. Traditions truly apostolical and catholic are to be retained in the church. And the traditions in meanwhile which it is manifestly known have come from the apostles, to have been ever observed in all churches as that of hallowing the Lord's Day in place of the Sabbath and such like; and although there be no express commandment in the Scriptures for the observing of them, yet we judge that they are to be retained in the church.

XIII. The Scripture is very perspicuous in such things as be necessary to salvation; and therefore ought to be read of all.

Yea we think and know the whole doctrine of salvation not only plentifully but plainly and perspicuously to be delivered in the Holy Scriptures; and since God never spake unto His people but in their natural language, which might be understood of all, that it is a great injustice and tyranny to forbid the reading of them to any men; and consequently the turning of them into the proper tongue of any nation which the Lord hath willed and commanded should be read of all men for their own salvation's sake--yea and should be continually borne about in their hands day and night.

XIV. The faithful interpretations by learned, godly men are not to be contemned [condemned].

Although the Holy Scriptures, in those matters which are necessary to salvation, be plain and easy--yet we dissolve [?] not the interpretations and expositions of skillful and learned godly men as well ancient as later (1 Thessalonians 5:21), namely such as are grounded upon the same Scriptures and so far forth as Scriptures are expounded by Scriptures, and that in correspondence to the chief principles of faith--the sum whereof is contained both in the Apostles' Creed and also in the creeds of the true, general, and of the ancient holy councils gathered together against those which were notorious heretics.

XV. The only Word of God is to be the pillar of faith and foundation of religion. For our faith neither can nor ought to [be] grounded upon any other thing than the Word of God delivered in the Holy Scriptures; that faith may be always of hearing, and hearing by the Word of God (Romans 10:17). Whereunto, whatsoever in any mens' works is repugnant, we reject it; whatsoever is agreeable, we embrace it; but that which standeth in a neutrality, as it shall be expedient or not expedient to the church, we allow or disallow it, and so we teach that it is to be allowed or disallowed.

## 02 Of God and the Divine Person & Properties

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CHAPTER II Of God, and of the Divine Persons and Properties I. That there is one only God, distinct in three persons. As we are taught therefore by the Holy Scriptures, which are His own Word (Deuteronomy 4:6) [Deuteronomy 4:5 ?], we believe that there is only one God, that is, one simple, indivisible, eternal, living and most perfect essence in three existences, or (as the church useth to speak) persons, namely subsisting of the eternal Father, the eternal Son, and the eternal Holy Spirit, truly distinct among themselves, yet without all division; being both beginning and cause of all things (Matthew 28:19; 1 John 5:7).

II. That so every person by itself is true God that yet there be not three Gods. For so we do believe and have learned out of the Holy Scriptures that the Father by Himself is true and perfect God; the Son by Himself is God; and the Holy Spirit by Himself is God. And yet that they are not many, but one only God Almighty, of whom all things, by whom all things, and for whom all things are (Romans 11:36).

III. One person to be distinct from another in personal proprieties; but in essential they differ from every creature. And because the Holy Scriptures do so speak of God that they attribute unto Him many proprieties, both essential and personal--and they teach that in the essential, He differeth from all things created, but in the personal, one person to be distinguished from another--we therefore do so believe that as to beget the Son is such a propriety of the Father as can agree neither with the Son nor the Holy Spirit; and again to be begotten can agree to none but the Son, and so of the rest. So likewise to be most pure, eternal, immeasurable, present everywhere, simply knowing all things, simply almighty, simply good and such like, are in such sort the very proprieties of God, that they can by no means be communicated to any creature, so as it should be good (for example sake) in that immeasurable goodness, or omnipotent in the same omnipotency, that God is.

IV. The essential proprieties in God do not in very deed differ from the essence. For we acknowledge that in God for His singleness, the essential proprieties do not in deed differ from the essence, and therefore they without this cannot be communicated to any creature; and therefore no creature can be, or can be said to be (for example sake) omnipotent simply, just, wise, or such like. Even as our Lord Jesus speaking of one propriety, teacheth of them all saying, none is good (simply) but God (Matthew 19:17).

V. That nothing is or can be made simply, such as God is, unless the same might simply be God.

Wherefore, they which will affirm that any created substance ever could or can be made partaker of those divine proprieties whereby it should be such as God is, as simply omnipotent, and such like--they must needs then confess that the same is, or that it can be of the same substance with God--for as much as neither the Son Himself is simply omnipotent, but, as He is consubstantial with the Father, nor yet the Holy Spirit.

VI. A confirmation of the former opinion.

Whereupon we also understand how it is that since the Son is no less omnipotent than the Father, and so likewise the Holy Ghost, yet we do not say that they are three Almighty's, but we confess with Athanasius and the whole church that they are one only Almighty (Athanasian Creed, Art. 14), because indeed of them all, there is but one and the selfsame substance. Therefore seeing no creature hath one and the selfsame essence with God, but a far other and diverse; and if the same by communication of the divine omnipotency could also be made omnipotent, then it must follow that there might be more almighties than one--which we believe cannot without blasphemy be affirmed.

#### VII. Errors.

Wherefore we condemn and detest all heresies which have risen against this first article of our faith, or have sprung from hell and been condemned by the holy fathers in their lawful councils--as those of Cerinthus, Ebinon, Valentinus, Marcion, Manichaeus, Arius, Eunomius, Sabellius, Praxea, Fotinus, and such like, as Seruetus [Servetus], and Tritheitae; also the blasphemies of Jews and Turks. And lastly, all heresies which have been invented by the devil, either against the unity of the divine essence or against the true Trinity of persons. Yea, and those therefore which deny either the Son to be true and everlasting God, or the Holy Ghost to be so; or which do confound these persons, and say they be one and the selfsame existence, which for divers respects is called by diverse names of Father, Son, and Holy Ghost. We also condemn all those errors which do separate the essential proprieties of God from the divine essence, which it seemeth unto us that these men very unadvisedly do, which teach that those essential proprieties in very deed may be communicated, or rather are already communicated to creatures without communication of the essence.

## 03 Of the Foreknowledge and Predestination of God

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CHAPTER III Of the Foreknowledge and Predestination of God I. God did foreknow and foresee all things from the beginning.

We believe that God, before He made the world, even then from before all things by His immeasurable wisdom, foreknew all things. Yea, and what good He meant Himself to do, and what ill He meant to suffer to be done--so far forth as nothing was ever hidden or could be hidden from Him, but all things as well what hath been done is done, or shall be done as what can be done, though it never be done, we doubt not but hath and doth lie open and manifest always in His sight (Hebrews 4:13; Acts 15:18).

II. God hath determined all things in His eternal counsel and hath beforehand ordained them to the best ends. And we believe that God hath not only foreseen all things and that they are present in His sight, but also in that His most wise and eternal counsel He hath certainly established whatsoever did or doth appertain to the creation and government of the world (Acts 4:28), or to the selecting of His church from the unclean filth of other people, or to our redemption and eternal salvation. And that He ordained through His infinite goodness that those evils which in His wisdom He would suffer to be done, should be to good ends; so that not one hair can fall from our head without the will of the Father, or without cause (Matthew 10:19; Matthew 10:30).

III. All men to be predestinate; some to life and some to death.

Wherefore we also doubt not that God, when He created all men (to speak nothing of angels) in Adam righteous, He foresaw that in him all should sin, and elected some in Christ, that they should be holy and undefiled in His sight in charity, and therefore predestinated them of His mere grace, and according to the purpose of His will to eternal life (Ephesians 1:4-5). Othersome [On others] He would not vouchsafe that grace and therefore prepared them as vessels of wrath for destruction (Romans 9:22), because of His just judgment, that in the one sort His infinite mercy, in the other His justice, might be known to the whole world, to His great glory.

IV. The election of the saints by free gift. For as the calling unto Christ and justification in Christ is wholly of free gift, and not of our own works (Ephesians 2:9; Titus 3:5), so likewise we understand that the whole predestination of saints is freely given because it is wrought in Christ, and for Christ is put in execution (Ephesians 1:4; Romans 9:11). That no man might glory in himself, but he which glorieth should glory in the Lord (1 Corinthians 1:31).

V. We are predestinate not only to the end, but also to the means.

Whereupon we also believe, since God hath chosen us in Christ, that we might be faithful and holy, and unblamable in His sight, that we are predestinated not only to the end--that is, to eternal life and glory--but also to the means by which we attain unto the end; and chiefly unto faith, whereby we are ingrafted into Christ and to regeneration and true repentance, whereby being made new creatures in Christ, we might live holily to His glory, and [the] edification of our neighbor

(2 Corinthians 5:17; Galatians 6:15; Matthew 5:16).

VI. They be not elect, neither can they be saved which are never grafted into Christ by His Spirit, and true faith.

They therefore are shamefully deceived, and to their own destruction, which persuade themselves they are elect and therefore shall be saved, although they be not grafted into Christ by faith, nor repent them of their sins, nor regard the will of God, or to do any good works (Titus 1:16; Ephesians 2:10). For they separate that which God will have joined together.

VII. Everyone ought steadfastly to believe he is elect in Christ; yet we may be more assured by the feeling of our faith in Christ.

Hence it is manifest, although no man in general ought to exempt himself out of the number of the elect, since the Scripture doth not so, but rather steadfastly to trust that when he is called to Christ, he is called according to the eternal decree and election of God. Yet if any man will be more assured of his certain election, he must run to his faith and the witness of his conscience, whether he perceive that he truly believeth in Christ (2 Corinthians 13:5), and whether he carry a sincere love towards God and his neighbor. Yea, if he find himself herein not altogether soundly and thoroughly [thoroughly] settled, yet let him not despair, but desire of God that He will help his unbelief (Mark 9:24), hoping that he may in time be better assured.

VIII. The causes why the doctrine of predestination is delivered in the Scriptures. For neither is the doctrine of the eternal free and unchangeable predestination delivered in the Holy Scriptures that we should neglect Christ, or despair of salvation; or with security let loose the reins to our concupiscence, or grow insolent; but contrariwise for these especial causes. First, that we may know that without Christ none can be saved (Acts 4:12), since the foundation of our whole salvation was fastened and laid in Him before the world was made (2 Timothy 2:19). Then [second], that in time of our temptations, we which believe in Christ should strengthen ourselves by the certainty of our salvation, and so neither despair nor distrust, knowing the same to be certain and sure in the eternal decree of God (Romans 8:1-39). Thirdly, that thereby we might be stirred up to the study of faith in Christ, of holiness, and of good works. Since we are chosen, that we should be faithful, and holy and blameless in His sight, and walk in good works (Ephesians 1:4; Ephesians 2:10). Lastly, that we grow not proud if we trust in Christ and live godly in Christ; and that he which glorieth may glory in the Lord (1 Corinthians 1:31), since God through His grace did from the beginning decree in Christ that we should be such.

## 04 Of the Omnipotence and Will of God

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CHAPTER IV Of the Omnipotency and Will of God I. So is God omnipotent that He is able to do more than He will do.

We believe that God is so omnipotent that He not only hath done and doeth whatsoever He would and will, but also He is able to will and to do infinite works which He will not; following also herein the doctrine of John who said, "God is able of these stones to raise up children unto Abraham" (Matthew 3:9), which yet He would not do. And also the opinion of the apostle who wrote that God will have mercy on whom He will, (when as He could have mercy on all) and He will harden (not all, as He could, but) those whom He will (Romans 9:15; Romans 9:18), so that it is very impious to conclude anything to have been done, to be done, or shall be done, of the only omnipotency of God, wherein His will is not also revealed.

II. He infringeth not the omnipotency of God that certain things cannot be done by Him. Where the apostle writeth that God cannot deny Himself, we hold that there is no injury done against the omnipotency of God if a man say there are many things which cannot be done by God; namely, such things as are repugnant to the nature of God, and do imply a contradiction.

III. A confirmation of the former assertion. For He being the chiefest good, He can neither be made evil, nor can do ill; and being truth itself, He cannot lie; being justice itself, He cannot do unjustly; being life itself, how should He die? Finally being only one God, and that uncreated and eternal, subsisting only in three persons, we believe and confess that He cannot so take any creature to Himself, to make the same consubstantial to Himself, and wholly [holy] such as He Himself is, or constitute a fourth person. And we are persuaded that nothing is drawn or taken away from the omnipotency of God by this confession. Yea, surely whatsoever is already done it cannot be that the same should not have been done; so that it is certain that what so implieth a contradiction, the same cannot be done by God who is the especial truth itself. For by this reason, even the omnipotency of God whereby they were done should be apparently denied.

IV. The will of God to be searched for only in the Holy Scriptures.

Furthermore, since the counsels of God are infinite and secret, which He revealeth not to the angels themselves (Mark 13:32), we hold that when there is any question concerning the will of God, the same is not to be sought for in any other place than in the Holy Scriptures. Whereas whatsoever things were necessary to our salvation, God hath plentifully and perspicuously laid open unto us; and whatsoever He would have us to do, He hath of His singular goodness revealed unto us by His Spirit (John 15:15). [author also gave John 17:29-there is no such text].

## 05 Creation of World, Angels, & Man's First Estate

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CHAPTER V Of the Creation of the World, of Angels, and of Man's First Estate I. All things were made by God, and that exceeding good (Genesis 1:1-31; Genesis 2:1-25).

We believe that God the Father, by the Son, together with the Holy Ghost, in the space of six days, created of nothing all things visible and invisible, which the Holy Spirit in the Holy Scriptures comprehendeth under the name of heaven and earth (Colossians 1:16); and the same all exceeding good. And appointed the same, for man's use and for His own glory, so that we acknowledge as well the Son and Holy Ghost for creator of the world, as the Father, since they are all one and the selfsame God. (Proverbs 16:4; Hebrews 1:10; Luke 1:35).

II. That heaven is distinguished from earth, and the saints' heaven doth differ from the other heavens.

Neither do we mingle heaven with earth, or confound the heavens among themselves, but with the Holy Scriptures we distinguish them, even as we see the elements and all the kinds of living creatures, and of other things to be distinguished. And therefore we confess this heaven likewise, wherein the souls of the blessed do live with Christ, and where all the bodies of the faithful shall be (2 Corinthians 12:2; Matthew 6:10), and which Christ calleth His Father's house (John 14:2) and paradise (Luke 23:43), and the apostle calleth a city having a foundation, the maker and builder whereof is God (Hebrews 11:10); to differ from the other heavens, but much more from earth and the deeps. Whereunto also Paul alludeth, where he sayeth, he was taken up into the third heaven (2 Corinthians 12:2)--namely, above the heaven which we see, and above all the visible and movable spheres.

III. The angels were all created good, though some of them continued not in the truth.

We believe also that all the angels were created good and righteous, spiritual and immortal substances, indewed [endowed] with an intelligence and free will, although all of them did not abide in that goodness and righteousness, and (as the Lord Jesus speaketh), in the truth. But we are taught by the Scriptures that many of them, of their own will even from the beginning, sinned, being made enemies to God and all goodness--yea, and of mankind especially of the Church of God; liars and speaking lies of their own, men killers, devils, and evil spirits, and for this cause were thrust down from heaven into hell, and delivered to the chains of darkness, and reserved to condemnation.

IV. Causes why many of those celestial spirits were suffered to sin and to become evil. And that this also was not suffered of the divine wisdom without cause, we learn by the Scriptures. For besides that He meant in this to set forth His judgments and His wrath against sin in all kinds of creatures, He decreed also to use their labor to tempt and exercise us in faith, in spiritual sight, in patience, and so to help forward our salvation. And lastly, He would have them the executors and ministers of His judgments against men's offenses (Ephesians 6:12), that they which will not embrace the love of truth (2 Thessalonians 2:12), whereby they might be saved, might follow the

doctrines of devils, and might believe in their lies, and so perish.

V. The good angels were saved by the favor of God, that they might be God's ministers and ours.

Again we believe that innumerable many of those celestial spirits were saved by the favor of God for Christ; that they should not sin with the rest, but should abide in the truth and in obedience, and that these are made the messengers and ministers of God (Daniel 7:10), which do their service for help of the elect and do defend them against the devil, and set forward the kingdom of Christ (Hebrews 1:7; Psalms 103:20); who do so love us and await upon us, that they greatly rejoice at our well-doing (Luke 15:7). Yet will they not be worshipped of us, but do instruct us that God alone is to be worshipped (Revelation 22:9), and call themselves our fellow servants with whom also we shall live an eternal and blessed life in heaven (Matthew 22:30).

VI. Man was created after the image of God (Genesis 1:1-31; Genesis 2:1-25).

We believe that after all other things were created, man also at the last was created to the image and likeness of God, his body being fashioned of earth, and his soul, being a spiritual and immortal substance, made of nothing and inspired into that body; and that shortly after woman was given him, made (concerning the bodily parts) of his bones, and formed to the same image of God.

VII. That image of God, in what things it especially consisteth. But we believe that this image of God especially consisted herein, both in that as God is the absolute Lord over all things (Genesis 1:18), so unto man were all things subject--the fowls of the air, the fishes of the sea, and beasts of the earth, so as he should be king of the whole world (Psalms 8:7-9). And most especially, that as God is most holy and most just, so man also was created righteous, in justice and true holiness, as the apostle interpreteth (Ephesians 4:24).

VIII. Adam was merely free before his fall.

Hereupon we believe that man in that first estate was not only endowed with such a liberty that he could not will anything without consent of his will (which liberty ever was and is remaining in man), but also was furnished with such strength that he might, if he would not have sinned and not have died, but have continued in righteousness, and eschewed death; so that deservedly it is to be imputed to himself and no other, that he lost both (Ecclesiastes 7:29 ??) [Author had 7:30, but no v. 30]

IX. Errors.

We condemn therefore the Valentinians, Marcionits, Maniches, and whosoever either taught or left anything in writing against this article of faith, feigning either that all things were made of some other god than the Father of Christ, or that good things were made of one god which was good, and evil things of another which was evil--since none can be God but He which is chiefly good, and [the] only maker of all things. We condemn likewise all those which either teach that the soul of man is of the substance of God, or which deny the immortality and perpetual action of the same, or which refer the image of God in man only to His power and rule over creatures--or lastly which do deny that man was created merely free.

## 06 Of Providence and Government of the World

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CHAPTER VI Of Providence and Government of the World I. The World and all that is, and is done therein, is governed by God's providence (Genesis 1:2).

We believe that God, having created all things, did so rest from all the works which He had finished; that He nevertheless ceased not or left off to care for, to rule, and govern the world and whatsoever is therein, as well small things as great, and especially mankind, yea, and every particular man; so that nothing can be done or may happen in the world which is not governed by the divine providence (Matthew 10:29-30).

II. The Church of God to be governed by a peculiar care. But although all and everything be subject to the divine providence, yet we believe that the Church of God is governed by an especial care and means, and all the elect people, yea, and all the wills and actions of the elect, since He calleth peculiarly, justifieth and sanctifieth, but not all (Romans 8:13); since He worketh in them to will and perform (Php 2:13); and saith that He dwelleth in them, and not in all (2 Corinthians 6:16; Acts 4:16); since lastly He leadeth them unto eternal life, but suffereth others in His just judgments to walk in their own paths, and fall into eternal destruction; so that worthily we be commanded peculiarly to cast all our care upon God because He (peculiarly) careth for us (1 Peter 5:7).

III. That God ordinarily governeth the world by second causes. This also we learn by the Holy Scriptures, though God performeth many purposes of His divine providence by Himself without any external helper, yea, and sometimes quite against ordinary means, yet He executeth many more things ordinarily by second causes, as well in the government of the whole world, as of the church. Since He Himself saith He will hear the heavens, the heavens will hear the earth, the earth will hear the corn, the corn will hear Israel (Hosea 2:21-22).

IV. The means unto the end are not to be contemned [condemned], since God ordereth as well the one as the other by His providence.

Whereupon we also know that although we are assured that God hath a care over us, yet the means which He hath ordained for the salvation both of our souls and bodies are not to be contemned [condemned], nor God to be tempted; but herein we must follow the apostle who, although he were assured of the safety of all them which were in the ship, yet as the mariners went about to escape away, he said to the soldiers and to the captain, unless "these abide in the ship, ye cannot be saved." For God who setteth an end unto each thing, He also hath ordained both the beginning and means by which that end is attained unto.

V. All things come to pass in respect of God necessarily; in respect of us many things happen casually. But since God by His providence doth preserve second causes which He useth in governing the world, everyone in her proper nature, yea, and is the mover of them--and of them, some are ordained of their own nature to certain and sure effects, and other some [others] are indefinite--we know and confess that although in respect of God, without whose foreknowledge and will nothing can happen in the world, all things are done necessarily (Matthew 10:29-30). Yet

in respect of us, and of the second causes, many things happen and come to pass chanceably [by chance]. For what can be more chanceable [?] and casual, to a carpenter and travailer [traveller ?] than if the ax fall out of his hand and kill the other (Exodus 21:13)? Yet the Lord saith [sayeth] that it is he which killed the travailer [traveller]. And our Lord Jesus died willingly; yet He said, Christ must suffer (Luke 24:46). Herod and Pilate, of their free will, condemned Jesus; yet the apostles say they did nothing but what the hand and counsel of God had decreed to be done (Acts 4:28).

VI. That God is not the author of sins which are committed in the world. And hereupon we also know and confess that although many offenses are committed in the world by men, God in the meantime [is] guiding all things (Acts 17:28). Yet the same cannot be imputed to God, nor to His providence, for He indeed moveth all things and ministereth strength by His providence unto everyone to work, but yet He instilleth not that corruption to any whereby they work amiss (1 John 2:16). As therefore the earth yielding her sap as well to ill trees as to good, yet is not to be blamed because an ill tree makes ill fruit. So much less may God rightly be said to be either the cause or the author of our sins, although by the hand of His providence He beareth, upholdeth, ordereth and guideth even the wicked (Hebrews 1:3). "In Him (saith the apostle) we live, we move, and have our being" (Acts 17:28); namely, we are moved of Him such as we are, except He by His grace do make us otherwise.

VII. The secret counsels of God in governing the world are to be revered, not inquired after.

Meanwhile the secret and wonderful counsels of God, whereby we see innumerable things to be done, and whereof we cannot give or know any reason--the same we behold and adore with that reverence which we ought, contenting ourselves with this assured knowledge, namely that nothing comes to pass in the world without the will of God (Matthew 10:29-30); and that will of God to be so just that it is the most certain rule of all justice (Romans 9:14). And therefore that which the apostle saith must ever be holden--"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Romans 11:33). Also that, "Is there unrighteousness with God?" (Romans 9:14). And yet, "For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen" (Romans 11:36).

VIII. Errors.

We condemn therefore all scornors, and all those philosophers which either do wholly take away the providence of God out of the world, or deny that human matters and small things are regarded of God. Those likewise which abusing the providence of God do condemn the means ordained of God for the salvation of us, both soul and body, as also those which would have all things to come to pass so merely necessarily, that they take away all casualty, and deprive men of all liberty. Lastly those which will have God so to work all things in all men that they also do blasphemously prove Him to be a joint worker, and an author of sin.

## 07 Of Man's Fall and Original Sin

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CHAPTER VII Of Man's Fall and of Original Sin and the Fruits Thereof I. Adam sinned of his own accord by disobedience.

We believe that the first man, when he was created after the image of God (Genesis 1:1-31; Genesis 2:1-25), just and righteous (Ecclesiastes 7:29), and merely free, so as he might, if he would, not have sinned, nor have died any kind of death; the devil then alluring him, and God not letting him, but leaving him in the hands of his own counsels, he transgressed by disobedience (Romans 5:19), of his own accord, and of his mere free choice, so that he neither can nor ought to ascribe the blame of his transgression to his own nature given to him of God, nor to God Himself, nor to any other thing created, but to his own self alone, because it was his own will.

II. What, and what manner of sin Adam's was. For we know that Adam's sin was a voluntary transgression of God's commandment that he should not eat of the forbidden fruit (Genesis 2:17; Genesis 3:6)--(as Moses describeth it) and so (as the apostle speaketh) it was a disobedience (Romans 5:19) which was showed not so much in the outward deed, as in the purposed consent of his mind, wherein he would not be obedient unto God.

III. What, and how manifold a death followed Adam's sin. So we confess that man being then destitute of the favor of God by his own fault, did lose that life wherein he lived holily unto God; his mind being darkened, his will depraved, and all integrity of nature utterly lost, namely, in those things which pertain to God, and to a life acceptable to God. And so was made the servant of sin (John 8:34), the slave of Satan, and quite dead unto God (Ephesians 2:1). Moreover he incurred both the death of the body which is now come unto all men with all the calamities of the body, and also the eternal (that is, the most miserable, grievous, and most unhappy life of the whole man, more intolerable without comparison than any death) with the devil in everlasting torments (Romans 5:12), whence he could not be delivered but by Christ (1 Corinthians 15:22).

IV. That in Adam all men sinned. But for as much as all mankind which was by natural generation to issue from Adam, was then in his loins, whereby the commandment with the curse annexed pertained not only to the person of Adam, but to all mankind likewise--therefore, with the apostle do we believe and confess that in Adam sinning, all men sinned (Romans 5:12); so that that disobedience was not only proper to Adam himself, but also made common to all mankind, since his guiltiness enwrapped all men who were then and are yet daily carnally to be begotten of his seed. Even as the apostle to the Romans plainly teacheth, yea, and most strongly proveth by an antithesis or contra-position of the disobedience of Adam, and the obedience of Christ--for if the obedience of Christ be no less ours by imputation than His own by His proper action because we are regenerate of His incorruptible seed, and of His Spirit, it followeth that the disobedience likewise of Adam must be imputed unto us, and we touched with his guiltiness, because we are born of the seed of his flesh, being father of all men.

V. The corruption of man's whole nature followed upon Adam's disobedience, in all men. But like as the corruption of our whole nature, immediately by God's just judgment, took hold on the person of Adam for that actual disobedience, called of the apostle concupiscence (Romans 7:7), which is both a punishment of the former sin, a sin, and a cause of other sins--even so being taught by the Holy Scriptures, we believe and with the whole church confess that all men, which by natural propagation are conceived of his seed, are born infected with the contagion of his corrupt nature. For all men sinned in Adam, and by the guiltiness of his disobedience we are all kept bound.

VI. What we properly call original sin.

Wherefore we do so say that this hereditary fault and contagion of nature is sin in all men, and so we use to call it original sin--that we do not separate it from the guiltiness and imputation of the first disobedience. Even as likewise on the other side, we doubt not but the righteousness of Christians doth consist not so much in the regeneration of nature, which is made by the Spirit of Christ, and which is usually called by the name of inherent righteousness, as in the imputation of the perfect obedience and righteousness of Christ whose members we are.

VII. That, contagion of nature, is very sin. And although that contagion was inflicted not only upon Adam alone, but also on his whole posterity, for a punishment of that first transgression of God's commandment--yet we hold this as certainly out of the Holy Scriptures as whatsoever is most certain that the same is not only the punishment of sin and the cause of all other following sins, but also a very sin itself, even so great as were sufficient to condemn us (Romans 7:7).

VIII. That, concupiscence of its own proper nature is a sin in the very regenerate.

Yea, so far do we learn that concupiscence of its own nature is a sin, fighting against the law of God (Romans 7:7), and making all men subject to condemnation unless they be delivered by Christ; yea that in the regenerate themselves, though the guiltiness being taken away by faith in Christ, it be not imputed unto them anymore, yet we doubt not but it is a sin, yea and that worthy of eternal death, since it is a transgression of the law and is by God's law condemned as the apostle teacheth (1 John 3:4).

IX. From concupiscence ingrafted in us, the rivers of sin do continually flow.

Furthermore we believe that this our natural deformity is such a fountain of all sin and that ever so abounding, that from it do continually spring most corrupt waters of evil affections, of ungodly thoughts and wicked desires, which, unless they be by the Spirit of Christ restrained, they break out at length into manifest sins and offenses--some worse than others--so that there is not any man so holy which beareth not about him this puddle of vices; yea, and feeleth not the filthy vapors breathing from it, and is not often sprinkled and bespotted [spotted] with that noisome contagion. Saith James, "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14-15).

X. That God is not the author of sin.

Now all these things being thus, we are confirmed in that belief wherein we hold that God is not the author of sin, since He neither created Adam evil or prone unto evil, but just and righteous; neither did He entice or move him to ill, but he of his own accord and by his free will sinned; neither yet

was this natural perverseness from God but of itself it followed that disobedience of Adam (1 John 2:16), being deprived of his righteousness, God most justly so permitting, and punishing man's transgression by that worthy punishment.

#### XI. Errors.

We condemn therefore with Ireneus and the whole church, all those which make God the author of sin; likewise all Pelagians as well new as old, which deny that all men sinned in Adam and are holden in the guilt of the first offense, or do labor to prove that this ingrafted concupiscence is only a disease and a punishment of sin, but not indeed a sin itself--or at least in the regenerate will not have it to be worthy the name of a sin. We condemn also those which have taught that original sin is a substance, because this opinion either makes God the author of sin, or else denies that God is the maker of every substance and confirms the doctrine of the Maniches concerning the two beginnings, the chiefest good, and the chiefest ill, of which all things should have their original, namely, good things of the good, and ill things of the ill. Moreover we condemn the Stoics and such like, which teach that all sins are equal, and that one offense is more grievous than another. Lastly, those which will affirm that there may some man be found in the world which is quite void of all sin.

## 08 Of Man's Free Will After His Fall

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CHAPTER VIII Of Man's Free Will After His Fall I. What we understand by the name of free will.

Since all men after Adam's fall and by his fall are conceived in sin, and are born the children of wrath (Ephesians 2:3), and prone not unto goodness but exceedingly unto wickedness, this is our belief and confession concerning the free will of a man not regenerate. By the name of free will, we do so mean the free choice of a man, that we do not yet separate from it the faculty of the understanding whereby we judge and determine upon things as what is good and what is ill, or what is to be chosen and what [is] to be refused (Galatians 6:5).

II. That the question is two-fold: one concerning the nature; the other concerning the power of free will. But we distinguish the question concerning the nature of the whole free will, from the question concerning the nature of man's choice. Nature we call that natural and essential propriety given of God unto the will or choice, whereby whatsoever it willeth, whether good or ill, the same it willeth freely with mere accord and consent, ever void of all manner of constraint. But by the name of power we understand an ability or force given unto us, whereby we can both discern in the mind what is good and what is ill; and also in the will, to make choice of the one and refuse the other.

III. That free will is always free from constraint.

Even as therefore the substance of free will was not lost by sin (for the understanding and the will, and the whole substance of the mind remained)--so believe we that the nature thereof was not lost, but whatsoever it willeth yet, as well ill as good, that it willeth the same freely, and without all constraint. As Augustine truly said, "free will is always free (namely from constraint) but is not always good."

IV. Three kinds of things and actions wherein the power of man's free will is occupied. But of the power to choose the good or refuse the ill, thus we think: We distinguish good and ill into three kinds--that is, in such things as pertain to the animal life; and in such things as pertain to human life; and in such as pertain to the divine, that is, a Christian life. Of the first kind are such things as are in a manner common unto us with beasts, and do belong unto the vegetable and sensitive faculties. In the second kind are reckoned such things as are proper unto man, and pertain to a human mind, as are all the arts as well mechanical as liberal, the moral and political virtues, [and] lastly, all sciences and all philosophy. And the third kind containeth only those good things and good actions which are ordained only to the kingdom of God and a Christian life, as are the true knowledge of God, faith, and the effects thereof--regeneration, obedience, charity, and other of the same sort.

V. The power in a man not regenerate is very weak in those things which pertain to human life. To speak nothing therefore of man's power after his fall, in knowing, in desiring, yea (and if occasion be offered), in choosing and following those things which pertain to the sustaining of this animal life, and the happy leading thereof; and to eschew the contraries because they belong not to religion and to manners--(in which point notwithstanding, daily experience teacheth us how great

an infirmity both of judgment and appetite hath taken hold on man)--we believe that although by the mercy of God there is some light remaining in mens' minds, partly for the judging of what is right and wrong, good and evil in human affairs, and partly for the attaining to the knowledge of diverse things, of arts and instructions, and sundry virtues. Yet that small light what so[ever] it is, is left so little in man's mind, and his will so depraved, that unless the mind be helped by light from heaven and his will inclined by special grace to choose that which is good, and refuse the ill, men can neither learn the arts truly, and profit by any instructions, nor attain unto any virtues, although there may be in the unregenerate never so many, even as Augustine not without cause did write, that "all the learning or virtues, or rather the images of virtues which were in the Romans and other heathen people, were the singular gifts of God."

VI. A confirmation of the former opinion. For neither were, nor are, all the infidels indewed (endowed) equally with the same virtues and knowledge, so that thereby it manifestly appeareth that these were not the gifts of nature, but gifts of God added to nature.

VII. In those things which pertain to God and to true piety, a man not regenerate, can do nothing. But in things pertaining to God, godliness, religion, and Christian life, we believe that the mind of a man not regenerate is so darkened, and his heart so unsound, and all the powers in him so extinguished, that he can neither know God and the things belonging to God, nor love Him and desire anything acceptable unto Him, much less be obedient to His will as he ought; since the apostle saith [that] the natural man perceiveth not the things that are of God, neither can he know them (1 Corinthians 2:14), how should he therefore will and perform? And Christ saith, "without me ye can do nothing" (John 15:5).

VIII. A confirmation of the former opinion. For as a man being dead unto nature and to men can do none of those things which belong to nature and to man, so neither can he which is dead unto God in sin truly know or do those things which belong unto God or true godliness; but shall altogether consume and putrefy in sin, unless he be delivered out of the same with grace by Christ and be called to life again. For all men without Christ and not regenerate by Christ's Spirit are quite dead, so as they are said to be truly revived, raised up, and born again, which are delivered from sin by faith in Christ, and do serve Him.

IX. Errors.

We therefore condemn all Pelagians which teach the contrary and do extol the power of free will against the grace of Christ. So do we detest and accurse the Maniches and others which make man to be but as a block which hath no judgment nor any free liberty of will, no not in civil causes.

## 09 Promises of Redemption and Salvation By Christ

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CHAPTER IX Of the Promises of Redemption and Salvation by Christ I. That Christ, the Man from heaven, was promised by grace to save us. When therefore the first earthly man by his own fault had fallen into so miserable an estate through disobedience, and together with him all his posterity which had sinned in him and were indeed to be conceived in sin, and to be born the children of wrath--we believe that God of His mere grace and favor promised unto Adam and Eve, and in them to all mankind, another Man from heaven (Genesis 3:15; 1 Corinthians 15:47-48) that should be the true substance of very woman, but conceived without the seed of man (Matthew 1:20), and so should be born of a virgin (Luke 1:34), without sin, in whom, as in another head of mankind, consisting of a divine and human nature, being the true image of the Father and full of the Holy Spirit, that should be supplied, which in Adam the first head, by his own fault was decayed. That is, that He the second Man in the name of all us which were to be ingrafted into Him by His Spirit (Romans 6:5; Romans 11:17), and by a spiritual regeneration should become flesh of His flesh and bone of his bone (John 5:6; Ephesians 5:29); should most perfectly be obedient unto God (Php 2:8), and by his obedience and death should take away sin, should appease the wrath of God, should redeem us, justify us, sanctify us, and govern us by His Spirit; should endow us with true liberty and with power to do good, and lastly should save us and glorify us to eternal life (Romans 5:19; Ephesians 2:13-14).

II. The promise of redemption by Christ was very necessary. For Adam, not as a private person but as the parent and original of all mankind, as he was endowed with a righteousness which he should have dispersed into all his posterity as hereditary, for which cause it is used also to be called original righteousness--so by his disobedience instead of righteousness, he brought upon all men great iniquity and a spring of all sin; and instead of eternal life, eternal death. Therefore there was need of another head from whom, through His obedience, that true and heavenly righteousness, holiness, and life might be derived into all the members. This same is Christ.

III. To what end that promise was made presently after the transgression. And we believe that this promise was made immediately after the transgression, even from the beginning of the world, and afterwards oftentimes mentioned to the holy fathers--declared, yea and confirmed and sealed by diverse and sundry means, signs, and sacraments, that not only we which were to be born after the coming of the Messiah, but also all other which from the first creation should believe in this promise and in true faith should embrace the Savior which was to come, might by that faith be made partakers of the following redemption, [and] might be justified and saved.

IV. As many as believed in Christ that was to come, from the first beginning, were saved.

We believe therefore that as many since the making of the world as believed in Christ, promised and to come, they were ingrafted into Him by this faith; made partakers of His following obedience, of His passion, death, and redemption; that they did eat His body that was to come and to be betrayed, and drank His blood that was to be shed. And finally that they were all Christians and endowed with the Spirit of Christ, and saved unto eternal life as well as we.

## V. Errors.

Therefore we condemn and abhor all those which say that none were saved that were before the coming of Christ; and that those fathers received no promises concerning eternal salvation, but only concerning things temporal.

## 10 Of the Law

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CHAPTER X Of the Law I. The law of Moses came between the promise of redemption by Christ, and the accomplishment thereof, and to what end. But between the promise of redemption by Christ made first unto Adam, and after more manifestly declared as well to others, as most especially to Abraham, sealed with the sacrament of circumcision and confirmed as it were by the death of Isaac, his first begotten offered for a sacrifice and established by an everlasting covenant--and between the accomplishment of the same promise, the law was given which Moses delivered; the people which came of Abraham's seed being gathered together and wonderfully increased, (of whom also Christ should be borne) and being also delivered out of the bondage of Egypt by a wonderful means that God might have a church known and visible, and separate from other nations, and gathered together in one certain place, in which church that promise concerning Christ made unto the fathers might be kept safe, and an acceptable service of God maintained, even unto the coming of the true promised Redeemer. The law, I say delivered by Moses from God unto His Church, came between, containing three kinds of commandments: Moral, by which the life and piety of everyone should be directed; ceremonial, with the form whereof the church should be governed in her outward service and religion; and judicial, pertaining to the government of the whole commonwealth in matters political and economical, that by these means the people of God of whom Christ was to come might both be restrained from the profane manners and idolatries of wicked nations, and might be kept within their duty and obedience to God's will, and finally might be upholden [upheld] in the faith and hope of the promise to be performed concerning the true redemption by Christ, and so might be prepared more and more for the receiving of Christ, and so in that people God might be glorified.

II. Whatsoever was necessary to be done for salvation is contained in the law of God. To let pass then the two latter parts of the law which do not appertain to us, and to speak only of the former--we believe that in that law, as it is declared in the books of Moses, the prophets and apostles, all things which are necessary to salvation are so perfectly set down, and God's will which He will have us to do in His Word so revealed, as nothing can be added or taken from it (2 Timothy 3:16; Deuteronomy 2:4; Deuteronomy 5:22; Deuteronomy 12:32).

III. The law of the Decalog, or ten commandments, is a declaration of the law of nature, and a picture of the image of God.

We also believe that this law is a declaration of the law of nature which was written in the hearts of the first men perfectly, of others imperfectly, and but in part; and therefore by this law is condemned whatsoever is not agreeable to that image of God whereunto man was created; and is commanded whatsoever is agreeable to the same. For God would show by that law what man was in his first estate, and what he was made in the second estate, and what manner one he ought to be, and further what he should afterwards be in the third estate in part, and what perfectly in the fourth by Christ. So that the law is nothing else but a true and lively picture of the image of God to which man was created, whereby we are instructed what we were, what we are, what we ought to

be, and indeed what we shall be if we trust in Christ.

IV. The sum of the law to be restrained to the love of God and our neighbor.

Now we believe and confess that Christ did teach that the sum or substance of the whole law is contained in these two precepts: Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength. Thou shalt love thy neighbour as thyself [(Mark 12:30-31 OR, Matthew 22:37; Matthew 22:39)].

V. If God alone be [exists] to be loved with the whole heart, He alone is to be worshipped. And if the sum of the first table, which containeth the whole worship due unto God, do consist in the perfect love of God alone--from hence, besides other express commandments of God declaring this commandment, we gather and we believe that God alone is to be adored, invocated [invoked] and served with a religious worship, and that we must swear only by His name because these be all contained within that commandment of loving God with all our heart. To let pass, that the image of God whereof this law is a type, did teach Adam the same thing.

VI. That our very concupiscence and corruption of nature is a sin. But if by God's law be condemned whatsoever offense is repugnant to that first image of God, that is, to justice, holiness, and righteousness wherein man was created--we hold that in man not only his actions committed with consent of his will against the law of God, but even the motions also of lust, yea the concupiscence itself, and the whole corruption of his nature is sin, and by the law of God condemned, because it is repugnant to that uprightness and justice wherein man was created, and wherein he ought and might have kept himself, if he would (Romans 7:7).

VII. Although the law cannot be observed, yet it was not given in vain nor unprofitably. And although the law of God be so perfect that it never could or can be observed of any man, either all or always, or in such measure as it ought--yet we believe that it was not given in vain, nor unprofitably since God doth not anything in vain, but all things with His exceeding high wisdom, to His own glory and to our profit and salvation (Romans 7:10; Romans 8:3).

VIII. A three-fold profit by the law of God.

First by the perfect declaration of the will of God by this law, men might and may better understand what was pleasing unto God; what was good and what ill; what was to be done, and what to be avoided. Then by the only relics of the law of nature remaining in man's mind, and therefore all cloak of ignorance being clean taken away, the Jews were made more inexcusable than other nations if they kept not the law--which thing falls out greatly to the glory of God, since men do thereby understand that His judgments towards us are very just. Furthermore, by the curses which are added against the transgressors, and the blessings for the observers, men were restrained by fear, of those as it were with a bridle, from committing sin; and by hope, of these as it were with a spur, were stirred up to keep the law--if not wholly and perfectly, yet in part and for the external observances; and so might be the better held within their duties, which how profitable it is, not only to a whole commonwealth, but to every particular man so bearing himself, none can be ignorant. Last of all, by that, that men saw by daily experience how they continually sinned against this so perfect a law, and perceived that they were not able to observe it as it ought to be, and so that they were daily more and more in danger of God's wrath and guilty of eternal death. It came to pass that distrusting themselves and their own strength they grew to have a greater and earnest

[more earnest] desire of the promised Savior and Redeemer. And therefore how much the more they knew their sins by the law and their weakness, and more sensibly felt the wrath of God, so much the more greedily did they hunger and thirst after righteousness and were disposed and prepared to take hold on Christ by faith. So that very true were both those sayings of the apostle: By the law is the knowledge of sin (Romans 2:20); and, the law was a schoolmaster unto Christ (Galatians 3:24).

IX. The law hath still the same use, yea even in men regenerate. And we believe that these uses of the law are perpetual as long as we remain in this world--not only in men not regenerate, as is said, but also in the very regenerate. For since our minds are still blinded with much darkness and our memory so slippery that we can neither perfectly understand the things that are of God, nor keep in mind that which we have understood--we have evermore need of this glass of the divine law wherein we may daily behold and still more certainly understand what God will have us to do. Moreover, since our heart is not yet perfectly cleansed from all corruption, that it can be fully settled upon doing the will of God, but that the flesh still wrestleth against the spirit (Galatians 5:17), therefore the law is most necessary, which may terrify us with the threatenings and hold us in from offending; and with the promises may stir us forward to obedience and to the working of righteousness. Lastly, since there is none so holy, which sinneth not many ways, and which hath not sin dwelling in him (1 John 1:8), whereby we be made weak unto goodness and prone to ill, therefore the law is profitable unto us, by which our sins and infirmities being made known to us, we may daily more and more acknowledge how impossible it is that we by our own works should at any time be justified or saved. And therefore [we] should be filled with the greater desire, hunger, and thirst of the righteousness of Christ and embrace Him by faith. And thus the law, when it can never justify us, yet it may always draw us nearer unto Christ who justifieth, more and more to be justified.

X. The moral law, touching the substance, was not to be disannulled by Christ. For we know and believe that the law, touching the substance, and those wholesome uses of which we speak, was not to be abolished by Christ, and so not abolished at all--but only touching the curse and condemnation, because there is "no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1). But yet the law was profitable even in the condemnation, and always is to them which are not yet in Christ, inasmuch as it driveth them to Christ, that they may avoid condemnation.

XI. Errors.

Therefore we condemn those which reject the law out of the church as unprofitable, and not pertaining to Christians; and again, those which teach that a man may either wholly or in part be justified by the law, since it was rather given to shut up all men under sin, and to lead them to Christ, who alone taketh away the sins of the world (John 1:29). And this is briefly our confession of the law, delivered from God by Moses, and declared by the prophets which prepareth, disposeth, and bringeth men unto Christ. And therefore Christ is [the] end thereof, as the apostle writeth (Romans 10:4).

## 11 Of Christ the Redeemer

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CHAPTER XI Of Christ the Redeemer I. A sum of the faith of the person and office of Christ the Redeemer. When therefore the fullness of time was come wherein the promise of redemption made unto the first man was to be accomplished by the second--God, the everlasting Father sent His only begotten Son and Eternal, and therefore true God, of the same nature with the Father, made of a woman, alone, and without the seed of a man, and therefore true man; but without sin, and so true Christ; made subject to the law (Galatians 4:4), and therefore circumcised, that He in most perfect obedience might fulfill that law in the name of us all, made obedient to His Father even unto death, namely for us (for He being without sin deserved not to die) that He might redeem those which were under the law and all the elect even by His obedience, by His death and bloodshedding, that is, by a sacrifice of exceeding virtue (for it was the blood of God) and a most effectual\_\_\_\_\_ransom:\_\_\_\_\_that He might, I say, redeem us from sin to the old image of God and to perfect righteousness; yea from death to eternal life, and from the kingdom of Satan to the kingdom of God; and that we might receive adoption of children, and so in the end be taken into full and perfect possession of the heavenly inheritance as sons and lawful heirs. And lastly, that He might gather together all things in heaven and in earth under one head, and join them to Himself, for the glory of God the Father (Ephesians 1:10).

II. Christ the Redeemer is true God and true man.

We believe therefore Jesus Christ to be the only begotten Son of God (John 1:14); and so the Son in nature consubstantial and co-eternal to the Father (Php 2:6); and lastly, true God Almighty (1 John 5:20). Also true man of the true seed of Abraham and David (Matthew 1:1), conceived without the help of a man, but only by virtue of the Holy Ghost in the womb of the virgin, and without sin; and born of her, endowed with a true soul and human mind, and made like unto us in all things, sin only excepted (Hebrews 4:15)--so that He is true God of the substance of the Father, begotten before all worlds, and true man of the substance of His mother, born in the world.

III. Only the Son to be both God and man, and only Christ. But so we believe that the Son of God is both true God and true man, and therefore the true Christ; and Him alone we confess to be such, since we read that neither the Father, neither the Holy Ghost, but only the Word itself was made flesh (John 1:14). And the apostle sayeth that the Son only was made of a woman (Galatians 4:4) and that He only suffered; although to the creation of the nature which the Son took upon Him, not only the Son but the Father also and the Holy Ghost were all concurrent.

IV. That the Son was made man without any change of Himself, but only assuming to Himself human nature. And we believe that the Son of God was made man without making any confusion of the divine and human natures, without His conversion into flesh or any change in the flesh, only by assuming of the human nature into the unity of that person. And as Athanasius speaketh, not by conversion of the Godhead into flesh but by taking of the manhood into God, so that, that which He was, He did by no means leese [release ?] or let go, but that which He was not, He took upon Him. As the apostle saith, the Son "took on Him the seed of Abraham" (Hebrews 2:16), and as he

teacheth, that as the Son taking upon Him was not changed into the thing taken, (for God cannot be changed at all) but remained the same that He was, truly distinct from the thing assumed and taken. So that seed taken on Him was not turned into the thing that took it, but was united with the divine nature into the unity only of the same person, according to that saying, "The Word was made flesh." The flesh therefore remained flesh and was not changed into the Word.

V. Neither one nature took on it another nature, nor one person another person, but the person of the Son of God took on Him man's nature.

Whence also we understand that neither the divine nature, common to the three persons, nay indeed one and the selfsame nature of them all, did take on it human nature; nor one person took on it another person, but only another nature. For neither did the Son of God take on Him any son of Abraham, but the seed of Abraham--that is, human nature spreading from Abraham--and therefore we acknowledge not two persons in Christ but only the same alone, by which all things were made, and which was so perfect before it took on it the seed of Abraham, that by the same taking it is not made any other or any perfecter [more perfect] person, or yet indeed any whit unperfect [imperfect].

VI. The human nature was not taken to make a new person in Christ, or to make perfect the former, but only to be coupled and united to His eternal and most perfect person. For albeit we acknowledge two natures in Christ, the divine and human, yet we do not admit that the human was therefore assumed, that either a new person compounded of that and this, as of the parts, should be made in Christ; or that the former and the eternal person should be made the perfecter [more perfect] by the coupling of a new nature. But only that man's nature being taken into unity of that most perfect and everlasting person, the son of God, remaining the same that He was, might be made that He was not, and might have what to offer unto His Father for us. And therefore we do not simply allow it, if one say, so the person of Christ is compounded of the divine and human nature, as the person of a man consisteth of a soul and a body. But we allow the usual phrase in the church, that Christ clothed Himself or was clothed with our flesh. Whereupon Augustine saith, "Christ came down from heaven as a naked man comes down a hill, but he went up again, clothed with our flesh, as with a garment." For this manner of speech, although it do [does] not perfectly declare the personal union, yet it showeth a manifest difference between the person of the Son of God taking, and our nature taken. For this same cause we embrace those kinds of speeches of the fathers, as man's nature was born of the Son of God to subsist in the person of the Son of God. And such like, separating the person of the Son of God taking, from the nature taken; and teaching that the person of the Son of God by the coming of man's nature, was made neither other, nor more perfect.

VII. A confirmation of the former opinion with an exposition of the place of Athanasius.

Surely we confess with Athanasius that as the reasonable soul and flesh is one man, so God and man is one Christ. That is, Christ is only one person, although there be in Him two natures. Yet not that the person of Christ (if we will speak properly) is constituted or made of both these natures, as of the parts; as to the perfect constitution of man, no less the body, as an essential part, then [than] the soul must join together; seeing the person of Christ was already, and that whole and most perfect, before it was showed in the flesh, But the person of man (as of Adam), was none at all until the soul was coupled with the body; and since that neither the soul doth assume unto itself

a body, or the body a soul, as the Son of God assumed unto Himself the seed of Abraham, into unity of the same person; and further, since the body and the soul are two existences, as it is manifest in the creation of Adam, but man's nature did never subsist by itself, but only in the person of the Son of God--so that very unjustly do some abuse this godly saying of the holy man, for proof of their own dreams. For He which did show Himself (and He is the person of the Son of God) must needs differ from the flesh, wherein He did show Himself; and that not only before, but also after His resurrection, and sitting at the right hand of His Father; which (as saith Augustine) "added a glory to the flesh, but took not away the nature." [marginal text ref's 1 Corinthians 10:9; 1 Peter 3:19 do not seem to fit in w/paragr.]

VIII. How Christ is one only person, and that eternal and unchangeable, but there are in the same two natures; and how it is said to consist of them.

We therefore acknowledge and confess against Nestorius, that in Christ is only one person, and that eternal, most simple and most perfect, and the same shall remain forever--namely, the person of the everlasting Son of God. Further, that unto this eternal person there came in time not another person, but another nature--namely, man's nature; and the same not as a part of that person of whom it was taken, but a thing far different from it, and yet taken unto it, into unity of the same. And therefore we thirdly confess that in one and the selfsame person of Christ, there is now two natures--the divine and the human--in which we doubt not that the same doth subsist, doth live and doth work; for which cause also we fear not to speak thus: Christ consisteth now of His divine nature, and His human being taken into the unity of person; and that He is after a sort compounded of them both.

IX. How the two natures are united into one person without alteration or confusion, the properties and actions of either of them remaining whole and distinct. But we believe and confess that these two natures are truly and inseparably joined and united into one person of Christ; that yet we doubt not, but each of them remaineth whole and perfect, and the one truly distinct from the other; yea, and that they do hold the essential properties and operations of each of them distinct, without all manner of confusion, so that as the divine nature holding the properties remaineth uncreated, infinite, immeasurable, simply omnipotent and simply wise, even so the human nature holding hers [??] remaineth created, comprehensible, and determined with certain limits. And as the divine nature hath will and power whereby Christ willeth and worketh, as God, such things as are of God--so hath the human nature will and power whereby Christ, as man, willeth and worketh those things which are of man; so far forth as Christ in that He is God, He willeth not nor worketh by human will or power; so neither as He is man willeth He or worketh He by divine will or power; as it hath been learnedly determined by the fathers both against Eutyches, and against Macarius. We therefore did always like well of that saying of Leo the First, writing unto Flavianus about the same thing, where he saith, "He which is true God, the same is also true man, and in this unity there is no untruth, whereas there meet together the baseness of manhood, and the excellency of the Godhead. For as God is not changed by the partaking, so man (that is man's nature in Christ) is not consumed by the dignity, for each form worketh with communion of the other, their own property, namely the Word worketh that which is proper to the Word, and the flesh performeth that which is proper to the flesh." Thus far Leo that learned man--which he afterwards setteth out by examples whereby it is plainly showed that, as the natures are truly united in Christ, yet remain distinct and not confounded, so also were and are the actions. For things which were proper to the

Word, the flesh did not perform, but the Word and that which was proper to the flesh the Word performed not, but the flesh. To raise again Lazarus from death was proper to the Word; but to cry "Lazarus, come forth," was proper to the flesh. Yet both those actions were united to the raising up of Lazarus, because they were both one and in one Christ, and tend both to one purpose--and yet they were distinct. Likewise to forgive sins was a proper action to the divine nature, but to say, "thy sins be forgiven thee," was proper to the human nature. To restore his sight that was born blind was an action of His divine nature; but to put clay upon his eyes and to say, "go...and wash," was of the human nature. Therefore this personal union, as it did not confound the natures, so neither did it the actions, but kept them distinct. Neither yet did it confound the properties of the natures. For there be in one and the same person of Christ these three things--natures, the proprieties and faculties of the natures, and the actions of them. And these proprieties of natures in Christ are after the very same manner that the natures and actions are. Therefore as it is clear, that one nature passeth not into another, nor one action is confounded with another, so is it apparent that their proprieties are after the same sort.

X. That it cannot be proved by the union of the natures, that there is a true and a real changing of the divine proprieties, into the human nature of Christ. For we allow that axiom or principle of the fathers against the Eutychians, and Monothelites--namely, that "they which have the same essential proprieties, have also the same natures and essences; and they whose natural proprieties are confounded, they have also their natures confounded"--which being of itself true in all things, then is it especially true in God, in whom the essential proprieties are indeed nothing else but the essence itself. That it must in very deed needs follow, if those essential proprieties can truly and properly be communicated to any created substance, so that it may be made such, as God is, as (for example) simply omnipotent, then the divine essence itself can also be communicated unto it--so that it might be made equal to God in substance, and therefore consubstantial with God, if it might be made equal unto Him in power, or any other propriety. So herein is admitted a double, and that a grievous offense. One is that when we communicate truly and properly to a creature those things which belong to God, we make the creature equal to God. Neither can this exception serve to shift it, that God hath them of Himself, but the human nature in Christ taketh them of the Godhead. For even the Son is not of Him, nor hath He His divine essence of Himself, but of the Father. Yet is He notwithstanding equal to the Father and hath the same nature with the Father. Another offense is that while we attribute divine and so infinite proprieties to the human nature, as infinite power, we deprive the same of the own [one] and proper quality; not otherwise than the glory of the resurrection shall deprive our bodies of the baseness of corruption, when it shall be truly communicated unto them; and not otherwise than the clear light of the sun, if it be let into the air, which was lightened only with the light of a candle, it extinguisheth that light. For if the infinite power worketh and doth all things, the finite shall be idle, and therefore none at all. But since this heresy, even in our time, is largely and plainly repelled [?] by many learned men, we which do here exhibit this brief and simple confession of our faith to the Church of God, and to all posterity, will add no more to that which hath been said.

XI. How great the force of this personal union is.

Meanwhile, we believe and confess the force of this union of the natures in the person of Christ to be so great, that first, whatsoever Christ is or doeth according to the divine nature, that same whole Christ, the Son of Man, may be said to be, or to do. And again, whatsoever Christ doth or

suffereth according to His human nature, that same whole Christ, the Son of God, God Himself, is said in the Holy Scriptures to be, to do, and to suffer. As that, God (that is Christ, Man and God) redeemed the church with His blood (Acts 20:28)--when as the force of the redemption pertained to the Godhead, the shedding of His blood only to the manhood--yet both these actions are joined in one, and each of them may be spoken alike of whole Christ, although they were and are distinct, because the natures, although distinct, yet are coupled together in Christ's one person. Yea, Christ the Mediator, according to His humanity, never did or doeth anything wherein His divinity did not or doth not work together; and He never performed anything according to His divinity whereunto His humanity was not assisting or consenting--that the fathers very fitly called all the works of Christ the Mediator, that is performed both by God and man. Secondly, as the force of the union is so great between the Father and the Son, that He doeth nothing, nor communicateth any good thing to the world but by the Son--even so the force of the personal union of the two natures is so great that no grace, no salvation, no life can come to us from the deity but by the humanity, apprehended of us by faith; so that He must needs be coupled to the flesh of Christ that [who] will be partaker of eternal life; whereunto that saying of Christ tendeth, "Except ye eat the flesh of the Son of Man...ye have no life in you" (John 6:53). Lastly, it causeth that we cannot adore the deity in Christ, but we must also therewith adore the human nature; and that the divine and human nature must both be revered with one reverence only, according to that same, "And...when He bringeth in the firstbegotten into the world, He saith, And let all the angels of God worship Him" (Hebrews 1:6). Him, saith He, that is, whole Christ, God and man together; when as notwithstanding the human nature of itself, and considered alone in itself neither can nor ought to be worshipped (for God alone is to be worshipped), but the union, (not whatsoever) but this personal union of the divine nature with the human, causeth it. Therefore albeit that God dwell in the saints--yet they are not to be worshipped, nor prayed unto, as is Christ the Man. Wherefore we confess this union whereof we speak to be of great force; yet we say that it is a union which excludeth all confusion and transfusion. For if the union between the Father, the Son, and the Holy Ghost in one essence, (than which union there can be none greater thought or imagined) do not take away the distinction of the person, then neither this union of the natures, and so of the proprieties and actions in one person can take away the distinction of the same, and bring in confusion.

XII. Christ, in that He is man, is endowed with a very great, yet a determinate power, and other gifts.

Finally, we believe that Christ, like as in that He is God, He is simply omnipotent, simply wise; and so it may be said of all His other attributes. So, in that He is man, He is endowed of the Father with a power and knowledge very far, yea, almost infinitely exceeding the power and knowledge of all things created, either in heaven or earth, and yet a determinate or finite power. And so it may be said of all His other gifts and virtues, love, prudence, fortitude, justice, grace, truth and the rest, of which Esaias [Isaiah] saith, "And the Spirit of the LORD shall rest upon him, etc. (11:2); and John, He was "full of grace and truth" (1:14); also Luke, He grew "in wisdom...and in favour with God and man" (2:52). For which cause also He is said, in that He is man, to be exalted above all principalities and powers (Ephesians 1:21); also that the Spirit is given unto Him above measure (John 3:34); also that in Him lie hidden the treasures of wisdom and knowledge (Colossians 2:3). Whereby it comes to pass that He, in that He is man, is ignorant of nothing; He is able to do all

those things which pertain to His office. Yea, and such things as cannot be performed of any created substance, but only of God Himself, may be done by Him, by the power of His deity; yet His human will always working therewithal, evermore by consent and as it were, by desire. So that in all the actions of Christ, as He is God, pertaining to our salvation, always His soul in some sort joineth itself thereunto by love, by desire, and will. As also in all things which He did as man, the deity was always concurrent, yea, even in His death and passion. Not that the deity suffered, but that it willed both the passion and death of Christ, and added to His passion and death an infinite power, even to cleanse us of our sins. To conclude, concerning the two natures in Christ, and the union and proprieties of them, we believe whatsoever hath been determined in the Nycene [Nicene], Constantinopolitane, Ephesian, and Calcedonian councils, against Arrius, Apollinaris, Nestorius and Eutyches; and in the first Synod against the Monothelites.

XIII. Two kinds of actions in Christ; and all those things which we read that He did and suffered were done indeed according to the truth of the matter, and not after a vain show or illusion.

Now from the person of Christ and His natures, and the union of the natures, to pass over peculiarly to His actions and His office. First, we believe that as there are two true natures in Christ, whereof each hath had and hath her true and essential proprieties coupled together, even as the natures are also united but not confounded together. So there are two kinds of actions which our Lord Jesus Christ is said partly to have performed and partly will yet perform for our salvation--some whereof proceed from His deity and some from His humanity. And the same partly have been and partly are so joined together, and yet distinct that each of their forms (as Leo speaketh) always worketh with communion of the other--the Word performing those things which are of the Word, and the flesh those things which pertain to the flesh. Moreover, as those things which Christ did and doeth by virtue of His divine nature were true and not feigned deeds (for He truly reconciled us to His Father; He truly forgiveth sins, and truly sanctifieth and regenerateth), so whatsoever we read that He did or suffered for us according to His humanity, we believe that He did and suffered all those things truly and indeed, and not only in a vain show and (as some speak) an appearance only.

XIV. A declaration of the former opinion.

We believe therefore that Christ, as He was truly conceived of the seed of David and truly borne true man, and did truly eat, drink and perform other human deeds--so also that He truly kept the law for us; that He truly suffered in the flesh (1 Peter 4:1), and died, and rose again from the dead in the same flesh, and ascended with His visible, palpable and human body, circumscribed with true and certain dimensions into the true and created heaven placed above all these visible heavens (Acts 3:21), and there of His free will worketh and abideth till such time as He return again in the same visible body, truly from heaven, to judge the quick and the dead. And that He truly desireth our salvation in heaven, and hath a care over us; and His spiritual and lively motion and feeling worketh in us as His members. And lastly, that He governeth the whole church (Ephesians 1:22; Ephesians 4:16). [marginal ref. Luke 24:36] XV. The fruits of the obedience, passion, death and resurrection of Christ. And we believe that Christ by His perfect obedience deserved eternal life, not only for Himself but also for us. By His passion and death He satisfied for our sins in His flesh. He redeemed us out of the hands of Satan, the tyranny of death, and the bondage of sin. He reconciled us to God in Himself, and made us His beloved, that in Him we

might be deemed righteous with the Father; and by His resurrection and ascension into heaven He obtained also for us both the resurrections (as John speaketh) the first and the latter. And that in our name He took unto Himself possession of the heavenly inheritance, and sitteth at the right hand of God (Ephesians 1:20)--that is, hath taken to Himself power over all things in heaven and in earth--so that, inasmuch as He is our Mediator and is man, He hath obtained of His Father the second place; is appointed Head of the Church, as well which is in heaven as which is on earth, that from Him, and even from His flesh, is conveyed by His Holy Spirit whatsoever pertaineth to the quickening and to the spiritual life of us, to all those, which as members are fastened unto Him their Head. And therefore we acknowledge, believe and confess, that in Christ alone is placed our whole salvation, redemption, justice, favor of God, and eternal life, according to that saying, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Corinthians 1:30); also, "He is our peace" (Ephesians 2:14); also, Jehovah our righteousness (Jeremiah 23:6); "In whom we have redemption by His blood, the forgiveness of sins" (Ephesians 1:7); also, "It pleased the Father that in Him should all fullness dwell" (Colossians 1:19); also, "life is in His Son" (1 John 5:11). And therefore we know that the promise concerning redemption, which was made unto the first man, did receive accomplishment in this other Man, Jesus Christ; so that whosoever will be made partaker of it, he must needs be joined to his Head, Christ, and be made a member of Him. For we have redemption and salvation not only by Him as a Mediator, but also in Him as our Head. This is our faith concerning Christ the Redeemer, His person, natures, and office[s], and the salvation of mankind fulfilled and laid up in Him.

#### XVI. Errors.

Therefore we condemn all, as well the ancient as later, heretics which ever taught or teach the contrary: Arius, Photinus, and namely, Servetus, and all other ungodly men of that crew, which deny the true deity of Christ; the Cerdonians, the Marcionites, the Valentinians, the Maniches, the Priscillianites, the Apollinarists, and the rest which do oppugne [oppose] the true humanity of Christ--some denying that Christ came in the flesh and that He had true flesh, and do contend that He brought a fantastical body from heaven; or that He was conceived of the elements, and not of the seed of Abraham, and that He was not born of a woman. Others granted Him indeed a true human flesh, but yet depriving Him of a reasonable soul, and substituting His deity in place of His soul. Also the Nestorians, which denied the true union of the human nature with the person of the Son, and did set down two persons in Christ, and two Sons--the Son of God and the son of man. We likewise condemn the Eutychians, which on the contrary side, as Christ is but one only person, so they leave Him but one nature only, namely, the divine, teaching that the human nature which He assumed either is wholly turned into the divine, or else so mingled and confounded with the divine that they make no difference at all in Him between the proprieties and actions of His divine and human natures. We condemn also those which have proceeded from the former, as Macarius with his followers, which make but one only will in Christ, namely the divine, and therefore admit no proper action at all of the human will in Christ. We condemn likewise the Cerdonians also in this point, that they said Christ did not truly suffer, nor was truly dead, but that He feigned a suffering, or (as some heretics say) He suffered and died putatively [supposedly, or commonly believed ?]. And therefore with these we also condemn all which taught or teach the like things, as namely, that Christ rose not again truly in the same flesh wherein He died, but in another of a diverse nature; or else, that if He rose in the same, yet that He did not truly ascend into heaven and carry

the same into heaven, and change the place of it. We also with Hierome, Cyrill and other of the fathers, condemn the Originists and their like who taught that Christ rose again with a body like unto a spirit, most subtle, and in its own nature invisible, and not subject to the senses. All those likewise as Jews and Turks, which deny that the world is redeemed by the benefit of Christ's death. Also all those lastly, which go about to prove our salvation to be grounded upon any other thing, either in part or altogether, than only in Christ; and blasphemously do avouch that sins may be expiated or remitted by any other sacrifices than that one sacrifice of Christ only. For we acknowledge one only Redeemer, Jesus Christ, without whom, as there is no true God, so no true salvation. And one only sacrifice, the oblation or offering whereof being once made, not only all the sins of the elect were once washed away in the person of Christ, but also being yet continually washed away even unto the end of the world, are remitted to them that believe.

\*NOTE: Also, see APPENDIX to Chapter 11.

## 12 Necessary Uniting and Particiaption With Christ

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CHAPTER XII Of the True Dispensation of the Redemption, the Salvation and Life which is laid up in Christ alone; and Therefore of the Necessary Uniting and Participation with Christ I. Salvation and eternal life is laid in Christ, that from Him it may be communicated to be.

We believe that even as the sin of Adam, and death which followed the same, remained not in Adam alone, but from him, as from the head of all mankind, it did and doth flow into all men, which by a common generation have been and are born of him. So likewise that the righteousness of Christ and the eternal life due unto Him is not holden in Christ alone, but is derived into all those who, by the regeneration of the Holy Spirit, are made one with Him and as true members are joined unto Him as Head of the whole Church; and that to this end and purpose Christ came in the flesh, and that all our salvation and life consisteth in Him, as in our Head--that it may indeed be bestowed and communicated upon all the elect of God which are united unto Him.

II. The grace of redemption and salvation is offered unto all men, but indeed is not communicated but to the elect, who are made one with Christ. For we believe that although the grace of redemption, salvation and eternal life which God bestoweth be earnestly propounded and offered unto all men by the preaching of the gospel (for, that very many are not made partakers of the same, it is through their own fault), yet is it not indeed communicated but unto those, who (being from the beginning chosen and predestinate unto it in Christ, as in the Head of all the elect, that they should be His members and so made partakers of salvation) were afterwards in their time called by the gospel, endowed with faith and so grafted into Christ and made one with Him (Mark 16:15-16).

III. To the true participation of eternal life, how necessary this true union or communion is with Christ. For even as the branch can draw no lively sap from the vine, nor the bough from the tree, nor the members any motion, sense, or life from the head unless they be joined to the vine and tree, and these to the head; even so cannot men receive any salvation or life from Christ, (in whom only it consisteth) unless they be grafted into Him and coupled in a true and real union, and being coupled do abide in Him (John 15:1-7).

IV. That we cannot be united unto Christ unless He first unite Himself to us.

Since therefore the whole participation of the righteousness, salvation, and life hangeth and dependeth upon this most necessary communion with Christ, and unto the same is referred both the preaching of the gospel and administration of both the Sacraments, yea and the whole ecclesiastical ministry. Therefore what our faith concerning the same is, we purpose to declare and witness to the whole church as briefly and plainly as may be in certain assertions or positions, which after follow. And first, we believe that as we therefore love Christ, as John saith, because He first loved us (1 John 4:10), and we come unto Him by our spirit because He came first unto us by His, and therefore we embrace Him by faith because He first, by virtue of His Spirit embracing us, stirreth us up to faith--so we also can by no means cleave and be united unto Him unless He first

do join and unite Himself unto us. For the one is the cause of the other; the first of the latter. Wherefore we must pray unto Him, that He will come unto us, and make His abode with us (John 14:23).

V. How many fold [manifold] is the union of Christ with us, and of us with Christ, and how they are ordered in themselves.

We acknowledge furthermore this conjunction of Christ with us, and likewise of us with Christ to be threefold: one, which was once made in our nature; another, which is daily made in the persons of the elect, which yet go astray from the Lord; and the last, which shall be likewise with the Lord in our persons when they shall be present with Him--namely, when God shall be All in us all. And the first is referred to the second, and the second to the third, even as nature is ordained to grace, and grace to glory. For the first is also made by assuming of our nature into the unity of the person of the Word. The second is made by assuming of our persons into grace, and into one mystical body with Him, and as Peter speaketh, into participation of His divine nature. The third shall likewise be made by assuming of us all into everlasting glory with Christ. Neither do we doubt but Christ purposed to foreshow unto us the second by the first, and the third by the second; that by that which was already made, we might be confirmed in the hope of that which was to be made.

VI. As the first union was made that satisfaction might be made for our sins; so the second is made, that we might be partakers of that satisfaction.

We believe therefore (that letting pass those things which pertain not to this matter in hand, we may come nearer) that the Son of God, by the everlasting will of the Father, and therefore of Himself also and of the Holy Ghost, like as He took upon Himself into unity of His person, our flesh--that is, man's nature, conceived by virtue of the Holy Ghost in the womb of the virgin--that He might in Himself purge us of our sins and in that flesh He most perfectly fulfilled the law of God for us, being made obedient unto His Father even unto death, and at the length the same flesh being offered up in sacrifice for our sins, He obtained in Himself eternal salvation for us. So also, that He might make us partakers of this salvation by sacrifice of His flesh assumed for us, He was willing and accustomed to take unto Him and to knit and join all His elect unto Him in another kind of union--namely in such a coupling as in it we may be united with Him, though not into one person, yet into one mystical body whereof He is the Head and every one of us members, and may be made partakers of His divine nature.

VII. As the first is made by virtue of the Holy Ghost, so is the second. As we certainly know that as the Son of God, our Lord Jesus Christ, in the first union, coupled unto Himself our flesh and blood by virtue of His Spirit--(for He was conceived man of the Holy Ghost, and therefore without sin, for which cause also He is called, the man from heaven)--so also in the second union He doth communicate His flesh and His blood and His whole self unto us; and in the same communion doth knit, join and incorporate us into Him by the power of the same, His Spirit; that always the bond, wherewith Christ is coupled with us and we with Christ, might be the same Spirit of Christ, which, as it did bring to pass in the womb of the virgin that the Son of God should be made flesh of our flesh, and bone of our bones, so also by working in our hearts and incorporating us into Christ it brings to pass that we likewise, by participation of the body and blood of Christ, should be bone of His bone and flesh of His flesh, especially seeing He stirreth up that faith in us whereby we acknowledge and embrace Him for true God and man, and therefore a perfect Savior.

VIII. The union of us with Christ is spiritual, yet so as it is true and real. So we believe that this other union also is almost no less (than the former) so spiritual (if we may so speak) that yet it is true and real--because that by the Spirit of Christ we, although remaining on the earth, yet are truly and really coupled with the body, blood and soul of Christ, reigning in heaven. So as this mystical body consisting of Christ as the Head and of the faithful members, sometime is simply named Christ. So great is the conjunction of Christ with the faithful and of them with Christ, that surely it may seem not to be said amiss that as the first union was made of two natures in one person, so this is made of many persons as it were, into one nature, according to those sayings, "that...ye might be partakers of the divine nature" (2 Peter 1:4); and, "we are members of His body, of His flesh, and of his bones" (Ephesians 5:30).

IX. A confirmation of the former opinion, how straight this union is. For like as the soul in a man, because it is one and the same, and no less whole in the head, and in each member, than it is in all the body together--it causeth that all the members do unite and join themselves into one body, under one head; even so, by virtue of Christ's Spirit, because it is one and the same in Christ and in every of the faithful, it causeth that all of us knit spiritually together, both in souls and bodies into one, we are all one and the selfsame body with Christ our Head; a body (I say) mystical and spiritual because it is joined and compact by a secret band of the same spirit.

X. This union, because it is made by virtue of the Holy Spirit, cannot be hindered by any distance of place.

Whereupon it followeth that this true and real union (though spiritual) of our bodies and souls with the body and soul of Christ, can be letted [hindered] by no distance of place, though never so great, because that spirit is so mighty in operation as it reacheth from earth to heaven and beyond, and joineth in one no less strictly, the members of Christ being on earth with their Head in heaven sitting at the right hand of the Father, than the soul of a man joineth together the hands and legs and other members into one body with the head; yea though that man were so great that his head did reach unto the ninth sphere, and his feet stand fast in the center of the earth. So great is the virtue of the soul; then how great is that of the Holy Spirit, the true and almighty God.

XI. The Spirit, by whom this union is made, is given of Christ to the preaching of the gospel and administration of the sacraments.

Furthermore, we believe that His Spirit, whereby Christ both coupleth Himself unto us, and us unto Him, and joineth His flesh with ours, and ours with his: is communicated of the same Christ, unto us, by his mere grace, when and where and how he please, yet ordinarily at the preaching of the gospel and administration of the Sacraments. Of which thing was a visible testimony, which we read, how that they in the primitive church, which embraced the gospel by faith, and were baptized in the name of Christ or upon whomsoever the hands were laid, besides the invisible grace received also diverse sensible gifts of the spirit.

XII. This union, is the special end of the gospel, and Sacraments.

Whereupon we do easily gather, which is the principal end, both of preaching the gospel, and administering the Sacraments: namely this communion with Christ the Son of God incarnate, who suffered and died for us, but now reigneth in heaven, and imparteth salvation and life to his chosen: which communion was begun here, but was to be perfected in heaven: so that we, by this

true & real copulation of ourselves with his flesh & blood, and his whole person, may also be made partakers of eternal salvation, which was purchased by him, and still remaineth and abideth in him.

XIII. That this union is not imaginary, nor made by participation of gifts only, but by communication of substance. But we call this present incorporation of us with Christ, true, and real, and substantial: that we may meet with that error, wherein some think that we forge a certain imaginary and a false union: or that we mean no other true union, but that which is made by participation of spiritual gifts, and grace of Christ, without communication of the substance of his flesh and blood.

XIV. This union is made by no other means, but by the holy spirit, and by faith. But again, lest some might hereby falsely gather, that we conceive of such an union, which is made with the flesh of Christ being really here upon earth, by some physical or natural touching, either gross or subtle, as all sensible things are coupled with the senses, some in grosser; and some in a subtler manner: or which is made with the same flesh remaining in heaven, by certain intelligible forms in the mind (as the philosophers speak) as all things which are understood are united with the understanding faculty, which apprehendeth the same by certain forms or images: Therefore we all adjoin the means whereby this union & incorporation is made namely by the Spirit of Christ, communicated unto us, really abiding in us, coupling us unto Christ and working in us, that by a lively faith we may embrace Christ.

XV. A confirmation of both these propositions, namely, that this union is essential, but is made only by the Spirit, and our faith. For both these things, namely that this copulation is essential and made by the only Spirit of God and by our faith, the Holy Scriptures do plentifully and plainly declare. The apostle writing unto the church at Ephesus, because all enmity being taken away by Christ and the partition wall broken down, the Jews and Gentiles--two sorts of people much different--were reconciled to God and between themselves, and were altogether ingrafted and renewed in Christ by the same Holy Spirit. Therefore he doubted not to say, They were both built [?](not into one people, as it seemed he should have said) but, the better to express how straight this union is,--into one new man, in Christ (Ephesians 1:14-15). Wherefore since all of us do live with one and the selfsame Spirit, renewed as it were in one and the same mind, and are joined together unto one and the selfsame Head, Christ, we are fitly, all of us together, called one new man. And in the same epistle (4:15), describing this near and essential incorporation, he compareth Christ to the Head, and all us to the members, coupled and knit with the head by sinews, joints, and ligaments--which take their life and motion from the Head. And nothing is more often used in the Holy Scriptures than this similitude, that hereby we might more easily and clearly understand what and how great this conjunction of all us is with Christ, through His Spirit which dwelleth in all people that are regenerate. For this cause the same apostle compareth Christ to the foundation, and all the faithful to stones (but yet living stones, even as the foundation, that they may receive increase from Him) "...built upon the foundation...In whom all the building fitly framed together groweth unto an holy temple in the Lord...through the Spirit" (Ephesians 2:20-22)--which thing also Christ did before the apostle, more than once, making Himself the foundation and the church the building, surely grounded upon that foundation, and fastened by an inseparable knot. To the same purpose Christ calleth Himself a vine (John 15:1), and us the branches, which drawing life and sap from the vine do live, and bring forth good fruits. The same is also showed by the similitude of the tree and the olive, whereinto the faithful, as branches cut from the wild olive, are ingrafted, that they may bring forth good olives; and are ingrafted by the Holy Spirit, and by

faith (Romans 11:17). Whereupon, to the Philippians, it is called the communion of the Spirit (Php 2:1); and Christ is said to dwell in our hearts by faith (Ephesians 3:17). Nor is it obscure that the apostle calleth this incorporation of the church with Christ, and of Christ with the church and all the faithful, a marriage, after the custom of the prophets; whereby two shall be made one flesh. "And they two," said God, "shall be one flesh" (Ephesians 5:31); And the apostle, "This (saith he) is a great mystery: but I speak concerning Christ and the church" (5:32). But that same is still very plain and ready which John writeth of this union, and of the Spirit by which the same is made and known. By this (saith he) "know we that we dwell in Him, and He in us, because He hath given us of His Spirit" (1 John 4:13). Therefore He dwelleth in us and we in Him, by the same Holy Spirit which is both in Him and in us. To this also belongeth that same--He which hath not the Spirit of Christ, the same is not His. But the apostle knoweth that all are Christ's which are true and lively members of Christ.

XVI. It is concluded that this conjunction is essential, and made by the only Spirit of Christ and our faith. Being persuaded therefore by these and other the like testimonies of Holy Scriptures, we doubt not but Christ and His apostles meant to signify unto us that the communion, which all we the faithful, as well small as great, have with Christ and with His flesh and blood, is true and real, and yet is made by no other means than by virtue and knitting of the Holy Spirit. And therefore though it be secret, full of miseries and spiritual, because it is made by the Spirit and by faith, yet we ought not to doubt but that through the same Spirit, it is as true and essential as is that same between the husband and the wife, being joined into one flesh; between the foundation and the stones thereon builded; between the tree and the boughs; between the vine and the branches; lastly, between the members and the head, coupled together with ligaments and sinews, living and working with the same soul--that no conjunction with Christ Himself can be made greater than this, while we live in this mortal flesh.

XVII. A confirmation of this opinion by another similitude, and by very philosophy.

Surely if there were in all men but one and the selfsame soul, it must follow that innumerable many persons were only one man--even as of one and the same essence being in the three divine persons, the holy writers do conclude that therefore there is one only God. Yea, and the same would appear much more plainly to be true if those many men had but one only head to which they should be joined, and of which they should have their motion. What marvel then, that the Holy Ghost be one and the same in all the godly, which being also in Christ doth so really couple us with Him, that we are one body with Him and amongst ourselves; yea, all of us one new man in the same Head Christ? For in those two respects, namely one, of the spirit, by whom; the other of the Head, to whom we are joined, Paul said, all the faithful were one new man (Ephesians 2:14).

XVIII. By the union with Christ, the participation of the benefits of His death and resurrection is conveyed unto us.

Now of this communion with Christ, there followeth and dependeth the participation of His benefits and of salvation gotten and remaining for us in His flesh and blood. For as the branches can draw no nourishment from the vine, nor the members from the head, nor the lively stones from the foundation unless they be really joined with their foundation, with their head, with the tree, with the vine, and abide in them--so neither can we from Christ our Head, our Foundation, our Tree, our Vine, unless we be truly grafted into Him by the Holy Ghost and do abide in Him, being made flesh

of His flesh and bone of His bone. Wherefore they do us very great injury that say we therefore deny the true participation of His flesh and blood, and that we affirm a participation only of His gifts and benefits, because we will not admit which we cannot admit, that the true body of Christ doth pass really through our mouth into our bodies. As though it were not a true and an essential communion, which is made by the Holy Ghost and by faith; since nothing can knit more strictly, diverse substances and natures into one, than the Holy Ghost; as we see in the incarnation of the Son of God, and in the creation of man being compounded of the soul and the body. Surely if that communion which is made by the only Spirit and by faith with the flesh and blood of Christ were not able to save, unless He should also pass through the mouth into our bodies, Christ had provided but slenderly for His Church. Therefore in receiving of the gospel, and in the profession of baptism, He would have the same communion to be made--as John witnesseth of the first, and the apostle Paul of the second (1 John 1:3; 1 Corinthians 12:13). This therefore is our confession of the true communion with Christ in general, and therefore of the dispensation of salvation and life which is in Christ.

#### XIX. Errors.

Wherefore we disallow their error which teach that remission of sins and salvation is communicated to men by the work wrought, as they call it, without faith and without the true uniting with Christ. Yea, and we condemn their blasphemy who labor to prove it may be done by works not commanded of God, but devised by men, and full of superstition and idolatry; and theirs also which setting nought by the ministry of the Word do teach that salvation is communicated as well without as with the hearing of the Word and receiving of the sacraments. And much more those which affirm that all infants in their mothers' wombs, as well of faithful parents as of infidels, are made partakers of the benefits of Christ.

## 13 Of the Gospel, and of the Abrogation of the Law

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### CHAPTER XIII Of the Gospel, and of the Abrogation of the Law by the Gospel

Seeing first the gospel, and then the sacraments--baptism and the Lord's Supper--are the outward instruments whereby our Redeemer the Lord Jesus Christ useth to offer and bestow the grace of redemption and remission of sins upon the world, and to communicate Himself unto us His elect, and to incorporate us likewise into Himself, and so to make us indeed partakers of that salvation and life which we have in Him, therefore we have purposed briefly and plainly to declare unto God's Church what our faith is concerning the same.

#### I. The gospel--what it is.

Concerning the gospel therefore, according to the signification received and used in the church, we believe that it is nothing else but the heavenly doctrine concerning Christ, preached by Christ Himself and the apostles, and contained in the books of the New Testament, bringing the best and most gladsome tidings to the world--namely, that mankind is redeemed by the death of Jesus Christ the only begotten Son of God. So that there is prepared for all men, if they repent and believe in Jesus Christ, a free remission of all their sins, salvation, and eternal life (Matthew 3:2). Wherefore it is fitly called of the apostle, the gospel of our salvation (Ephesians 1:13).

II. The gospel was promised by the prophets, but published by the apostles. For albeit that this mystery, even from the first beginning of the world, was revealed unto the fathers, and that the prophets spake of the same--yet that which they preached was rather evangelical promises, and those reserved among the Jews, then [than] the gospel itself, which was to be published to all nations; since they foretold of a thing which was to come but did not declare the thing present, or that was past, as the apostle teacheth to the Romans (1:2); and Peter in his first epistle (1:10).

III. As well the fathers were saved by faith which they had in the promises concerning Christ the Redeemer, as we which believe in the gospel.

Meanwhile we doubt not but as well the fathers, who believed in those evangelical promises (Romans 4:3) of Christ which was to come and should bruise the serpent's head, were saved--as we, also by our faith in the gospel, telling us that Christ is come, and that He hath redeemed the world, are saved. As the apostle, both in other places and in the epistle to the Romans doth largely teach us concerning Abraham; and to the Hebrews, concerning all the other; so that it is a soul blasphemy to say that only earthly matters were promised to the fathers, and that they received only such, and not heavenly, as remission of sins and eternal life (Hebrews 1:10). For look what the gospel is unto us, properly received. The same were the evangelical promises to them, namely, the power of God to salvation unto every believer (Romans 1:16).

IV. The doctrine of the gospel, touching the substance, is most ancient and eternal.

Whereby we know that the doctrine of the gospel, touching the substance thereof, is not new but most ancient, and preached unto the fathers, even from the world's creation; so as John not unfitly

called the gospel an everlasting gospel (Revelation 14:6).

V. The parts of the gospel, how many, and what.

Furthermore, there are three especial points in the gospel which we are called upon to perform: Repentance towards God, faith in our Lord Jesus Christ (Acts 20:21; Mark 1:4), and a care to observe whatsoever Jesus Christ hath willed and commanded (Matthew 28:10).

VI. A declaration of the former opinion. The gospel therefore, which setteth out unto us Christ with the whole favor and mercy of God, with the purging and forgiveness of sins, and with the whole salvation and eternal life laid up in Him, requireth only these three things: First, that being touched with an earnest grief of our whole life led amiss, we might desire from our heart to have our minds, and so all our affections changed and renewed into the obedience of the divine will; and that we might earnestly pray and do our best endeavor that it might be so. Secondly, that embracing Christ by a true faith with all His treasures, we might believe firmly and without any wavering that all our sins are forever pardoned, of the favor and mercy of God through Christ alone, and we received into grace, made the children of God and heirs of everlasting life. Lastly, that being thus persuaded of the free and eternal salvation through Jesus Christ, we should thenceforward [thenceforth] labor by all means to observe whatsoever Christ hath commanded, to the glory of God and profit of our neighbor; so, as faith do evermore accompany us to the end, whereby we believe, that howsoever in this new obedience we err or do offend, yet for Christ's sake it shall not be imputed to us, but contrariwise, by the perfect obedience, justice, and holiness of Christ imputed unto us, our imperfect obedience shall be perfected, and shall be taken and reputed for most perfect in the sight of God. And to three things [were] all the precepts of Christ referred, namely, that renouncing all ungodliness and worldly desires, we should live in this world (in respect of ourselves) soberly, (in respect of our neighbor) justly, (in respect of God) godly (Titus 2:12). Looking for that blessed hope, and the coming of the glory of the great God. [2:13 ?] This we believe to be the sum of those things which Christ requireth of us in the doctrine of the gospel, and therefore that they be true gospellers and Christians indeed, that bend their whole study and care hereunto.

VII. In what things especially the gospel differeth from the law. And now of that which is already said, it appeareth that we do not confound the law with the gospel. For albeit we confess that God is author as well of the law as of the gospel, and that of itself, it is as well holy, just, and good, as the gospel (Exodus 20:1-26; Romans 7:12). Yet we hold that there is no small difference betwixt them both--not only because the law was delivered to the Israelites alone, and the gospel pertaineth to all people and nations; and also, not only because that [the law] was for a time and to continue but till Christ, and the gospel is everlasting; and also not only because that [the law] was delivered by Moses and declared by the prophets, and the gospel was brought by Christ and published to the whole world by the apostles; but indeed and most especially for these causes: First, because the matter of the law is only commandments with irrevocable curses thereunto joined, if they be broken never so little. It hath also promises, not only of earthly but also of heavenly blessings, but all of them with the condition of perfect obedience, and none merely free. But the gospel is properly a happy message, setting before us gratis Christ the Redeemer, forgiving sins and saving us; yea and requiring nothing at our hands for the obtaining of life everlasting, but a true faith in Christ, which faith cannot be without true repentance, nor without a care to do the will of God--that is, to live soberly, justly, and godly, as is above declared. Moreover

because the law did not perform that which it required, neither had it power whereby to save, and therefore was insufficient, and a killing letter, the minister of wrath and death, more provoking than taking away sin. But the gospel, what it requireth, the same it performeth; and therefore, whatsoever it offereth, the same also it truly imparteth unto us, forasmuch as the Holy Ghost is by it powerful in the elect at the preaching of the gospel, stirring up in them that true faith whereby they apprehend Christ offered, and with Him eternal life. For faith is by hearing of the gospel (Romans 10:17), but obedience is not by hearing of the law, because the Holy Spirit giveth no man strength to the hearing of the law, by which he might observe the same, as he stirreth up faith in the elect, to the hearing of the gospel. For which cause, as the law is called a killing letter, so is the gospel called a quickening spirit, and therefore is a true and forcible instrument to salvation unto every believer. Whereon also followeth the third difference, namely, that the law was not written in their hearts, but remained written only in tables, and therefore did not change men. But the gospel is written by the Holy Ghost in the hearts of the elect, and therefore it changeth and reneweth them, because it is the instrument of the Holy Ghost to sanctify and to save us (2 Corinthians 3:18).

VIII. The law of Moses is partly taken away, and partly not taken away by the gospel. Of this which we have said, it also plainly appeareth, what [that?] our faith is of the abrogation of the law by the gospel. First we believe that in the gospel (so far forth as it declareth all things, which in the Old Testament did figuratively foreshow of Christ to be fulfilled in this Jesus, as is said before in the eleventh chapter) we are taught that the law of Moses concerning ceremonies, sacrifices, and all Moses' outward worship are simply abrogated, according to that saying of the apostle, that all these things were enjoined until the time of reformation (Hebrews 9:10); and that, "The law was given by Moses, but...truth came by Jesus Christ" (John 1:17). Moreover so far forth as the gospel is the instrument of the Holy Spirit whereby we are ingrafted and united to Christ and made partakers of redemption and salvation (as is said before in the twelfth chapter), so far also we confess that the moral law, touching the curse against the transgressors, is abrogated by the gospel of Christ, according to that of the apostle: "There is...no condemnation to them which are in Christ Jesus," whereof this is a token, that they "walk not after the flesh, but after the Spirit" (Romans 8:1). But now so far forth as the doctrine of the gospel requireth our repentance and the holiness of life, and that we live soberly, righteously, and godly, therein it taketh not away the law concerning manners, for it is wholly consonant and agreeable with the doctrine of the gospel of eschewing vices and following virtue. Lastly, inasmuch as Christ in His gospel did not take away the political laws of the nations, which were not contrary to the law of nature, therefore, we think it lawful and free for any governors to bring among their subjects such political laws as were delivered to the people of Israel, and by the same, (than which none are more just) to rule and govern the people. Therefore they do exceeding and great injury to the gospel of Christ, that [who] say it troubleth or overthroweth commonwealths. This is our faith concerning the gospel of our Lord Jesus Christ.

IX. Errors.

We condemn therefore the Antinomi [Antinomian], and whosoever disallow the moral law, and cast the same out of their churches as contrary to the gospel, or [as] nothing appertaining to Christians; and do reprove those magistrates which labor to bring in Moses' political precepts among their people.

## 14 Of the Sacraments of the New Testament

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### CHAPTER XIV Of the Sacraments of the New Testament

Because God to make perfect that communion with Christ, wherein consisteth the whole participation of salvation, would not only use the Word of the gospel by itself alone, but also other external signs applied and joined to the Word, of which two consisteth a sacrament. Therefore after our confession of the gospel we have also adjoined our confession of the sacraments, and the same brief and plain, and agreeable to the Holy Scriptures and chiefest articles of our Christian faith.

#### I. What we mean by the name of a sacrament.

We know that a sacrament is properly a holy covenant or oath and promise on both sides, that is, made between God and His people, not simply, but established and confirmed by sacred rites and ceremonies, as it manifestly appeareth in the sacrament of circumcision between God and Abraham; and between Christ and us in baptism, which succeeded the circumcision. Therefore sacrament is often taken of the fathers for that whole action--either of baptism or of the Lord's Supper--wherein there goeth before a promise on both sides, holily confirmed with external rites and seals or signs, and even with the blood of Christ. But afterward by a synecdoche, they understood by the name of sacrament only the rites and signs added to the Word, and this last signification hath been much used in the church. We therefore call a sacrament according to the signification received in the church--not the Word alone, nor the element alone, but the element, water, or bread and wine, joined with the Word of the gospel according to Christ's institution, according to that same of Augustine: To the element cometh the Word, and then it is a sacrament.

II. Sacraments, of what things they be sacraments. But because every sacrament is a sacrament of some thing [something], this thing we say is that which is meant in the Word of the gospel, namely, the grace of God in Christ, or rather Christ Himself with grace and salvation in Him. For Him doth the gospel wholly propound or set out unto us, and unto His communion, as the Word, so the sacraments also were instituted, and do draw our minds by their signification. And therefore that which is outwardly given, we call it a sign of Him, which is to be received inwardly; and that which is done without, we call His seal, which the Holy Ghost worketh inwardly in our hearts.

#### III. Of what parts a sacrament consisteth.

Hereby also we know of what parts properly consisteth a sacrament, namely, of the Word and outward sign; but so as they be referred to the thing signified and represented by them, and whereof they are a sacrament. For that whereof anything is a sacrament cannot be the sacrament itself, nor part of the sacrament, since every sacrament is a sacrament of some other thing than itself. Meanwhile we do not simply separate the thing itself from the sacrament, neither do we deny but among the fathers and most of the godly and learned writers, under the name of sacrament, is comprehended that itself, whereof anything is a sacrament; as by the name of baptism not only is understood the outward washing with water, and the Word, but also is contained the very inward

cleansing of the conscience from sin, and regeneration. Therefore we embrace that saying of Ireneus, of the Lord's Supper, that "it consisteth of an earthly matter, and a heavenly." Neither do we ourselves use to forbear such kind of speeches when we talk of the sacraments; but yet in this sense, not that it is properly a part of the sacrament, since it is rather that, to the participation whereof the sacraments do bring us; but that the sacrament hath a mystical relation unto it, and by the band or knot of this relation, the earthly matter is coupled with the heavenly. And thus do we reconcile many sayings of the learned writers and of the fathers which seem to have some divers and contrary meanings, when indeed their opinions are one and the same everywhere--most of them calling sacraments simply by the names of signs, figures, tokens, types, antitypes, forms, seals, sealings, ceremonies, visible words, and such like names; others, saying it consisteth of an earthly matter and a heavenly--which how it is to be understood, we declared even now, but all often calling the sacraments by the names of those things whereof they be sacraments, after the use of the Holy Scriptures, when as notwithstanding all men have meant and professed in the name of sacraments these three things: the Word, the signs added to the Word, and the things whereof they are signs.

IV. Causes why the Lord would have the external signs added to the Word of the gospel, and why they are called visible words.

We believe also and freely confess that these visible signs, by God's institution, were added and ought to be added to the Word for a more full and firm confirmation of the Word in our minds, since it is even unto such an end that everywhere among all nations they use to put their seals to writings and to testaments. Which is also the cause why Augustine calleth the outward signs and the things object to our senses, visible words, because indeed they were instituted to this end, and added to the Word, that they might do that which the Word doeth--that is, that the same which the Word signifieth to our ears, the signs may represent to our eyes and other senses, and so might confirm the Word and promises of God; and as by the Word faith is stirred up in our minds, so also by the outward signs, as it were sealed with seals it might be more thoroughly [thoroughly] confirmed and increased. And lastly, that as the Word, so also the holy signs be instruments of the Holy Ghost, by which we are brought unto that communion with Christ, and do conjoin therein. And we have no doubt but all this was instituted of God for our infirmity and ignorance, and for the weakness of our faith; that the same might be helped not only by the Word, but also by the visible signs, by which faith properly we take hold on Jesus Christ, and grow together in Him.

V. Where the words of the institution are not rehearsed, there is no sacrament; and therefore without use they be nothing, but as they are in their own nature. But as we believe that the signs are added to the Word, not for superstition, but for greater confirmation of our faith--so also that the Word in administration of the sacraments is necessary, not to charm us but to stir up faith in us, so that where the words of the institution are not so rehearsed, that they may be heard and understood, whereby faith may be stirred up, there we deny it to be a true sacrament, and therefore we affirm that the signs without the lawful use be not sacraments but only the same things which they are of their own nature, and nothing else. For the signs are translated only by the Word from their common use to the holy use, that which many call to be consecrated and hallowed, and thereby is made a sacrament, even as Augustine said, "The Word cometh to the element, and the sacrament is made," it cometh indeed that it may be understood and believed.

VI. That sacraments be not simple marks, or bare signs.

Therefore we believe that these sacramental signs be not simple marks which only do sever us from other people that are not of the true church, or mere tokens unto us of our Christian society, or whereby we should profess our faith openly and give thanks to God for our redemption--but that they are the instruments by which (while the actions and benefits of Christ are represented unto us) they are called to our remembrance, His promises are sealed, and our faith stirred up, the Holy Ghost also doth ingraft us to Christ and doth keep us being ingrafted, and makes us daily to grow up more and more into one with Him; and that being endowed with a greater faith towards God, and earnest [more earnest] love towards our neighbor, and a mortification of ourselves, we might lead a life even like (so far as might be) to the life of Christ, in spiritual joy and gladness, till the time when we shall live with Him in heaven most holily and blessedly forever.

VII. The sacraments of the new covenant, of what sort.

We also confess with Augustine that the sacraments delivered by Christ are in number few, easy to be done, and most worthy to be understood. Few in number because they are only two--baptism and the Lord's Supper. Easy to be done, for there is nothing either in baptism or the Lord's Supper which may not easily be performed and received; nothing troublesome, nothing unpleasant, or strange unto a man. Lastly, most worthy to be understood because, although the things which are seen are of no value, yet those things which are signified, which are set down to be thought on, considered and understood in the mind, are most reverend, heavenly, divine, and pertaining to eternal salvation.

VIII. To the worthy receiving of the sacraments, there is need of understanding and faith. And thereby also we know that the sacraments to the worthy receiving of them do require an action and attention of the mind and a faith in us, whereby we understand what is signified and offered to us by them, and apprehend it with a mind settled in faith--even as Christ teacheth, where He saith of His Supper: "This do in remembrance of Me" (Luke 22:19; 1 Corinthians 11:24), and the apostles weighing and considering these words of Christ doth largely expound them. To which purpose is also that, Lift up your hearts. For there be set before us matters most reverend, heavenly, and divine to be understood in the mind, and received by faith.

IX. That the matter of the sacrament is seriously offered to all men, though all do not truly receive the same, but only the chosen faithful. And although all men come not to the receiving of the sacraments with faith and true understanding, yet as the signs are given to all that profess Christ, so also we believe that the things signified by the sacraments are seriously offered unto all by Christ; and therefore that nothing is diminished of the substance or soundness of the sacrament by the unbelief of them that receive the signs only, for it dependeth wholly upon the institution of Christ, and the truth of His words.

X. While the sacraments are ministered, the Spirit of Christ is powerful in the faithful; and therefore they not only receive the signs, but also participate in the things signified. But albeit the Spirit of Christ be not powerful in all men on whom the sacraments are bestowed, (as it is neither, to all unto whom the Word is preached, and that by their own fault, because they have not understanding and faith), yet we believe that in the faithful elect of God He is powerful, inasmuch as they being endowed with faith by the hearing of the Word, and confirmed more and more in the

same by the receiving of the sacraments, are brought by the same Spirit into the communion of Christ, and made to join and grow together with Him therein. And therefore we confess that these men in baptism are truly washed and purged from sin by virtue of Christ's blood, and in the Lord's Supper they eat of Christ's true flesh and drink of His true blood.

XI. That Christ is both Author and true Disposer of the sacraments. And we acknowledge, as one Author so one true Disposer of the sacraments, even our Lord Jesus Christ, which giveth the outward signs by men His ministers, but He Himself properly and truly imparteth unto them the matter of the sacraments effectually by Himself, or by His Holy Spirit--like as John the Baptist said, I baptize with water, but Christ will baptize with the Spirit. And therefore as it is lawful for no man to institute new sacraments, so also can no man boast that he truly and properly cleanseth consciences of sin, or that he feedeth men with the true body and blood of Christ, but only (as they say) ministerially, or, as a minister.

XII. The sacraments are not polluted to the faithful by the vices of the ministers.

Now if Christ alone be not only the true Author of sacraments, but the Disposer also, we easily gather that the sacraments are not polluted to others that be faithful by the vices of the ministers whose labor He useth, but that notwithstanding they may receive them worthily, and be made partakers of the thing signified and offered by the sacraments. For to the clean all things are clean (Titus 1:15); and Christ with all His riches dwelleth in the hearts of the faithful (Ephesians 3:17).

XIII. That grace is not tied to the sacraments. By these foundations are we confirmed in the opinion received among all godly men, that the grace of God is not tied to the sacraments, so that who so receiveth them must needs receive also grace, that is, the thing signified and offered by the sacraments, although he want [lack] faith, as though a man could obtain the matter of the sacrament by the work wrought (as they call it), for Christ said not simply, whosoever shall be baptized, he shall be saved, but He first addeth, whosoever believeth (Mark 16:16). And Simon Magus--he received the sacrament of baptism, but he obtained not the matter of baptism, when as yet (as Peter witnesseth) he was wrapped in the most bitter gall of sin and in the bond of iniquity, and devilish malice, and therefore he had no part in the kingdom of Christ (Acts 8:13-23). Many also (as saith Augustine) do eat the bread of the Lord, but not the bread, the Lord. For as they that hear the gospel are not all made partakers of the forgiveness of sin declared therein unless they repent them of their former ill life and do believe in Christ, so neither do they obtain those things which are represented and offered by the sacraments because they receive the same sacraments, unless they have also true repentance and faith.

XIV. By the unworthiness of the receivers, the virtue of the sacraments is not taken away nor weakened.

Neither yet do we thereby weaken or take away the virtue of the sacraments, and the force and power given unto them of God, which we acknowledge to depend not upon the unworthiness of the ministers or receivers, but on the faith and virtue of Christ the Institutor of the sacraments. For even as the gospel doth keep unto itself always both the signification, though it be not understood of all, and the power of giving all things which it offereth, though all be not made partakers thereof, even so the sacraments, those visible words do the like--namely, that as the gospel of itself is the power of God to salvation, but indeed to none but the believers, so also the sacraments are

always the working instruments of the Holy Ghost to salvation; howsoever none receive this powerful working but the true believers. For which cause the apostles feared not to call them all which were baptized holy, renewed, righteous (1 Corinthians 6:11), although they knew that among them were many hypocrites. For by such speeches they declared the great power given by God unto the sacraments and what we should believe they would work, unless perhaps our hypocrisy did hinder them. In which sense if a man say, that who so do eat the bread of the Lord, they also are made partakers of the Lord's body--that is, it cannot stand with the virtue of the sacrament, and with the virtue of the Author and Distributor thereof, but who so be partakers of the sacrament must needs also be partakers of the thing signified and offered by it. Such a manner of speech we cannot disallow, so that such expositions might be added, by which the people might be instructed, and those false opinions, conceived before of the work wrought, might be drawn out of their minds.

XV. Between the signs and the matters is a sacramental union, and what it is. And although we say that the matter of the sacraments is not tied to the sacraments, or included in them, namely either physically, or locally, or corporally, or also by any knot or band, as though God had simply promised the very matter themselves to everyone that should receive the sacraments, howsoever they lacked faith, so that he were bound to communicate them unto unrepentant and unbelievers--yet we take not away all conjunction and copulation of the thing signified, with the signs. For we acknowledge and confess a sacramental, that is, such a union, as is agreeable to a sacrament, with the things of the sacrament. And this sacramental union consisteth in a certain mystical and holy relation, namely, inasmuch as the signs do signify the things and offer them to be received, and the things are signified by the signs and are given to be received, no otherwise then the union is between the Word signifying and exhibiting, and between the things by the Word signified and exhibited. But the conjunction, as well that of the sacraments, as this of the Word with the things themselves, hangeth or dependeth upon the will and counsel of God the Institutor, who, when He instituted the preaching of the gospel and administration of the sacraments, did institute them to this end and purpose (as is declared): Both that we, hearing the Word, and seeing and receiving the signs, should by and by lift up the eyes of our mind to the things signified by them, and being offered unto us, should receive them with the hands of faith; and might indeed be united unto Christ, whom they preach unto us, and show as it were with the finger, by their signification. Therefore as the conjunction of us with Christ is all full of mystery, as the apostle teacheth in Ephesians 5:1-33, so also we think this union both of the Word and sacraments, with the things whereof they be signs and sacraments, to be mystical and spiritual.

XVI. A definition of the sacraments.

We judge therefore sacraments (in few words to comprehend many things) to be external signs and such as are object to our senses, joined to the Word of the gospel, according to Christ's institution, for our ignorance and infirmity, and the more earnestly to stir up and confirm our faith, by which all men are seriously called to the true and real communion with Christ, and so with His flesh and blood; and consequently to the partaking of all the good things which are in Christ, and which are signified and offered by the Word and by the signs. And as for the elect and faithful they are indeed drawn by the Holy Spirit inwardly working in their minds, that they being incorporated to Christ may accomplish and make up the body of the whole church, preordained of the Father, to His own praise and glory, and their eternal blessedness.

XVII. The sacraments of the Old Testament, what in general they had in them, common with ours.

Touching the sacraments of the Old Testament, there is no cause we should speak much, seeing they are quite abrogated. Only this--that the Fathers had the same God, the same promises, the same Mediator, the same Spirit of regeneration, the same faith and hope, and the same sacraments in respect of the substance, which is Christ. Howsoever, in ceremonies they were diverse from ours, especially since theirs were delivered to them for the same end and purpose for which ours were delivered to us, namely, that they might be confirmed in the faith of Christ and be joined in communion with Him. Whereunto belong those sayings: The Lamb slain from the beginning of the world (Revelation 13:8); also, All did drink of the same rock, "and that Rock was Christ" (1 Corinthians 10:4); and, "Christ...yesterday, and to day, and for ever" (Hebrews 13:8).

XVIII. There be only two sacraments of Christ's Church. And we acknowledge two sacraments which are properly to be called by that name, and which have ever been common to the universal Church of Christ: Baptism and the Lord's Supper, of which the one properly belongeth to the beginning of the communion with Jesus Christ; the other, to the increase. Whereupon also the one is called the water of regeneration; the other, the Holy Banquet and Supper.

XIX. Errors.

Wherefore we cannot allow of those who will have sacraments to be there, where no Word is heard, but only the element seen; nor those which distinguish not the matter of the sacrament from the sacrament, but will have it come into the mouth, as well as the sacramental sign, when as the matter of the sacrament is that which the sign, that is object to our senses, makes to come into our thoughts, not to fall into our hands or mouth. Neither those likewise, which do consider nothing in the sacraments but what they see with their eyes, or which will have them only tokens or badges by which we are discerned from other people, or bare signs, and not the instruments of the Holy Ghost, by which He worketh mightily in us and confirmeth us in the communion of Christ. And we condemn them which institute new sacraments other than them which Christ instituted; and those which tie the grace of God and the things signified by the sacraments to the sacraments. So that everyone which receiveth the sign should be said ever to receive truly the thing itself.

## 15 Of Baptism

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### CHAPTER XV Of Baptism

Besides that which we have spoken of the sacraments in general, we also especially believe and confess of baptism, thus.

#### I. Baptism--what it is, and what are the effects of it.

Baptism first is a sacrament of the new covenant wherewith all men, which either having professed true repentance of their sins, do also profess faith in Jesus Christ (Matthew 28:17), and so in God the Father, the Son, and the Holy Ghost, or at least are believed to appertain unto the covenant through the faith of their parents (1 Corinthians 7:14); but especially they, which truly do belong unto the covenant as being now incorporated into Christ are sealed by Him (Acts 19:5), that they should be no longer their own men, but His (1 Corinthians 6:19), by whom they are called into the society of the covenant, and consequently into one body with Him and all the saints, and into participation of all spiritual and heavenly good things (Ephesians 1:12); and are cleansed by this baptism (Ephesians 5:26), as the water of regeneration, from all their sins, by virtue of Christ's blood (Titus 3:5); and buried into the death with Christ, that as He rose from death by the favor of the Father, so we should walk in newness of life (Romans 6:4). Whereupon it hath been usually called the sacrament of repentance for the remission of sins (Mark 1:4), the sacrament of faith, the seal of the covenant, the water of regeneration, the washing away of sins, the sacrament of new life.

II. The virtue of baptism takes place only in the elect, and they only are baptized with water, and with the Holy Ghost. But though all these things are said of baptism, and are truly attributed unto it as to the Holy Ghost's instrument to work these things, and that therefore all which are baptized are truly said to be made and to be such sacramentally--yet we believe that it is not indeed and really performed but only in the elect, which are endowed with Christ's Spirit, since they only do believe rightly and do truly belong unto Christ and to His mystical body. And therefore, that all are baptized indeed with water, but the elect only with the Spirit; and all do receive the sign, but not all are made partakers of the thing signified and offered by baptism, but only the elect.

III. Of what parts the whole sacrament of baptism consisteth. And we believe that unto the making of the whole sacrament of baptism, those two things are sufficient which Christ instituted, namely, the simple element of water wherewith the parties are washed, either by dipping in or by sprinkling upon; and that form of words wherewith Christ taught them to baptize--that is, In the Name of the Father, the Son, and the Holy Ghost, neither did the apostles, as we are persuaded, use any form of words, or added [nor add] anything else unto the water.

IV. The young infants of the faithful are to be baptized.

We believe with the whole ancient church that unto the sacrament of baptism are to be admitted not only they that are of discretion, which having professed repentance of their sins do also

profess faith in Christ, but also the young children of such, since they are to be accounted [accounted] to belong to the covenant, (as the apostle saith), the children of the faithful are holy (1 Corinthians 7:14); especially seeing God hath nowhere altered that commandment which He gave to Abraham for the marking of all with the sign of the covenant--even the children of the faithful. Nay, He said, "Suffer little children...to come unto Me: for of such is the kingdom of heaven" (Matthew 19:14).

V. How far forth baptism is necessary in the church, and how needful to everyone to salvation.

We believe that baptism is altogether necessary in the church as a sacrament instituted of Christ, and which the church cannot be without--so that where it is not used, if it may be used, there we acknowledge no church. And we think it so necessary unto everyone to salvation, that yet notwithstanding if one die not washed with the water for defect or want of a minister, and not upon contempt, we believe he is not therefore condemned, or wrapped in eternal destruction. For the children of the faithful are therefore saved because they are holy and under the covenant of God; and men grown are saved because they believe in Christ with a true faith, which indeed can suffer no contempt of the commandments of Christ.

VI. Baptism once rightly received ought not to be taken again.

Furthermore we believe that as circumcision was done only once in the flesh, so the baptism of water, which succeeded circumcision, being once rightly and lawfully received, ought not again to be repeated. We say that it is rightly and lawfully administered when first the doctrine of the gospel concerning the true God, Christ and His office, goeth before according to Christ's institution, and then the parties are baptized with water, and that of a lawful minister, in the name of the Father, the Son, and the Holy Ghost. For Christ also once died and was buried, and we are baptized into His death and are buried with Him by baptism (Colossians 2:1-23; Romans 6:4). Neither do we read that the apostles ever did rebaptize any, except those which Paul did baptize who had not been rightly baptized (Acts 19:5).

VII. The virtue of baptism is perpetual.

Now although we come but once to the sacrament of baptism, yet we hold that the matter of this sacrament and the virtue thereof is perpetual--which virtue is nothing else but the very planting into Christ, and so the participation of His benefits, the washing away of sins, and regeneration, which daily more and more is made perfect by the Holy Ghost. For the apostle saith that He cleanseth the church by "washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle" (Ephesians 5:26-27). And His blood cleanseth daily from all sin (1 John 1:7). And therefore we think and believe that the faithful being content with once receiving of the sacrament ought daily to be occupied in remembrance of it, and to weigh in their minds to what end they were baptized, or what they have obtained of God by baptism, and what also they promised to God therein--whereby they may the more be confirmed in faith and grow up into the communion with Christ and be made more careful of performing their duties. For baptism is not bestowed on us for remission of original sin only, or our sins past, but of all the offenses of our whole life, even as the pulling out of the waters is a sign of a new life, not for one day, but for all our time, as the apostle saith, "We are buried with Him by baptism into death", that as Christ rose from death by the glory of His Father, so we should (always) "walk in newness of life" (Romans

6:4). We were once washed with outward water, but the blood of Christ is a continual stream, washing and cleansing us daily from our sins.

VIII. By whom baptism ought to be administered.

We believe also that holy baptism is to be administered by those by whom also the gospel is preached. For to whom Christ said, "Go ye into all the world, and preach the gospel," to them He also said, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

XI. Errors.

Therefore we condemn all, as well ancient as late heresies, which have at any time been scattered against the sound doctrine of baptism: Selevcus and Hermias, who baptized with fire; the Cerdonians and Marcionites, who used another form of words than that which was prescribed by Christ, and baptized in the name of another god than of the Father, Son and Holy Ghost; those also which baptized in the name of John or any other man; the Cataphrighes, who baptized dead men; with all Donatists and Anabaptists, who rebaptize them which come unto them, and which deny that infants ought to be baptized; and those also that deny baptism to be true, unless there be added exorcisms, spittle, salt, and other ceremonies devised by men.

## 16 Of the Lord's Supper

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CHAPTER XVI Of the Lord's Supper By that which we have said of the communion with Christ, and of the Word of the gospel, of the sacraments in general, and of baptism, may easily be gathered what our faith is concerning the Lord's Supper.

I. The sacrament of the Supper is an instrument of the Holy Ghost to help forward the communion with Christ, and with the church.

We believe that the sacrament of the Supper is not only a testimony of our communion with Christ and with His flesh and blood, and with the whole church, but also an instrument of the Holy Ghost to confirm and help forward the same, the apostle saying, "The bread which we break, is it not the communion of the body of Christ?" (1 Corinthians 10:16). The breaking and the taking of the blessed bread he calleth the communion of the Lord's body because they which eat with an actual faith in the Lord do join in communion with the Lord, and with His flesh and blood--as also they that embrace the word of the apostles in faith do receive a communion with the apostles--and that communion is with the Father, and with His Son, Jesus Christ.

II. A confirmation of the former opinion. For as baptism is an instrument to begin this communion, because by it we are born again in Christ--so is the Supper instituted to make perfect the same, because in it we are fed or nourished with the flesh and blood of Christ, that we may grow up in Him. As the apostle saith, we are "all baptized into one body," and we all drink of one drink "into one Spirit" (1 Corinthians 12:13).

III. The increase of our communion with Christ is the principal end of the Lord's Supper.

There are also other ends of the institution of the Lord's Supper, namely, that being admonished both by the words and signs which represent unto us Christ's death and His blood shed for us, we should reverently esteem of the benefit of our redemption. As the apostle saith, as oft as ye shall eat of this bread, ye show the Lord's death (1 Corinthians 11:20). And therefore the end is that we may be confirmed in the faith concerning remission of sins, we may be nourished into hope of a blessed resurrection, we may give thanks to Him for so great a benefit, we may be stirred up to repentance, and lastly, we may openly before the whole congregation renew our covenant begun with God. But since all these things tend to this, that we may more and more be united to Christ and be made one with Him, and He more feelingly live in us, and we in Him, being now made flesh of His flesh, and bone of His bone, therefore we doubt not but the Supper is principally instituted for the increase of this uniting and communion with Christ wherein our salvation is made perfect and accomplished. Whereunto it also tendeth that bread and wine are the nourishments of the body, so as we may hold it for most certain, the flesh and blood of Christ is the same in nourishing of our souls and preserving them in life, that the bread and wine is to our bodies.

IV. The bread; why it is called the body of Christ.

Whereupon we may also understand why Christ called this bread His own body, namely, not for that it is either properly His very true body, or that there is any such body contained within it, or also that it is only a bare sign of His body, broken and dead for us--but that it is a sacrament, (for sacraments, saith Augustine, take unto them the names of the things whereof they be sacraments) and therefore an instrument also of the Holy Ghost, to communicate unto us the true body of Christ and to confirm us in His communion. Like as for the same cause the apostle also called baptism not the sign of regeneration, but the washing water itself of regeneration (Ephesians 5:26), namely because that by this washing of water through the Word as by a fit instrument, Christ by the working power of His Spirit doth inwardly wash and cleanse us, and beget us anew.

V. The true and substantial body of Christ is spoken of the bread, but improperly, and figuratively.

Wherefore we doubt not, but in the words of the Supper, the true and natural body of Christ is spoken of the bread--especially since it is added for exposition's sake, "which is given for you"--so that it is most truly said that the bread is Christ's body, even that true body which was given for us. But yet this is improperly and figuratively, since in very deed the bread was not given for us, but the very body of Christ, whereof the bread is a sacrament.

VI. The body of Christ is not in the bread, really and properly.

Hereby we are also confirmed in this opinion: That as the bread is not properly the very body of Christ but a sacrament thereof, so also Christ is not in the bread, really and properly. For in sacraments, the things whereof they be sacraments are not really included, although they borrow their names of the things; as in baptism the matter is apparent and out of all question, in which no man saith that the blood of Christ by which we are washed from sin, or the very regeneration itself is included; as also in the Word of the gospel, the things are not therein really included which by it be declared. Now sacraments be visible words; and Christ said not, My body is in this, that is, in the bread, but in a far other manner of speech as, This, that is, this bread is My body. Now if any will say that this is all one in sense, it will follow, if the body of Christ be really in the bread, then the bread is really, properly, and substantially the body of Christ. And if this be impious to be spoken, neither do we think that the other can godlily [godly OR, holily ?] be affirmed. Yet we deny not, but it is in it sacramentally, in that sense, that we say remission of sins, and salvation, and life is in the Word of the gospel, which it declareth and offereth. But since the common sort have used to draw such manner of speeches to superstition, we judge that those speeches are altogether to be forborne and avoided, and the simple plain phrases of the Scriptures to be used.

VII. In the Supper are given not only the signs, but also the things signified by them.

Now this is settled in us, without all controversy--that although the body and blood of the Lord are not, that is, do not exist in their own substance and in very deed and properly in the bread and wine, but are in heaven--yet notwithstanding, with the very distribution or giving of the bread and wine there is truly offered unto all men the true flesh of Christ to be eaten, and His blood to be drunk, not simply, but inasmuch as His flesh was betrayed unto death for us and His blood shed for the remission of our sins. For the words are manifest which Christ speaketh in John 6:53, of the eating His flesh and drinking His blood, if any man will have life in him; and that which the apostle saith even jumping [??] with the words of Christ, He which eateth the bread and drinketh the Lord's cup unworthily, he is made guilty of the (true) body and blood of the Lord. Neither doubt we but

Christ, as He plainly commanded the bread to be eaten, so also by adding immediately, "This is My body," He closely commanded that to be eaten as well as the bread, but yet each of them in a diverse manner.

VIII. None but the faithful do truly eat Christ's true flesh. But albeit the flesh of Christ be offered unto all in the Supper to be eaten, yet we believe that it is truly eaten of the faithful only--both because they alone have communion with Christ and with His flesh and blood, and others have not, neither by receiving the bread are made partakers of Him, and also because they alone have the Spirit of Christ by virtue of whom only the flesh of Christ is truly communicated; yea, and also because they alone do bring true faith, without which, the same cannot be truly received and eaten. For Christ giveth not His true body to be truly and indeed eaten, but only to them which do as well believe that the same was betrayed for them unto death, and His blood shed for remission of their sins, as those words to be true, "This is my body."

IX. That hypocrites eat Christ's body sacramentally. By the way we deny not, but hypocrites also lacking the true and justifying faith in receiving and eating the bread, as a sacrament of the Lord's body, may be said to eat the very true body of Christ also, namely sacramentally, not truly and indeed; even as the apostle saith all the Corinthians which were baptized with water were sanctified and justified, namely sacramentally, as is above said, though not all of them were truly made such (1 Corinthians 6:11).

X. There be three kinds of men that eat, and therefore diverse sorts of eating.

Thence also we learn that there are three kinds of men which may be called into question, whether they eat the flesh of Christ or eat it not. The first is of such as receive the bread as common meat, and not as a sacrament. They eat not the true body of Christ in any respect, and are the true Capernaïtes, and their eating is mere[ly] carnal. And others of the contrary side receive not the bread (yet not upon contempt) but only believe in the gospel; and their eating is mere[ly] spiritual. Lastly, there are others who, not contenting themselves only with faith in the gospel, do also receive the bread--not simply as the first sort, as bare bread, but as a sacrament of the Lord's body, whereupon it comes to pass that they are said to take and eat sacramentally. But since this may be done as well of the godly and faithful, as also of ungodly hypocrites, (yet in a diverse manner: of the one sort by faith; of the other without true faith), therefore we also say that the ungodly hypocrites do eat it only sacramentally, but the faithful do eat it both sacramentally, and truly and spiritually, and therefore to salvation.

XI. The true body of Christ is eaten only by faith.

Seeing then we say that the true body of Christ is received only of the faithful, both sacramentally and also truly, we mean that it is eaten not with the mouth of the body, but the mouth of the mind, and with a heart endowed with faith; and that, by means of the Holy Ghost which worketh in us and applieth whole Christ unto us. For it is the meat of the mind (saith Cyprian) not of the belly. And, "The flesh profiteth nothing" (as Christ saith, and Augustine expoundeth) but "it is the Spirit that quickeneth" (John 6:63). And the apostle teacheth, "By one Spirit we are all baptized into one body,...and have been all made to drink into one Spirit" (1 Corinthians 12:13). And if that all true conjunction with Christ be through the Holy Ghost, though He with His body do remain in heaven and we upon the earth, it followeth that this eating must be after the same sort. For what else is it

to eat than to receive and unite unto thee meat for the nourishment of that part, to which it is ordained, after a due sort? But the flesh of Christ (as hath been said) is food of the mind, not of the belly. Neither undoubtedly is the flesh of Christ otherwise eaten than in respect that it was killed for us and made bloodless, as the words do sound, and the breaking of the bread doth represent; and that truly also, even as the Passover and all the sacrifices were eaten. But now His body liveth and cannot be without blood, as at the first Supper it was neither without blood, nor dead. And therefore we cannot without sacrilege affirm that it passeth properly and that by the mouth, into our bodies. And to what end also, as the sacrament of bread is given without wine, and the wine without bread, so in the Supper, the body is given without blood, and the blood severally without the body--but that we might know that these His own substances, as they are properly in heaven, do not pass through our mouths but are received only by a faithful remembrance, effectually stirred up by the Holy Ghost? For this did the Lord Himself require saying, "This do in remembrance of Me," and in saying, "This is My body which is given for you." For in speaking thus, He required in them faith, whereby they might believe this, and believing might eat, that is, might apply it unto themselves for the food and life of their souls. Wherefore we hold assuredly that they eat the flesh of Christ truly, and not by an imagination; who, believing that it was given unto death for the cleansing of their sins do with a faithful mind embrace the same for such a sacrifice, and apply it unto themselves. And they which thus eat the body of Christ as dead, we doubt not but they are more and more joined to the now living and quickening body of Him according to His own promise, who first said, He which eateth My flesh--and afterward added--abideth in Me, and I in him (John 6:56).

XII. The opinion of the corporal eating, to be rejected as vain and unprofitable.

Moreover, since this manner of eating the flesh of Christ, namely by faith, is both sure and profitable to salvation--and the other, namely of eating it with the bodily mouth, cannot be proved out of the Holy Scriptures, and admit that somewhat might probably be alleged for it--yet it is not necessary, nor can anything at all profit the soul, but bringeth with it into the church many mischiefs, monstrous heresies, idolatries, stirs, schisms, dissolution of congregations; yea, makes Christian religion to be a scorn and derision to infidels. We therefore believe that piety willeth [becometh] all of us, contenting ourselves with that kind of eating which in the Supper is made by faith and by the Spirit, we should not regard the other kind, but bidding it farewell, we should reverently embrace brotherly charity and peace, to which end also the Supper was instituted. Neither indeed can the use of those kind[s] of speeches be suffered in any other sense, than in this, as we use to say, that what we understand by hearing the words with our ears, the same we learn by our ears. But to bring in phrases not used in the Scriptures, especially such as be not only unprofitable but also pernicious and hurtful, we think it altogether unlawful.

XIII. That there is a true presence of Christ in the Supper, but it is spiritual.

Now by this which we have said, both of the true union and the true eating, it may easily be seen what we ought to believe of the true presence. We hold therefore, that if we be truly and indeed united with Christ, and so with His flesh and blood; and if we truly eat His flesh and drink His blood, then the same Christ not only in His deity but also in His flesh and blood is present unto them that are united unto Him, and do eat His flesh and drink His blood. For what can be more present to thee than that which thou eatest and drinkest? And to which thou in thine own substance are

coupled, and from which as from thy head, life and motion is imparted to thee as into a member?

XIV. Such as the union and eating is, such is the presence, namely spiritual. But as both the union and the eating are made by the Spirit and by faith, so also we believe, and have been taught, that the presence is no other than spiritual, and is in men that are endowed with the Spirit of God, and with faith; and therefore that this kind of presence cannot be letted [?] by any distance of place, though never so great.

XV. A thing is present or absent, so far forth as the same is perceived or not perceived. For neither the nearness nor the farness [distance] of the places maketh a thing to be present or absent, but the participation or not [non] participation of the same thing. The sun, though it be very far distant from us, yet it is said to be present; and it is truly said to be in our eyes when as we are made partakers of it. Again it is absent when, as either overshadowed with clouds or gone into the other hemisphere, we cannot see it. To a man stark blind, the light thereof is never present, though it shine even into his eyes; as likewise excellent music to one that is deaf; or the sweetness of an oration to an unlearned man. God is also said to be far from the ungodly because He is not perceived of them by faith, when as notwithstanding in His own essence, He is not far from any of us. "For in Him we live, and move, and have our being." Therefore so far forth as a thing is perceived or not perceived of us, either by the natural part or by the senses, or by the mind, or any other way--so far also is it said to be present or absent.

XVI. What kinds of presence we deny, and what kinds we grant.

Wherefore, albeit we disallow that the substance of the bread being changed, or wasted into nothing, there should succeed in place thereof the true flesh of Christ, and that so to be present unto us, that under the accidents of bread should lie hidden the true substance of Christ's body. And albeit we also deny the flesh of Christ to be really and in its own substance, present in the bread, which bread hath no other union with His flesh but the sacramental union, which is made by a mystical relation. And albeit we also gainsay [deny], that He is present to the wicked, which have not that spiritual communion with Him, nor can be said truly to eat His flesh. And albeit we do not grant such a presence of Christ's body, namely that He is now present with the faithful upon earth in the time of the Supper, visibly to be seen of them, as He was in the first Supper present at the table, visibly to be seen of His apostles (for this doth plainly disagree not only from the nature of the body of Christ, but also from the Scripture itself) but do grant that He is present with them only in an invisible manner, and such a manner as is not to be perceived by our senses. Lastly, albeit we detest that presence wherein some do feign the flesh of Christ really and in its own substance to be everywhere; yet we believe and acknowledge such a presence, as is no less essential, for the things which are truly present unto us (seeing we are indeed made partakers of them) then [than] spiritual for the manner wherein they are made present, and are truly communicated unto us. Yea, we also do little doubt that the flesh of Christ is present in the bread, and His blood in the wine; but after no other sort than as we use to say, that what so is declared and offered in the Word of the gospel, the same is present and is contained in the Word, since even the sacraments are visible words, and everything that is signified is (in some sort) in the sign thereof, and is given with it.

XVII. The presence of Christ's body in the Supper depends not upon ubiquity, but upon Christ's words.

Whereupon it is evident that the presence of Christ's body in the Supper dependeth not upon ubiquity (or being in all places at once) as some have dreamed, but upon the very words of Christ working in us, to whom He is made present by the Holy Ghost. For if the apostles had eaten the bread received at the hand of Christ, and had not heard, and by faith understood those His words, "This is my body," doubtless they had then neither received nor eaten any other thing than bread. So that to the confirming of their real presence in the bread that monstrous opinion, and odious to God and His whole church, concerning ubiquity, can nothing help them; drawn indeed out of their scholastical [scholastic] distinctions, but yet clean against the judgment of the schoolmen themselves. And this is our faith and confession, of the true communion, of the true eating, and of the true presence of Christ's body.

XVIII. What rites are to be used in the celebration of the Lord's Supper.

Concerning rites and ceremonies in the celebration of the Lord's Supper, we say only this: that those are principally to be allowed of, which come nearest to the apostolical [apostolic] simplicity.

## 17 Of Faith, Hope, and Charity

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CHAPTER XVII Of Faith, Hope, and Charity I. To the communion with Christ, and therefore, to the participation of salvation, faith is most necessary. To the ingrafting into Christ and the helping forward this communion, the Holy Ghost useth the outward instruments of the gospel and the sacraments. But unless the same Spirit doth also stir up in us faith, by which we may embrace Christ with all His benefits offered unto us, we hold that those instruments can profit us nothing to salvation. And therefore we doubt not but to the union with Christ and participation of all His benefits, faith is most necessary.

II. What we mean by the name of faith.

Now by the name of faith we understand not a certain human opinion or persuasion concerning God and Christ, but a gift of divine wisdom and prudence stirred up by the Holy Ghost in our hearts, by hearing the Word of God, whereby we with a sincere, firm and constant mind do assent to the whole Word of God revealed in the Scriptures for the authority of God speaking therein; but especially to the gospel which bringeth the glad tidings of redemption purchased by Christ, and do truly understand in it God Himself, His will, Christ our Mediator, and all His benefits. Yea, we certainly know them, lovingly embrace them, and call upon God with an assured trust in His mercy and in His unspeakable love towards us. And we are encouraged to love Him again, and also provoked to the performance of a faithful obedience to Him, and to glorify Him in good works and duties of charity towards our neighbor, even to the end of our lives.

III. A confirmation of the former opinion. For neither is true faith a property of man's wit, but a gift of God (Php 1:29). Neither is it given to all, but to the elect (Titus 1:1). Neither is it an uncertain and wavering opinion of things promised (Acts 13:45), but a substance and settled assurance of things promised, and an assured taking hold on things which are not seen (Hebrews 11:1). Neither doth it grow from the hearing of human reasons, but is conceived by hearing the Word of God (Romans 10:17), and is grounded upon the authority of God Himself only, speaking and promising (1 Timothy 1:5). Neither is it [a] hypocritical and dissembled, but a sincere assent thereunto. Neither is it a temporal persuasion, but a constant and perpetual, though many times we weaken the same by our sins (Matthew 13:21). Neither is it a blind or [fond] matter, but an exceeding great wisdom, whereby we know God and Christ and heavenly things, and a Christian prudence, which causeth us not to abuse that knowledge of God, but to apply it to the true use (Ephesians 1:8). Neither (lastly) is it a dead thing, but lively and working through charity (Galatians 5:6; James 2:20).

IV. Faith hath her increases. And albeit the faith of the elect doth never utterly decay but always liveth, yet we know that it is not always so perfect and complete but it hath daily need of increase, for which both the apostles prayed, and we confess that we ought always to pray unto God (Luke 17:5; Ephesians 1:17-18).

V. The confession of the truth cannot be separated from the true faith.

We also believe that true faith can never (when need is) want [lack] the true confession of the truth, as saith the apostle, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10). And therefore we condemn the Libertines, and others of their crew that think it is in their own choice to dissemble the truth in all places, and among all people, and to apply themselves unto any religion.

#### VI. Hope springeth of faith.

We also believe that hope springeth of faith, and that faith is the foundation of hope, as the apostle saith, "Faith is the substance of things hoped for" (Hebrews 11:1). For therefore do we hope for the good things to come, and assuredly look for them through patience, because we believe in God's promises.

#### VII. What hope is.

Now hope is a gift of God whereby we do as certainly look for, as we assuredly believe through patience in the mercy of God and for the merit of Christ alone, those promised good things, which are not yet either had or seen (Romans 8:24).

VIII. The assurance of hope, whence it is. For Christian mens' hope, as it doth not spring of any human promises, so neither is it cherished by human merits nor relieth thereupon, but being manifoldly confirmed and sealed in our hearts by the sole truth of God's promises; being also declared to all the faithful by the mighty and all-working power of the same God alone which promised, but especially being showed openly in Christ at such time as He raised Him from the dead, and made Him sit at His right hand in the heavenly places (Ephesians 1:20). And lastly, being fixed and upheld by the only obedience and merits of Christ in whom we believe, and in whom we hope, it doth assuredly and steadfastly look for the accomplishment of our salvation, even the resurrection from death, the coming of the glory of the great God, and of our Savior Jesus Christ, and the full possession of the heavenly inheritance.

#### IX. Charity also doth spring of faith.

We believe also that of true faith springeth true charity, by which it worketh, and by which it showeth how forcible it is, as the apostle saith, that the faith availeth much in Christ "which worketh by love" (Galatians 5:6); and John affirmeth that he which loveth not hath not known God (1 John 4:8). Therefore we acknowledge not them for brethren which boast of faith, when they have not charity (James 2:15-16).

X. Charity is the gift of God. And we believe that the same charity is the singular gift of God whereby we are affectioned towards God the Father, and Christ our Redeemer, to love them again and to glorify them with all our hearts; and inclined and made prone to good will and loving-kindness as well towards all men, yea even our enemies, as especially towards the saints and faithful. Therefore we disallow them which say that man can of his own natural power love God above all things. For love cometh of God, saith John, (1 John 4:7). [1 John 4:18 in margin] XI. Testimonies of true charity.

Neither do we think that to be true and Christian charity, which cometh not to that nature, which the apostle describeth in 1 Corinthians 13:4-7, namely, that it suffereth long; is bountiful; envieth not; doth not boast itself; is not puffed up; doth no uncomely thing; seeketh not her own things; is

not provoked to anger; thinketh not evil; rejoiceth not in iniquity, but rejoiceth in the truth; suffereth all things, and the rest which follow. ["Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things."] [KJV] XII. By charity, the communion with Christ and the church is nourished.

We believe that by true charity the communion with Christ and with the church is exceedingly cherished, increased, and preserved, inasmuch as love doth unite between themselves the persons loving and beloved, as John saith, He which abideth in love abideth in God, and God in him.

## 18 Of Repentance

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### CHAPTER XVIII Of Repentance

Although that all these things--faith, hope and charity; repentance, justification, the study of good works and of a godly life--cannot indeed be separated from one another, yet inasmuch as one of them dependeth on another, they are therefore to be distinguished, and each of them severally to be considered of and to be seen, what they be and what they work. And therefore we think [it] good briefly to declare what we think of them every one; and first of repentance, the continual and inseparable companion of faith. For albeit it be daily made more perfect after justification, yet because no man is justified without repentance, and the beginning thereof goeth before justification, therefore we have purposed in this first place, to declare what our belief is concerning the same.

I. To justification, and therefore to the communion with Christ, repentance is necessary.

We believe that to the true participation of Christ's righteousness, and so to the communion with Christ, repentance is very needful. Whereby being turned from sin and from the world, by changing our minds and wills, we are turned to God and are joined unto Him, and so obtain forgiveness of our sins in Him and by Him, and be clothed with His righteousness and holiness. For the first thing, that John [the] Baptist, yea that Christ Himself preached, was "repentance for the remission of sins" (Mark 1:4); and "except, (saith Christ), "ye repent, ye shall all likewise perish" (Luke 13:3; Luke 13:5).

II. What we mean by the name of repentance. By the name of repentance we understand two things especially: First, an earnest grief and a true sorrow for our sins committed against God; and that not so much for the fear of punishment due to sin, as for that we have offended God Himself, our chiefest good, yea our Maker and loving Father; and then [second] an unfeigned changing of our minds, hearts, wills and intents, and so of our whole life. For this part, which Christ calleth properly repentance, and the prophets, a turning to God, and the circumcision of the heart, the apostle teacheth to come of the former, joining both parts together, where he saith, "Godly sorrow worketh repentance to salvation" (2 Corinthians 7:10).

III. Repentance is the gift of God.

We believe that repentance is the gift of God, coming from His mere grace, and not due to any of our deserts or endeavors, as the apostle saith, If God at any time will give them repentance that they may acknowledge the truth, and may come to amendment out of that snare of the devil (2 Timothy 2:25-26); and the prophet saith, Turn me O Lord, "and I shall be turned" (Jeremiah 31:18).

IV. To stir up repentance in us, God useth ordinarily the Word of the law and the gospel; and therefore the hearing of both is most necessary in the church.

God accustometh, for the stirring up of repentance in us, to use ordinarily as well the declaration of His law, which discovereth our sins and layeth open God's wrath, as also the preaching of the

gospel, which showeth remission of sins and favor of God in Christ; even as it manifestly appeareth to every godly man which [who] readeth the Holy Scriptures. And therefore we judge the declaration and hearing of them both to be very needful in the church.

V. A sum of the doctrine of repentance, everywhere and always necessary to all of years of discretion. The sum of our faith concerning repentance, necessary everywhere and at all times to all that be of years of discretion, is this: That repentance is a changing of the mind and heart, stirred up in us through the Holy Ghost, by the Word both of the law and the gospel, wherein we grieve from our heart; we detest, we lament, we loath and bewail, and confess before God all our sins, and even the corruption of our nature, as things utterly repugnant (as the law teacheth) to the will of God, and to the cleansing whereof the death of God's own Son (as the gospel preacheth) was needful. And do humbly pray and entreat for pardon and forgiveness of the same; and do earnestly resolve upon amendment of our life, and on a continual study and care of innocency and Christian virtues, and exercise ourselves in the same diligently all the days of our life, to the glory of God and edification of the church.

VI. That the vulgar or usual parts of penitency, as contrition, confession of sins and satisfaction, are not simply condemned.

Concerning the parts of repentance besides those which are already declared, we have not much to speak, being taught by the Holy Scriptures that the same doth wholly and chiefly consist in an earnest mortification of the old man and a quickening of the new, whereof the former taketh the force from the death of Christ; the latter, from His resurrection; the Holy Ghost imparting them both unto us. Meanwhile we do not simply disallow that same distinction received and long held in the schools, of the parts of repentance, into contrition, confession of sins, and satisfaction, namely, if it be examined to the rule of the Holy Scriptures and do not vary from the use and custom of the ancient church. For there want [lack] no testimonies in the Scriptures of contrition, and likewise of confession of sins, both before God and before our brother whom we offend, and also before the whole congregation, when it is expedient. As also, if any man, overloaded with the burden of his sins, and troubled with grievous temptations, do privately require counsel, or instruction, or comfort, either of a minister of the church or of any other brother who hath knowledge in the law of God, we disallow it not. Moreover, those ecclesiastical satisfactions whereof we read in Tertullian, Cyprian and others, which consist only herein, that an assured testimony of true repentance may be showed to the whole congregation which they call to do penance, we cannot condemn it. But we condemn the superstitions thereunto added, the torments of consciences, and ungodly opinions wherein appeareth to be taken no benefit of the death and satisfaction of Jesus Christ, the one and only Washer away of sins, and perfect and full Redeemer from all fault and punishment.

## 19 Of Justification

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CHAPTER XIX Of Justification I. They which have true repentance have also a lively faith, are ingrafted in Christ, and justified in Him. The man that is contrite in heart and loatheth his sin from his heart (Isaiah 66:2), and repenteth him of his whole misled life, sighing unto God for remission of his sins (Psalms 32:6), and hungering and thirsting for the true righteousness of Christ (Matthew 5:6), we do believe that as he was by the Holy Spirit endowed with this repentance towards God, so also that he is by the same Spirit endowed with a lively faith in Christ, and even from the beginning was preordained to be joined unto Christ as a member to the Head; and therefore in Him to obtain remission of his sins, and to be endowed with His perfect righteousness, and so to be reputed truly righteous for Christ, into whom he is ingrafted, and to be absolved from all guilt. As the apostle saith, "There is...no condemnation to them which are in Christ" (Romans 8:1); and, Christ is made our righteousness (1 Corinthians 1:30).

II. He which through Christ, into whom he is ingrafted, is counted just; the same is also endowed with inherent justice.

We believe also that he which through Christ, into whom he is ingrafted by the Holy Ghost, is accounted just, and is truly just, having obtained forgiveness of his sins in Christ, and imputation of His justice--the same man forthwith is possessed of the gift of inherent justice, so that he is not only perfectly and fully just in Christ his Head, but hath also in himself true justice, whereby he is indeed made conformable unto Christ. Although, while we remain in this flesh we can never have the same so perfected, but that it is by our own fault, spotted and defiled with many corruptions of our sins. Of which justice John saith: "He which doth righteousness," or justice, that is, just works, "he is righteous" or just (1 John 3:7). For the apostle doth always join both these righteousnesses as well to the Romans, as in other [of] his epistles, and teacheth they be both bestowed on the faithful through Christ, as he well proveth to the Philippians, and we affirm, that the later justice, the fruits whereof are made manifest to men, is so sure a testimony of the former (Php 1:11), that where the last is absent, there we hold (with all the apostles) that there is no place for the first. So far be we from letting loose the reigns to ungodly people, by the doctrine of justification by faith only apprehending the remission of sins and imputation of the justice of our Lord Jesus Christ (James 2:21).

III. Because this inherent righteousness is always by our own fault most unperfect [imperfect], therefore we are just before God only by the righteousness of Christ.

Meanwhile we confess that this inherent righteousness is through our own fault so imperfect in us, that we are made just before God, and can be accounted for just only by that righteousness of Christ, whereby our sins are not imputed, not only in the beginning of our conversion when of wicked we are made godly, but ever after even to the end of our lives. As David saith, and the apostle allegeth: Blessed are they whose wickedness is forgiven (Psalms 32:1; Romans 4:7); and again, "In Thy sight shall no man living be justified" (Psalms 143:2). Therefore we conclude that our true justification doth consist in the only remission of sins, and imputation of Christ's own

righteousness.

IV. By faith it is known, whether a man be justified in Christ, and therefore it is said that such a one is justified by faith. But because justification is not without the knowledge and feeling, and consequently the assent of him (we speak of such as are of years of discretion) who is justified, and that feeling is the feeling of faith, therefore we say that a man is then justified by faith when he which is ingrafted into Christ, perceiving and seeing the same, is persuaded that his sins are so forgiven him by the only mercy of God, and for the only obedience, satisfaction, and sacrifice of Christ, to whom he is joined; that he is freed and delivered from all fault and punishment due unto his sins. Yea, and is persuaded that the perfect righteousness of Christ is so imputed unto him that he knoweth eternal life to be even due unto him for the same in like sort as it is due to Christ, and consequently findeth the same to be due of free grace and favor, and not for his own works.

V. A confirmation of the former opinion, and what it is for a man to be sanctified.

First, to justify in the Scriptures, as well in the Old Testament as the new, and especially with the apostle, when he handleth the same matter, doth signify to forgive sins and so to absolve and acquit from all blame and punishment, and also to receive into favor and to pronounce a man just, and to account him for just; not such a one as is simply unrighteous, but such a one as by the obtaining forgiveness of his sins is no longer unrighteous (Romans 4:8; Romans 5:19). Moreover, although God does always in Christ acknowledge for His and hath freely made acceptable to Himself in His well-beloved, all those whom from the beginning He hath chosen in Christ as members in their Head to be His children, yet because we are not yet really in Christ until we are ingrafted and incorporated into Him by the Holy Ghost, (which indeed we that are of years of discretion are not till we be endowed with faith, so that we acknowledge Christ to be our righteousness and embrace Him for such) therefore the Scriptures do teach that we are then justified, and that by faith in Christ, without our own works, when we believe all this with true faith, that is, when we are persuaded that our sins shall no more be imputed unto us, as being once washed away in Christ, but shall be pardoned by the favor of God and for Christ's sake alone (James 2:21). And on the other side that Christ's righteousness shall be imputed to us as our own and that we being clothed therewith shall be, and shall be counted just in the sight of God. An assured and manifest testimony whereof is, as we said before, that same begonne [begun ?] and inherent righteousness in us, which consisteth in the detesting of sin, and the love of righteousness, and the study of good works.

VI. A confirmation, what it is to be justified by faith.

Wherefore when we say a man is justified by faith or through faith, we do not mean that the virtue of faith is that very thing whereby as by the form (as they speak) and by true justice, he is justified; or that, for which we deserve forgiveness of our sins and justification; or that which, as the head of all other virtues, and the cause or fountain of all good works, doth draw with it all other virtues, charity, cleanness of heart, inward justice, and good works whereby we are justified; but because it is as the light whereby looking into the glass of the gospel, we behold in what state we are in Christ, by the free bounty and will of God, and through the merits of the same Christ. And also because it is as the hand whereby we grasp and take hold upon that favor of God and benefit of Christ showed unto us in the gospel, and performed in the person of Christ; or, to say more briefly as the matter is, we are said to be justified by faith, that is, by remission of sins and by the

imputation of Christ's righteousness, apprehended by faith. So that faith is taken for the thing that is believed or apprehended by faith. As we read of Abraham, he believed God and it was imputed unto him for righteousness (Genesis 15:6), namely, that which he believed of the seed promised unto him, that is, Christ. For He is the righteousness of all the chosen which believe, and of the children of the promise, as the Scripture calleth them.

VII. Men are justified by faith alone.

Hereby it is easily understood what is meant in that we have evermore confessed, and do yet constantly confess with the Holy Scripture and with the godly fathers, that we are justified by faith alone. For since to be justified by faith in the sight of God is nothing else but to be accounted just by the remission of sin and justice of Christ apprehended by faith; and that this is only the true righteousness. Whereas whatsoever inherent righteousness there is in us, and whatsoever good work we do, is such as cannot stand in the sight of God, according to that saying, "Enter not into judgment with Thy servant," O Lord, for no flesh is righteous in Thy sight (Psalms 143:2); and that also, If Thou markest what is done amiss O Lord, Lord who can abide it? (Psalms 130:3), it most plainly appeareth that our belief concerning justification by faith alone is most certain and most true.

VIII. Not only in the beginning of our conversion, but even in the whole course of our life, to our death, we are justified only by faith. And hereby also is it that we cannot but believe and constantly affirm that not only in the beginning, when of ungodly men we be made righteous, but also all the whole course of our life even unto the end, we are justified only by faith in Christ, so that our righteousness is always from faith to faith. For there is no man which doth not daily sin; so that we have need continually to say, Forgive us our sins (Matthew 6:12); and, To Thee, saith David, shall everyone that is godly make his prayers for forgiveness of his sins (Psalms 32:6); and Christ, not once but evermore, is our righteousness, sanctification, redemption, and the propitiation for our sins (1 Corinthians 1:30; 1 John 2:2).

IX. Justification by faith alone is no imaginary or feigned matter.

Now lest any man might think that we forge a certain imaginary righteousness which hath no foundation nor force in us, we will again repeat that which we have before made profession of: First, that this faith whereby we say that we are justified is a faith that is lively, and worketh through love; then, that God doth not so justify us by the forgiving of our sins, and imputing Christ's righteousness unto us, but that He also makes us partakers of His divine nature; but that He regenerateth, refineth, sanctifieth us, giveth inherent righteousness to us, and makes us conformable to the image of His Son. And this begun righteousness in us is a manifest testimony of that other true and perfect righteousness which we have in Christ alone; and we confess that both of these are joined together by the band of the same Holy Spirit, (as the apostle saith), not only the grace of God, but also "the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many" (Romans 5:15). For even as not only the disobedience of Adam was imputed unto us, but also the corruption of his nature flowed into us; so also not only the obedience and righteousness of Christ is imputed to us, which [who] are ingrafted into him, but also His holy nature is truly communicated unto us, that we may be made new creatures, righteous and holy even in ourselves, followers of good works (2 Corinthians 5:17; Ephesians 2:10; Titus 2:14).

X. Inherent righteousness is increased by good works. But like as we say that the former justice is neither due to our good works, nor begunne [begun] nor increased by them, so the latter, although it be not due, nor begun by our good works that went before, (for they are all sin, since good works go not before him that is to be justified, but follow him that is justified) yet we confess that by these following good works and exercises of godliness it is much preserved, set forward and increased. As the apostle teacheth, the gifts of God bestowed on us are stirred up, nourished and maintained with such manner of exercises like unto a fire (2 Timothy 1:6); and of this increase of righteousness John saith, "He that is righteous, let him be righteous still" (Revelation 22:11). And therefore, when we speak only of this inherent righteousness, we deny not but that a man is justified by good works, and not of faith only; that is, he is made more and more just.

XI. A man is justified by that justice which consisteth in the forgiveness of sins, and imputation of Christ's justice, and not properly of his own works; but by them he is declared to be justified and to be just. But if we be asked of the former kind of justifying, we answer that a man is never justified by his works, but always properly by faith alone. But yet that it is declared by his works whether he be just or no, as well in the one kind as the other, since none is justified by the former justice, but he is also endowed with the latter, and both of them are declared by good works, in which sense we doubt not but James spake.

#### XII. Errors.

We condemn all Pelagians which thought that infants were conceived without sin, and therefore needed not the forgiveness of sins and benefit of Christ for their salvation. And those also, which teach that although they must needs have forgiveness of sins, yet that the same may be obtained without faith in Christ. And those too, which think that although we need to have faith in Christ, yet that the same is not sufficient, but that we need also our own works as merits necessary for the obtaining forgiveness of sin. But especially those that teach the same to be done by ungodly worship and fond superstitions. Neither do we allow of those which have taught that we are justified by no other justice than that inward and inherent justice; nor those which thought that the remission of sins can stand without the internal renewing and justice. We also condemn them which suppose they may be justified and saved by the historical faith concerning Christ, which James calleth a dead faith, that is, none at all. Yea, and their opinion is disallowed of us which teach that a man is justified, not by remission of sins and imputation of Christ's justice, but even by the very essential righteousness (as they call it) of Christ really communicated to us.

## 20 Regenerate Man's Free Choice & Power to do Good

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CHAPTER XX Of the Regenerate Man's Free Choice, and Power to do Good I. They that are justified in Christ are also regenerate in Him and receive power to do good.

We believe that they which are ingrafted into Christ, like as they are justified in Him, so they be regenerated in Him and made new creatures by participation of His divine nature; and consequently are made free, and do take force from Christ Himself, as members from the Head, and as branches from the vine, to eschew evil, and to follow that which is good. As Christ saith, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). But then be we made free when we are joined unto Christ, and regenerate[d] by His Spirit, as the apostle also saith, "where the Spirit of the Lord is, there is liberty."

II. Christ liveth and worketh in men regenerate. For with the apostle we confess that Christ liveth in us that are regenerate by His Spirit (Galatians 2:20), and liveth not idly but worketh, both that we may will and that we may perform (Php 2:13); for the great love that He beareth unto us, and by His Spirit doth help our infirmities (Romans 8:16).

III. A regenerate man, in matters pertaining to the sensible and human life, doth bear himself better than one not regenerate, and therefore is more free. So a regenerate man, besides that he always keepeth his will free from all constraint, (as also the unregenerate doth), he doth likewise bear himself better and more warily than the unregenerate, even in such actions as pertain to the sensitive and human life, wherein the unregenerate may be circumspect, since in those actions also a regenerate man is wrought by the Holy Spirit who lighteneth his mind, governeth his will and his thoughts, and draweth his actions out of a good fountain--that is, out of a good heart--and directeth them to their principal end, that is, to the glory of God. Whereunto the apostle also exhorteth us, saying, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31). And therefore he is even in this kind of actions more free than the man unregenerate, namely, in that he is not violently drawn by his own lusts to the doing thereof, as the other unregenerate is, but being wrought by the Holy Ghost, thinketh, willeth, and attempteth all things more warily, wisely, and religiously, evermore heedfully respecting this, that he do all things to the glory of God, his own salvation and some profit of his neighbor. For he always observeth that rule of the apostle, "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Romans 14:7-8). And therefore he commendeth all his actions to the divine providence, and saith with James, or at least thinketh, If the Lord will, I will do this or that, or I will go to this place or that.

IV. Likewise in getting the moral virtues, a regenerate man is freer and of more force than the unregenerate. And albeit we confess that a man unregenerate, helped by the special aid of God, can be possessed with the moral virtues, yet we hold that this special aid of God is much more forcible in the regenerate; and that through the presence of the Holy Ghost, by whom they are lightened, governed, and driven forward--as it was well proved of the ancient fathers against the

vain boast of the Gentiles--that those virtues which they call moral were far other manner of gifts in the Christians than they were, or could be in the infidels, since in them they were only the images or shadows of virtues; but in true Christians they were the very virtues indeed.

V. Unto such things as are of God and pertain to His kingdom, only the regenerate man is by the Holy Ghost enlightened, inclined, and wrought to the understanding, choosing, and performing them. But we believe that in the true understanding, choosing, and performing those things which pertain to the kingdom of God, only the regenerate are so guided by the Holy Ghost that they alone truly understand, will, and do the same; since the apostle saith, the natural man perceiveth not the things of the Spirit of God, neither can he perceive them; but of the regenerate he addeth, the spiritual man discerneth all things (1 Corinthians 2:14); and in another place, God worketh in us both to will and to perform (Php 2:13).

VI. A regenerate man is not only wrought, but also worketh by the Holy Spirit. Being so taught by these words of the apostle and other testimonies of the Holy Scriptures, we confess that regenerate men are so wrought by the Holy Ghost, that they themselves do likewise work; and God so worketh in them to will and to perform, that they are the same which do will and do perform. For they are not blocks, nor beasts, but men endowed with reason whereby they understand, and with a will whereby they desire, and whereby they command over the other powers of the soul and body, that such things as are good should be put in execution.

VII. The power of free choice in the regenerate is yet weak, so that we have still need of the help of God; neither can we do all that we would. But because our regeneration is as it were only begonne [begun], and not as yet perfect, so that whereas we were before wholly flesh, now we consist partly of the Spirit, and partly of the flesh, which do continually fight the one against the other, that what good things we would, them we cannot perform (Galatians 5:17); [but] in our spirit we serve the law of God, but in our flesh the law of sin (Romans 7:25). Therefore we believe that which we also know by experience in the regenerate, that much bondage still remaineth--much darkness in the soul, and perverseness in the heart, and weakness in all the faculties of mind and body--that we have still need of new help from God and new grace, whereby both our minds may be more and more enlightened, and our wills made better and better, and our strength to do good more increased and perfected. And therefore while we remain in this flesh, our free choice is never truly and merely free; that is, never able enough of itself to avoid ill and do good, especially since the event of all things is not in our power, but in the hand of God; and that it must needs be that all those things come to pass, not which we think but whatsoever His hand and purpose hath decreed shall be done.

VIII. That God so governeth the minds and wills of the godly, that in the very conflict of temptations and of the flesh, He suffereth them not altogether to fall from Him.

Meanwhile we hold this, that they which be already ingrafted into Christ, their minds and wills being now endowed with the Holy Ghost, are so governed and upheld by God for Christ's sake, that although they may be weakened many ways and by many temptations, yet they are never suffered wholly and altogether to be beaten down and so to perish (Jeremiah 32:40; Luke 22:32; Romans 8:35).

IX. Errors.

We condemn them, which either denying or extenuating this new birth, will have a man regenerate to be as unable to do good, and as much the servant of sin as he was before he was born again; against so many and so manifest testimonies of Holy Scripture, concerning the deliverance of the regenerate from the bondage of sin, and their choice to do good--(to say nothing of that high injury which is done to the Holy Ghost, which dwelleth and worketh in us). Again we disallow those likewise, which will have a regenerate man to be so delivered out of the bondage of sin that he can by no means sin anymore; which all the whole Scripture in general, and our daily experience gainsayeth. For although we be not suffered to sin unto death, yet it is very apparent that we commit many sins in their own nature worthy of death. Therefore on the other side, we also disallow their opinion which do so extenuate or make small the force of the Spirit in the regenerate, and so enlarge and set out the relics and remainder of the flesh; that they say the working of the Spirit is oftentimes quite extinguished by the forces of the old man, and teach that the same regenerate man may utterly fall out of the favor of God, and so eternally perish, which God gainsayeth by the prophet, "I will put My fear in their hearts, that they shall not depart from Me" (Jeremiah 32:40). And the apostle affirmeth that "the foundation...standeth sure, etc." (2 Timothy 2:19); and, He which began this good work in you shall perfect it unto the end (Php 1:6).

## 21 Of Good Works

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### CHAPTER XXI Of Good Works

I. They which are ingrafted into Christ have both, whereby they themselves do live and bring forth the works of their life for others; and this is the principal end of their ingrafting. As the branch doth not only draw sap and nourishment from the vine whereby it liveth itself, but also taketh from it whereby to bring forth fruit unto us, so also we believe that the faithful have not only life from Christ, in whom they are planted, whereby they live themselves, but all force and power whereby they show forth fruits of good works to the glory of God and edification of the church, as Christ saith, "I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit" (John 15:5). Whereunto this also pertaineth, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10).

II. What we mean by the name of good works. But by the name of good works we understand all those actions which are done by men, after the rule of God's will revealed in His Word, and by a lively faith in Christ, and a pure heart through the Holy Ghost (1 Timothy 1:5). For, as everything which is not of faith is sin (Romans 14:23); so all things which are of faith, and so out of a pure heart and good conscience must needs be good works. Wherefore we do not think that those deeds can be numbered among good works, and acceptable to God, which are done of the ungodly without faith, and without the Word of God, and not through the guiding of the Holy Spirit. Howsoever they may carry a show of great piety and service of God. [2 Peter 1:5; Colossians 2:18; Colossians 2:23; Matthew 15:8-9] III. Good works are done of us by power of the Holy Ghost. For as the branch of the vine, or the wild olive boughs being grafted into a good olive tree bring forth fruits not of themselves, but by the virtue of the vine and the tree whereinto they are ingrafted, so we also do not good works of ourselves, but by virtue of Christ's Spirit, to whom we are incorporated, and from whom we draw that life, whereby we live. Christ Himself working in us by His Spirit, both that we may will that which is good, and perform the same (Php 2:13); "For without Me," (said He) "ye can do nothing" (John 15:5).

IV. Good works are not the cause but the effect of our uniting to Christ, and of our justification and life.

Likewise as these branches and boughs do not therefore bring forth good fruits that they might by them be planted in the vine or the olive tree, or that they might live therein, but therefore they bring fruit because they are already planted and do live. And so their good fruits are not the causes of their planting and life, but the effects and manifest testimonies thereof. After the very same manner we believe that it is between us and Christ, as also Augustine fully teacheth, who also saith, that "good works do not go before him that is to be justified, but follow him that is justified." And therefore we constantly confess that a man (speaking properly, and of the justification of his life) is not justified by works, but by them declared to be just.

V. Although we be not justified by our works, yet others are oftentimes edified thereby and saved.

Now this also we add, that as of the fruits of trees, though the trees themselves live not by the same, yet others, namely earthly creatures and men, are fed and their life maintained by the same. So although we by our own good works be not justified, yet others thereby are not a little edified, and stirred up both to glorify God and also by our example to seek after the true righteousness and life in Christ, and are so saved (Matthew 5:16). The apostle also saying that he magnified his office among the Gentiles (namely by his diligence and holiness of life), that he might provoke them of his flesh to follow him, and might save some of them (Romans 11:13). And in another place, sometimes by the believing wife (living godly and holily, and doing her duty) the unbelieving husband is saved (1 Corinthians 7:16). And to Timothy, if he look to himself, that is, do the duty of a bishop, he shall save himself and others (1 Timothy 4:16).

VI. Though we deny a man to be justified by works, yet we do not therefore condemn works.

Wherefore though we deny that good works are to be done to this end--that by them we might be justified--because that this overthroweth the free justice of God and whole benefit of Christ. Yet we do not therefore disallow the care of a holy life, and good works. Nay, we commend them, and urge men thereunto as much as we can possibly [possibly can].

VII. There be many and those most weighty causes why men must labor to do good works. For there be many and very weighty causes declared in the Holy Scriptures why we must diligently labor to do good works, although we be not justified by the same. Whereof some are referred immediately to the glory of God; some to the salvation of our neighbor, and profit of the church; and some also pertain to our own thankfulness towards God, yea, and to our own salvation. God commandeth this thing and to His commandment we must simply obey. By these works God is glorified and the glory of God must be set forward (Matthew 5:16). God did therefore elect, create, redeem, and plant us in Christ, that we should live soberly, justly, and godly in this world (Titus 2:12); and God is not to be defrauded of His purpose. They please God; for He hateth iniquity and loveth righteousness. And we must do those things which please God, though thereby there should arise no profit either to our neighbor or to ourselves (Acts 10:35; Colossians 1:10). But both to our neighbor and to the church especially cometh great profit by our good works, not only in regard of the body and external commodities, but also of eternal salvation (2 Corinthians 1:4); whilst by our example (to let pass other things) the elect are provoked to the like godliness (Hebrews 10:24). And to us they are profitable, first, because that by good works, as by the effects of our election and vocation, we make them both--that is, both our election and calling--assured, both to ourselves and others (2 Peter 1:10). Secondly, because faith not only manifesteth and uttereth itself by the fruits thereof, but is also by them exercised, kindled, strengthened, and increased; even as all moral virtues do get increase and strengthening by the exercising of them (2 Timothy 1:6). Thirdly, because, as by our sins we grieve the Holy Spirit dwelling in us (Ephesians 4:30), so by good works we make glad, and fill our hearts and consciences with spiritual joy; and contrariwise we resist the temptations of the devil. Fourthly, because as in avoiding sins, there be also many punishments avoided (Deuteronomy 28:1-68), so by doing good works we obtain many blessings of God as well in this life, as especially in the other (Ephesians 2:10). Lastly, because they are the way by which God ordinarily leadeth His elect unto eternal life, and unless the branch bring forth fruit it shall be cut off, and cast into the fire (John 15:6).

VIII. There is promised and given a reward to our good works, yet of free grace and for Christ.

Whereby we understand that although by our works we cannot (to speak properly) deserve for ourselves the possession of the heavenly inheritance (for eternal life is the gift of God), yet we may obtain the same, as it were a reward, but yet of the free mercy of God, and for the merits of Christ (Luke 17:10; Romans 6:23; Jeremiah 31:34; Matthew 5:7).

IX. Errors.

We condemn therefore those which teach that for the worthiness of their works there is due unto them either remission of sins, or eternal life, or any other good gift. For though we should perfectly fulfill the commandments of God, yet we should be but unprofitable servants (Luke 17:10). But no man, yea, after his ingrafting into Christ, keepeth the commandments of God as they should be kept. Meanwhile we disprove not the fathers in that they used the word merit, namely so far forth as thereby they meant nothing else than a good work done by faith, unto which of favor, and for the only merits of Christ was given a reward. Again, we cannot allow of those which do so discourse of good works as if they were things indifferent; and therefore hold that the same are not only needless, but also do nothing avail [avail nothing] to salvation. For how should any man be saved without faith (Hebrews 11:6)? and how can he have a living faith without a care to do good works? and who can also hold faith, unless he also keep a good conscience? and how can he keep a good conscience unless he also keep a care to avoid sin, and to do good works, and to frame his whole life to the will of God (Jude: 2,10)? But we simply condemn all Libertines who make it all one to keep or not to keep God's commandments; to do well or to do ill. We condemn also those which teach that our good works do profit the very souls of the dead, which lie in a certain burning flame, which they call purgatory, since the Scripture saith everyone shall be judged according to his own works, which he did in his own body; and not the works of other men, but their own works do follow them which are dead (Revelation 14:13). [margin text ref. 1. Cor. 3:10]

## 22 Of Invocation and an Oath

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### CHAPTER XXII Of Invocation and an Oath

Because among the other good works commanded by God prayer is not the least, so that, very often in the Scriptures it is taken for the whole service of God, whereunto is joined also an oath as being a part of God's service. Therefore we have thought fit, briefly to declare our faith concerning these two things, and the rather, since among the professors of Christ there is some controversy about both these points.

I. Only God, and so Jesus Christ, to be prayed unto.

We believe that (speaking of prayer which pertaineth unto religion) the true God, (that is, the Father, Son, and Holy Ghost) and so Jesus Christ our Advocate, is to be prayed unto, and none other. For of calling upon God alone there be express commandments (Psalms 50:16), since He alone is to be served and worshipped (Deuteronomy 10:12; Matthew 4:10). And of Christ being our Mediator and Advocate we lack not testimonies and examples in the Acts of the Apostles, in their epistles and in the Revelation. And as it is expressly forbidden us to serve or worship any mere creature, whatsoever it be, either in heaven or earth, so also we are forbidden to pray unto them (Colossians 2:18). And if whatsoever is not of faith is sin, much more then is that which is admitted against the clear Word of God, since the very heathen themselves thought none was to be called upon except he were thought a God. And how shall they pray unto Him (saith the apostle) in whom they have not believed? But that God alone and Jesus Christ are to be believed in, the whole Scripture, and the whole catholic church, even in the creed which is daily rehearsed, do manifestly teach. [margin text: John 1:6] II. A Christian man may swear lawfully.

We also believe that a Christian man may swear lawfully, namely, "in truth," (as the prophet teacheth) "in judgment, and in righteousness" (Jeremiah 4:2), so that his oath be neither false nor rash nor unjust. Neither is it condemned that one should take the Name of the Lord, but [except] if he take it in vain, and for an untruth. And among all nations since the beginning of the world, an oath hath been used when it maketh for the glory of God and profit of our neighbor. Yea, it hath been confirmed by the examples of God Himself, of Christ, and of the apostles, being a part of God's worship, to speak nothing of the perpetual consent of the whole church. Wherefore the doctrine of Christ in Matthew, or of James in his epistle, cannot be repugnant unto this, for they spake against the abusing of oaths, and meant to declare a true understanding of the commandment concerning an oath (Matthew 5:33-37; James 5:12).

III. We must not swear but by God.

We believe, when an oath is to be taken, that we ought to call upon or take to witness of our conscience no other besides God, and therefore may not swear, but by Him. For God alone is the searcher of our hearts, and He alone must have His honor and worship, that He may be the witness and revenger against our souls if we perform not that which by our oath we promise.

#### IV. Oaths which are just, and lawfully taken must be kept.

Hereupon we confess that for the honor of God, whose name in our oaths is as it were laid to pledge, all oaths lawfully taken ought to be observed, as also the law commandeth, neither is the name of God to be taken in vain, or in an untruth.

#### V. Oaths upon ungodly and unjust matters, such as be against the law of God, ought not to be made; or being made ought not to be kept.

Again, since we ought to promise nothing that is unjust or ungodly, namely, contrary to the law of God, much less do we judge it lawful to be confirmed by oath, or by taking the Name of God. Yet if it be taken, we affirm that such an oath, unlawful in itself, ought not to be kept, because in performing such an oath the sin is doubled, as we read of Herod in the evangelists (Matthew 14:7).

VI. Oaths which cannot be kept without breach of God's law ought not to be kept, though some such oaths are in themselves not unjust. This also we add, that all such oaths as cannot be kept without breach of God's commandment, though they are in themselves not unjust, yet are not to be kept. And therefore (for example's sake) they which by oath promise perpetual single life, which afterwards they cannot keep without manifest breach of God's law, we judge that such ought by no means to keep their oath.

#### VII. Errors.

We disallow therefore those which pray unto idols, dead men, things without life, or do worship them. We disallow also the Anabaptists which simply condemn all oaths and affirm that no manner of oath is lawful for a Christian man. As also those which call to witness to their souls others besides God. Lastly those which hold that their oaths, which in themselves are ungodly, and cannot without great offense be performed, yet that they are to be fully kept and observed.

## 23 Of Christ's Church in General

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### CHAPTER XXIII Of Christ's Church in General

Since it appeareth that the Church of Christ, which is His body, doth consist of those which are coupled unto Him by the bond of the Holy Ghost as members to their Head, and it is manifest that the gospel and sacraments, with which as with instruments men are knit unto Christ, are not administered but in the church--and that all which are endowed with a true faith in Christ, with hope, love, repentance, and care to do good works do pertain unto the church. Therefore we think it a thing worth the labor to declare what our faith is concerning the church, the rather because about this article chiefly there are so great controversies. And first of all of Christ's Church in general, so with the whole church itself do we make confession of our faith, and purpose afterwards to speak severally of the militant church, and the things thereunto pertaining.

I. The article of faith concerning the church out of the Apostles' Creed.

We believe the holy catholic church; the communion of saints.

II. What we mean by the name of the church and the description thereof. By the name of Christ's Church, we understand a certain number and company well known to God both of angels and men, not only chosen and predestinated to have a perpetual communion with Christ, and among themselves, and to serve the true God according to His will and commandment, and to love among themselves mutually with a perpetual and sincere love--but also of those which in their time shall be effectually and by the Holy Spirit called out of the number of others and joined to their Head Christ, and so truly made saints. Which number was begun from the first creation, and gathered and continued in a perpetual line, and band of the Holy Ghost, and to be continued to the end of the world, yea, to all eternity. And partly already triumphing in heaven with Christ, and partly yet on earth, warring with many enemies for Christ, preaching and hearing the Word of the gospel, ministering and receiving the sacraments, and taking care that the commandments of Christ's may be kept, as well publicly as privately.

III. The church is a company consisting of many. For the Scriptures teach us that the church is a company consisting of many, as a body compact of many members, calling the same the body of Christ (Ephesians 1:23); a flock of sheep (John 10:3), and the kingdom of God, and a city consisting of many citizens (Hebrews 11:10), and such other like names.

IV. The church consisteth only of the elect, already incorporate into Christ.

Now that these many of whom the church consisteth are none but elect, already ingrafted into Christ, and endowed with Christ's holiness, the same Scriptures do plentifully teach, both in other places and chiefly to the Ephesians, where the apostle, speaking of the church and the members thereof, saith we are all chosen in Christ and have redemption in Him, and are "sealed with that Holy Spirit of promise" (Ephesians 1:1-23). That Christ is given to be the Head of the Church, and the Church is His body. It is therefore such a body whereof all the members are joined by the

same spirit, both to the Head Christ, and among themselves, and are quickened or have life from the Head, and are endowed with His holiness. So that this whole body is truly holy, and called the Holy Church.

V. The holy angels are not excluded from the body of the church.

Neither from this body of Christ, which is the Holy Church, do we exclude the angels, both because the apostle speaking plainly of the church comprehendeth the angels therein, and also because they with us are likewise gathered into our body, under one and the same Head Christ, and Christ is expressly called of the apostle the Head of the angels (Hebrews 12:22; Ephesians 1:10; Colossians 2:10). Yea, and also because they call themselves our fellow servants (Revelation 22:9), and have the same father with us and serve the same God, and we all of us shall be forever together in the same city, the heavenly Jerusalem. Lastly, they are also saints, and the church is the communion of all saints.

VI. The reprobate hypocrites, though they are in the church, yet they are not of the church. So we rightly believe and confess that the reprobate hypocrites, though they dwell in the church and live among the saints, yet they are not of the church, nor members of the church, when they are not truly joined to the Head Christ, nor endowed with His Spirit, and consequently not truly saints. As the apostle John saith of certain hypocrites, they are gone out from us (as filth from the body) "but they were not of us; for if they had been of us, they would...have continued with us" (1 John 2:19). They therefore are not of the church, which at last do fall from Christ, and keep not that perpetual communion with Christ and with all His saints, howsoever great and rare men they seem in the church for a time, yea, and hold the government over the christian commonwealth, and rule over the whole church. For they are members of Satan, not of Christ, whosoever have the Spirit not of Christ, but of Antichrist.

VII. That there ever was and is one only Church of Christ. And we confess that there ever was and is one only Church of Christ, because there ever was and is one only body, to which Christ was given of the Father to be the Head; one only Spirit, by which all the members are knit unto the body; only one God, to the serving of whom and glorifying forever we are all chosen and called; one only faith of all the faithful believers; one salvation; and lastly one heavenly inheritance of all (Ephesians 4:4-6). To which purpose, also Christ ever called the Church one, and one flock, wherefore we make that church which hath been since the first creation and before the coming of Christ, no other, but the same that it is now, and shall be to the end of the world. But we call it one of all times, of all places, and all persons joined with Christ, and consequently one communion of all the saints, from which they that make an utter severing and departure, we are persuaded by the Holy Scriptures that they belong not to this body.

VIII. Of the Christian Church there is one only Head Jesus Christ.

Hereupon we are strengthened in this belief, that since there is one only Church of Christ which is His body, there ever was, and is yet therefore one only Head of it. By this name Head we mean Him which was given of God, even from the world's beginning to that end, that He might be made of the same nature with it; that He might redeem it; that He might join it to Himself; that He might quicken it; that He might deck it with the glory of His wisdom; that He might kindle it with the fire of heavenly love; that He might effectually move it to all good affections and good works; that He

might evermore govern it and keep it. For that this is the proper duty of the Head towards the whole body, besides daily experience in nature, we learn also out of the Holy Scriptures. But who could perform, hath, and will perform this to the Church? We acknowledge none other besides Christ Jesus, meanwhile not denying but there may be one head of all hypocrites which are in the church, and so of the hypocritical church, since the prophets foretold it should be so and the apostles confirmed the same. But that there is one only Head, Jesus Christ, of the Holy Church, we believe and confess with the holy apostles (Ephesians 1:22; Ephesians 4:15; Ephesians 5:23; Colossians 1:18).

IX. This church is truly holy.

Whereupon it followeth, this church therefore to be truly holy, because it hath a Head that is most holy, and maketh it holy; because no sins are imputed unto it; because from Him it draweth the Spirit of sanctification, and because whatsoever holiness is in the Head, that is wholly imputed to every member.

X. It is also truly catholic.

We also confess it to be truly catholic, that is, universal, because the Head thereof is also catholic and everlasting--at all times, even from the foundation of the world to the end thereof, joining unto Himself members out of all places, from all kinds of men, and all nations, and governing and preserving them to Himself for eternal blessedness.

XI. This one church is partly in heaven triumphant, and partly on earth militant. But we acknowledge that this church, though it is and ever was one, yet it is so distinct that one part is triumphant in heaven with Christ, already raised from death, and sitting at the right hand of the Father; another part on earth, fighting still with flesh and blood, with the world and the devil. Whereupon ariseth that usual distinction among all the godly writers of the church, of the triumphant and militant church.

## 24 Of the Militant Church

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### CHAPTER XXIV Of the Militant Church

Albeit by this which we have confessed of the church in general, everyone may easily perceive what we believe particularly of the militant church. Yet that our faith may more clearly and plainly be known, we have purposed to declare our opinion of this church severally, partly referring that which was spoken of the whole, in a brief rehearsal to this, and partly adjoining the properties of this peculiarly.

#### I. A description of the militant church.

We therefore believe that the militant church is the company of men chosen in Christ before the world's creation (Ephesians 1:4), which being called by the preaching of the gospel and by the Holy Ghost in their time, from the world to Christ, and from the kingdom of the devil to the kingdom of God; and gathered together into one body, under one Head Christ, and so made truly just and holy wheresoever they be. And whether few or many (Matthew 28:19; Matthew 16:15; Romans 10:14; Ephesians 1:22; Matthew 18:20), do profess from their heart and soul the same faith in God and in Christ, the same hope of the heavenly inheritance for the only merits of Christ, the obedience of the same commandments of Christ, and so the same brotherly love among themselves, and charity towards all men (John 10:27; John 13:4); do preach and hear the Word of the gospel; do administer and receive the sacraments according to Christ's institution, and have a great care to live soberly, rightly and godly in this world, meanwhile while they remain in this flesh ever warfaring for Christ and fighting against sin that dwelleth in the flesh, and against the world either alluring them to sin or persecuting them for Christ, or lastly against the devil (Romans 7:1-25; Ephesians 6:12), and by patience looking for the coming of Christ, and eternal felicity, among whom also many reprobates and naughty hypocrites do live, and profess the same Christ (1 John 2:19). But as they themselves are nothing less then [than] of the church, so their wickedness cannot take away the church, nor extinguish the name of the church. Neither do we doubt but under the name of the church the hypocrites also which are in it are contained (Matthew 13:1-58), since the Lord Himself saith, it is like unto a flower [flour] wherein there is corn and chaff; to a field wherein is wheat and tares; to a net wherein are good fishes and bad; to the company of ten virgins wherein some were wise and some foolish (Matthew 25:1), but yet that these are not of the church--the same Lord taught us when He said He would build such a church against which the gates of hell should never prevail (Matthew 16:18); and John confirmed it in his epistle when he said, "They went out from us, but they were not of us" (1 John 2:19). This we believe to be a true description of the militant church, for it hath manifest testimonies from the Holy Scriptures.

#### II. Differences between the triumphant and militant church.

So, although the triumphant and militant be one and the same church, yet what great difference there is in each part we may easily understand. For besides that the militant consisteth only of men, when as the other hath also the blessed angels joined and present, we have also here need

of preaching the Word, of administration of the sacraments, of discipline of manners, which things are not required in heaven. Likewise, from that are all the wicked and hypocrites excluded; in this, there are ever ill mingled with good. And there, those heavenly brethren having, as it were, received a token of freedom do triumph and rejoice over those vanquished enemies being in God's presence and see Him face to face. But we must still fight with flesh and blood, with the world, with sin, and Satan, the prince of this world. And we see through a glass in a dark speech [??], as strangers to the Lord. Lastly, that is evermore one and the same, that it can neither be divided into parts, nor be in hazard of any changes which cannot certainly be spoken of the militant church.

III. So is the militant church one and the same, and that catholic; that yet it fareth not ever after one sort, and it may be parted into diverse particular churches.

We acknowledge therefore that albeit this militant is and hath always been one, and that a catholic church, since it hath ever since the world's beginning and in all places, had one and the same Head, Christ, who coupleth to Himself into one body all the elect, out of all people. Yet the same hath not, nor doeth ever fare or show itself after the same sort, and is distinguished into many particular churches, as into diverse and sundry members, according to the variety of times, places, and people. For it was after another manner in the terrestrial paradise before sin, and another after sin, before the flood, and among the patriarchs, otherwise under the law and otherwise under grace; and otherwise in Christ's time among the Jews only, and otherwise after Christ's glorification, gathered as well of Jews as Gentiles by the apostles, and that not in one place, but in diverse. Neither of one people, but of diverse and many; neither observing always and everywhere the same ceremonies, in which respects we use to say that there was one before, and another after Christ. And that was the church of the Old Testament; this, of the New. And as we read, they were wont to call them the old people, and the new. Likewise one church was at Rome; another at Corinthus [Corinth], another at Ephesus, and so of the rest.

IV. Of many particular churches consisteth one catholic church.

Again, albeit for these many and divers respects already declared, there ever have been and are many and diverse and particular churches. Yet we acknowledge that in substance there hath ever consisted one and the same church of them all, and the same, catholic, apostolic, and holy. One, because it ever was and is gathered into one body, under one Head, by one and the same Spirit, and there is one faith of all men, and one confession of faith (Ephesians 2:15; Ephesians 2:18; Ephesians 4:5). Catholic because it stretcheth to all times and places, and consisteth of all kinds of persons and people. Apostolic because it is built upon the foundation which the apostles have laid, Jesus Christ, and is grounded upon the apostles' doctrine which hath been the same with the teaching of the prophets ever since the world's beginning (Ephesians 2:20). Lastly holy, not because it hath no sin, but because being grafted into Christ, and endowed with a continual repentance and faith, no sins are imputed unto it, but hath obtained forgiveness of them all; because also, it is made partaker of the Spirit of Christ which sanctifieth and regenerateth it. Lastly, because the righteousness and holiness of Christ is imputed to it, for which cause it is also said to be without wrinkle (Ephesians 5:27), namely, in Christ the Head and Spouse thereof.

V. Particular churches, how they may be known whether they be true churches or not. And hereby we believe every particular church may be discerned whether it be a true church gathered in the Lord, even by those things whereupon the Lord hath willed them to be built, namely upon the

preaching of the gospel, the administration of the sacraments instituted of Christ, and the keeping of His commandments. Therefore those churches we acknowledge for the true churches of Christ in which first the pure doctrine of the gospel is preached, heard, and allowed of, and that so allowed of that there is no place nor hearing for the contrary (Matthew 28:19-20). For these both are properties of the flock or sheep of Christ, namely to hear the voice of their shepherd, and to reject the strangers voice (John 10:4-5). In those also where the sacraments instituted of Christ (as much as in them lieth) are lawfully, that is according to Christ's own institution administered and received, and so where other sacraments devised by men are not allowed of (1 Corinthians 11:21). In those lastly, where the discipline of Christ taketh place, that is, where a care is taken through love, that both privately and publicly, by admonitions, corrections, and when need requireth by excommunications, the commandments of Christ may be observed (Matthew 18:1-35:??). And so that men may live soberly, justly, and godly, to the glory of God and edification of their neighbors (Titus 1:8). For wheresoever ungodliness and all looseness of life is in public practice, and open offenses are not reprov'd according to the discipline of Christ, there, we believe that it is possible that many good and godly men may be. But we believe this is not a godly and Christian congregation. The Lord Himself saying, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). But what love can there be where no care is taken, that according to Christ's doctrine, brethren which offend, may be corrected, may repent, may be gained unto the Lord, and saved?

VI. By what manner of succession of bishops it may be showed that some church is apostolical [apostolic]. So we acknowledge that from a perpetual succession of bishops in some church, I say not any manner of succession, but such a one as hath had joined also unto it, a continuance of the apostles' doctrine, it may rightly be showed that that church is apostolical [apostolic]. Such a one as was once the Church of Rome, and the succession of the bishops thereof, even to the time of Ireneus, Tertullian, Cyprian, and some other, so that they were wont not without reason to appeal unto it, and cite before it, and such other of the fathers, the heretics of their times. But indeed as we do acknowledge and confess with Tertullian and other of the fathers that those churches are to be acknowledged to be truly apostolical [apostolic], in which the apostles' doctrine, with the discipline of Christ and lawful administration of the sacraments, is kept pure, though the same have not been planted by the apostles, nor have had a perpetual succession of bishops, even from the apostles' time. So again, the churches which were planted and watered by the apostles, although they can show a succession of bishops continual and without interruption, yet if with the succession of bishops they cannot also show a continuance of the doctrine of Christ and His apostles, we will grant that they have been Christian and apostolical [apostolic] churches, but now we cannot acknowledge them for such. For as the hood (as the proverb saith) makes not the monk, but his godly and holy life, so neither do bishops, but the doctrine of Christ and Christian religion, make the Church of Christ.

VII. Not by any manner of consent but by consent in Christ's doctrine, some churches may be showed [shown] to be true and Christian churches. For thus we know that it can never be proved that wheresoever there is a full agreement among themselves, there are the true Churches of God, since both in the Jewish Synagogues and in the Turkish congregations, and long since in the conventicles of the Arrians and Donatists, there hath ever been an especial agreement. But we hold it may be proved only by that consent which is in the pure doctrine of Christ, and in true piety.

For where the apostle saith, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Corinthians 1:10), he meaneth in that Lord Jesus Christ, by whose name he entreated them.

VIII. The churches be not taken away by every dissention that ariseth in them. But by the way, we are not so unjust [as] to deny those to be Christian churches wherein there is not always a full consent and agreement of all things. For as every agreement doth not make a church, so every dissention doth not dissolve the same, so long as the foundation, which is Christ--true God and true man, the true and perfect Savior--be kept sound and firm, and so long as there is a full agreement in the sum of the apostles' doctrine, which is delivered in their creed.

IX. A confirmation of the former opinion. For as the reprobate hypocrites by their being in the churches do not hinder, but that they still remain true churches, so neither the dissentions which are raised in the churches by the ungodly, or which through frailty or ignorance do spring among the saints themselves, can extinguish the same. Which very thing the apostle teacheth when as speaking of the ministers of the true churches, he saith, that upon the same foundation some do build "gold, silver, precious stones, wood, hay, stubble," and to the Philippians having declared the sum of Christian doctrine, and exhorted all men that who so had profited therein, should persist in it--afterwards he addeth, "and if in any thing ye be otherwise minded, God shall reveal even this unto you," if we abide in the same whereunto we are come. For else, if we should deny there to be any true church where contentions about religion are stirred up, then was there no church at Corinth in Paul's time, where there were not only divisions very rise [arising], one saying, "I am of Paul; and I of Apollos; and I of Cephas," but also marvelous [?] controversies rose concerning religion. Nor yet in Galatia, because immediately after those churches were passing well planted by Paul, there sprang up in them seducers, and heresies. Lastly, neither yet could there be said to be any churches in the east or in the west, because they were never void of contentions, not only between the Catholics and the heretics, such as arose from the Catholics, but also even among the godly fathers themselves, as the histories do plentifully make mention, insomuch that for these dissentions and sects, the Christians were wont to be scoffed at in the theaters and stages among the infidels. As also at this day we are all derided for the same cause among the Turks and Jews. But as in the primitive church, by those contentions of the Christians, it was no consequence that therefore they were not the people of God. So, neither at this time by ours can any man prove it justly against us; but that indeed the contrary may rather be concluded because it is the property of good wheat--that is, of the gospel--whereby God's people are gathered into His Church, that where it is sown, there straightways [straightway] in the same field doth the enemy Satan sow cockle upon it. And surely never in any place or sooner were heard the Simons, Menanders, Ebions, Corinthians, Valentinians, and such plagues, than in the church and after the preaching of the gospel. Neither could the church of this present world be truly called the militant church, unless it had both at home and abroad with whom it should continually fight.

X. The peace of the churches are not to be troubled nor schisms to be made for every difference that ariseth in doctrine or ceremonies. And therefore we cannot allow it, that any should make a separation from his church and trouble the peace of the church, and violate brotherly love, much less that one church should condemn another for every difference in doctrine or in ceremonies, where the foundation is still held. So that, good reason was it that Victor the bishop of Rome

intending once to excommunicate the churches of Asia because they differed from him in certain rites, was reprehended of Ireneus the bishop of Lyons. Neither is it the apostles' meaning that for the stubble and hay, built upon the foundation, there should be division made in the church, or the church condemned, since the church doth not straight cease to be a church, and as yet is holy, and the beautiful bride of Christ, though it be darkened (S.S. 1:5; 2:10), and hath yet some wrinkles and fears (Ephesians 5:27). In a word, though the errors and defects of it are never to be dissembled, yet in what congregations soever the foundation and the sum of the apostles' doctrine is kept and preserved, and no manifest idolatries allowed of, we judge that we ought to embrace peace and communion with them as true churches of Christ. So great is the account of the union of churches.

XI. The unity of the catholic church is to be labored for.

Since therefore the whole church, being one and catholic, consisteth of many and particular churches, as of the parts, and is yet militant on the earth, we are not ignorant nor do we doubt, but if an agreement in the Lord, ought to be observed with every particular one, much more ought we to labor for the unity of the whole catholic church.

XII. What we mean by the name of unity of the catholic church. By the name of unity of the catholic church we mean a conjunction of all elect and regenerate people, wheresoever they be on earth, made with their Head Christ into one body by the Holy Ghost, which in the creed we call the communion of saints. For the apostle also describing this unity teacheth that the church is a body consisting of many members, whose Head is Christ (Ephesians 1:22; 1 Corinthians 12:12; Colossians 1:18), repairing, quickening, working and preserving all that believe in Him by His Spirit into one new man (Ephesians 4:12; Ephesians 2:15; Romans 8:11). The unity therefore of the body and all the members, with the Head, and among themselves, is the unity of the church, as also Augustine determined against the Donatists.

XIII. The unity of the church wholly standeth in the same faith in Christ, and love to our brethren. But because to the preserving and nourishing of this unity, God useth as well our faith in Christ, stirred up by the Word of the gospel and by the sacraments in our hearts, as also our charity and the duties thereof towards our neighbor. Nay, because the testimonies of the true communion of saints, and conjunction with Christ are manifest and apparent, therefore in sum we confess that this unity of the catholic church consisteth in the unity of faith, and band of brotherly love--that is, that we should all of us in true faith embrace the same doctrine which the prophets and apostles left us in writing, and publicly profess the very same; retain the same sacraments sincere and only, which Christ Himself instituted; not neglect the discipline appointed and commanded by Christ, wherein brotherly love is exercised, and the salvation of our brother that falleth sought for; and lastly, that we should love one another mutually and practice the duties of charity.

XIV. A confirmation of the former opinion. For look by what things diverse people are gathered into one body, by the same do we believe that being united they are preserved and knit faster and faster together. Since therefore the church is not gathered nor preserved properly by ceremonies, but by the Holy Ghost, but by the Word, by faith, by love and by keeping God's commandments, we doubt not but by the same things is the unity thereof kept and cherished. Since the apostle also to the Ephesians handling the unity of the church teacheth them, that it consisteth upon those very things, never making mention of any ceremony (Ephesians 4:2, etc).

XV. That a unity in the same ceremonies, though it be not always and everywhere expedient, yet where it is settled ought not to be troubled. By the way we deny not, but a unity also in these very ceremonies and rites of each church, so far forth as in conscience may be, ought to be kept and observed. For there are two kinds of things where in the unity of the church may stand: Such as are delivered in the Word of God, and such as are not expressed in the Word, as are many external rites and ecclesiastical ceremonies. In the first we believe a unity to be everywhere and always most necessary in the other, though it be not of itself necessary; yet it may be profitable for the diversity of places, and in a diverse respect of times to have diverse rites. Yet where any certain thing concerning these matters is appointed and received for the edification of the church, there we judge that all ought to keep a unity also in such manner of rites, and not to trouble the ecclesiastical orders, according to the apostles rule: All things ought to be done by order and comely in the church and to edification (1 Corinthians 14:40), about which matters we also wonderfully well allow and embrace the two epistles of Augustine written to Januarius.

XVI. A conclusion of the unity of the church.

Since therefore the ecclesiastical unity is twofold, one essential and therefore of itself, everywhere, and always necessary, and consequently proper to the catholic church; the other accidental, and alterable by reason of places and times, and therefore proper to peculiar churches, we believe that it is lawful for no man to make separation from the former at any time, or for any occasion--which were nothing else but to fall from Christ and from God, and to renounce the Holy Spirit, and disjoin himself from the whole body of Christ, which is a very damnable apostasy. But to forsake the latter for to return to the former, and to preserve the same, we are persuaded it is not only lawful but very necessary unto all men, and that much more, if also those rites and ceremonies wherein the unity was, be polluted with divers superstitions, yea, and especially if also the sacraments, instituted of Christ, be corrupted and wholly disordered, so that a good conscience cannot be partaker of them. But what if the heavenly truth also be banished from them, and in the place thereof preached and defended the doctrines of devils? What also if thou canst not there be suffered to be silent, but shalt be constrained either to deny God's truth and to subscribe to devilish untruths, or else to spill thy life and blood?

XVII. He which is departed from the Church of Rome hath not thereby broken the unity of the church, nor is severed from the body of Christ.

Inasmuch therefore as we are accused of apostasy or a backsliding from the catholic and apostolic church of Christ, and are said to have broken the unity thereof because we would no longer communicate with the congregations of the Romish church in ungodly superstitions and idolatrous services, but choose rather to follow the ancient doctrine, service and discipline, renewed through God's benefit by the true servants of Christ, we protest before God and His angels and the whole church, even to the world's end, that they do an exceeding injury not only to us, but also to the Holy Ghost, and to all the ancient church, since in this matter we have done no otherwise, nor do, than we are commanded to do by the Holy Ghost, taught by the fathers, yea, and counselled by the papists themselves.

XVIII. A confirmation of the former opinion. For the Lord hath especially forbidden that we should have any fellowship with idolaters and obstinate apostates and heretics in their idolatries and heresies (1 Corinthians 5:11; 1 Corinthians 6:14; Romans 16:17). Nor otherwise do the fathers

teach (as they are alleged for witnesses even in the canons) than, that not only if there be a man, but also if there be a church which renounceth the faith and holdeth not the foundation of the apostles preaching, and in which Christ's doctrine abideth not, it is to be forsaken. Neither for any other cause was the old Church of Rome so celebrated of the fathers that which then flourished and was holy, and called the mother of the churches, but because it constantly retained the doctrine received of the apostles, all the rest for the most part slipping away. But now what the doctrine of it is, and what service, and how far it is fallen from the ancient doctrine in many things, it is too, too well known. We therefore moreover protest that we have made no other separation from the Church of Rome that now is, but as we are constrained by the Word of God. And as we must needs obey God, so commanding us, and therefore least we should still abide in an apostasy from the apostolic and catholic church, we have judged it our parts and duties to return at length to the same again, and to depart from the idolatries of this filthy polluted Romish company.

XIX. We are not simply departed from the Church of Rome, but in some respect. For we have not simply and in all things forsaken the Church of Rome, but only in those things wherein it hath fallen from the apostolic church, and even from itself, and from the old and sound church. Neither are we gone with any other meaning, but that if it would return amended and reformed to the ancient state, we would also return unto it, and have communion with it, and in their own congregations. Which that it may one day come to pass, we beseech the Lord Jesus with our whole heart. For what were more to be wished of every good man, than that where we were by our baptism born anew, there we might live even to our lives' end? So it were in the Lord.

I Hier. Zanchius with my whole family, pronounce this to be witnessed to the whole church, even to the world's end.

XX. The whole catholic church is not suffered to err, but every particular church may.

We believe and acknowledge that this catholic church, as we have before described it, is so governed by the Holy Ghost, that He never suffereth the same wholly and all of it, to err, because it ever preserveth in some godly men the light of the truth, and retaineth the same pure and sound by their ministry to the end of the world, and delivereth it to posterity. To which purpose we doubt not but that tendeth which Paul said, the church is "the pillar and ground of the truth" (1 Timothy 3:15), because without the church is no truth. But in the church it is always reserved, since there is evermore some congregation, great or small, wherein the Word of truth doth sound. But of every particular church wherein there be ever good and bad mingled together, we know the reason is far otherwise. For first, in these congregations, either the pure Word of God is preached, or else with it, untruths are also taught. For where no ministry of the Word is, there we acknowledge to be no church. If therefore together with the truth, there may also false assertions be taught, how can that congregation be said that it cannot err, when it doth manifestly err? And if the pure Word of God be only taught, then the reprobate hypocrites, which believe it not, do always err, when they reject the light of the truth and walk in darkness. And of them is almost in every place the greatest number. As for the godly, though they are never suffered so to err, that they continue in their error and perish, Christ Himself saying that the elect cannot be seduced, no not by the miracles, and wonders of Antichrist (Matthew 24:24), namely, not to the end, and to their destruction. Yet that they may err, as well every one severally, as many gathered together, and that not only in manners but also in the doctrine of faith, we are manifestly taught by the histories both sacred and

ecclesiastical, and by that which hath happened to godly and holy bishops, and their churches, in the east and in the west (Galatians 2:11,etc; 1 Corinthians 1:11,etc; Galatians 1:6,etc).

XXI. A confirmation of the former opinion.

Peter doubtless did err at Antioch, and many in the church of Corinth, and more in that of Galatia, being seduced by the false apostles, did most grossly err, though they were soon after called back again by the apostle from their errors. David also taught that the very sheep of Christ may err when he said, "I have gone astray like a lost sheep" (Psalms 119:176). And why were the ministry [ministers] of the Word in the church, needful for all the godly, if they could not err? Since therefore every godly man in each particular church, and the same a true and pure church have often and do often err, and that hypocrites are never endowed with true faith, whereby they are rightly minded, how can it be said of any particular church that it cannot err? That then can much less be affirmed of those churches from whence the truth is banished, and wherein lies do prevail, and iniquity itself, and palpable darkness. They surely which are such cannot be the true Church of Christ, if the church be "the pillar and ground of the truth" (1 Timothy 3:15). Therefore we conclude that every particular flock and each several sheep thereof can so far forth not err, as it heareth only the voice of the Shepherd Christ, being guided by the Holy Ghost. But as oft as it heareth not his voice but harkeneth to strangers voices, it can straightways do no other than err. But in a word, seeing God in the scattering and dissolving of all churches, doth yet reserve some unto Himself whom he holdeth in the truth, and by whose ministry He will spread the same still to the end of the world, therefore we confess that the whole catholic church altogether is never suffered to err.

XXII. Without the catholic church is no salvation.

Here hence we consequently learn and believe that this catholic church only is so holy and hath salvation so annexed to it, that out of it there is no holiness, no salvation. Since that in it only the truth so shineth (without which salvation can come to none), that without it there can be no truth. And lastly, since none but the body of Christ can be saved. For "no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven" (John 3:13). That is, the whole Son of man, withal His whole body which is the church, that not unfitly Peter compared the church to Noah's ark--in which alone mankind was preserved (2 Peter 2:5), and out of which whosoever were found, perished in the waters of the flood (Genesis 7:23). Now that which we confess of the whole church as a thing most assured, the same of every particular one we cannot grant, namely, to say that in this church alone, or that, in the Romish or that at Constantinople, the truth and salvation is obtained, so that without it, [outside of it] should be no salvation. And consequently to depart from it, were nothing else than to forsake the truth, our salvation, and Christ. For some church may be brought to that pass; that unless thou departest from the fellowship thereof, thou canst have no part nor fellowship with the catholic church and her Head.

XXIII. The catholic church is not tied to certain persons or places.

Moreover we confess this catholic church because it is catholic, therefore to be tied to no certain places, persons, or people--so that whoso would be of the church, he should needs get him to Rome or to Wittenberg, or he must depend upon the authority of their churches, bishops or ministers--seeing Christ is in all places, and everywhere may the Word be heard, the seal of

baptism received, the commandments of Christ kept, and a communion with the saints had. And wheresoever these things have [a] place, there is the church; that not without good cause were the Donatists condemned who shut up the church in Africa only, and not in all Africa neither, but in certain parcels of it, where they themselves dwelt, and taught that it was only there. Nor less worthily are they to be condemned which account the churches of no foreign countries for true churches, but only such as consist of men of their own nation.

XXIV. The catholic church is partly visible, and partly invisible. To conclude, we believe this church to be partly indeed visible and partly invisible, but these in diverse respects. Visible, in that it consisteth of men visibly handling and hearing the Word of God, ministering and receiving the sacraments, praying not only privately but also publicly to God, exercising the works of love towards their neighbors, and glorifying God by their whole life, which things cannot indeed be performed, but they must sensibly be perceived. And if it should be merely invisible, how could it be discerned from the synagogues of the wicked? Again, we call it also invisible. First, because it hath in it many hypocrites mingled which perform all these outward things, as the elect do; and who are the elect, (for of them only consisteth the church) surely it cannot be known of us, but only of God, according to that, "The Lord knoweth them that are His" (2 Timothy 2:19). Whereunto also tendeth that of the apostle, "He is not a Jew, which is one outwardly;...But...is one inwardly" (Romans 2:28-29). Moreover, because the church, in regard of the outward appearance, being evermore pressed with manifold calamities in the world, the number of the professors of Christ's faith is sometimes so diminished, and all Christian congregations thrust up into such narrow straits that it may seem even to be none at all remaining, namely, when there is no longer any public assembly wherein God's Name is called upon, as the histories both sacred and ecclesiastical do most clearly and plentifully teach to have often happened; when as notwithstanding it is very certain that God always reserveth some church unto Himself upon the earth, the Lord Himself saying, "And the gates of hell shall not prevail against it" (Matthew 16:18); and, behold "I am with you...even unto the end of the world" (Matthew 28:20). And the same do we also with the whole church confess in the creed, saying, "I believe an holy catholic church," namely to have ever been from the beginning, to be now, and shall be unto the end of the world, even upon the earth. For properly we believe always those things which we do not always see (Hebrews 11:1). This is our confession concerning the militant church--what it is, how it differeth from the triumphant; how we diverse oftentimes in itself; how of many particulars it is made one catholic church; by what marks the true may be discerned from the false; what manner of succession of bishops, and what manner of consent may prove a true church; how not for every difference in the very doctrine, the unity of the church is to be broken; what is meant by the name of ecclesiastical unity, and in what things it consisteth; of what estimation it ought to be; in what respect also it may err, and in what it cannot err; and how without the church there is no salvation; and lastly, how it is visible, and how invisible. It remaineth that we speak of the government thereof.

## 25 Government of Church & Ecclesiastical Ministry

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CHAPTER XXV Of the Government of the Militant Church, and of the Ecclesiastical Ministry I. The church is governed of Christ.

We believe that as all things were made, have their being, and are ruled by Christ (Colossians 1:17), so He also governeth the Church which is His kingdom and His body (Ephesians 1:23), by a more peculiar means than all other things, as being Author, King, and Head of the same, as the angel saith of Christ, "And He shall reign over the house of Jacob for ever" (Luke 1:33); and the apostle, that He is "as a Son over His own house; whose house are we" (Hebrews 3:6); that is, the Church. And in another place, that He "is the Head of the Church: and He is the Saviour of the body" (Ephesians 5:23).

II. Christ ordereth His Church partly by Himself, and partly by assistance of fellow laborers. But the government wherewith Christ guideth His Church we know to be twofold: One, wherein He of Himself, and by His Holy Spirit, without any help or service of man, reigneth inwardly in the hearts of believers, and worketh in them to will and to perform (Php 2:13), and is even All in all (Ephesians 1:23). And moveth unto that which is good, defending us from evil against Satan, the world, and all our enemies. The other, wherein He so guideth the church, as He also vouchsafeth to use the help and ministry of others, as well angels as men especially, to the preservation of the church. As of angels the apostle speaketh, they are ministering spirits, "sent forth to minister for them who shall be heirs of salvation" (Hebrews 1:14); and of men he saith, we are God's ministers, by whom ye have believed (1 Corinthians 3:5; 1 Corinthians 3:9). For like as in a man the head of itself, by virtue of the mind which liveth and worketh chiefly therein, doth so rule the whole body that it also useth the help of every member to the profit of the whole body--so Christ the Head of the Church doth in like sort bear Himself in the government thereof, not for His own cause, or that He needeth our ministry, but doeth it for our necessity, yea for our manifest commodity and honor.

III. A difference between the ministry of angels and of men. By the way we acknowledge a difference between the ministry of angels and of men, since the angels are not sent either to teach in the church, or to administer sacraments, but to perform other duties and those for the most part invisible. Neither come they ordinarily always and to all, but at such time and to such persons as God sendeth them. But the ministry of men is apparent and perpetual, and pertaineth to everyone.

IV. It was most advisedly done that angels should not teach in the church, but men. And we know it was most wisely and advisedly done of God, that Christ should teach in His church, not by angels but by men. Both because we cannot more willingly suffer ourselves to be informed familiarly of our equals than to be taught of spirits of a far differing nature, with an unacquainted majesty; and also, because we might more easily be deceived of Satan, falsely feigning himself to be sent of God and transforming himself to an angel of light. And those surely in our judgement are two not the least causes why the Son of God, when He was to fulfill the office of a teacher in the church, would be made a man and our brother, and familiar, and like unto us in all things, sin only excepted (Hebrews 4:15). Whereto that same tendeth: "I will declare thy name unto my

brethren, in the midst of the church will I sing praise unto thee" (Hebrews 2:12); and that same, He "hath in these last days spoken unto us by His Son" (Hebrews 1:2), namely, being now made man and living familiarly in the church.

V. There be two kinds of men especially, whose ministry Christ useth to the government and preservation of the church. And although there be not one member in this whole great body of the church, but Christ useth the same to some profit of the other members, and so of the whole body, as Paul teacheth (1 Corinthians 12:7), yet we acknowledge two principal kinds of men whose help and service He is wont [inclined] to use for the government and preservation of the church. Namely, first, teachers and others to administer the Word, sacraments, and other ecclesiastical duties. Then, godly princes and magistrates whose ministries or offices we confound not, but acknowledge them to be distinct and very diverse, among which differences this also is not the least, that the ministry of teachers is always very necessary to the church, but of political magistrates not so. Since the former the church cannot be without, but the other, it often hath wanted [lacked] and may want [lack] them.

VI. About what matters especially the ecclesiastical ministry is employed. But as the sum of Christian piety consisteth in three things: In faith in Christ; in continual repentance--that is, in the mortification of our flesh, and of our sins, and quickening of the spirit; and lastly, in charity towards our neighbor, so also we acknowledge three principal parts of the ecclesiastical ministry: First to teach and to preach the Word of the gospel, and also to administer the sacraments, and offer up the public sacrifice of praise to God through Jesus Christ; secondly, to

\*NOTE: AT THIS POINT IN THE BOOK THERE ARE SEVERAL PAGES MISSING, (Pg. 210 through 221)...BOOK CONTINUES WITH CHAPTER XXV, PAGE 222 THE LAST PART OF PARAGRAPH XX...

XX....declared by the apostles. And lastly, to do all such things which, though they be not expressed in the Scriptures, yet do belong to order and to decency, and do make for edification and not for destruction, according to the general rule given by the apostle, that all things ought to be done in the church in order, decently, and to edification (1 Corinthians 14:40). Neither think we that any authority is given unto ministers beyond the bounds of the Word of God, or to any other end than for edification. And therefore we deny that one bishop or all bishops together have authority to appoint anything against the Scriptures, to add or detract anything, or change anything in them; to dispense with the commandments of God; to make new articles of faith; to institute new sacraments; to bring new rites into the church; to prescribe any laws which may bind consciences or may be thought equal to God's law; to forbid any things which God hath granted and left free; or lastly, to command anything without the Word of God, as necessary to salvation, since not the whole church can have or truly be said to have this authority.

XXI. The bishops, which are also princes, their political authority is not denied. By the way we disallow not but that bishops--which are also princes--besides their ecclesiastical authority they have also their political rites and secular powers, even as other princes have, [i.e.] the law of commanding in secular causes, the law of the sword; some of them the law of choosing and confirming kings and emperors, and of directing and ordering other political matters, and to constrain people that are their subjects, to do them obedience. And therefore we confess that their political commandments, which may be kept without breach of God's law, are to be obeyed by

their subjects not only for fear, "but also for conscience sake" (Romans 13:5). For we know that all power is of God, and "whosoever...resisteth the power, resisteth the ordinance of God" (Romans 13:1-2); and that kings are to be honored, and that we ought to be subject to our princes and rulers in all fear, not only to the good and courteous, but also to the froward and unjust (1 Peter 2:17-18).

XXII. Marriage ought to be free as well to ministers of the church as others. And we believe that this is very necessary and behoveful [behooving or conducive] to honesty, to the salvation of ministers, and to the honor of the ministry itself, and consequently to the true government of the church, that it should be permitted as freely unto them as it is to all laymen (as they call them) to marry, since Christ forbade it to no kind of men. Nay, speaking of single life He said, that not all men do receive this (namely, to lead a single life), meaning that which the apostle in round words expounded, namely, he which cannot contain, he must marry a wife (1 Corinthians 7:9). For "marriage is honourable in all, and the bed undefiled," as with the apostle we confess (Hebrews 13:4).

XXIII. It is good and commendable if any being endowed with the gift of continency [continence] abstain from marriage.

Meanwhile we deny not but they which are endowed of God with the gift of a pure, single life, they may more fitly attend upon divine causes, and more easily serve the church than they which are married, by reason of many grievous cares and troubles which marriage bringeth with it, and whereby oftentimes, even against our wills, we are drawn away from following the divine causes to deal in domestic and troublesome businesses of this life. As the apostle also saith, "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: but he that is married careth for the things that are of the world, how he may please his wife" (1 Corinthians 7:32-33). And therefore as these men have their just commendation which do therefore take a wife, that they may live with a clean and pure conscience to God, so also do we think them worthy to be commended who therefore choose to themselves a chaste, single life, that they may the better employ their labor on the church, and in the same do live so long as they can.

XXIV. Marriages are to be contracted in the Lord, and are reverently to be esteemed. And we know and confess that all marriages ought to be contracted in the Lord, by the law of nature and the law of God, yea, and by honest customs of all places, and are reverently to be esteemed (1 Corinthians 7:39). And that no man may put away his lawful wife unless it be for fornication (Matthew 19:9). But if any unbelieving woman, through hate of religion, will not remain with a believing husband, he ought not by force to keep her. For one that is faithful is not in subjection in such things, but God hath called them in peace (1 Corinthians 7:15).

XXV. Both he which hath put away an adulteress, and he which is forsaken of an unbeliever, may no less contract new marriage than he whose wife is dead.

We also believe that as well he which hath lawfully put away an adulteress, or is forsaken of an unbeliever, may marry again, as he whose former wife is dead. For that saying of the apostle is ever most true and profitable to all unmarried persons and widows: "It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn" (1 Corinthians 7:8-9).

XXVI. That some should be appointed in the church which should judge of matrimonial controversies. But we allow not that any of these things be done in the church without the lawful knowledge, judgment, and sentence of the church, and some Christian magistrate, if there be one. And therefore that some godly, skillful and wise men ought to be appointed in the church which may discern and judge of matrimonial causes and these matters; that nothing be done rashly or unadvisedly, least everyone should think lawful whatsoever he listed; but all things should be done lawfully, to edification, and without injury to any (1 Corinthians 14:26); and lest the Name of God should through us be evil spoken of among the infidels (Romans 2:24).

XXVII. They which are rulers in the church ought to take care that the children of the faithful may be Christianly instructed, and that they may be taught in learning and honest arts. With these is joined the care of children. We therefore believe it is very necessary to the continual preservation of the church, not only that each several man have a care to instruct his children in true godliness, in Christian duties, in learning, and honest arts, but also that the whole church have a special regard thereunto, that they may be made fit and profitable both for the church and commonwealth, whereto belong both public grammar schools, exercises of honest arts, and ecclesiastical catechizings.

XXVIII. Ministers with their families ought to be maintained with honest and liberal stipends.

We also believe that the church cannot well be governed unless such necessary maintenance be bestowed on the ministers, as whereby they and their family may live in an honest estate. For no man, except he have whereupon to live, can do his duty. And Christ saith, "The workman is worthy of his meat" (Matthew 10:10). And the apostle writeth largely thereof in more than one place, showing by many reasons that ministers which serve the churches ought to receive of the same church what so is needful for them (1 Corinthians 9:7, etc.), and that they have good right to demand the same (1 Timothy 5:17, etc). So far from offense is it, that they should take it, as some would cavil. Yet notwithstanding covetousness, as well in all other as chiefly in ministers, we do with the apostle utterly condemn (1 Timothy 3:3; 1 Timothy 3:8); as also we allow not prodigality, and we teach that both these faults are to be shunned and avoided.

XXIX. The church goods should not be wasted, but be bestowed on the maintenance of ministers, and other godly uses. And whereas many goods have in times past, and yet in some places are given to churches by the liberality of princes and other godly persons, we judge that if any church have such goods, great care is to be had that the same be not wasted, nor converted into profane uses, and much less into sacrilegious uses, nor feigned to be so converted, but to be only bestowed upon that purpose whereto they were given, even to a godly intent. And we well allow of that ancient partition of church goods, where one part went to the bishops--that is, to the teachers and ministers of the Word, and their families; another to the clerks--that is, to students and such as were ordained to the ministry of the church, and to them that attended on the church; the third part to poor people and travelers; a fourth part to repairing of churches and schools, to which part also belong not only the houses of ministers, teachers, students, libraries and books, all kinds of instruments and things necessary for churches and schools, but also spitals and hospitals, and other such like places where such live as are peculiarly to be relieved and cared for of the church.

XXX. What manner of temples or churches Christians ought to have; what language to use therein; what habit of apparel; what holy days to be kept; to whom they must pray; and lastly, that

the ceremonies which were not prescribed by Christ and the apostles ought to be free. And since it is none of the least causes why faithful people, so far forth as may be, are wont and ought to dwell together in the same cities, towns and villages, that they might not only privately among themselves daily nourish a common faith by godly conferences and practice mutual charity by Christian duties, but also that they might meet together in certain places, and at certain known times publicly to praise and pray unto God, to hear His Word, to receive the sacraments, to perform public works of charity towards the poor. Which things indeed cannot be done without language, without rites and ceremonies. Therefore concerning them also, what our opinion is, we will briefly declare. Seeing it is beyond all controversy that all things in the church ought to be done to edification, and all show of superstition ought to be avoided, we judge that true piety, and the church's edification requireth first, concerning places, that, if they may use the old and profaned temples, the same must be clean, purged of all idols, and all relics and monuments of idolatry and superstition. For "what agreement hath the temple of God with idols?" (2 Corinthians 6:16). Moreover no language is to be used but that which is known to the whole congregation, for what edification can come to the church by an unknown language? The apostle surely commandeth them to keep silence in the church which speak languages, if there be no interpreter (1 Corinthians 14:28). Thirdly, all pride and vanity of garments are to be shunned, and all those ornaments which do rather beseem the profane theaters of the Gentiles than the sacred temples of Christians, and which rather tend to delight the flesh than to edify the spirit. But all things must be done in the churches with most high reverence and modesty, as in the very sight of God and His angels. And albeit concerning the fashion of garments which ministers ought publicly to wear, either in their ministry or out of it, we do not think it a matter to be stood upon, that for it the peace of the church ought to be troubled. Yet where they come nearest to the simplicity of the apostles, there we judge the church rather to be approved. Fourthly, that upon every Lord's Day the congregation should come together and make a holy assembly, since we see that ever since the apostles' time that day hath been religiously consecrated and dedicated to that holy business. Next unto the Lord's Day we cannot but allow of the hallowing of those days likewise, wherein we keep the memory, and the ancient church did celebrate the nativity of our Lord Jesus Christ, of His circumcision, His passion, His resurrection, His ascension into heaven, His sending down the Holy Ghost upon the apostles. Upon other days, even as each church shall think to be convenient, so also let them call a holy assembly to the Word, to the sacraments, to prayers, or collects. But evermore let all superstitious observation of days be far from them (Colossians 2:16). Fifthly, that prayers may be made to God only, and to Jesus Christ, without invocation of angels or any saints that are dead, even as the prophets and apostles did, and the whole ancient church, as it is manifest to be seen in the old collects, (to say nothing of God's own commandment) who will have this sacrifice of praise and of the mouth to be offered up to Him only (Hebrews 13:5-6). Sixthly, concerning rites and ceremonies to be kept in the church, the same piety and edification of the church doth require that they should not so bitterly and sharply be controverted, as though the contention were upon life and death, but should be left to every congregation in free choice, as we read in Socrates and other ecclesiastical writers, it was in the old church. Concerning which matters in general, we allow and embrace both the epistles of Augustine to Januaries, for these tend to the church's edification.

XXXI. Public fasts ought sometime to be commanded, and the same are most profitable and commendable. Yet no man must be constrained to them.

It appertaineth also to a profitable government of the church, that as private fasts are in men's free choice, so also to the public fasts all men are to be counseled, but no man to be constrained. The commodity of fasts cannot sufficiently be commended, yea, it often happeneth that they are very needful, so that godly magistrates and ministers of the church are compelled to command public fasts unto the whole church for the appeasing of some grievous wrath of God, as it was wont to be done in the Old Testament, and in the primitive church. Not that by them we can deserve remission of sins, and mitigation of God's anger, but that by taming of the flesh, the spirit may be stirred up more fervently to call upon God, and to appease Him by faithful invocation. By the way it pertaineth to the church's edification, that no man's conscience be compelled and bound unto such fasts, since they ought to proceed from a free, willing, and truly humbled spirit, as also the apostle writeth of alms to be bestowed on the poor, that they ought to be done, not with heaviness or upon constraint, but as every man can find in his heart.

XXXII. At no time, not in the times of public fasts the faithful ought to be forbidden any kind of meats.

Hereof it also followeth that at no time, either of fasts or not fasts, any kind of meats is to be forbidden to any, since none of these things can defile a man (Matthew 15:11); but to the clean all things are clean (Titus 1:15). And the apostle calleth their doctrine, who command abstinence from meats for religion's sake, "the doctrines of devils" (1 Timothy 4:1). That doctrine therefore, how can it tend to the church's edification?

XXXIII. Sick people must be visited, comforted, and strengthened in faith; and they that are dying must be accompanied with prayer and commended to Christ, and the bodies of the dead reverently buried.

Neither ought the church to take less care of the sick than of the whole, nor of the dead than of the living, seeing all are members of Christ, and their bodies temples of the Holy Ghost. We therefore acknowledge that it belongeth to the true government of the church that some godly and wise men be appointed which may visit the sick persons, comfort them out of the Word of God, and confirm them in faith. And if it happen that those sick persons be called of God forth of this world, to encourage and animate them to their departure, as knowing that the souls of the faithful, so soon as they go forth of their bodies do presently pass into heaven to Christ, conveyed thither by Christ's Spirit, and accompanied with His angels, and that they are blessed which "die in the Lord". Let them also pray with them, and accompany those who are departing this life with their prayers, even unto the last gasp, and so commend them to Christ. And we doubt not but their bodies are with reverence to be brought unto the graves, as our churches both in words and in their deeds do teach, openly witnessing that they were temples of the Holy Ghost, now indeed destroyed, but shall again in their time be restored, and raised again to life, and that eternal. Meanwhile the graves and churchyards (or burial places) must be kept decently and religiously, as it is with us. And the children, parents, kinsmen and alliance of the dead are to be comforted. And all those offices of humanity which can be performed, we endeavor to perform unto them and teach that they are to be performed. And if so be any psalm concerning the resurrection of the dead be anywhere song [sung] in carrying of the course, or any sermon made unto the people after the dead body is laid in the earth, wherein also some honest mention may be made of others that are dead who religiously died in the Lord, this we do not disallow, so long as it is not done for the

salvation of the dead, but for the comfort and profit of the living, and edification of the whole church. We believe also the souls of the faithful, loosed from their bodies, do presently pass into heaven to Christ, and therefore have no need of our prayers. Yet the edification of the church is to be promoted and set forward upon any occasion whatsoever.

XXXIV. The church cannot rightly be governed without lawful, free, and Christian meetings and Synods of ministers. This also we are assuredly persuaded, as we learn both by the Holy Scriptures and by continual experience, that the church cannot rightly be governed unless at known times there be meetings of ministers, as well private, in each several church, which were wont to be called consistories or consultations, as also public and common in each province and kingdom, which for this cause were used to be called provincial Synods. Yea and also, so much as may be common to all people in christendom which were called general councils, wherein it may be determined upon all matters pertaining to the health, preservation, and edification of the church, everyone's free opinion may be heard, and each thing concluded by common consent, and out of other the most approved councils, as we read the apostles and all the ancient churches did.

XXXV. A confirmation of the former opinion, wherein of ecclesiastical discipline. For the church is governed by discipline, and without discipline it cannot be ruled aright. Discipline is a means and institution wherein we as scholars of Christ do learn in His school how to live unto God, and to do all things according to the doctrine of the gospel, as well publicly as privately, to the edification of the church and to our own salvation. It containeth therefore the whole course of piety, the beginning, proceeding and end.

XXXVI. Discipline twofold.

Further, discipline in the church is twofold. One common to all Christian people, which of many is called vulgar discipline. The other, proper unto ministers and to men appointed for church offices, which therefore is used to be called clergy discipline.

XXXVII. The parts of vulgar or common discipline. That common and popular discipline consisteth chiefly in these matters: First, for the beginning, when any is received into the church, he must learn to know God, and Christ, and to call upon Him and to understand what is His will. This is done by catechizing, wherein everyone is taught the sum of Christian religion. And being taught, he must profess his faith before the whole congregation, and promise obedience unto Christ and to His church, according to the doctrine of the gospel (Romans 10:9). ? Then, because not to go forward in the way of God is to go backward, therefore they which are godly, that they may truly proceed and go on in godliness, must often frequent the holy assemblies at appointed times and places, and give themselves to hear the Word of God, and make prayers with others, and practice charitable deeds towards the poor, bestowing their gifts and oblations liberally. But seeing even in our proceeding we do all fall, some more grievously and with greater offense to the church, some less grievously, therefore the third part consisteth in the censure of our lives and actions. Namely, that everyone be subject to the censure all the time of his life, and yield unto brotherly correction (Matthew 18:15; 1 Timothy 5:20). And if any have fallen into a grievous fault, known unto the congregation and being reprehended, hath not truly repented, for which cause he may deserve to be driven forth of the church for a time, and to be bound, until he make amends, and till he make public signification to the church of his true repentance--let such a brother be excluded out of the

church and be bound. But when he hath repented, let him be loosed, received into favor, and admitted into his former communion. This is the first discipline, the end whereof is that everyone should live unto God, and at last also die in the Lord Jesus.

XXXVIII. The parts of the clergy discipline. By the way, albeit all kinds of men, as well ministers as laymen (as they call them) be subject to this christian discipline. Yet, among the fathers came in a certain peculiar discipline of the clergy, whose part it was to be rulers over others, not only in word, but also in example of life and diligent performance of their duties. Of this these were the principal parts: The first, that they should abstain from many things which otherwise in some sort might be suffered in laymen, such as are many delights of the flesh, glorious pomps, sumptuous feasts, costly furnitures, profane attendants, and such like matters. The second, that they should cast aside all businesses of this life which might hinder from doing their duty, which consisteth chiefly in lawful administration of the holy things, in preaching the Word, and exercising the discipline of manners. Such businesses are warfare, merchandise, law causes, looking to vittle [?] and tipling houses, and such base affairs. The third, that they should promise a peculiar obedience to their own bishop and metropolitan of their bishop in honest matters. The fourth, that they should more diligently than the laymen apply the reading and study of the Holy Scriptures, and those arts and tongues whereby the Scriptures may the better be understood, and likewise their prayers and holy contemplations. The fifth, that they should also apply themselves with a more diligent care, not only to the proper duty commanded unto every one, but also to all those things which may seem to appertain to edification of the whole church.

XXXIX. Upon the necessity of the discipline is concluded the necessity of Synods.

These are the parts of the discipline without which we see not how any congregation can be rightly ordered or preserved. And how should this discipline have any place there, where the ministers do never meet together to know what is amiss in the church, or what is wanting, to make a censure on men's deeds, to judge upon doctrines if any new be spread, to consult upon all things which pertain to the profit of the church? We judge therefore that meetings of ministers and ecclesiastical Synods are very necessary to a true and wholesome administration and conservation of churches. Seeing neither any civil state, commonwealth, nor kingdom can stand without their senates, councils, parliaments as they call them, and meetings. Therefore we would wonderfully well like that the ancient custom of the churches might be restored, that which was allowed by a new decree of the emperor Justinian, namely, that in every province, at the least twice in the year, Synods might be celebrated. And that sometime also a general council might be called of the most learned, discreetest [most discreet], and wisest ministers of all provinces, and ambassadors of princes which profess the gospel, which if ever it might be in this our woeful and miserable time, wherein so many and such horrible heresies are everywhere recalled out of hell, it would as we think do much good. And we pray unto God the Father with our whole heart, through Jesus Christ our Lord, that He will stir up the godly and valiant Constantines, Valentinians, Theodosies [sp?], who by their authority may call a council, in which themselves being present and moderating the Synod, it might be deliberated friendly and brotherly out of the Holy Scriptures, of godly agreement, peace and salvation of all churches, to the glory of God, and of the Name of Christ and salvation of all the elect.

XL. Errors.

We therefore disallow all such things as are repugnant to this foresaid [aforesaid] doctrine confirmed by the Scriptures, and chiefly these special points: (1) That the church consisteth of men only, and the angels not to pertain unto the same; (2) That the true church, which is the body of Christ, consisteth not only of the elect, but also of reprobate hypocrites, and that they are true members of the church; (3) That the church doth so consist of the elect and of true saints, that in it should be contained no hypocrites, and that in the Scriptures they should never be comprehended under the church's name; (4) That the church which was before Christ's coming was not a true church, but only a type of figure of it, which was to be gathered by Christ and the apostles; (5) That the church hath two heads--one invisible and remaining in heaven, namely Christ; and another visible, ruling upon earth--the bishop of Rome with whom whosoever doth not agree in all matters pertaining to religion, and obeyeth not him in all things, he cannot belong to the church nor be saved; (6) To affirm upon any particular church that it cannot err; (7) So to bind the church to certain places and persons, as to say there only with them is the church; (8) Not to acknowledge those for Christ's churches which, although they hold the grounds of faith, yet in ceremonies or in some part of doctrine do not altogether jump [?] with us; (9) To make a separation from the churches upon any error, or for the ill life of some men; (10) To stand in contention, that where true doctrine, true service, and right administration of sacraments is banished, yet that therefore there remaineth the true and apostolical [apostolic] church, because there may be showed a continued succession of bishops even from the apostles time. And contrariwise, that those are not true churches which, although they keep fast the true doctrine, right sacraments, and pure discipline, yet cannot show a continuance and succession of bishops, never broken; (11) That the authority of any bishop, in that he is a bishop, is extended beyond those matters, whereunto he is called of Christ; (12) That the church hath authority to alter anything in the Scriptures or to dispense with the commandments of God, or to make new commandments that may bind consciences; (13) That it should not be lawful for ministers to marry wives, or at least to marry the second time; (14) That ministers may not lawfully receive stipends; (15) That it is lawful in churches to use an unknown language, though there be no interpretation; (16) That it is also lawful to invoke, besides God and Jesus Christ, the holy men that are dead, and to direct prayers and sacrifices of thanksgiving unto them; (17) That Christians may not in the fasting time of lent and other certain days, eat any kinds of meat; (18) That the church should do well in praying for dead men's souls, that they might be delivered out of the fire of purgatory.

## 26 Of a Magistrate

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### CHAPTER XXVI Of a Magistrate

Seeing we have now spoken of the first kind of men whose labor God useth in the governance [governing] of the church, namely, ecclesiastical ministers, and their duties, and other matters belonging unto them, it remaineth that we also briefly declare what our faith is concerning the other kind--that is, the civil magistrate. For the Lord doth also use his ministry, especially if he be a Christian, to the defense and preservation of the church.

I. Every magistrate, whether godly or ungodly, is of God, and therefore no magistrate simply to be resisted.

We believe therefore that every magistrate, as well impious as godly, is from the Lord God (Romans 13:1), and is the minister of God, for revenge of evil doers, and for the praise of well doers. And therefore that he is to be feared, and to be honored (1 Peter 2:13; Romans 13:7), and his commandments, which may be done with a good conscience and without breach of God's law, to be observed--and that not only for fear, but also for conscience sake (Romans 13:5), namely because the Lord so commandeth. Therefore in respect that he is God's minister, he is not to be resisted; for who so resisteth it, resisteth God's ordinance, and God Himself (Romans 13:2).

II. A magistrate that commandeth anything against God, must not be obeyed. But yet if a magistrate command us anything against the will of Him who sent, and whose minister he professeth himself to be, we doubt not, with the apostles, to deny obedience unto him and to say, "We ought to obey God rather than men" (Acts 5:29); when as indeed, such a magistrate is not in that behalf the minister of God. Wherefore if we must be subject and obey the magistrate for conscience sake and not for fear only (Romans 13:5), then we conclude that where we cannot for conscience obey him, neither ought we there for fear to obey him. In other matters, "Whosoever...resisteth the power," we know that they "resisteth the ordinance of God: and...shall receive to themselves damnation" (Romans 13:2).

III. We must pray for all magistrates, that what their duties are, they may indeed perform; and what the duty of every magistrate is. But seeing the duty of every free magistrate is to have a diligent care, both in making laws, in giving judgment, and also in punishing offenses, that their subjects may live virtuously and after God's laws, the sum whereof is that we should live in this world soberly (therefore chastely and honestly), and rightly (therefore peaceably with our neighbors), and godly (towards God) (Titus 2:12), and that no princes can perform this of themselves unless God endow them with a knowledge of their duty and stir them up both to will and to perform (Php 2:13). Therefore, that which we do according to the apostles' precept, the same we teach others that they should also do--namely, that they must pray for all magistrates, of what sort soever [of whatsoever sort] (1 Timothy 2:1); that they may both be willing and able to perform that which is their duty and so may bring to pass that we may lead a quiet and peaceable life in all honesty and godliness. That is, that we may live all friendly and in peace, one with another; that a public

honesty may be observed, and true piety and religion preserved and increased.

IV. It belongeth principally to a Christian prince to take upon him the care of Christian religion. And if he be a Christian and godly magistrate we believe that it chiefly belongs unto him, that besides the regard of the public and political good and profit, of the public and political peace and honesty, he should also take the peculiar care of Christian religion, since the Lord hath made him the keeper of both the tables and commandeth him that as a prince he always keep the law of God in his hands (Joshua 1:8); that he may punish as well idolaters and blasphemers, false prophets and seducers, as murderers and adulterers (Deuteronomy 13:2, etc.). And the same is abundantly confirmed by examples of godly kings in Israel, and Christian princes, Constantine, Valentinian, Theodosius, Justinian and others, who not only as private men, but also as kings served the Lord, according to His commandments. Even as concerning their duty and office, Saint Augustine most learnedly noted out of the second Psalm, and declared it to Boniface.

V. The office of a godly prince concerning religion is twofold, and wherein it chiefly consisteth.

Now since the duty of a godly prince--that is, a magistrate which hath a free power over any people and authority within his jurisdiction to institute and reform religion--is twofold, which he oweth to Christ and to the church in the cause of religion--one, about such things as belong unto religion; the other respecteth men which are in his jurisdiction and subject unto him. For the first, our belief is that he should diligently take heed, that by the pure Word of God rightly understood and expounded by the very Word itself, and according to the principles of faith (that which they call the analogy or rule of faith), religion may be instituted in his dominion or kingdom, or where it is instituted, may be kept sound and pure. Or where it is corrupted, may be restore and reformed, to the glory of God and salvation of his subjects. For this we read hath been commanded of God, and of Moses, and ever observed of all godly princes.

VI. A declaration of the former opinion by the parts.

We believe therefore the duty of a godly magistrate is first, to know out of God's Word generally, and according to the sum of the points of faith, which is the true and Christian religion, and which is the apostolical [apostolic] doctrine, whereunto the church is to be reformed. That he may do or dare to do nothing only by the judgment of others, but also upon his own sure knowledge. Then, this being thus known, [secondly], to have a care that ministers which are meet men for the office, not by his own choice, but according to the rule of God's Word, may be chosen, called, and ordained. Thirdly, to bring to pass that by them, both the doctrine of salvation delivered in the Holy Scriptures may be set forth, expounded and often beat upon; and also the sacraments according to Christ's institution administered. Yea, and the discipline ordained of Christ exercised. Fourthly, to have a regard to this, that schools may be erected wherein as well good arts and tongues may be diligently taught, as also the Holy Scriptures faithfully expounded, and the studious may learn the sum of Christian wisdom. Fifthly, whereby ministers and teachers may be held in their duty, and so true religion by them preserved in the church, to do their best that private consultations, yea and also provincial Synods as is said before, may at least twice in the year be called. Sixthly, to carry a special care to the goods of the church that they may be bestowed on the right [uses]--that is on the true godly uses--and that all necessary things be supplied to the church, and to the ministers thereof.

VII. A godly prince ought not to deal with all men of a diverse religion after one manner. But seeing (to say something briefly of the other duty of a prince concerning religion) there be diverse kinds of men which a prince may have under his government--namely either mere infidels, or such as indeed profess Christ, but yet are also open idolaters, or in many things apostates from the apostolical [apostolic] church, or in some article of the faith manifest heretics, or else err upon simplicity or such as are rightly persuaded in all matters--we do certainly hold that a prince ought not to use one kind of measure towards all these sorts. For some of them are to be loved, cherished, and honored; some to be winked at; some not to be suffered; other some [some others] to be quite cut off. And none must be permitted to blaspheme Christ or to worship idols or retain ungodly ceremonies.

VIII. All men must be subject to the higher powers; and all the higher powers must be subject to Christ Himself and to His Word.

Lastly, we believe that every soul, that is, every man, none except[ed], and therefore also every inferior power, must be subject to the higher and greater power (Romans 13:1). Yea, and that superior power also, no less than the inferior, and all other men must be subject to Christ the King of kings, and Lord of all lords (Revelation 17:14). For it is God's will that they should all kiss the Son and bow their necks under the yoke of His discipline (1 Timothy 6:11) [or 6:1?]. And therefore we believe that it belongeth to the true government and edification of the church that princes should chiefly subject themselves to be taught, admonished, and reformed by the Word of God. Whereby others, by their example, may do so also the more cheerfully, and that if they refuse to do it, the princes or rulers may more freely punish them for it, and compel them to their duties.

IX. Errors.

We therefore condemn all contemners of magistrates, rebels, seditious persons, enemies of their commonwealth, and whosoever do either openly refuse to perform their duties which they owe to their rulers, or do craftily shift the same. We condemn by name the error of the Anabaptists, saying it is not lawful for a Christian man to bear office, much less to use his authority over his subjects in the course of religion, affirming that it is free for all men to follow what religion he will, and none ought to be compelled to faith. We disallow them also which give authority in religion unto magistrates only (as they say) for names' sake, denying that they have authority to call Synods, to consult about religion, to reform churches, and to determine out of the Scriptures such things as pertain to the peoples' salvation, and will have them to be nothing else but the executors of those things which the bishop appoint. As also neither do we allow those magistrates who, without a sufficient knowledge in the causes, do alter religion upon their own pleasures; do condemn men never heard, and spoil and confiscate their goods; set down rules of religion not out of the Scriptures but rather against the Word of God, and bear themselves not as servants of God in the Church of God, but as lords over the churches, nor will bow their neck under the yoke of the Son of God. For whom, that they may have a greater knowledge of God and better minds, we pray and beseech God the Father, and the Lord Jesus Christ.

## 27 Of Perpetual Remission of Sins in the Church

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### CHAPTER XXVII Of Perpetual Remission of Sins in the Church of Christ

I. There is a perpetual dispensation of remission of sins in the church; and thereunto, is the perpetual ministry of the Word ordained.

We have before confessed that so soon as anyone is ingrafted into Christ by His Holy Spirit, he presently obtaineth forgiveness of all his sins committed, and draweth a new life from his Head Christ, and so is made a lively member of the church. But because the most holy ones that are in this militant church do daily sin, even to the last end of their lives, so that they have still need of new forgiveness of their sins, and also of new repentance, and new faith to apprehend forgiveness of sins in Christ; and that faith and repentance is stirred up by the ministry of the Word and sacraments. Therefore we believe that remission of sins is dispensed and bestowed perpetually in the church by the ministry of the Word and sacraments, and that the ecclesiastical ministry which is perpetual in the church is ordained thereunto.

II. What we mean by the name of remission of sins. And since there be three things in sin: the action itself, the wickedness of the action and therefore the sinner's fault remaining in him, and lastly, the desert of due punishment cleaving unto the fault. Then we understand that our sins are forgiven us when not only the fault and wickedness of the action is not imputed unto us, but also when as the desert or guiltiness is taken away, and the due punishment pardoned; for then are our sins properly forgiven us. And we, when we desire in prayer that our sins may be forgiven us, we desire not only to be absolved from the fault, and that the iniquity may not be imputed unto us, but also that the punishment and condemnation due unto us for the iniquity may be forgiven, and we delivered from our debts and guiltiness, seeing that neither we can say that we forgive our brethren their debts, unless we set them free from the debt itself and from all satisfaction; and seeing it is certain that we are not commanded to ask anything but that which He will give us; and that Christ hath cancelled the handwriting of all our debts, having Himself made a perfect and full payment and satisfaction.

III. The afflictions which the children of God endure after their sins are pardoned are not punishments and satisfactions for sins past, but Fatherly chastisement for those to come. But whereas God, after the forgiveness of sins, is wont to afflict and scourge His children with many torments, we believe that God doth it not, for that, they should by that means either wholly or in part satisfy His justice for their sins, seeing that one full satisfaction of Christ for us is enough and more than enough. But, that by them as by Fatherly corrections, we may afterwards be more wary and take heed what belongeth to the mortifying of sin that dwelleth in us; and that we should no more so easily slip into sin; whereupon we with Augustine do call them, and teach that they are to be called, not the punishments of sin, but the trials of faith, and exercises of the saints.

IV. Sins are properly remitted of God alone freely, and for Christ's sake our Mediator.

We believe also that our sins are properly forgiven us of God only by mere favor, and for Christ our Mediator (Isaiah 43:25); since also it is He alone against whom we properly commit sin both mediately and immediately, when as we break His law. And it is always in the power only of the creditor to gratify his debtors and to forgive their debts. Whereupon Christ also, as man, prayed His father for them which crucified Him, that He would pardon them, and forgive them their offenses (Luke 23:34). And when the Jews said, "Who can forgive sins, but God alone?" (Luke 5:21), He partly by holding His peace and partly by showing a miracle confirmed it (vv. 22-24). Wherefore in that, that Christ of His own authority forgave sins, we with the fathers do believe it may well be concluded He is true God, since the same cannot be done by any mere creature, but only ministerially, or as being a minister (as they speak) and in the name and authority of God. Which we know was equally given, not to one alone but to all the apostles, and so to all lawful ministers of the gospel (Matthew 18:18; ??? 10:23).

V. Christ, God and man, indeed forgiveth sins, but in a diverse manner; as He is God and as He is man.

Whereon it also followeth that Christ God and man, (which we also confess) together with the Father and the Holy Ghost, forgiveth sins, but He doth it in one sort as He is God, and in another as He is man. For as He is God, he doth effect the same properly and of His authority. But as He is man, He doth it, and did it in the flesh, as being a fellow worker with the deity, in His human will consenting to the divine, and pronouncing the words, "Thy sins are forgiven thee." As also Leo the first so expoundeth it to Flavianus saying, "Each form (namely of God and man) worketh with communion of the other, that which is proper to itself; as the word working that which is proper to the word, and the flesh performing that which belongeth to the flesh. To forgive sins was the proper action of the divine nature, and to say, thy sins are forgiven thee, of the human." Thus far he.

VI. In Christ alone is offered the forgiveness of sins, and of the elect alone, endowed with faith, it is received. But like as in Christ alone, our Mediator and Redeemer as the Head of the whole church, we have redemption by His blood and remission of sins; so as without Christ there is none. So also we believe that only the elect, endowed with true repentance and true faith, and ingrafted into Christ by the Holy Spirit as members to their Head, are made partakers thereof. And therefore, although forgiveness of sins be declared unto all manner of men by the gospel, yet to the reprobate as unrepentant and unbelieving, they are not forgiven, but by their own fault and blame their sins do still remain.

VII. All sins at once are forgiven to the faithful elect.

We also believe that as Christ by His one oblation satisfied not for some but for all our sins, so also is offered unto us that are truly penitent, of Christ and in Christ by the gospel, the forgiveness not only of some of our sins, but also of them altogether. And the same communicated to us by the Holy Ghost, and received by faith; seeing God declared by a parable that He forgiveth all our debt, not part of it (Matthew 18:23-27).

VIII. Forgiveness of sins is bestowed in the church only, received by faith only, and that only in this life.

Lastly, to make an end, we believe that as in Christ alone is found remission of sins, so the same also is disposed and bestowed in the church only. And as it was purchased for us by the merits and blood of Him alone, so also it is received by true faith in Christ only, without our own merits. And as in this life only the gospel is preached, and by it forgiveness of sins declared to the repentant and believers, so also we can only in this life be made partakers thereof, seeing after this life there is no place left for faith and repentance, and therefore that the church by her ministry can do nothing for the obtaining of forgiveness for men after they be departed this life, as Cyprian also saith: "When a man is once gone hence, there is no place for repentance, no effect of satisfaction. Here life is either lost or gotten; here he must provide for salvation by serving of God and by the effect of faith."

IX. A confirmation of the former doctrine, by the order of the creed.

According to these three points we interpret this article of forgiveness of sins in the creed: As first, that after the article of the church and communion of saints, is placed this article to teach us that without the church, remission of sins is not bestowed, nor hath any place. Again, that the same is placed after the confession of our faith in God the Father, the Son, and the Holy Ghost, and of our faith, wherein we believe the church to be holy, and to consist of the society and communion of saints. To witness unto us that not for our own merits, but by our faith in the Father, Son and Holy Ghost, and because we are in the church and have communion with all the saints, therefore we daily obtain forgiveness of our sins. And finally by this placing of the articles of faith, we may well believe and confess that after forgiveness of sins obtained in this militant church, there is no more to be looked for of the dead, but the resurrection of the flesh, and life everlasting.

X. Errors.

Thus we condemn the error, wherein some do teach that after the fault forgiven, there remaineth a debt to be paid for the punishment; and this punishment being eternal death, by penitency [penitence] is changed into temporal pains, which we must abide either in this life or after death in purgatory, unless we be delivered thence by Masses, indulgences and other helps. Secondly, we condemn their blasphemy which seek for forgiveness of sins anywhere than in Christ, and do so teach. Likewise them which would prove that the same may be applied to themselves and received by any other means than by true faith and by the Holy Spirit. We condemn also their sacrilegious doctrine which teach that God doth forgive always to the faithful all their sins, but ever retaineth some of them which are to be satisfied for by fasting, alms, deeds, prayers, and other works of our own, or else by the oblations of other men, and sacrifices of priests.

## 28 Souls After Death & Resurrection of the Dead

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### CHAPTER XXVIII Of the State of Souls After Death and of the Resurrection of the Dead

I. Mens' souls do neither die with their bodies, nor sleep after they are loosed from the body, nor lie still out of heaven or hell, nor be tormented in purgatory.

We believe that our souls do neither die with our bodies, nor being loosed from our bodies do sleep; or not sleeping, do lie still in some close place, both out of heaven and hell, nor yet are tormented in purgatory; but that out of the body also mens' souls do live, understand, and desire; and that the souls of the godly do reign with Christ in heaven, and of the ungodly are tormented in hell with the devils, the Lord Himself saying of them, when the godly and merciful men do decay, that is, depart out of this life, they, that is their souls, shall be received into everlasting habitations (Luke 16:9); and teaching in another place, that they are with Him in Paradise (Luke 23:43); but of the other, by showing an example of the rich glutton, that they go down into hell, that is, into the place appointed for everlasting fire, (as we also read of Judas) there to be tormented (Luke 16:23; Acts 1:25).

II. That the places be diverse where the souls of the faithful and the unfaithful do live, after the deaths of their bodies.

Now, seeing the condition and state of the souls of faithful and unfaithful men is so diverse, we also believe that the places into which they pass are diverse. That is to say, everlasting tabernacles, or heaven and paradise ordained for the godly; and hell and the deeps prepared for the wicked (2 Peter 2:4), since to one of these places the Scriptures attribute an immeasurable light, and to the other exceeding darkness, which Christ called utter darkness (Matthew 8:12). And since the Lord saith that He desireth that where He Himself is, there should also be they which believe in Him (John 17:24), plainly meaning that in the same place where He is in body and soul, the faithful are and shall be also--first indeed in their souls, afterwards at their time they shall be with their bodies; but the unfaithful with neither souls nor bodies. So we judge it great impiety to say that heaven is everywhere, since it is to the ungodly nowhere; but to the godly it is only assigned in the Holy Scriptures as their proper and everlasting seat. And it must needs be granted, both that bodies are circumscribed with their certain distances of place, yea, even after the resurrection; and also that souls are contained at least (as they speak) definitely.

III. There shall be an end of this world, and all things shall be changed, though the very time be unknown. And although it be unknown unto us when the end of this world shall be, and that it may not be known (Matthew 24:36; Acts 1:7), yet we believe that doubtless it shall be, and that then shall be changed not only the earth, but also the heavens, and that there shall be a new heaven and a new earth (Isaiah 24:23; Isaiah 65:17; Isaiah 66:22; 2 Peter 3:13). And that all the dead, yea the wicked, shall rise again (Psalms 101:8), Christ calling them to the general judgment (Daniel 12:2; Malachi 4:1), by the voice and trump of an archangel (Revelation 21:3); to the assurance of which things it appertaineth, that the Lord, when He foretold of the desolation of Jerusalem, did

forthwith apply His speech to these matters (Jude: 14-15), namely that we seeing what happened to Jerusalem, might by those things believe also that the same should certainly come to pass, which He then also spake concerning the end of the world (Matthew 24:1-51; Luke ??????).

IV. At length shall all dead men have life again, and shall rise out of their graves.

We believe therefore that as by Adam all die, so by Christ all shall be revived (1 Corinthians 15:22), yea even the wicked also in their bodies; when as everyone's soul shall take the body again, though we confess that some shall rise to eternal blessedness and some to everlasting damnation. As Christ saith, "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:29), whereby is confirmed the order also of the resurrection which the apostle setteth down saying, first they shall rise that are Christ's, then the rest.

V. There shall not be new bodies created for our souls, but the very same which died shall rise again. But we believe that there shall not a new body be framed for each soul, but that the very same bodies, touching the substance of everyone which died, shall rise again, though diversly altered in some qualities; even as the apostle teacheth, of the same bodies of the godly, by a similitude of the same seed, that it is sown one manner of body, it riseth another. And they are sown corruptible bodies, they rise incorruptible, and so forth (1 Corinthians 15:36-46). And Job, witnessing of his hope saith, "I know that my Redeemer liveth" (19:25), and at the last day I shall rise out of the earth; I shall see God my Savior in my flesh, whom I myself shall see and none other, and mine eyes shall behold Him. For with our corporal eyes shall we see Christ returning in the clouds in His body; and also reigning in heaven.

VI. By the example of our bodies after the resurrection, it is showed that Christ's body is not everywhere. But since the apostle saith that Christ shall transform our vile bodies, that they may be made like unto His glorious body (Php 3:21), we believe that if Christ's body, by that glory which it received by rising again, received also the power to be everywhere in the proper substance, so also our bodies for the same glory shall also be everywhere. Which, since it shall not be, therefore we believe that neither the body of Christ is now everywhere in its own substance how full of glory and majesty forever, being itself finite or determinate, and the glory thereof also finite, especially since He said, that where He Himself is, there He will have us to be also (John 17:24), and we shall not be everywhere in our bodies.

VII. Errors.

We condemn those impious dotages, both of the philosophers which taught that mens' souls were mortal, and of those heretics which thought that the souls of all men once separated from the bodies were in some close places where they slept, that is, were deprived of all sense and operation of the mind; or else waked but yet rested, till they resumed again new bodies and then were admitted into heaven, or else thrust into hell. As also those which dreamed that the souls of many godly men were cleansed by a certain fire in purgatory from the relics of their sins, and their suffered temporal punishments. We disallow also those which do not distinguish between heaven where we read that the godly are, from hell and the deeps where we read that the wicked shall be, but that make a difference between them both, only in this--that some are made blessed, some accursed, though they shall be all in one place together. Neither can we allow of those which say

that if not the certain day and hour, yet the certain time, month, or year may be known and set down when the Lord will come and end this world, notwithstanding that Christ said, it is not for you to know the times. Yea and we accuse those scornors of whom Peter spake, which think that the world shall ever remain thus, denying that there is any life to come and laughing at it (Acts 17:1-34; 2 Peter 3:3-4). We also condemn those which deny the resurrection of the dead; as also those which dream that they shall not have the same, but other new bodies. Also we condemn those that taught that our bodies after the resurrection shall be so spiritual that they shall be like to a spirit, or as the air, and not be seen nor felt as some have also feigned the body of Christ was after His resurrection; and since have also forged and impudently lied that His body was, as it were, changed into His divine nature so that it could no longer be called a creature.

## 29 Coming of Christ to Judge the Quick & the Dead

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CHAPTER XXIX Of the Glorious Coming of our Lord Jesus Christ, to Judge the Quick and the Dead

I. A resurrection of the dead and changing of them that are alive, at the coming of the Lord Jesus out of heaven, being made; Christ shall straight exhibit Himself to be seen of them all in the clouds, and all the faithful shall meet Him in the air.

We believe that the dead rising again by the ministry of the angels, at the coming of the Lord Jesus, they which shall then be remaining alive, they shall not indeed die, but they shall in a moment be changed into the same state with the dead that are risen. And then Christ, being come down from Heaven even in the clouds, there shall judge all men and from thence give sentence on them, shall show Himself apparently to all; and that all the godly being taken up from the earth, even into the clouds shall go to meet Him, attended on by the angels, and appearing in His great majesty and glory, as also He Himself and His apostles have taught and left in writing (1 Thessalonians 5:1-28; Matthew 24:3; Matthew 25:31).

II. Christ shall visibly return from one place to another, and that with a body visible, local, and determinate.

We therefore believe Christ shall so return visibly as He before in the apostles' sight ascended into heaven, and shall come even out of that heaven where He now is; and therefore, from that which is far distant from earth and from the clouds unto which He shall descend. And we believe He shall so descend with His natural body that it must needs be granted that the same is local and finite, and consequently, not existing everywhere. Seeing also the Holy Ghost describeth such a descending unto simple people, which He showeth cannot be made without change of places.

III. The faithless reprobates shall not come up to Christ sitting in the clouds, but remaining on the earth, shall hear the sentence of the Judge. But seeing the Scriptures do pronounce only of the godly that they shall be caught up into the clouds, and shall meet Christ in the air, we believe that the ungodly shall not come up unto Christ, but remaining under His feet upon the earth, shall hear that sentence of the Judge, go "ye cursed, into everlasting fire," when all the saints which shall be aloft with Christ shall approve the same sentence of the Judge. According as the apostle thinketh, "The saints shall judge the world," yea and the angels (1 Corinthians 6:2-3).

IV. For what causes that general judgment was appointed. And we believe that for two causes principally, this judgment was appointed, wherein Christ shall sit as Judge in the sight of all men. The first is that such things as are now hidden unto men, as well innocency, faith, and the good consciences of the godly, as the hypocrite, and vile deeds of the wicked, may be openly known to all the world, and thereby be manifestly seen how just the judgments of God were ever from the first to the last. Whereupon also the apostle called that day the day of declaration (Romans 2:5). The other cause is that the reward, which was promised as well to the good for their good works as to the bad for their evil deeds, should be fully paid and restored. As the apostle saith, "For we

must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Corinthians 5:10). Whereupon also the same apostle calleth it the day of the just judgment (Romans 2:5).

V. An eternal life which shall be given to the elect is called, and is, a reward yet due unto us only upon favor, and not but for Christ's sake. For albeit it be a mere gift of God which the elect shall receive, and purchased by the merits of Christ alone, yet we doubt not but it is named, and that it is truly a reward, since the Lord Jesus vouchsafed to call it so, namely a free reward. Seeing also that the good works themselves of the godly, and all the causes wherefrom the same do proceed, are free gifts of God: free election, free redemption, free calling, faith, justification, regeneration, forgiveness of sins, and lastly a free pardon of all wants and imperfections wherewith our good works are infected, and a free imputation of Christ's perfect obedience wherewith our imperfect obedience is clothed and made acceptable to God. And consequently, to speak properly is a reward not due unto us for our own works considered in themselves, but for the merits of Christ imputed to us.

VI. After the judgment given, the godly shall be presently with Christ in heaven, but the ungodly in hell with the devil and his angels.

Furthermore, we believe that presently after the same judgment, the godly shall follow Christ into heaven, but the wicked shall be thrust down with the devils into hell, Christ saying to the first, "Come, ye blessed of My Father," but to the other, go, "ye cursed, into everlasting fire."

VII. That day shall be to the godly most joyful, and is therefore to be wished for; to the wicked most heavy, and is therefore even in the only hearing intolerable. So do we believe that this last day shall be unto them which are grafted into Christ most happy and joyful, and therefore loved and wished of them, and ought to be loved and wished for of us (1 Timothy 4:8). And to the wicked, the most accursed and woeful day that ever was, and therefore no marvel though they hate that day, and cannot abide the mention of it.

VIII. Errors.

We condemn whosoever shall deny that Christ shall truly and in very deed descend in His human body from heaven into the clouds, and then return with His chosen into heaven again, and would prove that it shall all be without any change of places, only by appearance (as they call it) and a certain likeness; to the which the angels do affirm the contrary unto the apostles, as ye have seen Him ascend into heaven, so shall He come again (Acts 1:11). We disallow also, those which teach that the works of piety considered in themselves are the true cause for which eternal life is given, and are the true merits thereof, against which the apostle also saith, "The gift of God is eternal life" (Romans 6:23). Neither do we approve the opinion of the Chiliasts(?) concerning the thousand years wherein Christ with His elect should remain here in the earth after the latter judgment, and that they should here live in the delights, yet honest delights of the flesh, and should procreate children, but saints, and so at last be translated up into heaven. And we condemn and detest their error which stand in contention that the fire whereinto the wicked shall be thrown shall at the length be quenched so that all, even the devils themselves, shall live blessedly in the kingdom of God, flat against the plain words of Christ, go "ye...into everlasting fire" (Matthew 25:41).

## 30 Of Eternal Life

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### CHAPTER XXX Of Eternal Life

I. Eternal life shall be given to all, which by their good works have witnessed that they were truly grafted into Christ, and have believed in Christ.

We believe that eternal life, that is full and perfect possession of eternal life, shall be given in that last day unto all who by the apparent works of true faith and godliness shall be declared before all angels and men, manifestly showed and by sentence of the Judge Christ pronounced, to have been truly joined to Him by the Holy Spirit, and so to have believed in God the Father, in His Son Jesus Christ, and in the Holy Ghost; and to have been lively members of the holy church and to have had communion with all the saints, and obtained forgiveness of their sins, which the Lord also teacheth, saying, He will say to them which shall be on His right hand, come ye blessed of My Father, possess the kingdom prepared for you before the foundation of the world; for I was hungry, and ye gave me to eat, etc.

II. A confirmation of the former opinion, and that eternal life is not given for our own works but for Christ in whom we are freely chosen, blessed, and made the children of God. For by these words the Lord seemeth to have declared unto us that our good works are testimonies of our election, blessing, and adoption in Christ, and so of our lawful inheritance. And that the cause whereby we shall obtain eternal life and possession of the heavenly kingdom is partly because that ere the beginning of the world, that ere we had done any good thing, that kingdom was freely prepared for us in Christ, partly because we were blessed of the Father, namely, with all spiritual blessing in Christ (Ephesians 1:3); and therefore called by grace, justified, forgiven our offenses, and sanctified. Lastly, because we were in the same Christ adopted the sons of God, and renewed or born again by His Spirit, and therefore made coheirs with Him of the kingdom; which He plainly meant by the word [Greek?], that, by the right of inheritance, possess as sons. Whereas the Lord therefore shall reckon up the works of piety, He shall do it (we doubt not) to this purpose, that by them it may appear to the whole world that we were the truly blessed, chosen, just children of God, to whom the inheritance was due, the apostle saying, if sons, then heirs also (Romans 8:17). But that we are the sons of God is declared by our regeneration, and regeneration by the effects of regeneration, which are called works of faith and piety.

III. As the godly shall have eternal life, so the pains and fire of the wicked shall be eternal. And as we believe that the children of God shall obtain eternal life, so also we confess that the hypocrites and all the wicked shall be cast into the fire that never shall be quenched, and there be tormented forever, Christ saying plainly, go "ye...into everlasting fire" (Matthew 25:41).

IV. How happy that eternal life shall be, it can neither be said nor thought. But what, and what manner of life it is, and how great felicity which is meant by the name of the heavenly kingdom, we do with the apostle freely confess, that neither ear hath heard, nor hath it come into a man's heart to conceive (1 Corinthians 2:9). For it is a matter greater and more excellent than can be

comprehended in man's understanding; and of such passing happiness that nothing can be wished more happy. We therefore simply believe that we which are Christ's, which are guided by His Spirit, which depend on His Word, which lastly do place our whole hope of salvation in Him, shall all be most blessed; shall all shine as the sun in the sight of God (Matthew 13:43). We shall all see God even as He is (1 Corinthians 13:12); we shall all live a heavenly and divine life with Christ and His angels, and be delivered from all sin, from all mystery, from all ill; without any longer grief, without fear, without lack or desire of anything, because God shall be All in all (1 Corinthians 15:28). And we shall behold His face; and in that city shall be no more night, neither shall there need any candle or sunlight, because the Lord shall give us light; and we shall reign forever and ever with Christ Jesus our Head, Spouse, Savior and our Lord (Revelation 22:4-5), to whom be praise, honor, and glory, world without end. Amen.

## 31a Appendix 1

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OBSERVATIONS OF THE SAME ZANCHIUS UPON HIS OWN CONFESSION Not few nor small were the occasions whereby I was induced rather to adjoin these mine observations to my confession itself, than to alter anything therein contained. Many there be to whom it is not unknown, upon what occasion, at what time, at whose commandment, in whose names, and for what purposes, I even against my will and constrained thereunto, wrote this sum of Christian doctrine. For although there is no man but seeth, that this confession, as was never looked for, is published in their name for whose sakes it was written; yet how this came to pass, and for what causes it was done, all men do not know; many wondering at the deed, yet ignorant of the true causes. Hereupon how diverse suspicions many men might gather, how diverse judgments might be given of me, and of the confession itself, I say not of private men but even of the whole congregations, yea how diverse and sinister speeches might be thrown out among the vulgar sort, who is it that perceiveth not? I was therefore enforced (before I die) to stop such sinister and false suspicions, judgments and speeches concerning my doctrine. That, I thought, could be done by no better means than to publish a part by itself--both the confession, even as I write it, and a part likewise my observations upon the same, wherein what so is dark is expounded, and what so is doubtful is confirmed; and so to leave the judgment of the whole matter together to all the true catholic church. I thought moreover it would be no little help to take away all suspicions of men, if there be any conceived; if such judgments as learned men have given of my confessions, I make known to all the godly readers out of their own letters, especially since by them it may well appear unto every man what were the causes why the confession came not forth in the same manner, as was appointed.

One great learned man write [wrote] unto me concerning that matter, in these words:

Whereas you write [wrote] unto me concerning your confession, it hath been read over both by me, by N., and others with great pleasure; which is written very learnedly and with an exquisite method. And if you take out that same which you have added in the end concerning archbishops and the hierarchy, it pleaseth me passing well. But when as together with the brethren N.N. which are with us we conferred about the way and means of an agreement among the churches of our confession to be begonne [begun], they all with one consent thought only this to be the safest and speediest way: That the confessions of faith received and set forth by every of the churches in each province should be composed and framed into one harmony; that they might be alike (touching the substance of faith) all of them; and each church embrace them as their own. This their advice, since they commended to us by many reasons; we have written unto you thereupon, and to the Reverend brethren N.N. and other congregations round about us, who have all of them liked very well thereof.

Thus far out of the letters of that learned man. Almost to the same purpose could we bring many things besides out of letters written from other[s] about the same matter, but (for that it greatly needeth not) we will for brevity's sake omit the same. Therefore to our matter. An observation

upon the whole confession. When we use the word of condemning, we mean nothing else than, that the heresies which have been condemned by the catholic church, the same also we condemn. And which it allowed not, the same also we allow not. And this we desire to leave witnessed to all posterity.

Upon the first chapter, aphorism four.

Whereas we have given the first place next after the canonical books to the Apocrypha in the volume of the Bible, we did it, induced by the authority of the Greek and Latin churches, who did always give that honor unto them, that they should be joined with the canonical books. See the places in Hierome, Cyprian, and the council of Laodicea, cited in the confession, the first chapter and fifth aphorism. Moreover, we spake of books, not of any manner of writings. For otherwise we prefer the general creeds, before the Apocrypha.

Upon the second chapter, of God, the first aphorism.

Though the property of existences be to exist in the essence, yet speaking of God, we would rather use another manner of speech, and that more usual for certain causes, as namely to teach against the reproaches and scoffs of the Arrians of our time, that the divine essence is not found, but only in the persons; and therefore that we do not make an essence apart by itself subsisting from the persons; wherein yet three persons should subsist, as though the catholic church should forge four existences in God. The third aphorism. Of this real communication of the essential proprieties of God we have also written a several treatise in the book which shall be entitled, Of the Incarnation of the Son of God, upon the words to Php 2:1-30, "Who, being in the form of God", etc. Unto which we refer the reader, who so he be that desireth a further explanation of this doctrine. Surely the Lord Jesus when He said, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him," He plainly excepted His created mind from that essential knowledge wherewith the Father knoweth, that is, (as the schoolmen speak,) comprehendeth the Son, and the Son the Father; teaching that what knowledge soever creatures have in themselves concerning God, the same is some way revealed unto them. And therefore such knowledge is not the essential and infinite knowledge which is in God, but a created, and a finite or determinate knowledge.

Upon the fifth chapter of the world's creation, etc., the second aphorism. That the heaven of the blessed, wherein the Lord Jesus is now in His body, doth differ from the earth and from the other heavens, and is above all those visible heavens; besides that which hath been already said, these few proofs do also confirm: Ephesians 4:1-32, Christ is said to have ascended above all heavens; in another place, He is read to have ascended into heaven, and to be in heaven, and to sit at the right hand of the Father. Therefore this heaven is above the other heavens, and differeth from them. So in Colossians 3:1-25 the apostle distinguisheth the place where Christ is at the right hand of the Father, from the earth, and calleth it upward, saying, "Seek those things that are above...set your affections on things above," where Christ is; and in 1 Thessalonians 4:1-18, he saith, "The Lord...shall descend from heaven," namely into these lower parts; and all the godly shall be caught up into the air to meet Christ in the clouds. That heaven therefore is aloft, not on the earth, not in the air, much less in every place. For He shall come down in the visible shape of his body from the high heaven, into these parts to judge the quick and the dead. Of this heaven we have spoken particularly in our books, Deo-peribus Dei, of the works which He created in the six days. We

therefore disallow of that doctrine which is contrary, which distinguisheth not the heaven from the earth, nor this heaven from other heavens, but would prove it to be everywhere.

Upon the seventh chapter, the eleventh aphorism.

Among other things which Julianus the Pelagian objected to Augustine, proving and defending original sin, these were some: That either he made God an author of sin, or the devil a creator of man; and that, because the Pelagians thought that Augustine made original sin the very substance of man. All which objections he confuted in his 7th [seventh] Tome, against Pelag. the 5th [fifth] book and first chapter in these words: "Neither do we ascribe injustice to God, but rather equity, in that, even infants are punished, not unjustly with such and so many evils, as we see; neither do we attribute the making of man, but the corrupting and depraving of man's original to the devil; neither do we grant a substance in the sin, but an act of it in the first man; and a contagion thereof in all his posterity. Neither do we grant unto infants a conscience without knowledge, in whom is neither conscience nor knowledge; but he knew what he did, in whom all have sinned, and from whom all have drawn corruption," etc.

Upon the ninth chapter, the fifth aphorism.

How they can wind themselves out of this error, which deny that the fathers did eat the true flesh of Christ, we see not; as though, because He was not as yet indeed existing in nature, therefore He was not existing in the assured promise of Christ, and consequently could not be apprehended and eaten by faith. For this proposition is general and to all men, and at all times belongeth. "Except ye eat the flesh of the Son of man...ye have no life in you." For life is not imparted but only to those which by faith, as members to the Head, are joined to the flesh of Christ, and by the flesh to the Spirit, or to the Word, which is life.

Upon the tenth chapter, the third aphorism. For God would show, etc. That which I said of the first, second, third, and fourth estate--had been more clear if I had told what man was before he sinned; what after he had sinned; what under grace; and what he shall be in his glory.

Upon the eleventh chapter of Christ the Redeemer, aphorism six. That the person of Christ, speaking properly, is compounded of the divine nature, which is immeasurable, and most pure; and of the human, which in respect of the divine, is less than a prick to an infinite mass, as of two parts truly and properly so called, we together with the schoolmen do justly deny. For what proportion can there be between that which is finite and the infinite, between the creature and creator. But by the way confessing with the ancient fathers, that it may be called compounded, in that sense, as the Scripture saith, "The word was made flesh," and that He which was in the shape of God was now made in the likeness of man. And this is nothing else but that this eternal Hypostasis doth now subsist in two natures, so as Christ is no less true man than true God. Hereunto tendeth it, which before we said, of the similitude of the soul and body (for of these two, as true and essential parts, consisteth the person of man) how the same doth not agree fitly every way. And yet we allow of the same similitude, in that sense which Athanasius and other fathers used it, to show the true and substantial union of the two diverse natures, although it do not fully agree in all things to this great mystery, as Justinus, in his exposition of faith and other fathers have freely confessed. The similitude of the garment is much used of the ancient fathers, especially of Athanasius and it is agreeable to the Scriptures. For the flesh of Christ, wherewith His

deity was covered, the apostle calleth a veil (Hebrews 10:20). And most excellently, by this similitude of the garment, that opinion of the real imparting and communication of the divine proprieties with the human nature is quite overthrown, which some do much labor to prove by the similitudes of a fire-hot iron, and of a body with life in it, which they can never do. The tenth aphorism. The similitude of the sun doth not altogether so fitly agree as that similitude of the glory, which our bodies shall receive, because that glory shall clean take away all the shame and reproach of our flesh. But the sun doth only dim the light of a candle, and not clean put it out. Yet notwithstanding this similitude of the sun doth plainly show what we mean; namely that by the real communication of the sun with the air, the light of the candle is made altogether unprofitable, and so as it were put out, and to be no light at all, yet that the essential proprieties of the flesh are never quite taken away, or so weakened by the personal union, that they serve to no use, it is manifest. And yet this indeed could by no means be avoided, if the human nature should really participate with the divine omnipotency, so that it could do whatsoever God could do. For the Word, the Son of God, never took unto Him, held or holdeth anything in vain. Therefore by this similitude of the sun is strongly confirmed that which is proved by the similitude of the glory which shall take away all ignominy from our bodies. The eleventh aphorism, that same whole Christ, etc.

Here in the first part to the Name of Christ, is added the Son of man; in the other part the Son of God. God, that we might show how that divine attributes are spoken of Christ the man; and human, of Christ God, seeing the very person of Christ is meant in either part. For the same Christ, one and the same person, is whole God and whole man, though not wholly (as Damascene speaketh) for in two distinct natures He subsisteth one and the very same. This doth Damascene thus declare, lib. 3, cap. 7, "The whole Christ is perfect God; but the whole subsistence of Christ, is not only God; for it is not only God but also man. And the whole Christ is perfect man, but the whole subsistence of Christ is not only man; for it is not only man but also God. For the whole subsistence doth represent the nature, but whole Christ, the person." But whereas we spake of His actions, done by Him either according to His human nature or according to His divine, that yet one and the same and whole Christ performeth the same, it dependeth upon this that the actions were (as the schools say) of supposite natures. But the diversity of the actions proceedeth from the diverseness of the natures or forms by which they were done. Since therefore there is in Christ two natures, and but one person, thereon it comes that there is but only "one worker, namely whole Christ, two natures that can work; and two kinds of actions." Now these actions are called the actions of God and man, not so much for that they proceed from one agent which is , God and man, as that not only the Deity but also the humanity meet together for this work of our salvation, each joining His actions with the others' actions. And this is the first and principal force of this hypostatical, or personal union; namely that by it, the two natures and their properties and actions are so united in one and the same person, that He who by the form of God, wherein He hath from the beginning subsisted, is God, and by the form of a servant, wherein He now subsisteth, is man; and the same being whole God is whole man, and being whole man is whole God. And consequently is wholly omnipotent and everywhere present, and whole in omnipotent, and existing in a certain place; and the same whole died, and whole by dying destroyed death. And thus it finally followeth that to the obtaining, communicating, and applying of our salvation not only His divine nature worketh, but also the human worketh with it. The second force followeth of the first; namely that the human nature was made the Deity's instrument united personally thereunto, and therefore a most forcible and effectual instrument to bestow all benefits upon us. The third, that by

this union, this mass or lump of human nature, is lift[ed] up to such dignity that we neither can nor ought to bend our actions of adoration, faith, prayer, and love to the only Deity of Christ, as is declared in the confession. For we are commanded to worship the Son Himself, that is the person, (Hebrews 1:1-14), and to believe in Him. The fourth force is, that because this human nature is personally united to the divine, therefore the gifts of God conferred upon the same are without measure, as is declared in the aphorism following. The twelfth aphorism.

Although when I wrote this confession I thought to myself that I had handled all things which belong unto this article, of the person of Christ, yet I thought for the better explaining thereof to join this also which followeth, to that which I said before.

1. There is and ever was one only person of Christ. For there is but one only begotten Son of God and one and the same Christ.

2. This person, being from all eternity by the natural begetting of the Father, is proper unto the Word; but in time was made common to the human nature taken to it, by virtue of the personal union. For in the Word, the essence which it hath common, yea the very same with the Father and the Holy Ghost, is to be distinguished from the proper manner of subsisting, whereby it comes to pass that it is a certain hypostasis or person, distinct from the Father and the Holy Ghost; and therefore is, and is called the hypostasis or person proper to the Son or to the Word. But this eternal hypostasis, proper by nature unto the Word, is by this union made common as we said, with the divine nature and the human taken unto it; namely that the Word doth no less subsist really in this human form than it doth in that divine form, and in that respect is no less true and perfect man than true and perfect God; yet the natures, properties and actions remaining safe and distinct.

3. Therefore into the unity of that immeasurable, most pure, and most perfect person, was taken the human nature, that is, that lump consisting of the reasonable soul and flesh of man, finite, compounded, and needing many things. But how? Not so as that (for example) it contained that infinite person within the bounds or limits of its own finite or determinate substance; or that it spread itself, as it were, stretched out into the largeness of it. And that which we say of this property, the same is to be thought and believed of all the rest, because they all remain unchangeable and unmixed. How then was the human nature taken? Surely, it was so taken into unity of the same person; that yet it is not made the very person, but rather existeth in the person, is born and sustained of the person, and ever dependeth wholly upon the same. For this union of the natures according to the hypostasis, or uniting of the hypostasis, is made without alteration, confusion or division.

4. Whereby it also followeth that the nature taken, (to speak properly) is not a part of this person, as is aforesaid. For like as of the union of the two natures there is not framed a third nature, so neither by taking the human nature into unity of the divine person is there framed, as it were, a new person, which should be the proper person of Christ, and should differ from the person of the Word, which is the Word itself. For it is altogether the very same, nor doth it differ from itself, except herein, that the same which subsisted only in the form of God, and was only God, now subsisteth also in the form of a servant and is also man. And before was as a king naked, but is now clothed with our flesh as with a purple garment; so that for this cause, the fathers, not amiss, called the same (in some sort) a compounded person. But mark also this difference besides the

rest, that the garment pertaineth not to the essence of a king, but the human nature in Christ is in such sort, that without it, cannot be defined what Christ is.

5. Which is the cause why the human nature thus taken is to be reputed and acknowledged as it were a part of the person of Christ, namely because it is so taken into unity of His person; that as the Word with this human flesh, is said to be, and is man, so also this flesh in the Word, and with the Word God, is said to be, and is God, as Athanasius, Gregorie, Nazianzene, Damascene, and other fathers have proved out of the Scriptures. For that flesh is God, not by nature but by hypostasie [hypostasis], in which sense the same flesh is omnipotent, and present in all places; whereupon it comes also that what honor belongeth to the Word of itself, the same is also to be given to the flesh in the Word and for the Word, because of them both there is but one and the same hypostasie [hypostasis].

6. Add this moreover, for better explications sake, that the Word, although wheresoever it be, (and it is in all places) there also the same is not only God, but also man, and that because it hath in all places the human nature united thereunto by hypostasie; yet, wheresoever it is itself, it doth not make itself an hypostasis or personal to the human nature, but only there where the same nature existeth; namely so, as that nature is sustained, born, and wrought or moved by it. For how should the same be said to be sustained where it doth not exist? The feet are sustained by the soul, not wheresoever the soul is, be it in the head, but only where they themselves are existing. When the flesh was in the virgin's womb, the Word being then personally united unto it did not then sustain the same out of the womb of Mary; but only it was hypostasis unto it in the womb which sustained the same there, and not in any other place, which is also to be said of all the time of Christ's life when He lived in divers places. Likewise after His death it was hypostasis unto His body when it was dead and buried, and sustained the same in itself. But where? Surely not in heaven where the body was not, but only in the grave, even as also it was hypostasis to His soul separated from His body, not in the grave but out of the grave, and sustained the same in itself. And now it sustaineth both the soul and body together in heaven, not in earth, much less everywhere.

7. Neither doth it follow upon this doctrine that the personal union is dissolved; neither doth it come to pass that the whole person is not hypostasis to the flesh, but only in part. The reason is because this person of the Word, as it is infinite, so also is it most simple and pure and therefore both is wholly hypostasis to the flesh, wheresoever the flesh existeth; and is also wholly hypostasis in other places where the flesh existeth not, being itself existing in the form of God. Indeed the soul (as is aforesaid) is wholly hypostasis to the head, giving life to it and sustaining it. But where? Not in every part of the body, but only in that where the head itself is. And out of the head is also wholly hypostasis to the feet, sustaining them too; not where the head is, but where the feet themselves are. Is then the union which the soul hath with the head dissolved because out of the head it is wholly also in the feet?

8. Finally, that all things which have been spoken of this personal union may more plainly be declared, I add these also: The soul is hypostasis to the eyes. To what eyes? Such as they are; namely, instruments used for sight, not for hearing. On the other side, to the ears for hearing, not for seeing. So the Word was hypostasis to the human nature, not to destroy death, which was a property of the Word, but to suffer death which was a property of the flesh.

Lastly, it is hypostasis to the flesh not to this end, that the flesh should be it and such like which, and of which sort the Word is. But it should be it, and such like which, and of which sort it is itself, either by nature or by grace, really put into it which they call infused or habitual grace. For the grace of this union is this, that it is taken into this unity of person. This same doctrine of ours is confirmed by those things which are delivered both by the Scriptures and the fathers concerning the office of the Mediator, that is concerning the end of His incarnation.

Many ends of this incarnation are noted of the fathers in the Scriptures, and particularly of Anselm, in his book entitled *Cur Deus Homo* (Why God is Man). But the principal and immediate end was not simply that the Word, God, might save us (for He could have performed it by His omnipotence and by His only commandment without taking flesh), but that He might by such means save us from death, namely, by death of His own person; and by His own resurrection might raise us to life, according to that of the apostle to the Hebrews, chapter 2, verse 14, "That through death He might destroy him" etc. And in 2 Timothy 1:10, "Who hath abolished death, and hath brought life" etc. To which the old church consented, saying, "Who by dying destroyed death, and by rising again repaired life." Leo the First [Leo I] declared this end saying, "The Son of God took our flesh, that by one nature He might die, by the other He might not die." Therefore He took upon Him flesh to this principal end, that for the performing of our salvation He might do such things by that flesh which of Himself, being in the form of God, He could not perform, as to suffer and to die. For to kill death, simply He could by Himself have done it. But to kill it by death He could not in Himself do it without taking mortal flesh into unity of His person. Wherefore the Word did not take flesh, that by the flesh it might do such actions as were the proper actions of itself, but that it might work our salvation by such means, namely by the own proper actions joined with the actions of our flesh.

Upon the 12th chapter; the 8th aphorism.

Concerning this true and essential union of us and of our own flesh with the flesh of Christ, there is a notable place in Cyrill, upon John. lib. 10. cap. 13. Col. 500.

We deny not but we are spiritually joined to Christ by true faith and sincere love, but that we have no manner of conjunction with Him according to the flesh, that we flatly deny, and affirm it to be clean against the Scriptures. For whoever doubted but Christ is so the Vine, and we the branches, that from Him we draw life unto our selves? Hear what Paul saith: We are all one body with Christ; for though we are many, yet in Him we are one; for we all are partakers of one bread. Doth he perchance think that the virtue of the mystical benediction is unknown unto us? Which being in us doth it not also make Christ to dwell in us corporally, by communication of the flesh of Christ? For why are the members of the faithful the members of Christ? Know ye not, saith he, that your members are the members of Christ? Shall I then take the members of Christ and make them the members of an harlot? God forbid. Our Savior also said, "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in Him." Whereby we may consider that Christ is in us not only by dwelling in us, which is perceived by love, but also by a natural participation. For even as, if one take wax melted by the fire and mingle it with other wax likewise melted, so as of them both he make but one thing--so by this communication of the body and blood of Christ, He is in us and we in Him. For otherwise this corruptible nature of the body could never be brought to incorruption and to life, unless the body of natural life were joined unto it. Believest thou not me telling thee this? Believe (I pray thee) Christ Himself: "Verily, verily, (saith He) I say unto you, Except ye eat the

flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day." Thou hearest Him plainly crying out that we shall have no life unless we drink His blood and eat His flesh--in you (saith He) yourselves, that is, in your body. By life may well be understood the flesh of life, for that doth raise us up at the last day. And so need I not think it an uncurrant speech to say, the flesh of life being made flesh of the only begotten Son is brought to the virtue of life, and therefore cannot be overcome of death; and therefore being made in us, puts death from us. For God's only begotten Son is never absent from it, whereupon because He is one with His flesh, "I (saith He) will raise him up." Why then should it be denied that we are called branches, according to the flesh? May it not fitly be said that the vine is His humanity, and we the branches, for the identity or likeness of our nature? For the vine and the branches are of the same nature; so both spiritually and corporally are we the branches, and Christ the Vine. Thus far Cyrill. In this whole text Cyrill's purpose was to show that Christ, not only according to His deity, as His adversaries the Nestorians did think, but also according to the flesh was the Vine, from which life flowed into us as branches. And consequently that we as branches were joined not only to His deity but also to His humanity and so to His flesh, and do draw life and all our spiritual nourishment not only from His deity but also from His flesh. And the reason is brought from the hypostatical union which maketh the Word and His flesh taken into unity thereof to be but one person, one and the same Christ, one and the same Vine. Therefore, that we cannot be joined to the deity of Christ but also we must be united to His flesh, nor can we draw life from that, but we must also draw it from this. To declare plainly this near and real copulation of our flesh with the flesh of Christ, he brings a similitude of wax. Not that it every way agreeth in all things as is manifest, but because it fitly showeth our communion with Christ to be real and substantial. And this he meant when concluding he said, not only spiritually but also corporally, (that is, not only in respect of the spirit, but also in respect of the body) both Christ is the Vine and we His branches. This therefore he spake not of the manner of our coupling to Christ whether it be spiritual or corporal, but of the things which are coupled, namely, that not only our souls and our spirits are most nearly joined with the soul and spirit of Christ, but also our flesh with His flesh. This is to be gathered out of the adversaries' proposition against which he argueth, which is that we are not joined with Christ in flesh. Coll. 500. B.

These adverbs therefore spiritually and corporally in Cyrill, do not signify the means by which we are united to Christ the vine, but the things which are united, as is already said and declared. But the means also Cyrill granteth to be spiritual, that is by our faith, and by the Spirit of Christ. For in every place he teacheth, and specially upon the sixth of John, that we eat the flesh of Christ by faith; and by this eating He proveth our incorporation.

Upon the 13th chapter; the 7th aphorism.

If any shall make exceptions concerning the law, thus: Were not the elect in the Old Testament endowed with grace to keep the law, as we in the New are endowed with grace to believe the gospel? I answer: They were, but not to the hearing of the law as we are with faith to the hearing of the gospel; but because they first believed in the evangelical promises concerning Christ, and for that cause received the gift (and yet but imperfectly and in part only) to keep the law; not because they heard the law, but because they believed in Christ to come; that always the obedience of the law might follow of the faith in Christ, even as an effect followeth the cause.

Upon the 14th chapter; aphorism 1. When we said that the signification of a sacrament is so received, that not the Word alone, nor the element alone, but the element together with the Word is called a sacrament--we meant nothing else but that as the Word alone without the element or sign cannot be said to be a sacrament, so neither can the sign without the Word. For a sacrament (as the church hath used to define it) is a visible sign of an invisible grace (add) by the Word, that is, by Christ's institution, consecrated to that purpose, that is, altered from the common use to that matter. So Augustine Tom. 5. decivit. Dei. lib. 10. ca. 5. The visible sacrifice, is, a sacrament or a holy sign of the invisible sacrifice. And in D. de conf. dist. 2. ca. sacrif. A sacrament (saith he) is a visible form of an invisible grace. And the same Augustine Tom. 9. in Joh. tract. 80. saith concerning the Word of the gospel: The Word cometh to the element and so is made the sacrament, even that visible Word as it were. A sacrament therefore, according to the received signification in the church, we do and ever did acknowledge to be a visible sign. And whereof? Of an invisible grace. But from whence hath it the virtue to be sign of such a thing? From the Word of Christ the Institutor. For take away the Word and it shall be no sacrament. "Pull away the Word (saith Augustine) and what is the water, but water?" This is the meaning of our words: Not that the Word is the sacrament or, to speak properly, any part of the sacrament, inasmuch as a sacrament is defined to be a visible sign of an invisible grace; but because without the Word a visible element cannot be a sacrament of an invisible thing. But therefore it is the visible sign of an invisible thing, because by the Word of the Lord it is instituted thereunto.

Irenaeus also, making no mention of the Word, (because that is always supposed) hath left in writing: That the Eucharist, that is, the sacrament of the Eucharist, consisteth of two matters: an earthly, (that is, the sign) and a heavenly (that is, the thing signified) neither yet the thing signified, is the sign or the sacrament. But because the sign cannot be without the thing signified, (for else, whereof should it be a sign?) therefore, he said that the sacrament of the Eucharist consisted both of an earthly matter, (that is, the sign) and a heavenly matter, (that is, the thing signified.) This belongeth to the confirmation of that which we said concerning the Word and the element.

Upon the 15th chapter--of Baptism--the third aphorism. Of the water it appeareth in the Acts, where it is manifestly showed that never anything was mixed with the water by the apostles. Other form of baptizing, besides that which we have in Matthew 28:1-20, Christ did not institute; and that the apostle did simply follow Christ is beyond all controversy. Whereas therefore we read in the Acts that the apostles baptized some in the Name and into the Name of Christ--that doth nothing pertain to the Christian form of baptism. John indeed baptized into the Name of Christ as it appeareth, in which Name notwithstanding, as Ambrose expoundeth it, the Trinity was closely signified, as the person anointed, that is of the Son, in that He had taken the nature; the person anointing, that is the Father; and the anointing, that is the person of the Holy Ghost. But Christ Himself expressly set down the proper form of baptism saying, "in the name of the Father, and of the Son, and of the Holy Ghost." Wherefore it is manifest that the phrase of speech, to be baptized into the Name of Christ, doth nothing belong to the form of Christian baptism. Which is also hereby confirmed, that we never read that the apostles baptized any, saying that they baptized them into the Name of Christ, but we read only that many were baptized in the Name and into the Name of Christ. Then what meant the Holy Ghost by that form or manner of speech? He meant, in my judgment, summarily to show thus much:

First, in that they which professed faith in Christ were commanded to be baptized, that it should be done by the name, authority, and commandment of Jesus Christ; yea, that they should be baptized in this form, "In the name of the Father, and of the Son, and of the Holy Ghost," even by commandment of Christ. Therefore they were baptized in the Name of Christ, that is, according to the commandment and form prescribed by Christ.

Secondly, they which were so baptized, as they were now incorporated into Christ by faith in God's sight and admitted into the fellowship of the new covenant, so are they, by this sign of the new covenant, consecrated unto Christ in the sight of the congregation, and sealed, for to hold fast the faith in Him and to perform obedience to His commandments; and to be ingrafted into the body of His Church; and received into the communion of saints, and to a perpetual amendment of life, and to a continuance of faith in Jesus Christ to their lives end. For the whole church and every of the faithful are baptized into the death of Christ, and buried with Him, whereof the sign is the very dipping into the water, that thereby we may learn that throughout our whole life we must die unto sin and live unto righteousness, which is to be truly baptized into the Name of Christ, who died and was buried for us. The fourth aphorism. The substance also of the law, yea the canonical law, is perpetual, and forever to be holden. For Christ came not to destroy the law or the prophets, touching the substance of doctrine. And it belongeth to the substance of the law of circumcision that they which are the covenant should be sealed unto God with the sign of the covenant. But now the sign of the covenant is baptism, which succeeded circumcision (Colossians 2:1-23).

Add the place of Peter out of Acts 2:38-39, "Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Aphorism 6.

Whereas we said that Paul baptized again those of whom it is spoken in Acts 19:1-41, as being not rightly baptized, we said it without prejudice to any learned interpreter, for we condemn none. Only we desire the reader to believe(?) favorably of that word rebaptize. For we meant not that they which were rightly baptized were afterwards baptized again. But they which were not baptized with true baptism, where the true doctrine of God the Father, the Son, and the Holy Ghost went before it, they, after Paul had taught them the true and sound doctrine of Christ, then they took true baptism. And after baptism, by the laying on of hands, received the Holy Ghost and the gifts thereof. And this, to speak properly, was indeed not to be rebaptized, but to be truly baptized.

Now why I thought so, and do yet think--I was induced by the authority both of the fathers, and especially Ambrose, and Hieromo so expounding that place; and also by a reason drawn from the text itself.

Touching the authority: First, never any of the fathers did teach that these words, (and when they heard it they were baptized) were the words of Paul, spoken of them which heard John the Baptist; but expounded them as the words of Luke, spoken of them which heard Paul. So Chrysostom Tom. 3. in act. hom. 40. So Oecum in act. ca. 19. So Augustine Tom. 7. cont. Petil. ca. 7. So Gregory Tom. 1. in evang. hom. 20. So Bede in act ca. 19. So all the rest.

Moreover most of them do in plain terms write that these twelve disciples were baptized by Paul, or at least by Paul's commandment, as having not been rightly baptized before, because they heard not the doctrine of the Holy Ghost, nor were baptized into His Name. Ambrosius Tom. 2. despi. san. ad Theo. imp. ca. 3.

Lastly them themselves also which said, "We have not so much as heard whether there be any Holy Ghost," were afterwards baptized in the Name of the Lord Jesus Christ. And this abounded unto grace, because they then by Paul's preaching knew the Holy Ghost, neither must it be thought a contrariety, because although afterwards no mention is made of the Holy Ghost. Yet it is believed, and that which is omitted in words is expressed in faith. For when it is said, "in the Name of our Lord Jesus Christ," by the unity of the name is fulfilled the whole mystery; neither is the Holy Ghost separated from the baptism of Christ because John baptized to repentance, Christ in the Holy Ghost. Thus far Ambrose.

Hierome, Tom. 6. in Joel. ca. 2. pa. 66. Therefore (saith he) the saving health of God cannot be seen, except the Holy Ghost be poured down; and whoso saith that he believeth in Christ and believeth not in the Holy Ghost, he hath not the eyes of perfect faith. Whereon, also in the Acts of the Apostles, they which were baptized by John's baptism into Him that was to come, that is, in the Name of the Lord Jesus; because when Paul asked them, they answered, We know not whether there be an Holy Ghost; they were baptized again, yea, they received true baptism because without the Holy Ghost, and the mystery of the Trinity, whatsoever is received in the name of the one or the other person is unperfect [imperfect], etc.

Augustine cont. Petil. cap. 7. coll. 498. saith. Paul baptized those twelve, either because they had not received John's baptism, but lied; or else, if they had received it, yet they had not received Christ's baptism. For he thought with Cyprian, and Tertullian, and other fathers, that John's baptism and Christ's did differ, of which matter more hereafter. Of our own writers also, that learned man Wolff. Musculus, about the place of Acts 19:1-41, thinketh as Ambrose doth, in his common place, the place of baptism, whose words because he handleth that place very largely, we will not repeat. And before Musculus, Bucer both on the third of Matthew and on the fourth of the epistle to the Ephesians; upon Matthew he hath these words: To those Ephesians, which had been baptized with John's baptism, not knowing what it was, because as then they knew not the Holy Ghost, wherewith Paul had preached that Christ should baptize them, we read that he said in Acts 19:1-41, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." Now what do we else, or ought we to do in baptizing? For ours is also the baptism of repentance; so long as those whom we baptize, we also bury into the death of Christ, that is, we ascribe them into that number which throughout all their life must die unto sin, and live unto righteousness; and yet shall not receive that neither, but by the gift of Christ. Therefore of such as be of years of discretion, whom we baptize, we require their faith in Christ; and the infants we commit unto the church to be brought up to the same faith. Therefore Paul would never have rebaptized those Ephesians if they had been baptized with John's baptism, that is, with that baptism wherewith he used to baptize into repentance and the faith of Christ. But seeing they were (as Luke reporteth) only baptized into John's baptism, which notwithstanding they knew not what it was, and were altogether ignorant of the baptism of Christ, that is, of the Spirit, he baptized them, showing unto them what John's baptism was, and how he baptized into Christ, not into his own sprinkling or dipping of the water,

as though that could be any profit unto them. He therefore baptized them with this baptism of John, that is, as John used to do, into the Name of the Lord Jesus. And by and by after laying on his hands, he baptized them with the baptism also of Christ, that is, with the Spirit. For immediately the Holy Ghost came on them, as it is there read. This there. And upon the epistle to the Ephesians, chapter 4, the same Bucer writeth thus: Hereby it is also manifest, that the twelve men at Ephesus, which knew not whether there were an Holy Ghost or no whom Paul baptized, were not baptized with the baptism of John, that is, with that which he administered; but as they witnessed themselves, they were baptized into John's baptism. For John preached unto all whom he baptized that Christ should baptize them with the Holy Ghost, and exhorted them that they would believe in him, and that of him they might receive the Holy Ghost. And therefore these Ephesians could not have been ignorant of the Holy Ghost if they had been washed with that baptism which might truly be called John's; which also the apostles' words to those men doth sufficiently declare: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus" (Acts 19:4). For by these words he would teach us that they never received John's baptism who as yet know not John's preaching of Christ, and the promise. Thus far Bucer.

Seeing then the fathers expound this place in Acts 19:1-41 as we have now declared, who, I pray, am I that I should dare, or that I ought to gainsay so many and so learned men, in such an exposition of this Scripture, which neither doth any whit wrest the text, nor contrarieth any other Scriptures, nor is against the analogy of faith, nor bringeth with it any absurdities? For if any man shall object out of the text that same truly and but, it proveth nothing against the fathers' exposition, seeing it is no unusual thing with the apostle, where he saith first truly, not always to join the adversative particle but (Romans 3:2; Colossians 2:23 and in other places). And unto this truly, another but, which Luke for brevity sake left out, might be understood very fitly, as hereafter we will show. So that it is no necessity, with this truly to join that but, which followeth in the 5th verse, in which verse the fathers will have not Paul's speech, but Luke's to be continued. Therefore the fathers' exposition is not repugnant to the text; nor yet with any other Scripture. For if any man say Paul writeth to the Corinthians that he is glad he baptized none but the house of Stephana, it may be answered, it is true, namely at Corinth, but these twelve were baptized at Ephesus; and besides he speaketh of such as were baptized with his own hand, but these twelve he might baptize by some other; to dispute no longer about the circumstance of the time. And it is most certain it is not repugnant to the analogy of faith, nor bringeth with it any absurdities, because the fathers do not speak of a baptism rightly administered, as though Paul had repeated that again. This exposition therefore of the fathers, in my judgment, cannot easily be refuted [refuted]. And this therefore is the chiefest cause why I have ever thus thought and yet think of this action of Paul's, although indeed I cannot consent unto them all, in the cause, why Paul baptized them, but only to Ambrose and Hierome. That John's baptism and Christ's baptism did differ, the fathers teach, both by this that John said, how he "baptized (only) with water," but Christ should baptize "with the Holy Ghost, and with fire." And also by this, that the baptism of John is called "the baptism of repentance," but Christ's baptism is said to be given "for the remission of sins." And because that he prepared the way to this, and (as Tertullian speaketh) that baptism of repentance was, as it were, a sueing for the remission of sins and sanctification in Christ which was to follow after. Read Tertul. of bapt. page 707. So Cyprian also in his sermon of the baptism of Christ, and of the manifestation of the Trinity, page 430, so August. To. 7. against. Petil. cap. 7. But all of us

do not know what the fathers meant by this difference of the baptism. For they meant not that the one differed from the other in the matter, or in the sign, or in the doctrine and form of baptism, but only in efficacy; that namely, although remission of sins was given to them which were washed with John's baptism, yet the same was not of John's baptism, that is, of water, but by the baptism of Christ, which is the baptism of the Spirit, whereunto that belongeth: I baptize with water, but He with the Holy Ghost. And with this baptism of the Spirit were they only baptized which believed in Christ whom John said was then come, though all knew Him not. Therefore John in his baptism did inculcate and often repeat this faith, as Paul witnesseth in that place of the 19th chapter of Acts. They therefore are deceived who for this diversity did think the baptism of water was to be repeated.

August. against Petil. (as we touched a little before) showeth how some held opinion that the twelve did lie unto the apostle. When being asked unto what they were baptized, they answered: Unto John's baptism. So by this--that first those Ephesians said unto him that they had not yet heard whether there were, that is, whether that Holy Ghost did exist or not, namely, the giver of those gifts whereof the speech was--the apostle might be said to convince them of a lie by this argument. Whosoever have been baptized they have professed faith in Christ as the Son of God, and consequently in the Father and in the Spirit of them both. For John did require this faith, and according to the same he baptized men; and in baptizing he always urged that Jesus Christ was He which should baptize in the Spirit. But you, by your own confession, do not know this Spirit, etc., and so believe not rightly in Jesus Christ. Therefore, etc. But surely, to say that these twelve did lie unto the church and to the apostle, it seems to me to be too hard and vile a thing in men which professed Christ. And for this cause we did ever better allow of the opinion of Ambrose and Hierome--that the twelve did say truly when they said they were baptized unto John's baptism; but yet not by John himself, but by some one of John's disciples who expounded not unto them the true doctrine concerning God, and therefore baptized them not rightly. But all the fathers do hold beyond all controversy that they which are not rightly baptized into Jesus Christ as the natural Son of God, and Mediator, and so also into His Father and the Spirit of them both, the same must be rightly baptized. And therefore those twelve were not, as being not baptized, rebaptized; but, as being not rightly baptized Paul did baptize them with true baptism, first teaching them the true doctrine of the Trinity, which also John had preached unto them. And thus much of the authority of the fathers, from whom either in their assertions or in their expositions of Scriptures, especially where they all for the most part do agree, I dare not decline for my conscience sake, unless I be constrained by most apparent reasons. Thus I freely confess to the whole of Christ. The reason also, (besides the authority of the fathers) brought as we saw before, even by the fathers, out of the very text, confirmeth me in the same opinion. This reason is partly gathered out of those words which these Ephesians, being asked by Paul whether they had received the Holy Ghost, that is, the gifts of the Holy Ghost, answered saying that they had not so much as heard whether there be, that is, whether that Holy Ghost be existent, whom Paul would have to be the author of those gifts; so far from them it was that they should have received Him and His gifts. And partly it is gathered out of the words which Paul used concerning the doctrine and baptism of John saying, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus." As if he had said, You have not rightly believed in Christ such as He is, the Son of God, God; seeing ye know not His Spirit. The conclusion followed that therefore they, although they were baptized by I know not whom into

John's baptism yet were not rightly baptized, seeing they were not instructed in the doctrine of the person of Christ in whom they ought to believe, namely, that He was not only man and the Messiah, but also the Son of God, God; from whom also and from the Father proceedeth the Holy Ghost, and consequently not in the doctrine of God the Father, the Son, and the Holy Ghost, in the name of all which baptism is to be given. And therefore that they ought to learn the true doctrine concerning the Father, Son, and Holy Ghost, and resting therein to receive lawful baptism. That afterwards by laying on of hands, they might receive the gifts of this Holy Spirit, which Luke teacheth to be afterwards done, saying, But when they heard it, (namely, those twelve Ephesians) what when they heard? Even, when they perceived Paul's doctrine concerning true faith in Christ the Son of God, and so in His Father and the Holy Ghost, which faith John had also preached and wherein they resting were baptized, etc. This is the interpretation of the fathers--namely, that those twelve were not rightly instructed in the doctrine of God the Father, the Son and Holy Ghost, and so neither rightly baptized. And it may be confirmed, both by the kindred and country of those twelve, and also by the cause for which Paul, letting alone all the rest, peculiarly asked them whether they have received the Holy Ghost, since they believed. By kind they were Jews as appeareth by John's baptism unto which they said they were baptized; and they were baptized by a Jew. But the Jews for the most part never rightly held the doctrine of the three persons subsisting in one essence. And therefore these twelve Jews also, though they granted Jesus to be the true Messiah, yet they seemed to acknowledge but only two persons--the person of God the Father, and the person of the Messiah, even (as the most thought) a bare man, but yet such a one as in whom God the Father dwelt; but that they were altogether ignorant that the Holy Ghost was an existing thing, and the giver of those graces, they are convinced by their own words. But surely there was some cause why Paul, coming into Ephesus where were many of Christ's disciples, asked this question of the twelve Jews only. Surely it is to be thought by their answer that the apostle, either by their own talk or by telling of some other of the brethren, perceived that these twelve did not think aright concerning the Holy Ghost.

Finally, this was the apostle's argument whereby he would prove by their own answer that they were not baptized with the true baptism of John.

Whosoever hath been baptized with the true baptism of John, he hath also heard his doctrine concerning God the Father, the Son, and the Holy Ghost, and hath professed the same, and consequently hath known also the Holy Ghost. This proposition is not expressed, but the proof of it the apostle bringeth in the 4th verse saying, "John verily baptized," etc., that is, John preached not only repentance but also faith in Christ; namely, that He is not only man the Messiah, but also the Son of God, God; from whom, as also from the Father, proceedeth the Holy Ghost, and that He shall baptize in the Holy Ghost. And therefore all which desire to be saved must also believe in Him as the true Savior. But you have not heard this doctrine, nor professed it, and therefore have not truly believed in Christ, such as He is. For ye yourselves say, ye have not so much as heard whether there be an Holy Ghost, (namely, when he were baptized). Therefore, etc. So consequently it remaineth that professing this doctrine and faith, ye now receive lawful baptism, and afterward by the laying on of hands those gifts of the Holy Ghost. This is the declaration of the argument according to the exposition of the fathers. But Luke, as the prophets and evangelists use to do, comprehended the whole sum in few words. And I pray, what absurdity can follow hereon? Or what injury is done to the apostle's narration? Is the heresy of the Donatistes and Anabaptists

maintained? Nothing less. For they rebaptize such as are rightly baptized; the apostle baptizeth them which had not been rightly baptized, As having not heard nor professed the true doctrine concerning God, he took care they should be rightly baptized. And such when they come into the catholic church, (we speak of them that be of years of discretion) all the fathers teach they must be baptized with true baptism, instructing them first in the doctrine concerning God, and Christ their Savior.

Touching the text itself--it is no whitt wrested. That their answer, "We have not so much as heard whether there by any Holy Ghost," cannot be understood of the gifts of the Holy Ghost, it appeareth by Paul's demand following, being asked with an admiration, "Unto what then were ye baptized?" For no man is baptized unto the gifts of the Holy Ghost, but unto the Holy Ghost itself, as also unto the Father, and the Son. And the apostles held it for certain, beyond all doubt, that whosoever were baptized either of John and his true disciples, or of Christ's disciples, they were surely baptized with instruction of the true doctrine of the Holy Ghost also, according to Christ's institution. Hereupon was that admiration, "Unto what then were ye baptized?" They answered him, "Unto John's baptism." For Paul thought this could not stand together that they should be baptized with John's lawful baptism, and yet should not know, nay, not so much as hear, whether there were and whether there did exist an Holy Ghost, whom John both knew and preached unto all that came to his baptism. Neither did he preach Christ without this Holy Ghost. For he said that he baptized in water, but Christ Jesus should baptize in the Holy Ghost.

Hereupon was it, that meaning to convince them, that they were not baptized of John nor of his true disciples, he added saying, "John verily baptized," etc. This truly or verily is an adversative particle, whereby he would show how it could not agree with the lawful baptism of John that they said they had not so much as heard (namely when they were baptized) whether there by an Holy Ghost or no, since John baptized none without mentioning the same. And to this truly here expressed, doth a but closely understood make answer, so that the argument is such, as before we set down. "John verily baptized," etc., as though he had said: John preached both repentance and faith in Jesus Christ, such as He is, namely the Son of God, from whom as also from the Father proceedeth the Holy Ghost, and who baptizeth in the Holy Ghost, and into the confession of this doctrine, he baptizeth men. The minor was to be added which Luke expressed not, because it is contained in the twelve's own confession, But "we have not so much as heard," etc. What is plainer than this text? That therefore which followeth in the 5th verse, but "when they heard this," etc., is Luke's own words, showing truly and briefly what followed upon Paul's argumentation, but "when they heard," etc., (namely these twelve)--when they heard what? What it is truly to believe in Christ and that He baptized men according to the confession of this doctrine concerning Christ, and His Father and the Holy Ghost; and that Christ alone, as the only Savior, baptized men into the Holy Ghost. When they heard (I say) these things, not only with the ears of their bodies but also of their minds, and so believed and confessed the same, "they were baptized in the Name of the Lord Jesus." That is, into Jesus, as He is called and described in the Scriptures, not only man but also the Son of God, God; from whom, as also from the Father proceedeth the Holy Ghost, and therefore as a true and only Savior baptizeth us with His Holy Spirit.

Add this also, that by the new interpretation, there is admitted in a little narration, no small bartologie(?) or superfluity of words. For when Paul said, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him,

that is, on Christ Jesus," to what end should the apostles have added this concerning them whom John baptized, but "when they heard," namely, that company of those men, were baptized. For who could not understand by the words going before, if John baptized; they therefore which had heard and professed his doctrine concerning repentance and faith in Christ, were by John baptized. To conclude, if I should allow that interpretation, I see not what Paul could else prove by this whole narration, but that those Ephesians had been rightly baptized; and therefore that nothing else remained but that by laying on of hands, they might receive the Holy Ghost. But this conclusion, I do not think to agree with that which goeth before it, but to be needless.

I have to my power, declared the exposition of the fathers upon this place, and that modestly and without prejudice to any; to no other end but that I may by such reasons as I am able declare unto the brethren which perhaps have took [taken] offense at that particle in my confession, that Paul did baptize those twelve again which had not been rightly baptized; that I did not put those words rashly in my confession. By the way as I said, we condemn no other mens' interpretation. And this also I freely profess, that my conscience is such that I cannot be easily drawn to dissent from the ancient fathers, either in their assertions or in their interpretations of Scriptures, unless I be convinced and enforced by manifest testimonies of Holy Scriptures, by necessary consequences and plain demonstrations. For so doth my conscience rest, and in this settled stay of mind I desire to die. And therefore I humbly desire of all the brethren that if in this behalf my opinion be not altogether as theirs is, they will by no means take offense, especially seeing that in all the principal points of Christian faith we have a sound agreement.

Upon the 16th chapter, the 9th aphorism. The place of 1 Corinthians 6:1-20 being diligently marked (as also we noted before in the 15th chapter and 14th aphorism) may well decide the controversy about the wicked mens' eating, that is, the hypocrites; and of the sacramental eating.

We say that hypocrites do not eat the true body of Christ, since they are void of faith (namely, they eat it not truly and indeed, since it is not indeed eaten but only by true faith, which they want [lack]) but only sacramentally, that is, they eat indeed the sacrament and the sign itself. The adversaries say also that hypocrites do eat the true body of Christ only sacramentally, but by this word they mean that they receive not only the sacrament, that is, the sign, but all the thing itself, though not unto salvation. If they mean this in the same sense that the apostle doth when he said the Corinthians were all sanctified, justified, etc., namely that by receiving baptism the sacrament of true regeneration and sanctification, they were reckoned to have received the thing also, since the very sacrament hindereth not, but they might also be partakers of the true sanctification, although all of them did not indeed obtain the same, by reason of their hypocritical faith; then doubtless I see not but such a manner of speaking may be well allowed. So it be declared as it ought, after the apostle's meaning. This I only allege that the brethren may bethink them of some good means of agreement that so great an offense and scandal may be rooted out of the Church. We must all stand before Christ's tribunal seat.

## 31b Appendix 1 (Continued)

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OBSERVATIONS OF THE SAME ZANCHIUS UPON HIS OWN CONFESSION (Continued) Upon the 16th chapter, Aphorism 10

Here should a subdistinction have been added of the godly, because some do come worthily, some unworthily; yea, one and the same godly man eateth sometime worthily, sometime not worthily enough, as in 1 Corinthians 11:1-34 it appeareth. And the ungodly also which receive only the element, and not the thing of the sacrament are not all of one sort. For among them are also contained the hypocrites of whom we spake even now. We thought good therefore, here to join a more plain and clear distinction.

There be two kinds of men which, like as they come to the hearing of the Word, so may they come to receive the Supper of the Lord--the ungodly and the godly. Again, of the ungodly, some are wholly and simply wicked, as atheists, godless men, also Jews and Turks, and all such as know nothing, and believe nothing of all those things which they hear by the preaching of the gospel, or see to be done by the administration of the sacraments. Nay, they rather laugh at and condemn all such matters. These if they come to the Lord's Table, they neither eat nor drink anything else but bread and wine, and that also, not as they are sacraments, (for they know not of what things they are sacraments) but only as they are of their own nature, namely, bread and wine. For even so also at the preaching of the gospel, they receive nothing but bare words and the sound of the words. Another sort are indeed and before God wicked, though they are not so in respect, I mean, in profession or in sight of men. Such as are the hypocrites in the church who are not endowed with the true and lively faith which is proper to the elect, but have only a temporal and a hypocritical belief. These, coming to the Supper, do indeed eat and drink no more than the former, that is, bread and wine. The reason is because they have no true faith, by which alone Christ's body is truly eaten. For all this the difference between these and the other is not little.

1. For the former, seeing they believe none of all the things which they hear concerning Christ's body in the Supper, nor perceive anything with their minds, as little do they eat the true body of Christ, but only with the mouth of the body they eat bread, as common bread. But the other, seeing that by their only historical, hypocritical and temporal belief, they understand in their mind and in some sort do believe the things which are spoken and done, therefore by the same belief and mind, they may be said in some sort to receive, and in some sort to taste, the body of Christ offered in the Word and sacraments, although they do not in very deed eat it, seeing they do not swallow nor retain the same (for this properly is to eat) in the stomach of their soul for nourishment of their spirit, but rather do spew or vomit out the same, being tasted, and after a sort received down. For so also we read in Hebrews 6:1-20 of those temporary professors--that they tasted the heavenly gift and good Word of God, as if he had said, they tasted indeed, and that also by the gift of the Holy Ghost, but being tasted, they cast it up again. And in the parable of the seed, the temporary ones were said to receive the seed of the Word, but that they kept it not, and therefore brought forth no fruit by it. These things cannot be said of the first sort of these wicked ones which

are most true of the second sort, namely, these temporary hypocrites. Let this then be the first difference, hereupon follows another difference between the eating of those and these.

2. They, seeing the bread which they take into their mouths they neither acknowledge nor believe it to be a sacrament of Christ's body, therefore they take it and eat it, not as a sacrament but as common bread; and therefore can they not be said to eat the body of Christ sacramentally. But these take the bread not as common bread, but as a sacrament of Christ's body, and for that cause are said to eat Christ's body, though not in very deed, seeing they lack the mouth and teeth of true faith, yet to eat it sacramentally; by an argument drawn, as they call it, *aconiugatis*, they eat the sacrament as the sacrament of Christ's body. Therefore they eat Christ's body sacramentally, and so far forth as it is a sacrament because they eat not Christ's body in very deed, but only the sacrament thereof.

Hereupon followeth that exposition whereof we spake before, that it is not ungodly to say simply and absolutely that the hypocrites do eat not only the sacrament, but also the thing of the sacrament; that is, not only bread but also the very body of Christ. But in what sense? Namely, in that, wherein the apostle said all they of Corinth in their first state were unclean, ungodly, etc. Afterwards he said they were not only washed (which some might have interpreted only of the water of baptism) but also sanctified and justified, when notwithstanding they were not all made truly such, but as yet there lacked not some hypocrites among them. So all they which, professing faith in Christ, do come to His Supper and eat the sacrament of the Lord's body are said also to eat the Lord's true body by reason of the sacramental union; which causeth that he which receiveth the sign is by the church judged to have received also the thing signified, because there is no fault either in the Institutor of the sacrament or in the sacrament itself, but that he which hath received and eaten the one might have also received and eaten the other, since Christ by the minister doth truly offer them both, and the soundness and truth of the sacrament dependeth not upon our faith, but upon Christ's institution. So that if we receive not the whole sacrament but only the sign without the thing signified, the fault is in our own selves who receive one part with the mouth of our body, and cast away the other part by our infidelity (for an hypocritical faith is infidelity), separating those things which God would have to be joined. By these things it appeareth what difference is in the eating of those that are simply wicked, and the hypocrites, although neither sort can be said truly to eat Christ's true body. For such only do truly eat Christ who are also truly ingrafted into Christ by a true and lively faith, with which alone the elect are endowed. They which are dead corporally can no longer eat corporal meat. How then should they which are dead spiritually be fed with spiritual food? And only the faithful do therefore live, because by a lively faith they are joined unto Christ, which is our life, as members to their Head; as branches to the vine, as the boughs to their tree. And if, as Cyprian saith, "it be meat of the mind, not of the belly; surely it is eaten with the teeth, not of the body, but of a faithful mind," which only the godly can do.

If likewise the body of Christ be (as Ireneus speaketh) "a heavenly matter," how can it be eaten of them which have nothing in them that is heavenly, but are altogether earthy men, and endowed with no faith whereby they may ascend up into heaven and eat the heavenly food? Therefore only the godly can do this. But the faithful also are not affected all alike, or after one sort, seeing very often they eat worthily but sometime it chanceth that they eat unworthily, and therefore are sundry ways chastened by God for it.

They are said to eat unworthily who, before they eat of the Lord's bread, do examine themselves whether they be in faith; and if they be, then they diligently weigh and consider the signification and greatness of this mystery. Moreover they try their consciences whether they be touched with a true repentance, and by earnest and hearty prayers do stir themselves up to both. And they eat unworthily who although they be planted in Christ by faith and the Spirit of regeneration, yet their faith being in some sort choked with the cares of this world and other affections of the flesh, do not sufficiently prove themselves; do not diligently examine nor stir up themselves to an earnest consideration of so great a mystery; nor weigh with an attentive mind what is given in that holy Table; what the Lord requireth of them; for whom, and for what purpose the Supper was instituted by the Lord. Lastly, they do eat unworthily who (as the apostle speaketh) discern not the Lord's body, and so come not to that Table with a due reverence and fear of the Lord; discerning in their mind and by faith the things signified from the signs, and the signs from other common meats and drinks in such sufficient manner as they ought, whereby they do not as well open the mouth of the inward man, to eat the spiritual food, as they do the mouth of the outward man to eat the food which (of it's own nature) is corporal. By reason of this duty so neglected, namely, that they do not sufficiently prove themselves, nor discern or judge of the Lord's body, and consequently do eat unworthily the Lord's bread, Christians and faithful men otherwhiles are wont to be visited with divers chastisements of God; yet such as are for their salvation, lest they should be condemned in this world. And of them doth the apostle properly speak in 1 Corinthians 11:1-34, and not of such as be simply wicked and more hypocrites, when he saith these do eat judgment unto themselves, etc. This is thus proved:

1. Because he saith not that they which thus eat unworthily do eat unto themselves, which signifieth eternal destruction, but judgment; which words, what difference there is betwixt them, is manifest in the same text where the apostle in verse 32 saith; we are judged or corrected of the Lord, lest we should be condemned with the world.

2. When he declareth the punishment which they shall have which eat unworthily, he rehearseth none but temporal chastisements, making no mention of eternal destruction. "For this cause, (saith he) many are weak and sickly," etc.

3. Add this that he saith, "if we would judge ourselves," (that is try ourselves, and acknowledging our sins, chastise ourselves by repentance, and by true faith and amendment of life separate ourselves from the world), "we should not be judged," namely of the Lord, who doth therefore chasten and mortify us, because we do not mortify our affections, nor repent us of our sins.

4. And what meaneth this, that in most plain words he calleth this judgment, by which we are therefore judged because we eat unworthily the Lord's bread, a chastening very profitable for us. For thus he saith, "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

5. And surely he placeth himself and all the other true believers in the number of those which being judged are chastised of the Lord for their salvation. For he maketh two sorts of men: the wicked, which are understood in the name of the world, and teacheth that upon them awaiteth eternal destruction; and then the godly who by reason of their many falls and unworthinesses, are also chastened by many punishments, lest they should also be condemned together with the wicked; and them he setteth down under judgment, that they may avoid, eternal destruction. This

place therefore is to be understood properly of the faithful, but [that they are] such as are imperfect, and therefore do grievously sin because they come unworthily to the Lord's Table.

Whereas some do expound the same also of the wicked, and do take judgment, for condemnation, this is rather to be understood, that it is by a certain consequence, with an argument drawn from the less to the greater, than by force of the text. Thus, if the godly which sometime eat unworthily do eat unto themselves condemnation, then what condemnation shall abide the wicked?

Therefore, if it be spoken of the godly, is taken for chastisement; if of the wicked, it signifieth eternal destruction.

Upon the 17th chapter, Aphorism 1.

Here we spake of such as be of years of discretion. Concerning the young infants of the faithful, the reason is otherwise, as in another place we declared. For the Holy Ghost doth ingraft them into Christ as true members to their Head, from whom they draw their life. Yea, and we also believe that they are endowed with the Spirit of faith, although through the weakness of nature in them they cannot use the same, even as they cannot use the virtue of their understanding, when as notwithstanding they are not without a mind or the faculties thereof. The 2nd Aphorism. In the description of faith, I willingly used those two words of wisdom and prudence, following the most learned divine, M. B. upon the Epistle to the Ephesians; because in the former I comprehend the knowledge of Christian religion, of God, of Christ, etc. In the latter the practice thereof, into which two the whole gospel is distinguished, which Christian religion embraceth, and upon which only it is grounded.

Whereunto belongeth also that others do teach, how faith is an assured knowledge concerning God and Christ, conceived by the Word of God, etc. And the whole Christian doctrine consisteth partly in knowledge, and partly in practice. And there be two kinds of the actions of faith: One in the understanding; another in the will. The understanding being endowed with the light of faith doth perceive, assent unto, and believe things set down in the Word. The will being filled with the power of faith doth love, desire, and embrace the same things as good. And further, such things as pertain to outward works, those it commandeth to be performed faithfully and prudently by the other faculties of the mind and instruments of the body.

Upon the 19th chapter--Of Justification--Aphorism 6.

Whereas I so expounded that place concerning the faith of Abraham out of Genesis 15:1-21 and Romans 4:1-25, as I said that that same thing was imputed unto him for righteousness which he believed concerning Christ the promised seed--I did it rather respecting the matter itself than the bare word of faith. For I was not ignorant that both Moses and Paul spake of the faith of Abraham, that this (faith) was imputed to him for righteousness, seeing the apostle manifestly gathering a general doctrine from the example of Abraham, adjoineth these words, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness," that is, he is therefore accounted just with God because he believeth in Him which justifieth the ungodly; by which place it most plainly appeareth, that from the true justification of us are excluded our own works, and that it is wholly ascribed to only faith, as well touching the end as touching the beginning. But when the question is asked what cause there is, why justification should be attributed to faith and not to the works thereof, it is wont to be answered, and that both well and

truly, because faith and not the works thereof doth apprehend remission of sins, and Christ our righteousness. For by it we are not justified in respect that it is a work, but in respect that Christ is apprehended by it; by the righteousness of whom alone, being imputed unto us, we are properly reputed just before God. And this is that which some say, how faith justifieth not in respect of itself but in respect of the object which it taketh hold on. Thus is it manifest that it is true which I said, how that was properly imputed unto Abraham for righteousness, for that he believed God concerning Christ, namely that in Him all nations should be blessed, and therefore Abraham himself also.

Likewise in the last Aphorism.

Neither do we allow of those which set our justification in the only remission of sins, denying the imputation of the justice and obedience of Christ, which we think to be repugnant to the Scriptures.

Isaiah 7:1-25--A child is given unto us, etc. Whatsoever therefore he did, or hath, it is wholly ours.

Romans 5:1-21--"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." The disobedience of Adam was the breaking of God's commandment, therefore the obedience of Christ consisteth not only in His death, but also in His whole former keeping of the law. Likewise, the disobedience of Adam was wholly imputed to us. Why not then also Christ's whole obedience? Also, we are two manner of ways made sinners by Adam's disobedience, namely, by imputation of his transgression, and by the real derivation of sin, that is, of concupiscence into us. Why then should we not think the same of Christ? The virtue of His obedience to the commandments of God the Father is truly communicated unto us, so that we also begin to obey God's law. What lets then, why we may not say, that His whole obedience is imputed unto us?

1 Corinthians 1:1-31--"...who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Php 2:1-30--"He became obedient unto death," for which humbling of Himself, and obedience even unto death, God hath highly exalted Him, and in Him us, etc. He hath deserved by His obedience, eternal glory, for Himself and us, as all the schoolmen and fathers do teach. Therefore His obedience also to the law is imputed unto us for righteousness.

Galatians 4:1-31--He was made subject to the law, that He might "redeem them that were under the law." Therefore He kept the law for us, and for our salvation. The testimonies of the fathers, and also of the learned men of this age, for brevity's sake we overpass. To conclude, we believe concerning Christ, that as for us men and for our salvation, He came down from heaven and was incarnate; so also for the same cause He kept the law, and did all the other things.

Upon the 25th chapter, Aphorism 10, 11, 12. When I write this confession of faith I write everything upon a good conscience; and as I believed, so I spake freely, as the Holy Scriptures do teach that we ought to do. My faith is grounded simply and principally on the Word of God. And next, somewhat upon the common consent of the whole ancient catholic church, if it do not gainsay the Holy Scriptures. For I believe that the things which were decreed and received of the fathers, by common consent of them all gathered together in the Name of the Lord, without any contradiction of Holy Scriptures, that they also (though they be not of equal authority with the Scriptures) come from the Holy Ghost. Hereupon it is that the things which are of this sort, I neither will nor dare

disprove with a good conscience. And what is more certain out of the histories, the counsels, and writings of all the fathers, than that those orders of ministers of which we spake were ordained and received in the church by common consent of all the whole Christian common wealth? And who am I that I should disprove that which the whole church hath approved? Neither have all the learned men of this age dared to disprove the same; as knowing, both that the church might lawfully do so, and that all those things were ordained and done upon a godly purpose, and to excellent good ends, for edification of God's children. For confirmation sake hereof, I have thought good here to insert that which Martin Bucer, of godly memory, a man both for life and learning most famous, hath left written concerning those matters upon the epistle to the Ephesians. The ministry of the Word, being performed by reading and rehearsing the divine Scriptures, by interpretation and exposition of the same, and with exhortations taken thereout, and also by rehearsal and catechism, which is done by mutual questions and answers of the young beginner and the catechizer; and also by holy conferences and deciding of the hard questions about religion; according to this manifold dispensation of wholesome doctrine, there are also many duties in this function. For whatsoever belongeth to the perfectest [most perfect] manner of teaching, is with an especial care to be used in the ministry of the doctrine of salvation, because indeed it ought to be delivered as a knowledge both of all other most divine, and of all, most difficult; namely, that he which is man should live according to God. Now they which do teach diligently the arts, as they are contained in certain known books, as, if they mean to teach mathematical principles out of Euclid, first of all they will read and rehearse the same book. By and by they will expound the several words, such as everyone knows not, as every art hath its own proper words and names. Then, if there be any collection or argumentation, dark or intricate, they explain the same by analysis or resolution, and set it forth by examples; and by general precepts they teach particular things and declare how largely the same are meant and taken. And this is properly to teach. Now though this be in faithful and sound delivery of instruction, yet a true and faithful teacher, not contenting himself thus, doth also rehearse and often taketh account of that which he teacheth, and is still at hand among his scholars, that of such things as they doubt, they may ever require and ask the plainer exposition of himself. Moreover the things which he hath taught them, he also propoundeth to be decided and handled in public disputations, that no whit of doubt may remain. To these things also, he adjoineth oftentimes exhortations to encourage them forward in the same instruction; and exhortations from such matters as may hinder the same; and also general admonitions, reprehensions, and chidings. Lastly, such a master marketh diligently what profit every one of his scholars taketh, and if he find anyone to loiter in his learning, he both privately corrects him, and admonisheth him of his duty. If he perceive any to go through his learning lustily, him he encourageth, commendeth, and whetteth on to follow the study of it more and more. All these seven points of teaching did our Lord Christ also observe. In the synagogue at Nazareth He read Isaiah 61:1-11 and expounded it (Luke 4:1-44). He expounded the commandment of God upon the mount (Matthew 5:1-48). And He taught in all places, and exhorted; He reprehended out of the Word of God. And He made answer to all that asked Him, as well good as bad; and also asked them, as in Matthew 22:1-46. He also catechized His disciples, and He Himself was present at a catechizing (Luke 2:1-52).

Since then the ministry of teaching doth require such manifold labor, there have been also many sorts or orders of ministers appointed to this ministry. And first of all readers, whose office was in some pulpit or high place, to rehearse the divine Scriptures. Now this rehearsal of the Scriptures

was instituted to this end, that the language and manner of phrase in the Scripture, and the Scripture itself, also might so be made better known and more familiar to the people. For within one year they read over all the Bible to the people, whereas they which shall expound the Scriptures are not able to perform more than some one part, and that not great neither, in one year's space. And meanwhile by the only reading of the Holy Bible to the people, the knowledge of all the principles of our salvation was wonderfully confirmed. For the same are still again and again repeated in each of the holy books, and are declared by other and other words, so that the people might often, by the following readings, learn that which by the former they could not so well conceive. And by this very means the peoples' judgment was strengthened, as well in religion as also in the expositions of Scriptures, and in all doctrine which was brought unto them either by the lawful curates and teachers of the church, or by others. For this cause this office of only reading the Scriptures to the people was greatly esteemed in the ancient churches. Neither were any chosen for this ministry unless they were commended for singular piety. Which we may know as well by other monuments of the ancient fathers, as especially by two epistles of Saint Cyprian, as the five epistles of Aurelius the reader ordained, and the fifth and third epistles, book 2, of Saturus, and in the fourth book of Celerinus, Celestinus. To these readers were afterwards also added queristers or singing men, which ordered and directed the singing of the psalms and hymns. For the reading of the Holy Scriptures, it is by God's grace, very well appointed in the churches of England; if so be that there were meet men ordained which might add a gravity and a religion worthy the divine ministry in the holy readings. Let them therefore diligently weigh and consider whose mouth they make themselves, which read the holy books unto the people in their sacred assemblies; even the mouth of the Lord Almighty, as also of what force and of what dignity the words at [are] which are read, which be the words and precepts of eternal life. Lastly, unto what manner of men and for what purpose the readers of the divine Scriptures ought to serve; for they serve to administer the Word even to the children of God, for whose salvation the first begotten Son of God powered out His precious blood; and to whom, by them, the same salvation is more and more declared and made perfect. All which things, whosoever weigheth with himself in true faith, what gravity, decency, religiousness, can be used in any action, which such a reader may overslip? And this they, whosoever be appointed for that office, ought evermore to have in the sight of their mind; that the things which are read, must effectually serve for the edification of faith in the hearers; which is then done when the same things are well understood and received as the very words of God. To both which is requisite, a pronounciation, very plain, discreet, grave, and religious. Hereby it is known, that they are not Christ's ministers who do so read the Holy Scriptures as if only this were to be required, that as little tarrying as may be, might be made in rehearsing the same.

Now another duty is, the interpretation of the doctrine which is to be disposed, namely, a more plain declaration of the words and sentences. This office was performed by bishops and elders, and sometime by them of the order of deacons and subdeacons; sometime also they employed unto this function some of the laity whom they found by the Holy Ghost to be made fit for the profitable executing of the same. So Origen, also a layman, was called unto this office in the church at Caesarea in Palestine, by Alexander, bishop of Hierusalem [Jerusalem ?], and by Theoctist, bishop of the same church at Caesarea. So Evelpis (?) was called by Neonus, bishop of Larandi; and Paulinus by Ceifus, bishop of Iconium, and Theodorus of Atticus, bishop of Sinadi. This we read in Eusebius, his sixth book of his ecclesiastical story, chapter 20; and out of the

epistle of those two bishops, Alexander of Hierusalem, and Theoctist of Caesarea in Palestine, unto Demetrius, bishop of Alexandria, who had reprehended the deed of these two bishops concerning Origen, as a thing never heard of, that a layman, where bishops were present, should speak to the people in the congregation. But this, the same bishops manifestly affirmed, was not true but that godly bishops had ever used to exhort such as they knew meet men among the laity to profit the people by interpreting the Scriptures and by teaching, to execute this duty, even when themselves were present. And therefore this second and third part of the holy ministry, namely, interpretation and teaching, the bishops and elders did administer by themselves; yet if they knew or found any among the inferior orders, and of the lay sort also, that were fit for that duty, they joined them as fellow workers with themselves. In the same manner also the bishops and elders did execute the fourth part of the delivery of the doctrine, which is, out of the Scriptures expounded to make exhortations to the duties of piety and dehortations [discouragements ?] from sin and from all things which might never so little hinder and stop the course of a godly and holy life; to reprehend them which sinned and to comfort the penitent. This function was chiefly performed by the bishops and elders because it requireth an especial authority (1 Timothy 5:1-25). The fifth part, catechizings, they committed to elders or deacons, or sometimes to ministers of inferior orders, even as everyone was thought most fit for that kind of teaching. So Origen was also a catechist at Alexandria, as we may read in the sixth book of Eusebius, his story of the church, chapter thirteen and twenty. The sixth part also, the holy disputations, they appointed to those that seemed meetest; albeit for the most part the bishops themselves ordered the same. The seventh part, private conference and admonition, the bishops also themselves had a special care to look unto, and also evermore exhorted the elders, and the graver sort of the inferior orders to do the same (1 Thessalonians 5:1-28). Therefore this ministry must be executed by readers in rehearsing the Holy Scriptures, and by bishops in expounding and teaching, exhorting, disputing, and private conferring; as also in reading and catechizing, if there be not particular readers and catechists. But the catechizings they committed to certain elders and deacons, or some specially chosen for that purpose out of the inferior orders; like as they did also employ in these duties of interpreting, teaching, and disputing, whomsoever they found meet for the same, in any order of the ministry, and also in the laity, as we said. And this was diligently marked and considered in them all; that the Holy Ghost did so impart these gifts of teaching among men, that to one He giveth a gift and a singular faculty to interpret the Holy Scriptures, and explain the same, to whom notwithstanding He giveth not the gift so readily and profitably to teach and confirm the principles and grounds of our opinions out of the Holy Scriptures, or to defend the same by disputation. To another also He giveth a peculiar and notable skill to make exhortations out of the Holy Scripture, or admonitions, or reprehensions; also to catechize, and to instruct privately, to whom notwithstanding are not given the other parts of teaching. This variety and diversity of the gifts of the Holy Ghost we have daily experience of in those which teach publicly the people of Jesus Christ, which are the true churches of Christ, and do suffer themselves to be wholly governed by the Holy Ghost. Such do religiously observe what spiritual gifts are given to each one in the church; and do employ everyone in his own function according to the same gifts so much as in them lieth. Wherefore to all the points of teaching, they appoint several ministers, if among their own they find such as be singularly qualified and furnished by the Lord to every several part of teaching. But because it is requisite for the salvation of God's people that not any church should omit any of these seven parts of teaching which I have reckoned, every one of the ministers and laymen also in what place

soever [whatsoever place ?] of the church he be placed ought, so far forth as he is able, to perform all these parts of teaching--both reading, interpreting, teaching, exhorting, catechizing, disputing, and private conferring. For each one must take unto himself in administering these duties, so much of each one of them as he findeth himself furnished and made fit for by the Holy Ghost. Let us weigh and consider the example of a household well sorted and ordered, in which the master or husband executeth some duties, the housewife or matron, other duties; the sons other, and the daughters other; the menservants other, and the maidservants other. Here while they be all at home and in health, everyone fulfilleth his own duty; but if any of the family be from home or be sick, yet (if the necessity of that service so urgeth) they must all needs supply that want, so that oftentimes the men must discharge womens' duties, and women mens'; the masters their servants, and servants their masters.

Also concerning clergy discipline. The third part of clergy discipline is a peculiar subjection, wherein clerks and ministers of inferior degrees do subject themselves to them which are in the superior orders and ministry. This part of discipline the Lord taught us, also by His own example; who ordained His disciples to be teachers of God's chosen throughout the whole world, giving them a certain government or domestical [domestic] discipline, peculiar for this office; whom the apostles imitating, had also every one His disciples, whom He instructed to the right performance of that holy ministry. For every difficult and hard course of life requireth also a peculiar and perpetual teaching, instruction, and watchfulness over it, as we see in the studies of philosophy, and in military discipline. Which Lycurgus considering, so instituted (as Xenophon reporteth) the commonwealth of the Lacedaemonians; that there should not be one sort or order in the commonwealth, but should have a government in it. Also Plato in his laws and commonwealth requireth that among citizens there should be nothing without guard. Hereupon our Lord also, desirous that all that be His, should so be settled and agree together, as the members in a body are settled and knit one to another, doth make every one of His to be in subjection unto others by whom they may be maintained, moved and governed, as by members having a more large and ample power and efficacy than others have. The same is commanded by the Holy Ghost, Be subject "one to another in the fear of God" (Ephesians 5:1-33). The holy fathers therefore, in times past thus considering these matters, so appointed this order in the clergy, that all the rest of the clerks should be maintained and guided of the presbytery or elders with singular care and diligence. And that among the elders, the bishop, as a consul among the senators of a commonwealth, should bear the chiefest care and governance both of the whole church, and also peculiarly of the whole order of the clergy. And in all the greatest and most populous congregations they ordained bishops, and to each of them they committed the next congregations, which were in little towns and villages, and decreed that the elders and curates of those congregations whom they called chorepiscopi, country or petty bishops, should every one harken and obey the bishop and presbytery next unto them. These those superior bishops did call together, and all their whole clergy, and did instruct them in knowledge, and the diligent execution of their office. But whereas it was the Lord's will that His people should mutually love among themselves, and should mutually care one for another, even as far and wide as might be possible (for all Christians are one body), the holy fathers ordained that the bishops of each province (for then all the Roman jurisdictions were distributed into provinces) should meet together with their presbyteries, so often as the necessity of the churches required, but always twice in the year, and there they should inquire concerning Christ's doctrine and discipline, how the same was

administered, and how it prospered in the churches; that where they found any default, they might correct it; that which they knew to be well, they might confirm and set forward. And that these Synods might also be ordered aright and orderly, they would have the Metropolitaine [metropolitan], the bishops of every mother city to be the chief directors, to call them together and to guide them. For in each province, the head city, wherein was the mansion or seat of the chief governor, was called metropolis, or the mother city. And therefore they enjoined unto these metropolitaine [metropolitan] bishops a certain care and charge over all the churches throughout their province, that if they should understand of anything taught or done amiss either of the ministers of the churches or of the common sort, that they should give warning thereof in time. And if by their admonitions they could not amend the same, then for the correction thereof they should call a Synod of bishops; for it was not granted unto them that they should execute any judgment upon their own authority, over churches which had bishops of their own; for the power of judgment over both clergy and laity was only in the hands of the bishop and elder of the same place. And the bishops themselves were judged by the Synods. Therefore when there were any bishops to be ordained for churches, it was decreed that they should assemble at the same church with all, (if it might without hurt of the churches) if not with some, at the least two or three of the bishops of their own province, which (if he were not already elected) should guide and govern in the election of the bishop, and the election being done should examine it, and inquire of the man elected most severely, and make due proof of his whole life and of his skill and ability to perform the office and duty of a bishop; and then at last should invest him in his bishop's function. All which things were instituted and served to this end, that there might be as much knowledge and mutual care between churches and the ministers thereof as could be possible, both for the removing and expelling of all scandals of doctrine and life, and also to the earnestest [more earnest] and more effectual maintaining, provoking and increasing of the edification of faith, and a life worthy of Christ our Lord. Insomuch as if anyone did loiter or neglect their own duty, the other bishops might be ready to help, yea, even so far forth as to the suspending of the obstinate, and utter casting them out of their bishop's function. We should consider what Saint Cyprian writeth to Stephan the Roman bishop concerning Martian bishop of Arelatensis, who fell into the sect of Novatian, book 2, epistle 13, and which he writes in his third epistle and first book, "Of a certain flock distributed unto every one of the shepherds," and which he spake in the counsel of Carthage, as he wrote to Quitinus.

Now further when the world began to be full of churches and that the Metropolitanes had also need of their peculiar care,(for not all, there beginning now to grow very many, had other skill enough or watchfulness enough for their place; forever and in all orders of men there be few that do excel) the care of some provinces was committed to certain bishops of the chief churches, as to the bishop of Rome, of Constantinople, of Antioch and Alexandria, and afterwards of Caesarea, and Cappadocia, and certain others, as by reason of the great increase of churches of the faithful necessity did require. But notwithstanding, these primate bishops, (whom afterward they called patriarchs) had no authority over the other bishops or churches, more than (as I said before) the Metropolitanes had over the bishops and churches of their provinces. Everyone did owe a special care and diligence to that portion of the churches that belonged to him. It was his duty also to admonish the bishops in time if any had offended or neglected his duty; and if admonition prevailed not, then to add the authority of a counsel. Among these the first place was given to him of Rome, both for the reverence of S. Peter, and also for the majesty of the city. Which reason the fathers afterward following, gave the second place to him of Constantinople, as being a second

Rome, and the bishop of the imperial sea; whereas Antioch before, had obtained the second place among these patriarchs. But as the nature of man depraved by ambition, did ever labor more, that his rule might stretch far, then to govern well, these patriarchs by occasion of this general care of the churches committed unto them, drew unto themselves, first the ordaining of their neighbor bishops; and by that ordaining, they crept by little and little, and at last confirmed a jurisdiction over such bishops, and their churches; which mischief, when it grew to be very great, there began a grievous contention for a universal rule over all churches; which the first that labored to get unto himself was one John bishop of Constantinople, under the emperor, Mauricius; concerning which contention there are extant many epistles, among the epistles of S. Greg. booke 5.6.7.10. At length under Phocas, he of Rome obtained this title of universal bishop, which the bishops of that sea began more and more by degrees to abuse, even until by occasion, first by division of the Empire under Charles the Great, afterwards by dissensions of princes and nations, whereby the tore and rent the power of the emperors of the west, and other kings. They exalted themselves into that anti-Christian power which now they brag of; having oppressed the powers first of bishops, and then of all kings and emperors. Thus therefore hath Satan overthrown the wholesome obedience and government of the clergy orders. For the Roman antichrist got to himself an immediate rule over all both clergy and laity; and hath dissolved and broken the care and charge of bishops, such as were good bishops, over those that were committed to their trust. But seeing it must needs be that all orders of clerks must have their governors and overseers, therefore the power of bishops must be restored, as also of Archdeacons and all others by what name soever they be called, to whom any portion of governing and keeping the clergy is committed. And also a watchfulness and inquiry that there be none in this order unguarded or unlooked unto. Thus far Bucer, not only rehearsing, but also commending the custom of the ancient church, ordaining divers orders of ecclesiastical functions, whereof we before spake.

I should also have had consideration of those churches which, albeit they embrace the gospel of Christ Jesus, yet they still retain their bishops and archbishops both in deed and name.

What? that in the churches even of the Protestants, neither bishops indeed, nor archbishops are wanting. Whom, having turned the names out of good Greek into bad Latin, they call superintendents and general superintendents? Yea, there also, where neither those old names in good Greek, nor these new in ill Latin, are used at all. Yet their are wont to be some superior persons in whose hands is almost the whole authority. The controversy then hath been about the names; but seeing we agree about the thing, why should we contend about the names? By the way, as I did not disallow the fathers in that matter, whereupon the questions is, so can I not but love the zeal of our men which do therefore hate those names because they are afraid, least with the names, the old ambition and tyranny should be brought in again to the destruction of the church.

Aphorism 12. For neither did Christ ordain any such head. Neither would the fathers admit thereof, because it was not expedient for the church; but contented themselves with the four patriarchs of Rome, Constantinople, Antioch, and Alexandria, all which, were of an equal authority and power; and every of them contained within his own bounds, as also it was decreed in the Council at Nice, and confirmed in others. And that not without many and very weighty causes, whereof in my judgment this was not one of the least, least there should be a door set open to tyranny in the church. But rather if that anyone durst attempt anything against the sound doctrine of Christ, and

against the liberty of the church, then the other archbishops with their bishops of no less authority might oppose themselves against him and suppress his insolency and cut off his tyranny. The church in respect of Christ is a kingdom; in respect of men which are in it, and either rule or be ruled, it is an aristocracy.

Aphorism 21.

These be two questions far different: Whether bishops may also be princes, and princes bishops, keeping also their principalities in their hands. And, whether they which are both bishops and princes, besides their ecclesiastical authority, may also have civil power over those that are their subjects, and so, whether their subjects must obey them as princes, or not. In my aphorism, I spake not one word of the former question, for it was not needful, but only of the latter. Now who seeth not, how I showed by apparent demonstrations, that princes must be wholly obeyed, howsoever, rightfully or wrongfully, they be made princes? For why should not they that are subject both to the princes and archbishops of Colone, Mentz, and Trevers, in matters that are not repugnant to Christian piety, be obedient unto them? Surely it were mere sedition in them not to obey them. And if to these, why should not they also, which are within the jurisdiction of the bishop of Rome, in the same matters and for the same cause obey him? For there is one and the same reason of them all. Of the former question (as I say) I spake not at all. Neither purposed I now in this brief confession to discourse thereof, knowing that all are not herein of one opinion, and much may be said to and fro both ways. That place in Matthew 20:1-34, ("...Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you...") some expound it one way, of the apostles only, and ministers of the Word; others another way, of all Christ's disciples and all Christians.

## 32 Appendix 2

### AN APPENDIX TO THE ELEVENTH CHAPTER OF CHRIST THE REDEEMER OR OF THE PERSON OF CHRIST

They which write that the essential proprieties of the divine nature are really communicated to the human nature, not that they be in the same, either essentially and formally, or subjectively and habitually, but only by the reason and respect of the personal or hypostatical union (for so they speak, darkly indeed and ambiguously when both they might and ought to speak plainer); if they mean this in no other sense than as Vigilius wrote and thought--namely, that the proprieties of the nature are made proper to Christ Himself, but are common to the natures betwixt themselves, not in themselves but in Christ, that is, in His person, I will not surely gainsay them, neither do I think that any good or learned man will gainsay them. For Vigilius according to the Catholic Church's doctrine, speaking out of the council at Calcedon, said and declared that the proprieties of the human nature were made common to the divine, in the very same sense that the divine are also said to be communicated to the human. But now these proprieties of the humanity, as to suffer or to die, are so communicated to the Deity that for all that, yet the very Deity is not made in very deed, passible(?) or mortal; the cause whereof Vigilius setteth down to be this: namely, because to die and to suffer, are not made common to the Deity but only in the person, so that they cannot truly be said, but of the human nature by itself, and of the person in respect of the human nature.

Wherefore we must even so think and say altogether of the communication of the divine proprieties. Vigilius' own words be these book 5, chap. 2. And now since our intencion has chiefly been against those, which following the error of one nature, do with a willful obstinacy resist the decree of the Calcedon counsel, I think it not amiss for the removing of their vain contradictions, and beating to pieces their glassy(?) opinions with the mallet of truth, to rehearse some few things concerning the human nature of the Son of God, which they every way deny to be in Him; and to show what want of Christianity is in them, and how far off they be from the hope of everlasting life. It is a rule of the Catholic faith to confess one and the same Lord Jesus Christ as true God, so also true man; one of them both, and not two into one; the same without all time born of the Father, the same in time born of the virgin, so that each of these births do so hold on Christ that He suffered not any loss in either; retaining in Himself that was proper to Him both ways, that is, that the nature of the Word should not be changed in the flesh, and the nature of the flesh was not swallowed up in the Word. Hereupon the same Lord Jesus Christ is true God, and the same, true man, existing unspeakably of two natures, united together in one person in the virgin's womb; which natures, seeing that in this wonderful co-union they are not abolished in Him; to show a plain extance [existence ?] and appearance of the propriety of them both in Himself being one, He did and spake things belonging to both; nor dividing the words, nor parting the aspects, nor separating His deeds; but He Himself being one, speaking and doing in Himself and by both, that which was agreeable and was proper to both natures. And to make it more plain which we have said, let us use an example as thus: I myself am he, which with my bodily eyes do behold a white color or a black; and again I am he, which by sight of my mind do judge of the evil of iniquity, and the good of

righteousness. Yet notwithstanding, I am not now divers persons, because I do both these in a diverse respect. For I do not see the difference of colors, with the same eyes, with which I see the diversity of speeches; and yet I am the very same which do this both the ways. Both are in me not to see righteousness but only with the eyes of my mind, and it is in me not to see colors, but only with the eyes of my flesh. And it is in me not to hear words with my eyes, and in me not to see light with my ears; in me not to judge of tastes with my nose, and in me not to perceive smelling at my mouth. And whereas it is wholly mine own propriety in myself to see, to hear, to smell, to taste; and yet it is one thing in me whereby I see; another whereby I hear; another whereby I taste or smell. And all this being in me wholly, and yet in a certain private respect divided and diverse. I myself notwithstanding cannot be divided or separated, so therefore Christ Himself also, being one and the same, created, and not created; having beginning, and being without beginning; growing in age and understanding and receiving no increase of age and understanding; suffering death and not yielding to the laws of death; receiving honor for His desert, yet having need of Roman's honor; and all these things being divers [diverse] in Him, yet are merely proper unto Himself. And therefore He divideth not in Himself the words, affects, and deeds, agreeable both ways in Himself, because both are properly His own; yet having one propriety by the nature of the Word, which remaining God, He lost not; and another by the nature of the flesh, which, being made man, He received. We will yet speak more to confirm more plainly this one nature, for their sakes which through their unsaid skillfulness, not understanding the propriety and communion of the natures, how it is said to be in Christ, do abuse and utterly refuse the same words.

It is diverse and another thing, not to have beginning, and to subsist by a beginning; to die, and not to be able to suffer. Yet, as they are both proper unto Christ, so are they both common, not unto Him but in Him. For if we say, common unto Him, we must needs be urged and driven to give and show some other, with whom, the same should be common unto Him; which necessity of instance cannot but incline to the impious opinion of Nestorius. We therefore better and more catholically say, it is common in Him and not to Him; and so we say better, it is proper to Him and not in Him. Therefore it is proper to Him to die by the nature of His flesh, which is mortal; and it is proper to Him not to die, by the nature of the Word, which cannot die. Likewise, by the unspeakable mystery of the union of both the natures, the mortality of the flesh was common in Him, to the nature of the Word, which could not die. And the immortality of the Word was common in Him, to the nature of the flesh which yielded to death. Therefore as it is proper unto Him in respect of both natures to die and not to die; so it is common in Him, in both natures, to do that which is their propriety. And as I may (for example's sake) say, it is proper to me to carry the mark of the blackness of a stroke in my body, by the nature of my flesh; so it is proper to me to carry the stripe of a word, that is, of some hard speech in my mind, by the nature of my soul. And it is also proper to me not to carry the same stripe of words in my body by the nature of my flesh. And since both these are proper to me, and both of them different from my body and from my soul; because neither my body understandeth any hard or any pleasing speeches, neither can my soul be made black by the stroke of a whip. Yet both these are common in myself, both to my soul and to my body, because neither my soul placed out of my body doth feel that which is proper to it to feel; nor my body without the company of my soul can carry the marks of the blows. That, therefore, which is proper unto me in either of them and yet different from neither of them; that is common in my whole self to either of them, which is proper to either of them. And yet I am the very same in them both, being both of them common in me. And I am the very same in either of them, being both proper to me.

This saith Vigilus.

What can more fitly be said for the deciding of this present controversy, of the real communication of the proprieties? For this whole treatise of Vigilus is resolved into these special propositions, pertaining to our cause. For setting first down a rule of the Catholic faith, which in the text is marked with the letter A; then from the same he draweth certain positions by which he manifestly confuteth the heresy of Eutyches. The sum of that rule of faith is this: that one and the same Christ is God and man; and both natures are kept whole in Him. Out of this rule Vigilus gathered these positions.

1. The Lord Jesus Christ is the same true God, and the same true man. The reason: for He existeth of two natures, (the divine and the human) unspeakably joined and united together in one person, and that in the virgin's womb. This is against Nestorius; against Eutyches, is added another position.

2. These natures in that wonderful co-union, are not abolished in Christ. The confirmation followeth by the life of Christ, because the Lord Jesus, both by His sayings and deeds, did show that the proprieties of both the natures remained safe and whole in Him. Therefore He addeth.

3. To show an extancie (that is, an existence) of the proprieties of them both in Himself being one, namely, that the proprieties of both the natures did exist distinct in Him, He spake and did things of both natures Himself being one. This is also against Eutyches. But how? Namely so, that he showed how these sayings and deeds were not the actions of two persons, but of one. Therefore against Nestorius he also addeth: "Not in making a diversity in words, or showing sundry aspects, or separating the deeds, but He Himself being one, speaking and doing in Himself and by both (that is by both natures) that which was agreeable and was proper to both the natures." By these words we may perceive these two things as clear as the noon day: One, that there were not in Christ two which did work and will, and understand, but only one; namely the very Word incarnate, which is called Christ. Therefore he saith, "in Himself being one," etc. Also, "He Himself being one speaking and doing in Himself." This is the first, and that against Nestorius. The other is: that yet there were and are in Christ working two beginnings of actions, distinct in themselves, by which those actions (as the school men say) were formally performed by the agent--namely the faculties or powers of the two natures. And this is against Eutyches. And therefore he joineth, "by both (that is, by both natures) speaking and doing, that which is proper, to both natures."

Now who seeth not, that the things which Christ did according to one nature, the same He did not according to the other? For He did by both, such things as were proper to each. He did not therefore according to His humanity, such things as belonged to His Deity, nor contrariwise.

Moreover to confirm and set forth the same He bringeth in an example of one and the same man, who according to the divers faculties of the soul, doth work divers actions, and bringeth forth deeds agreeable to each faculty. The example appeareth of itself, there: "And to make it more plain," etc. But we must warily mark his particles, not only the affirmatives but also the negatives. For he denies that a man sees those things with the eyes of his flesh, which he seeth with the eyes of his mind, and contrariwise. Therefore he also denies that Christ doeth those things according to His flesh which He worketh according to His Deity. This he plainly declareth, when as applying the example, besides other things He saith of Christ, "But having one property by the nature of the

Word, which remaining God, he lost not; and another by the nature of the flesh, which being made man, He received," etc.

It is also to be marked, that Vigilius as well denieth that Christ doeth by the flesh, that is, according to the flesh, those things which are proper to the Deity; as he denieth that He suffered and did those things according to His Deity, which were proper to the flesh.

Vigilius also adjoineth a special declaration of the propriety and communion of the natures, and the same very perspicuous and certain, where he saith, "We will yet speak more to confirm this nature for their sakes," etc. The sum is this:

4. The proprieties of both the natures are proper to the very person of Christ; but are common to the natures betwixt themselves, not in the very natures but in the person. The declaration is this. For to die (which is the propriety of the flesh) is proper to Christ. For in that He is said to have died, it is properly spoken, in respect of the human nature which is in Him. Also, not to die is proper to Him in respect of His divine nature, which cannot die.

Likewise to die, is common to the Word or Deity of Christ; not in the divine nature itself, which cannot be partaker of death, but this was common to Him with His flesh in the person, because the person which carried the flesh could die in the flesh, and Jesus Christ did die. The same is to be thought and said of the other part; as Vigilius also declareth, adding the example of himself, that is, of a man, where he saith, "And for example's sake, to say," etc. In this example there is nothing but that which is plain. But the conclusion is diligently to be marked, where he saith, "That therefore which is proper to me in either of them, and yet different from either of them; the same is common in me to either of them, which is proper to either of them. And yet I am the very same one in them both, being both of them common in me; and I am the very same in either of them, being both proper to me."

Nothing can be said more clear for the declaration of the question concerning the real communication of the proprieties. For first he teacheth that the proprieties of the one nature are so proper unto itself, that they are quite different from the other nature; and so different, that in their proper essence they can by no means be made common--that is, they cannot be so really communicated, that the same should be made that very same, or the like unto the other nature; as, for example, that the humanity should be made the Deity, or be made omnipotent, or, on the contrary, that the Deity could be made the humanity, or be made partaker of passion of suffering.

2. He delivereth in plain terms, that the proprieties of each nature are proper unto Christ, because indeed, it is proper unto Him in Himself (for example) in one nature to suffer, and in His other not to be able to suffer; so as this He hath common with no other thing, either in heaven or on earth, or in Himself. For there is nothing besides Himself that is both God and man; and neither of the natures in Him hath also the proprieties of the other nature besides their own, in their proper essence. Therefore it belongeth only to Christ God and man, to have in Himself really and therefore proper to Himself, the essential proprieties of each nature, both divine and human.

Wherefore hereby is it manifest also, which before was said of the communication. For if this be proper to the person of Christ, that these contraries--namely, to suffer, and not to be able to suffer,--may truly and indeed be said of Him, and yet not simply, but in respect of some other thing, that is in respect of His other nature, then can it not agree to any of both His natures severally, that

the same nature should truly and really be said, to be able to suffer and not to suffer, in its own proper essence.

3. The proprieties of their natures which he said were proper to Christ; these he taught to be made common in themselves, not indeed in the very natures themselves, but in His person. For example, to suffer, which is proper to the human nature simply and by itself in its own essence, but proper to the person in respect of some other thing that is, only in respect of the flesh; I say this essential propriety of the flesh, by reason of the union which the flesh hath with the Deity itself in the same person, is made also common to the very divine nature itself with the human. How common? Namely that to suffer is truly attributed also to the divine nature. But how can that be, since passion cannot fall into it? It is therefore common to it to suffer, not in the own essence (for that neither could nor can suffer) but in Christ, that is, in the person of Christ, which consisteth of the two natures. And therefore, which only according to the flesh suffered, so that in the proper essence of the Deity there is no passion, but it is only in the common person by reason of the flesh. And consequently God is also said to have suffered, when notwithstanding the Deity suffered nothing, but only the person of God and man, that is He which is God and man, suffered according to the flesh. I will rehearse this again. The proprieties (for example) of the human nature, as to suffer and to die, they are therefore said to be common to the Deity, because the Deity also hath them. For if in no sort it had them, the same could be said no ways to be made common to it with the flesh.

Now then, they are truly said to be common to the Deity with the humanity, not simply, but in Christ, because it hath them not in itself, that is, in the own essence as the flesh hath, but only in the person of Christ, which is one and the same person of both the natures, seeing it subsisteth in both of them. The soul also hath the proprieties of the body, common unto itself, not in its own essence, as the body, but in the person of man, who as he consisteth of them both, as being his essential parts, so also he hath in himself really the proprieties of them both; so as he may truly be said to be visible, and invisible; mortal and immortal. This which is said of the proprieties of the human nature, common with the divine, not in the proper essence of it, but in the common person of both the natures; that the same also is to be thought and said of the divine proprieties with the human, we are taught by Vigilius, bishop and martyr.

These things being in very deed thus, it hereupon is to be gathered, what manner of speeches may be thought agreeable to these matters. If a propriety of the flesh, as to suffer, be in some sort common to the Deity, then it may in some sort be said of the Deity. If it be not in such wise common to the same, as to have it in itself, as in its own essence, nor as an essential part of itself, nor as an accident in the subject, then the Deity cannot be said, in its own essence, to be subject to passion. But if it be common unto it only in person, then to suffer cannot be said of the Deity in the abstract, but only in the concrete. This is, by such a word, wherein the Deity may be so signified, as the person may be signified with it; such as be the concrete names as God. For by this name, so far forth as therein is signified, the person of Christ, which is also God and not bare man, it is truly and really said that God did suffer, and died. Yet not simply, and according to His Deity also, but only according to the flesh, whose property it is to suffer and to die. Wherefore as this is most true, God suffered; so this is most false, the Deity suffered; or that Christ also according to His divine nature suffered. This is the doctrine of Vigilius, and the whole church. But seeing, that which Vigilius hath delivered, of the proprieties and communion of the natures, is

indifferently said of all the proprieties and their communion in Christ. So that by this hypostatical or personal union, the divine proprieties are said to be made common to the humanity in the same sense that the human are to the divinity. Namely, not in the essences of the natures themselves, but only in Christ and in the person of Christ; it followeth, like as the proposition is impious, "the deity, by reason of the union with the flesh in the person of the Son of God, is made partaker of passion in its own essence." So also this is blasphemous: "the human nature, by reason of the union with the divine, receiveth of it, that it is omnipotent really, in its own essence," etc.

Now if we add that which the same Vigilus left in writing out of the common consent of the whole church, book 4, chapt. 4, this doctrine, which we showed even now out of him, will more plainly appear. For disputing against the Monophysites (defenders of one nature) he plainly proveth, by the divers proprieties, which were seen in one and the same Christ, and which the Holy Scriptures do speak of, that the Word and the flesh cannot be in Him all one nature; he bringeth a reason, because one nature cannot receive in itself anything that is contrary and divers [diverse]. Besides other things he also writeth thus: Moreover if there be but one nature of the Word and of the flesh, how can it be but that the Word being in all places, the flesh must be found in all places too? For doubtless when it was on earth, then was it not in heaven, and now being in heaven, it is not likewise on earth; yea it is so far from being on earth, as that according to it, we look for Christ to come down from heaven, whom according to the Word we believe to be with us on earth. Therefore according to your opinions, either the Word with His flesh is contained within one place, or the flesh with the Word is in all places; whereas one nature cannot receive in itself any contrary or divers things. But it is very contrary and far different to be circumscribed or contained in one place, and to be everywhere; and seeing the Word is everywhere, and the flesh is not everywhere, it appeareth that one and the same Christ is of both natures; and that He is everywhere, according to the nature of His divinity, and is contained in a place, according to the nature of His humanity; that He hath been created and hath no beginning; that He hath died, and hath not been able to die; the one He hath by the nature of the Word, whereby He is God; the other by the nature of the flesh, whereby the same God is man. Wherefore, this one, the Son of God, and the same made the Son of man, hath a beginning by the nature of His flesh, and hath no beginning by the nature of His divinity. He was created by the nature of His flesh, and was not created by the nature of His divinity. He is circumscribed by the nature of His flesh, and is not contained within place by the nature of His divinity. He is less also than the angels, by the nature of His flesh, and is equal to the Father, according to the nature of His divinity. He died by nature of His flesh, and died not by nature of His divinity. This is the catholic faith and confession which the apostles delivered, the martyrs confirmed, and the faithful do yet assuredly hold. Thus saith Vigilus. By this the very same is undoubtedly proved, which was also by the other before, namely, not only that the Word and flesh, cannot possibly be both of one nature, as the Monophysites affirmed; but also that the proprieties of the one nature cannot really be communicated to the other. So as indeed, it should have the same in itself, and that the one nature should be made the very like, that the other is; as thus, that the flesh, by reason of the union with the Word, should also with the same Word, be made present in all places, in its own essence. For from this proposition which is held for granted, of all sound believers, namely, "The flesh through the union with the Word, hath not gotten this propriety of the Word, that itself, should with the Word be present in all places, in its own substance." From this proposition (I say) he concludeth therefore neither is it made of the same nature with the Word. This certainly is the argument of Vigilus, yea of the whole catholic church.

What remaineth? Only this, that if it may be said to be present in all places, it can be said to be so, by no other means, than by the hypostasie [hypostasis] of it, which is the very Word. For in Christ's human nature, there be only two things: the proper essence of His nature, with His proprieties and gifts created; and the common hypostasis with the divine, which is the Word itself. His proper essence is finite or determinate, and so is only within one place. The hypostasis is infinite, immeasurable, and most simple or unmixed. And therefore in this only, and not in the proper essence, the flesh of Christ can be, and in very deed is, present in all places. That which hath been said of this propriety, the same is also to be thought of all the rest, as well those of the Word, as of the flesh. For also in the argument before going [foregoing ?] against the Monophysites, book 4, chap. 4, he concludeth the same, from certain proprieties of the Word, as is to be uncreated, invisible, untouchable; and said, that it is impossible, the flesh cannot be of one nature with the Word, since it can by no means be made invisible, uncreated, untouchable; understand this in its own essence; whereas notwithstanding in the hypostasis of it, which is common to it with the Word, it is in very deed, as in all places present, so also, uncreated, invisible, untouchable, and what not? Seeing in the same hypostasis it is also God. These things are all most assured and plain, and do depend upon that infallible rule, which he delivered in the fifth book and second chapter, namely, "We say better and more catholically, it is common in him, and not unto him." And we say better, "It is proper to him, and not in him."

I beseech all Christians, by our Lord Jesus, that setting aside all the vain dreams of private men, and rejecting all the affections, hatreds, enmities of their flesh, and embracing the assured and wholesome doctrine of the ancient church and Christ love, we may all join together into one holy league of friendship, even as we have all one God, one Mediator, one baptism, one hope of our vocation, to the glory of God's Name, the building up of the church, and the salvation of our souls. For sooner than we suppose shall we be summoned before Christ's tribunal seat, that everyone may give account for that which he hath done in the body, and in this life; seeing that after this life, there is no hope of pardon, no place for amendment.

### 33a Appendix 3

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CERTAIN POSITIONS OF THE SAME ZANCHIUS Of Some Principal Articles of our Christian Faith, Against Divers Heresies at Sundry Times Disputed on, Partly at Heidelberg, Partly at Newstade. For what purpose I published this confession with my observations upon it, for the very same cause, at this time have I gathered together these positions concerning sundry matters in question, which were handled partly under Frederick III, of godly memory at Heidelberg, partly under my favorable lord, John Cassimier, Erector of this school, here at Newstade, against divers heresies; and being all brought together, I thought good to have them printed with my confession, thereby, that all posterity might evidently see that I never consented to any of these heresies, which in these days of ours have been fetched again from the depth of hell. And this, to God's glory, the edification of the church, and the salvation of many, through our Lord Jesus Christ. Amen.

~~~~~ Of one true God, eternal Father, Son, and Holy Ghost. Year 1572.

1. There is one only Jehovah, Creator of heaven and earth, and God of Israel.
2. And this God, though He be one only Jehovah, yet is He not one, but mere Elohim, the number and names of whom the Son of God manifested in the flesh, hath clearly and apparently revealed unto us, without all doubt, namely the eternal Father, the eternal Son, and the eternal Holy Ghost.
3. Further these three Elohim are true existences, and those undivided, living, understanding, willing; and therefore (as the church hath ever used to speak) true persons.
4. And the Father, Son, and Holy Ghost are so distinct among themselves, as the one is not the other.
5. Yet every one of them is the true Jehovah.
6. Yet are there not therefore many Jehovahs, but only one Jehovah. Of the nature, singularity, and immeasurableness of one true God. Year 1573.

1. By the name of the nature of God is usually signified, not only His essence simply considered in itself, but also all His proprieties, or attributes, by which He is declared to us and for our sakes, of what sort He is.

2. And therefore God is rightly said, of His own nature to be gentle, wise, good, and such like.

3. But albeit He useth to apply many qualities like to this His own nature, unto men, by which we are made just, good, wise; yet His own nature He doth communicate to no created thing, which He cannot indeed communicate, unless there could more Gods be made.

4. God also, besides His other proprieties, is simply simple, or unmixed; that He can no ways be said to be compounded of many things. No, not of His being and essence.

5. For although He attribute unto Himself many things in the Scriptures, as it were many qualities as to be good, just, mighty, etc., yet no quality doth in very deed fall into God. But of what sort soever [whatsoever sort] He is, the same He is in His own simple essence. But by these divers names the infinite perfection of His most simple essence is signified unto us.

6. But God not only admitteth no composition in Himself, but also falleth not into concretion or substance of any created thing, as that He should be either the form or matter thereof.

7. God is furthermore truly immeasurable and infinite, and therefore present everywhere. And that not in His power and virtue only, but in His whole essence, filling heaven and earth and all the world.

8. But although He be in every place present, yet He is more said to be in heaven than in earth; and more in His children than in wicked men; and more in one godly man than in another. But this not in respect of His essence, but by the power of His working and of His grace.

9. Wherefore when we read in the Scriptures how God doth either depart from us, or return to us, we must believe He doth not so by changing of place, but by the effects of His presence, both internal and external; either showing them or withdrawing them.

10. Yet He is in the human nature of Christ, in a far other manner than in us, namely, not only in a more effectual operation but also in dwelling in Him corporally, and as a part of a thing compounded, so as He is true God, but we cannot be so.

11. But further it is so God's property to be immeasurable and infinite, and consequently also everywhere present, as that it can belong to nothing created, no, not to the human nature of Christ.

12. For like as it cannot be that any creature can be made God in essence, so neither can it be that that which is not God should in its own essence exist everywhere, since it can neither be infinite nor immeasurable.

13. Wherefore, like as by this, that Christ is showed to be everywhere in His own essence, He is proved to be true God. So if any would prove the body of Jesus Christ to exist everywhere in its own essence, they must either deny that Christ's Deity is proved by that argument, or else they must needs frame a new god and that a corporal one.

14. Christ's body indeed is present, not only in its own virtue, but also in substance, to the minds of all godly men, receiving the same by true faith, and so by Christ's spirit growing more and more into one with the same Christ, no less, nay more than the sun is to the eyes of all them which see. But yet Christ's body can as well exist in many places at once (much less everywhere), in that manner of existing, wherein it is in heaven, as the body of the sun can exist in all the parts of heaven and earth in the very same sort, that it is in his own sphere.

15. Yet hereupon followeth it not (as some do impudently cavil) that the eternal and true deity of Christ is denied, but contrariwise, it is rather proved, since the Word of the Deity is defended to be of that sort; as it can be imparted to no created thing, so as the same should be God in essence, or equal to God in any divine propriety.

16. For God could not be the Word, if of what sort He is, of the same sort any creature might be made, no though it be a spiritual creature, much less a human body.

17. On the other side rather, they that will have His divine and essential proprieties so powered into the humanity of Christ, that it is as well almighty and everywhere, as is His Deity, they do not only open a wide gate to the Arrians, but even take away the true Deity of Jesus Christ.

18. For He is not indeed true God, whose essence and nature can be so really powered into anything created, as that the same may be made altogether such, as the same God is--really and by itself, infinitely mighty, infinitely wise, extending itself (as I may say) endlessly, and by that means actually existing everywhere in its own essence.

19. For the essential proprieties of God are in very deed nothing else but His very essence, seeing otherwise it could not be most simple.

20. To say then that Christ's humanity is as well made almighty, and everywhere present, as is His Deity, is as if thou shouldst say that it is made such in its own essence and nature, and therefore is true God.

21. Now such a deity is no true deity; and therefore the Word (which is horrible blasphemy) shall not be true God.

22. Add, that it is not only most absurdly, but also most impiously said, that the proprieties of the divine nature are powered into the human.

23. For neither did we ever read that the Word or any propriety thereof was powered into Abraham's seed, as contrariwise we read that Abraham's seed was taken by the Son of God; neither could the proprieties of the Word be powered into the human nature without powering of the nature itself and the divine essence, seeing they are in very deed nothing else but the divine essence.

24. But the divine nature cannot be transfused into the human, but that the union of the natures must cease, and so a mixture and confusion must be made; and they which are so mixed do cease to be that which they were.

25. Now therefore we say, that Deity, to which any created thing can be made equal, is not a true Deity.

26. For it would needs be, that either the thing to be made equal must be made infinite, which is altogether impossible; or else the same Deity to which it is to be made equal, must be finite, seeing nothing that is finite can be made equal, but only to a thing finite. But a Deity finite is no true Deity. Of the eternal omnipotency of one true God. Year 1575.

1. When in the Scriptures God is called mighty, we must not conceive in our minds that there is a passive might in God, whereby He may suffer anything, or leave to be that which He is, or become that which He is not by any change of Himself; but we must with a firm faith believe, (as it is indeed) that He hath only an active power, whereby He always worketh and can work.

2. For God is an essence most simple, most perfect, truly eternal, void of all passion, and unchangeable, and most powerful, and of whom and by whom all things are made.

3. Yet we must not imagine any such active power in God which is a divers thing from His essence.
4. For God in His own most simple essence is such, whatsoever He be--just, good, or almighty.
5. And although there be indeed but one only power in God, yet for the divers respects wherein He is considered, it may be said (not impiously) to be manifold.
6. For it is one respect when it is considered, as God worketh always in Himself in understanding, willing, loving; and another respect, when we behold it as God hath wrought outwardly or without Himself, in creating the world; and as He evermore worketh in governing the same, and as He could work innumerable things, if He would.
7. Therefore as the actions of God are not unfitly distinguished into abiding actions, and passing, so the power of God may not unjustly be called two-fold: one, wherein He ever from all eternity did work and doth work in Himself; the other, wherein He did not only make, ruleth, and worketh all things in time without Himself, but also can bring to pass infinite things, which He never will do.
8. Whereupon it is also that the same is usually divided into actual power, which worketh whatsoever He will; and into absolute power, whereby He can also do infinite things which He will not; because otherwise He could not be said to be simply omnipotent.
9. For as we hold not with them which think God is therefore called omnipotent, because simply whatsoever can be said or thought, whether it be good or ill, or if the same imply a contradiction, He can do the same; so neither do we subscribe to their opinion, which hold that God is called and is omnipotent for no other cause but for that He can do whatsoever He will; that His power should so stretch no farther than His will. But we believe He is therefore almighty, in that besides He can do whatsoever He will, He can also both will, and bring to pass innumerable things which He will never will, nor bring to pass.
10. For when the Scripture saith that God did whatsoever He would, it plainly teacheth that He could have done much more if he would. And He which saith He will have mercy on whom He will, and He will harden whom He will, He showeth manifestly that He could as well have mercy on all, or harden all, as He can harden some, and have mercy on some. And therefore that He can have mercy on more than He will have mercy on; and so that, there are more things which He can do than He will do.
11. For that which He can do, He can by His nature do; and therefore cannot but be able to do it, unless He could also so do as that He should not be God. But whatsoever without Himself He willeth, He freely willeth it; and therefore could also not will it, so as it is manifest, that God can do more than He will; seeing He can will that He will not.
12. Now we say God can do all those things which are not repugnant either with His personal proprieties, or with His essence and nature; or which imply not a contradiction; or lastly, which are not of the defect or want of power, if they be admitted.
13. Thus although the Father cannot be the Son, nor the Son the Father, neither also the Father can beget of Himself another Son, or the Son any other of Himself. Yet therefore doth neither the Son nor the Father cease to be omnipotent.

14. For these are personal proprieties, that the Father should beget and not be begotten, but the Son be begotten, not beget; neither doth the essence of God bear it, that there should be more Fathers, or more Sons.

15. Neither is anything taken away from the power of God in that He cannot bring to pass, but that He must be good, just, wise; seeing He cannot be God unless He be such, as the Scriptures describe Him.

16. So we take no power from God nor weaken it at all, if we say God cannot sin, He cannot suffer, He cannot bring to pass, either not to be that which He is, or that those things which are done should not have been done. Because these things are partly of the defect of power, and partly they imply a contradiction, and therefore are directly repugnant to the truth of God, and simply impossible.

17. And so is it the property of God to be omnipotent, as that it can belong to no created thing.

18. For seeing omnipotency is nothing else but the very immeasurable, infinite essence, and able to be communicated to no creature; that it should agree to that thing to be omnipotent, unto which it doth not agree to be God in its own essence.

19. Neither can a thing finite be capable of a thing infinite, seeing everything is received according to the measure (as they say) of the receiver.

20. Also it is no less contrary to the nature of God, that there should be more almighties than that there should be more gods. Whereupon Christian religion will not allow, that the three persons in God should be said to be three almighties.

21. Wherefore although the man Christ Jesus is truly omnipotent, because He is not man only, but also God; yet His humanity cannot be, or be said to be, properly omnipotent, without impiety.

22. For the human nature of Christ, though it be united to the divine nature into one person of the Word, and yet as it is not therefore made God, so neither is it made properly omnipotent, but held still the own weakness, whereby it was able to suffer for us and to die.

23. For neither could it have suffered, if as God, so also it had been made omnipotent, seeing to be able to suffer is impotency; and therefore God could not suffer, because He is omnipotent.

24. And if the human nature of Christ was made omnipotent through the hypostatical union in Christ, why do the Scriptures attribute it not to His humanity, but to His Deity, that His body saw no corruption; or that His soul being restored to Him, He rose from the dead?

25. Furthermore as a human body, through the union with the mind, neither is made an incorporeal substance endowed with will and understanding; neither receiveth from it either immortality or the virtue of understanding or willing; so neither the human nature, through the union with the divine nature of the Word, is made an essence subsisting by itself, most simple and most perfect; or hath received from it to be properly omnipotent.

26. Moreover the argument, whereby the fathers proved against the Arrians, Christ to be true God by the omnipotency attributed in the Holy Scriptures to the Son, is quite overthrown, if we grant that the omnipotency may be communicated to any created thing.

27. Lastly concerning religion, we must not speak but agreeable to the Scriptures, and to the analogy of faith. But the Holy Scriptures do declare none but only God to be omnipotent; neither did the church ever profess any otherwise in her creeds.

28. Whereas Christ said after His resurrection, "All power is given unto Me." Authority is one thing, and power another. Neither said He: It is given to my humanity, but "to Me." Neither was this spoken in respect of His nature, but of His office of a Mediator. And that office was and is of His whole person, according to both natures.

29. Therefore as we believe, by the Holy Ghost, God alone to be truly and properly omnipotent, so also with the whole church do we confess and preach.

30. But we doubt not that the human nature of Christ is endowed both with that power (though finite) which far exceedeth the power of all created things as well in heaven as earth, and therefore wherein it may well and properly be called the mightiest of all creatures; and also for the hypostatical union with the truly omnipotent Word, although properly in itself it be not such. Yet we grant it may in some sort be said to be omnipotent, namely, inasmuch as it is so united to the Word, that both those things which are proper to the Word may also be said of it yet in the concrete; and the Word did use and might use His soul and His body as proper instruments, (yet the proprieties and actions of each of them remaining distinct) to perform many of the works of His omnipotency. Of God's Providence. Year 1576.

1. We believe and teach out of God's Word that the providence which the Grecians call (a) (Romans 13:14), and also (b) (Luke 22:1-71; Acts 4:28), is in God; by which providence all things are (c) foreknown (Psalms 139:4), (d) preordained (Psalms 119:91), and (e) governed (Daniel 4:31).

2. This providence of God is that (a) most wise (Job 9:4; Job 9:12-13; Jeremiah 51:15); (b) most just (Deuteronomy 32:1-52; Psalms 145:17); (c) and unchangeable counsel (Isa. 24:27; 46:10; Psalms 33:11), (d) wherein He (Daniel 4:32) (e) decreed in Himself from all beginnings of all things as well in heaven as earth, both that they should be made (Proverbs 8:22; Ephesians 1:9), (f) and that they should be made in such order and fashion as they are made; and to the (g) pattern whereof He also (Psalms 119:91) (h) ordereth and governeth continually all things (Leviticus 26:4; Psalms 104:4; Hosea 2:21; Ephesians 4:11), (i) in time (Genesis 1:1-31), (k) sometime by certain and ordinary means (Deuteronomy 8:3; Psalms 72:18; Jeremiah 32:20), (l) sometime without them, but evermore (Psalms 115:3; Romans 9:10) (m) mightily; and that both for the (Psalms 138:8; Daniel 4:32; John 5:17), (n) salvation of His chosen (Genesis 50:20; Romans 8:28; 1 Corinthians 3:21), (o) and especially for the advancement of His own glory (Psalms 19:1; 1 Chronicles 29:11-12; Romans 9:17).

3. For besides that it is manifest, that God is (a) omnipotent, wise (Jeremiah 32:17; Luke 1:37), and (b) exceeding good, whereby it cannot be that He should suffer this huge large world (Matthew 19:17) (c) created by Himself (Genesis 1:1; Hebrews 11:3), and (d) wherein Christ's church remaineth to rowle after the rash hazard of fortune and chance (John 16:11). Also the Holy Scriptures themselves in apparent words do teach (e) that this world is governed by God's providence (Psalms 33:1-22; Psalms 147:1-20; Job 5:1-27; Colossians 1:16; Hebrews 3:1-19).

4. Neither do we make only (a) a general providence in God, whereby He ruleth the whole frame of the world; but also we acknowledge and hold that peculiar providence wherein He worketh and guideth (b) everything (Nehemiah 9:35; Acts 17:28; Job 37:1-24; Job 38:1-41) severally, and especially (c) men, and of men, chiefly (d) His elect, with all their actions (Psalms 104:1-35; Psalms 147:1-20; Matthew 6:26, ???, 29).

5. For we know that nothing is done or moved in the world without the will of the (a) Father; so that nothing can be more absurd than to say there may something be done in the world which God had not before ordained, and which He governeth not with His own hand (John 4:1-54; John 6:1-71; John 7:1-53; Psalms 8:5; Psalms 139:1-24; Psalms 91:1-16; Zechariah 2:8 [or, 2 & 8?]; Matthew 6:10).

6. Neither yet do we thereby simply deny but that many things fall out (a) casually and by chance; seeing this being rightly understood doth not impugn the eternal and infallible providence of God (Matthew 10:29; Luke 12:6; Proverbs 16:4; Daniel 4:32; Exodus 21:13; Proverbs 16:33).

7. For God by His unchangeable providence decreed not only that such things should be done as are done, but He also ordained from the beginning that all things should come to pass in that very manner as they do come to pass.

8. But in that we say nothing is done in the world without the will of the Father, we do not thereby enwrap God Himself, the most wise and just director of all actions, into sin, or make Him author of sin.

9. For sin is (a) a transgression of the law and a declining from the straight line of the divine law (1 John 3:4). But God can neither (b) decline from the straightness of His will (Numbers 23:19; Titus 1:2; Hebrews 6:18; 1 John 1:5), neither (c) doth He instill into others the fault of declining (Isaiah 1:13); (d) nay God is a hater (Psalms 5:6) and a (e) most just revenger of sin (Deuteronomy 32:41; Nahum 1:2).

10. Wherefore seeing it belongeth to the providence of God that sins should be punished of God the just judge; by the doctrine of providence it is rather proved that God is to be feared and sins to be avoided, than that thereby any blame can be transferred upon God, or our wickednesses excused.

11. But whereas besides this which we now spake of, there be many other profitable uses of this doctrine of God's providence. Yet these two are principally to be noted: Namely, that this doctrine is a means that the godly in all their afflictions do fly unto God, (a) who governeth all things, and do rest themselves in His bosom, and they refer all glory to Him alone in prosperity; and are evermore humbled under His mighty hand, by which He worketh all things (Psalms 46:1; Matthew 10:28 [Matt. 27, 23, 35 ??]; 1 Peter 5:6-7; James 4:11). Of Eternal Election and Predestination, and of Redemption made by Christ. Out of the First Chapter of Paul to the Ephesians. Year 1579.

1. No blessing since the world's creation hath befallen or can befall us, to which we were not elected and predestinated before the foundation of the world. Neither is the same bestowed on us by any other, nor by any means else, than by whom, and after what sort God in His everlasting decree had appointed, as the apostle saith, We are blessed in Christ Jesus with all spiritual blessing, even as He hath chosen us from the foundation of the world (Ephesians 1:3-4).

2. As in Jesus Christ alone we obtain all spiritual blessing, so also in Him alone we were chosen and predestinated to obtain it, since the apostle teacheth both, namely, that we are blessed in Christ, and were all chosen in Him (vv. 3,4).

3. Whosoever we be that have been elected, we were elected not only to the end--that is, eternal life--but also to the means ordained for the end. For St. Paul saith, God hath chosen us, that we should be holy and unblamable (v. 4).

4. In that God hath chosen us, He did it of His love towards us, and according to the good pleasure of His will, and therefore our whole election is of free gift (vv. 3-5).

5. The end of our free election is twofold: Our salvation; and the glory of God. Of the first, the apostle St. Paul saith, We are predestinated into the adoption of the sons of God, and therefore to a heavenly inheritance. Of the other, that it was done for "the praise of the glory of His grace" (vv. 5,6).

6. The salvation therefore of the elect in Jesus Christ is certain and necessary; the foundation whereof is the eternal, free, and unchangeable purpose of the will of God.

7. Who so have been chosen from the beginning in Christ unto life everlasting, and to the means thereunto--all they and only they in the time appointed of the Father, which is called the fullness of time--were in very deed through Christ and in Christ redeemed from their sins, and so [also] from the evil which followeth sins, the apostle saying, In Jesus Christ "we have redemption", even "remission [forgiveness] of sins" (v. 7).

8. Neither were we redeemed according to the merits and "works of righteousness which we have done", but according to the mercies of God (Titus 3:5), and according to the riches of His grace by the blood of Christ Jesus (Ephesians 1:7), both which are manifestly confirmed by the apostle.

9. And albeit the eternal Father redeemed and saved us by His Son by whom He also created us; yet the Son is He which by an especial respect the church of God useth to call the Redeemer of mankind and our Savior.

10. For the Son alone was and is God and man; and He alone had the right of propriety, as they call it, or of kindred to redeem us. And He alone shed His blood whereby as by a ransom we were redeemed (Leviticus 25:48-49). Lastly, He it is alone in whose person our redemption is made perfect and accomplished.

11. By the name of this ransom which we are said to have in Christ, we mean that full and accomplished redemption, inasmuch as it containeth not only remission of sins in this life, but also in the life to come after this, a perfect deliverance from all ill, and from the bondage of all corruption; so that there is no ransom which we have not in Christ our most perfect Redeemer, who as He is made unto us by God our "wisdom, righteousness, and sanctification, so also our redemption" (1 Corinthians 1:30). Of the Resurrection of Christ Jesus from the dead, His ascension into heaven, and sitting at God's right hand, out of the First of Paul to the Ephesians. Year 1581.

1. God did effectually show the greatness of His power in Christ by raising Him from the dead. Therefore only God, by His infinite power, is the efficient cause of the resurrection of Christ, and all

the dead (Ephesians 1:19-20).

2. Yea, but Christ also by His power raised Himself from death. As He said, "Destroy this temple, and in three days I will build [raise] it up" (John 2:19); but He spake of the temple of His body. And that, "I lay down my life, that I may [might] take it again" (John 10:17). Christ therefore is no less God than the Father; neither is He God of lesser might.

3. But one and the same cannot be truly the raiser and the raised from the dead unless he consist of divers natures--of the divine, according to which He doth raise, and the human, according to which He is raised. Therefore the same Christ, as He is true God, coessential with His mother and His brethren.

4. Neither can any be truly said to be raised and to rise from the dead unless the same be truly said to be dead and to have died. But death consisteth in a true separation of the soul from the body, whereby the body which dieth [dies] may presently be rightly called a dead carcass. Christ then, if He truly rose from the dead, it can by no means be denied but that He also truly died, His soul being truly separated from His body.

5. If then (since He truly died) neither His soul for that time of His death was in His body, neither (since He was truly buried) His body while it hung upon the cross was in the grave, or while it lay in the grave, hung upon the cross; (neither since God truly raised Him from the dead) either His soul recalled His body, or His body recalled Himself from death to life. Therefore the human nature in Christ was neither omnipotent, nor everywhere present in its own substance.

6. For as this consequence is not good, Christ Jesus Himself was dead and buried and rose again from the dead. Therefore He was dead and buried and rose again according to both His natures. So neither is this, behold "I am with you...even unto the end of the world;" therefore not only in His deity, but also in the substance of His humanity, He is really present with us on the earth.

7. But as this consequence is good, Christ being God, suffered; therefore He suffered not according to His deity but according to His humanity. So is this other, Christ Jesus being man is everywhere and simply omnipotent, therefore He is everywhere and omnipotent, not according to His humanity, but according to His deity, seeing the divine nature is no less united to the human than the human is to the divine, in the same person of Christ Jesus.

8. If God Himself, and so the divine nature in Christ raised His body from the dead, not by the same body, but by itself, namely by the divine nature, then it is false that the divine nature in Christ did all things and doeth not only in and with, but also by the human nature.

9. For the soul of Christ Jesus doth not work all things by the body, as neither do our minds understand or will things by the bodies; and that for this cause that as the philosophers also taught, our mind dependeth not on the body. Much less then doth the deity of Christ work all things by the flesh which it took.

10. For doth the Deity understand by the human understanding, or doth it will by the human will? Or doth it keep or sustain the human nature in the person of the Word, by the very same human nature? Or doth it bear all things by the human flesh or rather by the word of its own virtue? Lastly, if the form of God do nothing but by the form of a servant, how can that saying of Leo be true: "Each form doth the property of itself with communion of the other?"

11. Like as therefore the form of God is one, and the form of a servant another, so the actions and proprieties of the one and of the other be divers; though many times both the one and the other have one and the same work and operation.

12. Wherefore this is no consequence--to whomsoever Christ cometh with the Father, according to the form of God, to him He also cometh and abideth in him in His own substance according to the form of a servant; much less that He is so everywhere.

13. Further, like as no other, but the very same Christ, rose from the dead, so He rose in no other but in the very same body in which he suffered, died, and was buried.

14. For He could not be truly said to be raised and to rise from the dead; except that which truly died the very same quickened again should rise again.

15. Now the body wherein Christ suffered, died, and was buried, was a true human body--visible, palpable, circumscribed. Therefore Christ after His resurrection had and retained no body but that which was circumscribed in a certain place, and wheresoever it was and is, might and may be seen and handled.

16. Add also, that the apostle carefully discoursing of the qualities with which our bodies being raised up to eternal life shall be indued, he saith not that they shall not be subject either to the eye, or to the touch, or not be circumscribed in a definite place, but he rehearseth only incorruption, glory, and power, as is the agility thereof, and that they shall rise spiritual; not that the corporal substance shall be changed into an incorporeal, but that they shall be (as the Greeks call it) immortal, and shall be full of the Holy Spirit dwelling and working in them. The apostle therefore taught that these are qualities never to be separated from the bodies, namely that they shall be circumscribed, visible, palpable. Wherefore neither did Christ's body after His resurrection put off these qualities.

17. Neither is that exception anything, that Christ after He was risen came in to His disciples the doors being shut. For it was not therefore either made invisible or uncircumscribed or unpalpable; seeing Christ, being come in and seen of His disciples presently said, Feel or, "handle...and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). And therefore (as the fathers teach) there was no change made of Christ's body, no more than there was when He or Peter walked upon the waters. But by the omnipotency of His deity having power over all things, the doors gave place to the true and firm body of the Son of God.

18. Wherefore not without cause did the fathers condemn not only Marcion, the Maniches and others, which taught that Christ took not a true and firm human body, but a fantastical one, and did all things according to imagination and fantasy, but also the Originists, John of Hierusalem [Jerusalem ?], and Euticius of Constantinople, bishops, and others, which said that Christ's body after His resurrection was made so spiritual that it was more thin than air, and therefore invisible and unpalpable.

19. Seeing then that in the Supper no other body of Christ is given us to be eaten but that which was broken for us, that is, truly suffered and died; it followeth that Christ's true body which we eat in the Supper is truly circumscribed, visible, and palpable. And consequently, seeing nothing is seen, touched, or perceived in the Supper besides bread, the same body cannot in its own

substance really be contained under the forms of bread and wine, or lie hidden in the very bread and wine.

20. Now we acknowledge the resurrection of Christ is both the cause and an example of our as well spiritual as corporal resurrection. The cause of the spiritual, because the apostle saith to the Romans in Romans 4:1-25, He "was raised again for our justification" (v. 25); and an example, because he saith, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4).

21. But that He is the cause of our corporal resurrection, we doubt not, for that the apostle saith, If Christ be risen again, we shall also rise again; and for that he also saith, Christ is the firstfruits of them that rise (1 Corinthians 15:1-58). And an example, for that the same apostle also writeth, He shall change our vile bodies that they shall be like His glorious body (Php 3:21).

22. Whereupon it also followeth, either Christ's body not to be invisible, unpalpable, uncircumscribed, and so not spiritual bodies but incorporeal spirits.

23. For where Christ saith, "Feel [handle] and see; for a spirit hath not flesh and bones, as ye see me have," He did not only conclude that Himself was no spirit, but He especially taught this, that there is no flesh nor bones but may be seen and felt.

24. The Scripture teacheth, and the church confesseth, that our Lord Jesus Christ being raised from the dead, did show unto His disciples for forty days space, by many arguments, that He was truly risen; and then even in the beholding of the apostles, that He was lifted up from the earth and ascended into heaven. Therefore like as no other Christ rose again than he which died; so no other ascended into heaven, nor in no other body, than He, and in which, that truly rose again from the dead, the Son of God, truly human, visible, palpable, and circumscribed.

25. Wherefore as the conversation of the same Lord Jesus Christ, wherein He conversed among His apostles after His resurrection for forty days space, was not fantastical, but real and true--so also His ascension was not only visible, but also truly (as the fathers say) local; when the apostles saw Him ascend from the earth up into heaven.

26. But such an ascension and moving cannot agree to His divine nature; therefore He ascended according to His human nature.

27. Yet by the way we deny not this, but that Christ as God, like as He is said to have descended from heaven in respect that He abased Himself, taking upon Him the vile form of a servant, and suffered in it--so also it may rightly be said that He is exalted and ascended up into heaven, namely, in respect that in the very same form of a servant, when it was glorified, even the form of God was after a sort glorified by His ascension and after it, that is, was made glorious in the whole world.

28. But it is apparent that as this consequence is not good, Christ Himself being God and man ascended into heaven, in a local and visible moving. Therefore, He in the same sort ascended according to His deity; so neither is this good, Christ God and man is with us to the end of the world truly, and in His own essence; therefore He is present on earth as well in the substance of His body and soul, as in the essence of His deity.

29. If also the apostles saw with their eyes Christ in His own body, by change of place ascending from earth into heaven, then the heaven into which He did ascend cannot be an ubiquitous [ubiquitous] heaven, but it must needs be far distant from the earth.

30. Moreover nature and for everything some ce ned; as we see God hath which He created. Seeing th can be found more excellent dy, both for the union with th the wonderful gifts created in so also for the most perfect glori nds wherein he now liveth. It must that this body must exist in some most happy place.

31. Neither can it proceed but only from our piety, and from our true reverence toward Christ, that we should believe that His body doth dwell, not under the earth, not in the earth, not in the waters, not in a piece of bread, not in every leaf of a tree, not in the air, or in the celestial spheres, but in a place as the most happy, fair, and perfect, so the highest of all others; which we with Ambrose think the apostle spake of when he said, that He was caught up into the third heaven, and into paradise (2 Corinthians 12:2; 2 Corinthians 12:4).

32. To this, the same Scripture also teacheth, and the catholic faith believeth and confeseth, that the same Jesus Christ shall come out of that heaven in the clouds to judge the quick and the dead; and that we being raised from the dead, shall be caught up into the air to meet Him in the clouds, and so shall be with Him in that heaven forever (Php 3:20; 1 Thessalonians 4:16-17).

33. And this heaven, which is called the Father's house (John 14:2), and the heavenly city, and by many other names, the Scripture proveth to be placed above all the visible and moveable heavens, saying that Christ is ascended "above all heavens" (Ephesians 4:10), and that He is in heaven.

34. For this heaven wherein He is in His body, and wherein we shall be in our bodies and souls, cannot be some vast and I know not what, uncreated room--partly, because nothing is uncreated but God; partly, because it is plainly to the Hebrews said to be God's workmanship (Hebrews 11:10).

35. Moreover the chief and principal efficient cause of that moving wherein His body was carried up into heaven, was the divine nature remaining in Him according to that, to the Philippians, chapter 2, God hath exalted Him, and, He was taken up (of God) into glory. But a secondary efficient cause was the gift of agility, which followed His glorious resurrection, bestowed on the human nature by the Deity, by which agility that flesh ascended up, not held and sustained by angels or by the clouds, as once Elias was in the fiery chariot, but of its own accord, and without trouble or difficulty. And therefore that motion was not a violent motion.

36. Now this ascension of Christ our Head was the cause and the example of our ascension which shall be into heaven. For since the Head is ascended, it must needs be that the members shall ascend; and as His ascension was, so ours shall be. For He shall change our vile bodies to be like to His glorious body, and we shall be caught up into the clouds to meet Christ in the air, and so we shall be with the Lord forever.

37. If then ours shall be a true ascension, and that we shall truly be lifted from the earth into heaven, therefore Christ's body also did truly ascend from earth into heaven, not imaginarily or putatively.

38. And this doctrine of Christ's true ascension into that highest heaven, and His perpetual abiding there, is most profitable, and full of consolation.

39. For first it serveth to strengthen our faith about the certain place, where with the eyes and hands of our faith we may behold, touch and take hold of the body of Christ. Then, to establish our hope, namely that it shall be, that before the resurrection of our bodies, our souls being separated from our bodies, they shall neither descend beneath the earth, nor shall float in the waters or the air, nor roll about with the spheres, but shall be carried above all these heavens to that blessed and heavenly house of the Father, into which Christ in His body is already entered, that they may be ever with Christ. Lastly, to kindle in our hearts the love and desire of a heavenly life and conversation, as the apostle saith, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above."

40. Of Christ's sitting at the right hand of the Father thus speaketh the apostle, "And hath set Him (Christ raised from the dead, and carried up into heaven)...in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet," etc. Whatsoever is read otherwise in the Holy Scripture, or confessed by the church in the Creeds concerning this sitting, is agreeable unto this.

41. But we can nowhere read, that for this sitting at God's right hand, either Christ Jesus took any other body, (call it howsoever) or that in His natural body, there was any change made of the substance of it, or of any of those natural qualities and essential proprieties which it retained after His resurrection. It is therefore manifest, that in what body Christ rose, and ascended into heaven--namely, a visible, palpable, and circumscribed body--in the same He also sitteth at the Father's right hand in the highest heavens. And wheresoever He is, or pleaseth to be, He keepeth still to Himself such a body.

42. The apostle also witnesseth, and the church confesseth in the Creeds, that Christ first died, was buried, raised from the dead, and taken up into heaven, before He sat at the Father's right hand. Therefore, either it is false that Christ's human nature then first received a gift, for substance of His body to be really everywhere; or if it be true, then it received it not by the hypostatical union, which was made in His very incarnation.

43. Neither is this exception anything, that by the hypostatical union, this was given Him, in the first act, as, that if He would, He might be present everywhere, but by the sitting at God's right hand, it was given Him, in the second act, that is, that He was indeed present everywhere.

44. For besides, that the terms of this distinction are terms not taken from the fountains of Israel, but out of the puddles of sophisters, Christ Himself also refelleth [?] this exception, when speaking not of the first act, but of the second--that is, of His actual presence--He said both a little before His death, "For where two or three are gathered together in my name, there am I in the midst of them." And after His resurrection, before His ascension, He said, Behold "I am with you...even unto the end of the world."

45. By those sayings it evidently appeareth that either Christ spake not of the real presence of His body, but only of the presence of His deity, and power of His Spirit; or that He is present to us in the same manner that He was to the apostles, namely visibly, seeing He said not "I will be," but "I

am." Neither is there any necessity to alter the sense of those words.

46. Add this, that if He speak of the same real presence of His body, and that this promise pertained not to the apostles only, but also to all the faithful which were then in the world, Christ had not spoken a truth. For He was not before His death or after His resurrection present in a visible presence with all the faithful, which were then in the world, and which were gathered together in His name.

47. Wherefore the doctrine of the real and substantial, yet invisible presence of the body of Christ Jesus on the earth and everywhere, is not agreeable with the Holy Scriptures, but seemeth to come near to the Maniches, who (as Augustine showeth against Faustus) say that Christ's body doth invisibly hang on every tree.

48. If Christ also sat not at God's right hand in His body before His resurrection and ascension into heaven, as the whole church confesseth, then their doctrine is impious and heretical which teacheth that Christ Jesus, even from His mother's womb (according to the flesh He took), hath sitten at the right hand of God's power.

49. If this also be true which the apostle teacheth, and the whole Scripture confirmeth, and the catholic church confesseth, that Christ Jesus not only then sat at His Father's right hand after He ascended into heaven, but also is so placed in the same at God's right hand, as He is never read to sit at such a right hand in any other place than in heaven; therefore then it cannot only not be said according to the Holy Scriptures, that Christ Jesus sitteth any other where at God the Father His right hand than in heaven; but also it is false, that He also so sitteth in the earth; that He is no less present really in substance of His body, in the bread of the Lord's Supper and in every place, than He is in heaven.

50. For the apostle also in other places, and [e]specially in the epistle of St. Paul to the Hebrews, denieth that He is upon the earth, namely in a corporal presence, for as much as He sitting at the right hand of the throne of majesty in heaven, executeth His office of priesthood.

51. Moreover we hold beyond all controversy, that Christ sitting at God's right hand is a figurative speech, seeing God, to speak properly hath neither right hand nor left hand. Neither is it lawful to imagine any carnal thing concerning the seats and thrones in heaven, wherein they are said to sit; and oftentimes in the Scriptures this word sitting, is used besides other significations, for dwelling, ruling, exercising judgment, and forresting [?].

52. But that the apostle Paul meant not by this phrase, that Christ Jesus in His own body is truly and substantially present in all places; besides that which hath been already said, it is also evident by that which for declaration sake he adjoineth.

53. For to this sitting of Christ at God's right hand, the apostle addeth for declaration sake, three things: First, that Christ is so placed at God's right hand, that He is above all principality, that is, that He hath no creature above Him, or equal to Him, no not in heaven, but is made higher than the heavens, and all heavenly things. Then, he addeth, that all things are made subject to Him, that is, that there is nothing beneath Him, over which He hath not power and authority. Thirdly, that He was given to be a Head of the Church.

54. Now as we said that whatsoever we have before spoken of the resurrection from the dead, and so of the ascension, ought to be understood according to the human nature of Christ; so we think with the sound fathers, that these things also must be understood especially according to the same human nature.

55. The exaltation of Christ's human nature above all things, may be understood two ways: Either in respect of the local placing, as this, He ascended above all the heavens, that the meaning may be, the human nature was placed locally above all created things; or in respect of the excellent preeminence of the dignity and power thereof, and then the meaning may be, Christ even touching His human nature was set over all created things, and to Him was given power and authority over all things. For in these two manners anything of the same kind is said to be over another, either in place, or in dignity.

56. If then this saying be understood the latter way, thereupon the ubiquity cannot be proved; seeing Christ in that in His human nature He may use His authority over all creatures, although He be not in substance of body everywhere. If the former way, then He is not everywhere, seeing that which is everywhere, is as well beneath, and at, and within, as above all creatures.

57. But Paul doth plainly teach that Christ (touching His human nature) did so rise from the dead, that He was no longer among the dead, and so ascended into heaven, that He was no longer on earth; and so being exalted above all creatures, sitteth at the Father's right hand, that He is neither beneath nor within created things, seeing all things are put under His feet.

58. Neither can the head be said to be in its own substance, where the feet are, although it be in them in virtue and operation, and indeed as well the head to the feet, as the feet to the head are joined together in their substance, by the sinews and by the soul.

59. But the apostle saith, Christ Jesus is given for a "head of the church," namely, according to His humanity; now the head is above all the body.

60. The apostle therefore meant nothing less by his words of Christ's sitting at God's right hand, than to conclude that Christ's body in its own substance is present in all places. Wherefore they do great wrong to the apostle, which by their cavils labor to conclude this out of his words.

61. Neither can any such ubiquity be proved by any necessary consequence, out of that article of faith.

62. For although it were granted (which cannot be granted) that by the sitting at God's right hand the human nature is made truly by itself omnipotent, yet unless it be proved to be so made omnipotent, that it is also made infinite and immeasurable, it can by no means be convinced that Christ's body in its own substance is everywhere present.

63. For so is this the only cause, why God also in His own essence is everywhere; that if ye take immeasurableness from Him, He cannot be said to be everywhere in His own essence.

64. And if also ye fain an infinite body, and therefore everywhere, yet that it is wholly in all places at once, you shall never prove while the world stands, unless ye can show, that the same body is also a most simple essence; seeing God is therefore wholly everywhere, not according to his parts, but because He is the most simple essence.

65. Wherefore whatsoever the ubiquitaries do prate and babble, arguing either from the hypostatical union, or the right hand of God, or the words of the Supper, or the divers kinds of being, or from the saying, "all power is given unto me," and such like speeches--they evermore in this disputation, infer one fallation [?] (to speak of none else at this time) which is called non causa pro causa, except by those arguments they could prove the substance of Christ's body to be made immeasurable and infinite, and also most simple, such as is the essence of God.

66. Yet do we not for all this deny, but the body of Jesus Christ, though it remain in heaven yet it is truly present unto us, not only in His operation, but in substance also.

67. But how, or in what manner of presence? Surely a true presence, but so as He is really present in us, by His Spirit in us, and by our faith; and (if we may use similitudes) as the Head is truly and really present to all the members, yea to the feet.

68. But how are these present one to another? Not in nearness of place, (for so the head of a pygmy were more present to his feet than the head of a giant) but by virtue of one soul, and the junctures of sinews and ligaments.

69. Seeing then according to the Scriptures our bodies and Christ's body are truly knit together by the same Spirit, so that we are one and the same body under one and the same Head, which God hath given to the Church, namely Christ, no man can deny this true presence, without great blasphemy.

70. But for the sitting at the right hand, we believe that the apostle meant to signify by this phrase, how Christ according to His humanity, after many and most grievous labors rubbed through upon earth, and many troubles endured for our redemption's sake, now gloriously resteth in heaven; and so being dearly beloved of His Father liveth in exceeding happiness, and appeareth in God's sight in our behalf, and that His intercession and propitiation is most acceptable to His Father; and that He reigneth with His Father, and by Him is appointed to be the Judge which shall at length come to judge the quick and the dead, and is placed in the celestial throne.

71. For to sit (as Tertullian teacheth) is proper to one that resteth; and (as Augustine teacheth) to one that dwelleth, reigneth, and doth the office of a judge. Neither are any said to sit at the right hand, but such as are dearly beloved, and near friends.

72. Augustine indeed thus interpreteth this place; of the Creed to the Catechumeni:

He ascended into heaven, believe it; He sitteth at God's right hand, believe it; to sit, understand to dwell; as we say of any man, in such a country He hath sat three years; so therefore believe ye, that Christ dwelleth on the right hand of God, there He is. Let not your heart ask ye this question, what doth He? Do not seek for that which it is not lawful to find; there He is, it sufficeth us; He is blessed, and of this blessedness which is called the Father's right hand, the name of this blessedness itself is called His Father's right hand. For if we take it carnally, then because He is at the right hand, the Father should be at the left hand; and is there any reason thou shouldest so set them, the Son at the right hand, and the Father at the left? There all is the right hand, seeing there is nothing but blessedness.

Also, this sitting of His beloved, ye must not take it to be meant of the human parts, as if the Father sat on the left hand, and the Son sat at the right hand. But by the right hand, understand that

power which that man being entertained of God received, namely that He might afterwards come to judge, which before came to be judged.

Also, who is He, that sitteth at God's right hand? The man Christ. For in that He is God, He was ever with the Father, and of the Father. And when He came forth unto us, He departed not from the Father, for to be God is to be wholly everywhere. Therefore the Son is wholly with the Father, whole in heaven, whole on earth, whole in the virgin's womb, whole in the cross, whole in hell, whole in paradise, whither He brought the thief. Not at divers time, or divers places do we say He is whole everywhere, as now whole in one place, and another time whole in another place, but He is whole always, and in all places.

Also, but by this that the Son is said to sit at the Father's right hand, it is showed that the man whom Christ took upon Him, hath received the power of a judge.

Also, the man which Christ took on Him, now reigneth sitting at the Father's right hand.

Also, but in that He is God, and equal to the Father, and always imageth [?] He is ever present; but He shall come a Redeemer in that form wherein He ascended.

73. So far from it therefore is it, that by the sitting at God's right hand, the apostle meant to signify that Christ in the substance of His body is on earth and everywhere, that He rather seemeth to teach them quite contrary--seeing that in heaven only, and not on this earth mens' blessedness consisteth, and God is said to dwell in heaven, not on earth, and rather that He reigneth in heaven than on earth, and it is said and believed that Christ shall come not from earth, but from heaven to judge both the quick and the dead.

74. Add this, that as God's feet by a certain human affection or property are not said to be in heaven, but on earth, according to that saying, heaven is my seat, and earth my footstool (Acts 7:49), so also we may with good reason say that His right hand hath place in heaven rather than on earth.

75. We therefore conclude that as by the apostle's doctrine of the resurrection from the dead, and the ascension into heaven, the ubiquity of Christ cannot be proved, but is rather confuted; so neither by the doctrine which is of His sitting at God's right hand, can the same be necessarily inferred.

76. Nay, if such an ubiquity be admitted, we do not only shake but even quite overthrow all these articles of faith--of His incarnation in the womb only of the virgin, of His true death, (that is the true separation of His soul and body), of His true resurrection of His flesh, of His true and visible ascension from the earth into heaven, of His true sitting at God's right hand in the heavenly places. Lastly, of His visible return from that place to judge both the quick and the dead.

77. For a body that is everywhere cannot be moved from place to place according to it's whole self, as true philosophy teacheth, and Christian theology confirmeth; which showeth, that God therefore is not moved from place to place, because being immeasurable He filleth all things.

78. Neither can that body also which is everywhere be rightly said to sit at the right hand or the left of another, but you must needs confound the substance of Him that sitteth, with the substance of the right hand, at which, and with the substance of Him whose right hand He sitteth at. Seeing

therefore even the Father, the Son, and the Holy Ghost filling heaven and earth, are everywhere, both all and each of them, because they are one and the same essence.

79. Finally, we think this doctrine of the invisible and unpalpable presence of Christ's flesh everywhere is neither true nor profitable.

80. Not true indeed, because we could never see the same showed either by any manifest testimonies of Holy Scriptures, or any necessary consequences drawn out of them. Nay, we have observed the same to be repugnant to the Scriptures, and to the catholic consent of the old church, rightly expounded by the rule of faith contained in the Apostles' Creed.

81. Yea, and we see it so contrary to the Scriptures, that without a manifest implying of a contradiction, ye cannot grant both those things which the Creed delivereth, and those things which the authors of this ubiquitary doctrine do deliver.

82. Neither is it profitable, because that which is not agreeable with God's Word, to propound, believe and observe it as agreeable and necessary unto salvation, is a sin--The Lord saying, "Add not...nor diminish" (Deuteronomy 12:32); and the apostle, "Whatsoever is not of faith is sin" (Rom. 14:25); and, "The wages of sin is death" (Romans 6:23).

83. Finally, because if that opinion of the ubiquity of Christ's body should be believed to be true, it would be a hindrance that a man could not apprehend and eat with a mind lifted up Christ to the true flesh of Christ Jesus being in heaven, whereunto notwithstanding, both the apostle and the church calleth us, saying, Lift up your hearts; and, "Seek those things which are above, where Christ sitteth on the right hand of God."

84. They then do nothing less than eat Christ's flesh, which do not behold the same in heaven where indeed it is, but imagine Him to be really present everywhere in His own substance. Aesop's dog, leaving the true flesh, did foolishly catch at the vain shadow of the flesh, because it seemed a bigger piece.

### 33b Appendix 3 (Continued)

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CERTAIN POSITIONS OF THE SAME ZANCHIUS Of Some Principal Articles of our Christian Faith, Against Divers Heresies at Sundry Times Disputed on, Partly at Heidelberg, Partly at Newstade. (Continued) A Question out of 1 John 4:3.

St. John describing antichrist, saith, "And every spirit that confesseth not that Jesus Christ is come in the (true human) flesh is not of God: and this is that spirit of antichrist." And seeing that Christ, never laid aside that flesh which He once took, but carried it with Him up in to heaven, and shall return again in the clouds in the same, apparent unto all men, to judge the quick and the dead. The question is, of what spirit they are, and by what name to be called, who make no doubt with the old heretics, to forge [?] for our Lord Jesus Christ, I know not what kind of invisible flesh, uncircumscribed, unpalpable, whole, and in His whole substance, forsooth [forsooth ?] really existing in all places, in heaven, in the stars, in the air, in the earth, under the earth, in hell, in all the several parts of the world, and the parcels of the parts, yea, and in the least parcels of the parcels, against Scripture and against the sound agreement of the whole catholic church. Of the Dispensation of Salvation by Christ. Out of the First Chapter of the Ephesians. Year 1580.

1. Our Lord Jesus Christ, in whom we were elected unto salvation, not only once redeemed us by His own blood, having obtained remission of sins, and gotten the victory; but doth also daily dispense and communicate unto His, the grace of redemption and salvation (vv. 7-8).
2. For it belongeth to a perfect Redeemer, not only by paying the ransom to redeem, but also to make the redemption known to them that be redeemed, and to deliver them quite out of the hands of the tyrant into freedom; as it also belongeth to a good head to impart the life, sense, and motion which it hath, unto the members.
3. Now Christ useth to dispense this grace of salvation by the Word of truth, that is, by the gospel of our salvation, with which we join the sacraments as seals and instruments of salvation (v. 13).
4. For by the gospel He makes known unto us the mystery of His divine will concerning our salvation through Christ, and concerning the gathering together, as well those that are in heaven, as these that are on earth, and concerning the knitting of them to one Head Christ (vv. 9-10).
5. Neither doth He only make known unto us the mystery of salvation by the gospel, but also effectually calleth and draweth us to Himself, and to the communion of Himself and so to the participation of redemption and salvation (v. 13).
6. For by the preaching of the gospel, He useth to stir up faith in our hearts; whereby we believe in Him and are received into His communion (v. 13; Romans 10:1-21).
7. For He giveth us His Holy spirit, by which He regenerateth us, and sealet us with the express image of God, to the full possession of an eternal inheritance (v. 13).

8. By the same Spirit He stirreth up, worketh, and leadeth us, to the study of a holy life, and good works.

9. And if it so be, we fall into sin (such is our frailty) He lifteth us up by repentance given unto us, and maketh us more assured of forgiveness; and by that means, through the same Spirit as it were a pledge, He more and more daily confirmeth us in that assurance of salvation (v. 14).

10. And these benefits Christ bestoweth on us, never utterly forsaking us, till He hath brought us by His grace, and singular love towards us, from the first redemption, which is our redemption from the guilt and servitude of sin, and from the power of the devil, to the other redemption, namely the full liberty which consisteth in the perfect assuring and full possession of the heavenly inheritance.

11. But our Lord Jesus as He is our Redeemer and the Head of the whole church (v. 22), according to both the natures, so also He communicateth eternal life and salvation, not only as He is God but also as He is man, according to that same--Believe my son, "thy sins be forgiven thee." And immediately after, "But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house" --where each nature worketh that which is proper to it, with communion of the other.

12. For as the natures are so united within themselves in one person, that yet there is made no change nor confusion among themselves, or among their proprieties, so also the actions are so the actions of one and the same person, that yet they are truly distinguished betwixt themselves. And so distinguished, that those which proceed from the one nature, and are proper thereunto, they, although they be done with the communion of the other, yet it is not lawful to say that they be done by the other, or that Christ doth them according to the other nature.

13. Wherefore like as we allow the fathers, when they say that Christ's actions in redeeming and saving us were and are done by God and man, so also we greatly commend that famous saying of Leo the Bishop of Rome in his epistle to Flavianus, and we teach that it is with a stedfast faith to be holden--namely, "Each form worketh with communion of the other that which is proper to itself; as, the Word working that which is proper to the Word and the flesh performing that which is proper to the flesh."

14. For He suffered for us, died, and was buried, according to the flesh. But He gave the grace of deserving and redeeming to His suffering, by which He redeemed us, according to His deity; but all these He willed, according to both the natures.

15. Also He rose from the dead, and ascended in a visible and local ascension into heaven, exalted above all angels according to His humanity (vv. 20-21); yet He wrought the same resurrection, ascension, and exaltation, according to His divinity, but He willed it according to the will of both the natures.

16. Like as then we believe that Christ redeemed us according to both the natures, according to that God purchased His Church by His own blood, so also we doubt not but the same Christ sitteth at His Father's right hand, and resteth in the heavenly places, governing all things with His Father; and dispenseth and communicateth the grace of redemption and everlasting salvation to the whole church which is His body, and to every member, according to both His natures--the Word working that which is proper to the Word, and the flesh that which belongeth to the flesh.

17. For although He useth the ministry of the Word and sacraments by men to the imparting of salvation unto us, yet the same Christ, both as He is God and as He is man, is properly the very same which calleth us, giveth unto us faith and repentance, and He justifieth, regenerateth, quickeneth, and bringeth into eternal life all that believe, by the working of the power of His might.

18. For this cause also our faith, whereby we take hold of salvation in Christ and eternal life, must not respect and rely upon either the one or the other nature of Christ severally, but on whole Christ Himself, as the Ephesians were said to have faith "in the Lord Jesus".

19. Whereon it followeth that who so do deny either the one or the other nature in Christ, or divide the one from the other, or confound them both together, so that they acknowledge Him not for true God and true man in all things (sin excepted) like unto us, and embrace Him not for such, and therefore for a true and perfect Redeemer, they can never be made partakers of redemption and eternal salvation.

20. For as he that believeth in Christ, such as He is, hath life eternal; so he that believeth not, cannot have it. Of Those Things Which are Spoken of our Lord Jesus Christ, After the Union; and in What Sort They are Spoken. Out of the First Chapter of Ephesians. Positions. Anno 1582.

1. The apostle writeth that Christ was raised from the dead and therefore He truly di in another place, The Lord of glory was, yea, we often read, how the Son of man was delivered unto death. But in all these enunciations, the speech is ever of the same person, namely the Son of God incarnate. Therefore the person of Christ which is in these propositions the subject, or that whereof another thing is spoken, is used to be signified by three kinds of names: Namely, by those which betoken the divine nature only, and that sometime in respect of the essence, sometime in respect of the hypostasy or persons, as, The Lord of glory, the only begotten Son of God; or which betoken in like sort the human nature only, as, Man, the son of Mary; or which betoken both natures together, as, Christ, Immanuel, God incarnate.

2. We add hereunto that Christ's very person is signified by those names also which are taken from the offices of a Mediator--as these: A Mediator; a Redeemer; a Savior; a High Priest; an Advocate, and such like. But these may be referred to the third kind, because by them are showed and made known both the natures in one person.

3. The concrete names which have denomination of the natures, as Man of the humanity, and God of the deity, when in speaking of Christ they be the subjects, or the first part of the enunciation or sentence, they have two significations--one formal (as the schools say) and the other material--of which, by the former is meant the very nature; by the other, the person, which hath such a nature, whereof it taketh denomination.

4. For as names in the abstract do signify only the nature and propriety, which is in a thing so all names in the concrete do betoken both the nature and quality, which is in the thing, and the hypostasis, wherein it is; as (for examples sake) the name of just betokeneth both justice wherewith one is made just, and him, which is just, both together.

5. Therefore by these subject names which having their denominations from the natures do show the person of Christ--sometimes is declared the propriety of the natures, sometime the unity of the person; and therefore the subjects must be understood and expounded according to the diversities

of the predicates that is of those things, which are spoken thereof.

6. In this proposition, the Son of God is eternal, the subject (namely the Son of God) must be expounded according to the propriety of the nature. But in this, the only begotten Son of God suffered, the subject (the only begotten Son of God) must be understood according to the unity of the person. For He suffered, which was not only man, but also God; yet the Deity remaining unpassible.

7. We deny not, but many times are found words in the abstract, which are the subjects, as, (the light) came into the world; as also some which are predicates, as Christ is (the light of the world, our righteousness, our peace), but these stand in stead of concretives, as the light came into the world, that is, He which lighteneth us. Wherefore for the manner of such like words, they are to be referred to some of the foresaid three kinds.

8. Furthermore there are three kinds of attributes which use to be spoken of the same person of Christ, God and man, by what name soever it be signified. For some are proper to the divine nature, and therefore cannot really be communicated to the other nature--as, to be impassible, eternal, immeasurable. Some are proper to the human nature, and therefore cannot altogether indeed be communicated to the other nature--as to be made, to be finite, and passible. And other some proper to the whole person consisting of both natures, and therefore common to both natures together, as to be a Mediator, a Redeemer, a Savior.

9. To this third kind pertain those actions which the Greek fathers called the actions of God and man, or actions divine and human, because in the works of our redemption, each form worketh not the property of the other, but of itself, yet with the communion of the other, the Word working that which belongeth to the Word, and the flesh performing that which belongeth to the flesh.

10. Of these three kinds of attributes, we find in ourselves an example not unlike. For in a man, some things are proper only to the soul--as to be immortal, to understand, to will; some things to the body only--as to be mortal, palpable, heavy; some things common to them both--as be such works to the performance whereof, each part worketh that which is proper to it, with communion of the other, as to write, to speak, to run, and to do whatsoever is done by the ministry of the body, yet not without the virtue and guidance of the soul.

11. Now of this which hath been said of the divers subjects and predicates, there followeth a diversity also of predication. Every predication therefore of Christ is either proper and simple, or else improper and figurative.

12. The proper and simple predication falleth two ways: One is, when those things which are proper to one nature, they are predicated or said of the person of Christ, being expressed by a name either denominating of the same nature, or proper to the person, as, this our God or Christ is omnipotent, and everywhere present; also, this man, or Christ, suffered and died. The other is, when such things as are proper to the whole person, they are said also of the whole person signified by a name, that containeth both the natures, such as these are that belong to the office of a Mediator, and the honor of an Head, as, Christ, Immanuel, God incarnate, redeemed us, sanctified us, saved us, is a King, to be worshipped, which are said therefore to be proper to the person, because they can be severally applied to neither of the natures. Now all such be proper and simple propositions because in all which are of the same kind, the predicates be coupled with

the subjects in all those things which are of the very same kind.

13. The improper and figurative predication is likewise twofold: One, when as these things which are proper to the whole person, either belonging to the office of a Mediator, or to the honor of an Head, the same are said of one of the natures signified either by an abstractive or a concrete name--as, the flesh quickeneth, the blood washeth from sin, God redeemed the Church, the Mediator of God and men, man, etc. The other, when that which is proper to one nature is said of the other nature signified by a name which is concrete, and which betokeneth the person--as, God suffered and died; man when He was on earth, was also at the same time in heaven.

14. For in those improper propositions of the latter sort, the proprieties of diverse kinds are coupled as words concrete, and therefore God is improperly [improperly] said to suffer, inasmuch as the name God in its own proper signification doth betoken the divine essence which cannot suffer. But in respect of the person being meant, which is also man, it is a true (though an improper) proposition, and therefore these things are said of the whole person by a synecdoche, whereas indeed they agree not to the same, but only in respect of one nature.

15. This latter form of an improper speech we call the community of proprieties, as the Greeks do, which Theodoret expounding calleth the community of names; and Damascene, the ? oope of retribution.

16. For with them ? ? was a concrete word signifying the propriety of some nature. And ? ? or ? ? was, when as the ? ? or proprieties of one nature, were mutually and reciprocally spoken of the concrete name of the other nature, which name did signify the person. So that it is mere folly, to think that the fathers when they spake of the communication of the Idiomes, that they meant to speak of any real powering or communication of the essential proprieties of one nature, into the other, seeing they write plainly, "the unity maketh the names common, but never maketh the things common."

17. For if our talk be of the natures themselves, which are in Christ, Theodoret with other fathers teacheth us that we must so speak, as we do not say, that those which are proper to the one nature are in very deed common to the other, but that we give to either of them alone, that which belongeth to it. Even as that which belongeth to the soul, we give it not to the body, and contrariwise. But if we speak of the person, we must so frame our speech, that we may declare those things which are proper to each nature to be truly and indeed common to the whole person, even as also we give to the whole man really and in truth, as well those things which belong to the soul, as to the body.

Now his very words after his bringing in of the similitude of the soul and the body and the whole man follow thus. So we must speak of Christ. And when we speak of the natures in Christ we must give to each of them those things which do befit each; and we must know what things are proper to the divinity and what to the humanity. But when as we speak of the person, we must make those things which are proper to the nature common, and must fit these very same to our Savior Christ; and we must call Him both God and man; both the Son of God and the Son of man; both the son of David and the Lord of David; both the seed of Abraham and the Creator of Abraham; and so of all the rest. The same doctrine he also confirmeth out of Amphilochius [?], bishop of Iconium, and out of other fathers, in many places in his dialogues.

18. Damascene also to expound the same matter, to wit, how the same things which belong to one nature should be communicated to the other, namely in person, writeth thus: "The Word doth appropriate unto itself those things which belong to man. For those things which pertain to His holy flesh be His; and He doth (by a manner of mutual predication) impart those things which are proper to Himself, unto the flesh, by reason of the being of the parts mutually one within the other, and their hypostatical or personal union."

19. Out of which place it evidently appeareth, first, that those things which are of the flesh are no less given to the Word than the things of the Word to the flesh; then, that they which belong to the Word, are given to the flesh after no other manner, then they which pertain to the flesh are given to the Word. Lastly, that this manner of giving is called the manner of mutual predication, not simply and in the abstractive names of the natures, but in the concreative noting the person.

20. Moreover what this manner of predication is, and why it is so called, the same Damascene expoundeth in the fourth chapter both by example, and by the cause in these words: "This manner of mutual predication is, when those things which are proper to one nature, are spoken of the other nature, by reason of the hypostatical identity or personal union of them both; and for that the one nature is in the other--for example we may say of Christ, this our God was seen upon the earth and conversed with men; and this man is uncreated, not subject to passion, not circumscribed in any place." And the examples added do manifestly show how one nature doth attribute those things which are proper unto itself to the other, and for what cause. For God, (in that, by this name is meant the divine essence) was not seen on earth; but only, in that the person is meant by it, which is both God and man.

21. Therefore we mislike [?] not that received description of the communicating of proprieties. The communication of the proprieties, is a predication, wherein the propriety agreeable to one nature, is given to the person in a name concrete; because these two natures, the Word and the human nature taken, are one existence or person.

22. Thus therefore we judge that the communication of the properties may not amiss be defined. The communication of the proprieties is a predication, or a manner of speech, wherein the propriety (that is the concrete name signifying the propriety of one nature) is spoken really of Christ's person signified by the name of the other nature; and is spoken (only in word) of the other nature, in the concrete, by reason of the conjunction of the natures and the personal union thereof.

23. But we say it is all one to be predicated or said of the person signified by the concrete name of the other nature; and to be said of the concrete name of the other nature signifying the person; as also the propriety, and the concrete name signifying the propriety of the one nature, are in this matter alone.

24. For this question was propounded by the fathers against the heretics, not so much about the things themselves, as about the manners of speaking, which the Holy Scripture useth speaking of Jesus Christ, when sometime it sayeth, The Lord of glory was crucified; sometime, The Son of man when He was on earth, was also in heaven; and other such like, namely, how such phrases should be understood.

25. For none of any sound judgment ever doubted but as the natures, so also the essential proprieties of both the natures, remained distinct, whole, and unconfounded in the person of Jesus

Christ after the union, so as (for example sake) neither the Deity was made passible and local, nor the humanity impassible, and uncircumscribed; as some heretics falsifying the Scriptures have blasphemed.

26. Now the very foundation of this whole exposition was the true and near uniting of the two natures within themselves, and a meeting of them into one and the same person unspeakably made without conversion, without confusion, without division, without separation.

27. For Damascene declaring this after he had taught, how those things which are of the flesh are given to the Word, and likewise how the things of the Word are communicated to the flesh, namely, according to this manner of predication; he adjoineth the cause thereof, saying, "by reason of the meeting together of the parties one with the other; and the hypostatical or personal union;" and in the fourth chapter, "This is the manner (saith he) of mutual predication, when as one nature doth give the proprieties of one nature to the other which it doth in respect of the personal identity, and the joining of the natures one with the other."

Now this joining of the natures one with the other is the very union that is an inward, absolute and most perfect, uniting them together. As Damascene both elsewhere, and especially in his fourth book, and 19th chapter, expoundeth it saying, "But the divine nature once going through the flesh, gave unto the flesh also, an unspeakable going to the divine nature, which we call the union."

29. We ourselves add, that this union is also the final cause of this form of speaking, because therefore this reciprocal predication is delivered in the Holy Scripture, that the true unity of the natures in one person of Jesus Christ might be showed; which is the cause, why these verbal predications can by no means be said to be vain or to no purpose, seeing they have great use, showing how the two natures are united into one person without confusion.

30. Moreover, this same communication of the proprieties (for example, in this proposition God was crucified,) we say to be both verbal, and real, in divers respects. For in that, by this concrete word, (God) is meant a person, which is not only God, but also man; it is a real predication. For because He was man, therefore He truly and indeed died. But as the Deity is meant by the formal signification, (as they speak) or as God simply is meant thereby, it is a verbal predication, and that a true one. For God is truly said to have died, by reason of the person together meant; and that, which is God indeed died not, nor could die, although He which is God did truly die.

31. These things thus declared, it is easy to judge of the divers enunciations, which be true and which false, and in what manner of predication each one is to be taken. Neither one nature nor the proprieties thereof can by any means, neither in the abstractive name nor in the concreative, be predicated or spoken of the other nature signified in the abstractive. For it is as false to say, The human nature, or the humanity, is God, as to say, The humanity is the Deity. And as false to say, The humanity is immeasurable and infinite, as to say, the humanity is very immeasurableness or infiniteness. Therefore in all the Scriptures is no such kind of speech to be found.

32. Neither can one nature or the proprieties thereof be spoken in the abstract, or the other nature signified either in an abstractive or concreative name. For both these propositions are false. God is the humanity, and, the Deity is the humanity.

33. Of either of the natures signified by what name soever, the things that are proper thereunto may truly be spoken, and that of them both in the concrete; but of the divine in the abstract also, by reason of the simplicity thereof. For this proposition is as true and proper, the Deity is omnipotent, as this God is omnipotent, yea, even omnipotency itself. And again, humanity and a man is mutable.

34. Of the person expressed by the proper name and that name, which noteth both the natures, or by a name signifying the office of a Mediator; as well the things which are proper to the one or to the other, or to both the natures together, may truly and properly be spoken: as, Christ is omnipotent, also, Christ is man, Christ died. Also, Christ is a Redeemer, a Mediator. Also, the Mediator, is God, is man, is immortal, died, redeemed us.

35. Of the person signified by a name of one nature, the things which are proper thereunto may truly and properly be spoken: as, This God or only begotten Son of God, is eternal and omnipotent. Also, This man, or, the Son of man, was born in the last days, died.

36. Those things which are proper to the whole person, cannot be spoken (but by a Synecdoche, a part taken for the whole) of one nature signified either by an abstractive or concreative name, as, The flesh quickeneth, God redeemed His Church.

37. Wherefore this saying of Leo, "Each form worketh that which belongeth to itself," we with Damas. say, to be all one, with this, (and that properly) "Christ worketh according to each forme."

38. So where John said, His blood washeth us from sin; and Christ saith, "My flesh is meat indeed;" also where it is said to quicken, and that, it is to be worshipped--those words are put for concretives, namely, the flesh of Christ, for Christ incarnate; and the blood of Christ, for Christ by His blood.

39. For He which said, he that "eateth my flesh...hath eternal life," the same said, "he that eateth me...he shall live by me." And he which wrote, His blood washeth us from sin, the same expounding himself saith, Christ shall wash us from our sins by His blood. And they which taught that Christ's flesh was to be worshipped, they also expressed the cause, namely, not because it was flesh, but because it was flesh of God, and therefore that Christians do worship not flesh properly, but God incarnate.

40. Of the person signified by the name of the one nature, the things that belong to the other nature may indeed truly and really be spoken, but yet improperly, and figuratively, by communication of the proprieties, as, The Son of man is both in heaven and on earth at once. Also, The only begotten, and Lord of glory was crucified.

41. Hereof followeth another--of the one nature signified in a concreative name, the things proper to the other may truly be spoken, by reason of the person together noted, yet not really, but only in respect of the name: As, God (taken in the formal signification) died; man is eternal.

42. Wherefore we say that those things are predicated or spoken, by communication of the proprieties which being proper to one of the natures, are made common also to the other in the concrete, by the mutual manner of predication--namely while they are really attributed to the person, whereof each nature is a part.

43. For seeing Christ most truly and really is both God and man, we doubt not to say, and with the whole church to teach, that He suffered, namely (for example sake) according to the one nature, and suffered not, namely according to the other.

44. And seeing the Scripture saith, both that God is immortal, and also that the same died and was crucified--we teach that in the former speech the name of God is taken essentially, in the latter hypostatically or personally, and therefore that both these are true in the speech concerning Christ; but that both of them are spoken of the same in a diverse manner of predication.

45. Whatsoever things we read to have been really given to Christ in time after the union, the same may truly and really be spoken of the person, in respect of the humanity, and therefore also of the humanity itself; but it is to be understood, that they cannot be spoken in respect of the divinity, and being signified by a concrete name, but only by communication of the proprieties. An example of the first: The Spirit of wisdom shall rest upon him, etc (Isaiah 11:1-16); an example of the other: He hath given unto Him (His Son, who is from heaven, whom the Father sent) His spirit above measure (John 3:1-36). For He (as He is the only begotten Son) cannot be said to have really received the Spirit, but only by communication of the proprieties.

46. But the things which we confess were given after this manner, were not the essential proprieties of God but only gifts of creation, and (as they call them) habitual graces which belong partly to the perfection of Christ's human nature--partly to the perfecting of the office of a Mediator; partly to the honor of the Head of the Church.

47. For the essential proprieties of God are united most really with the human nature in the same person, but they are not really communicated to it, in its own very essence.

48. For (to omit almost infinite of other reasons and testimonies of the apostles and ancient fathers) what things Christ received as man, in the essence of His human nature, He received the same, that He might as being Head derive them into His members--as Athanasius and Cyril are witnesses--seeing He therefore sanctified Himself, that we also might be sanctified--and the oil was poured upon Aaron's head, that it might run down on all his members even to the skirts of his clothing.

49. And who (except a mad man) would say that the essential proprieties of God are derived unto us.

50. The cause also why Christ as He is God, cannot be said to have received gifts of creation, is by Cyril assigned to be this: "Because as God He needed them not." Therefore, if also, as He is man, He received the essential proprieties of God, really communicated unto Him, He cannot then be said to have received the created gifts of the Holy Ghost. For to that end serveth a finite power in Him which is indued with an infinite power really communicated unto Him.

FINIS.

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