

The Student's Handbook to the Thirty-Nine Articles.

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Second Edition. Simpkin, Marshall, 1888.

Preface.

Encouraged by the very favourable reception accorded to the First Edition of this Handbook, at the various Universities of the United Kingdom, by British and Colonial Bishops and their Chaplains, by Candidates for Holy Orders, and by the public generally, the Author has ventured upon a Second Edition, which, for several obvious reasons, has been made to differ in no respect from the first. He, therefore, now repeats what he stated in his former preface, issued exactly two years ago, namely, that this treatise consists for the most part of notes of Lectures delivered at Oxford to those of his pupils who were reading for the Honour School of Theology, the Oxford University Examination in the Rudiments of Faith and Religion, the Cambridge Preliminary Examination of Candidates for Holy Orders, and the Bishops' Examinations.

The purport of this treatise is to lay before the student the General History, the Classifications, and the English and Latin Texts of the Articles; to point out Noteworthy Equivalents; and to give, as concisely as possible, the History of each Article, an Explanation of the various Terms employed, Scriptural Warrants, the Heresies of different Sects, and some of the principal errors of the Church of Rome.

Under the head of Scriptural Warrants the proofs have been collected and arranged as they occur in the Authorized Version.

That the bulk, and likewise the price, of the work might not be inconveniently large, many points of minor importance have been omitted.

In every case it has been sought to present the precise teaching of the Article, irrespective of any particular opinions.

Stoke Park, Coventry,
July 27th, 1888.

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General History of the Articles

A.D. 1536. (*Henry VIII. Two years after the separation of the Church of England from the Church of Rome, and three years after the consecration of Cranmer as Archbishop of Canterbury.*)

The **Ten Articles** of Religion were published:

I.–V. On Doctrines and Sacraments.

V.–X. On Ceremonies.

These Articles were proposed by the king to the Convocation, agreed on after much discussion, and published by royal authority.

They were entitled, “Articles to establish Christian Quietness and Unity among us, and to avoid Contentious Opinions.” In these Articles very little advance was made towards reformation. They were rather directed against the Anabaptists – a very fanatical sect, who did much to bring the Reformation into disrepute. They, however, spoke only of three sacraments – Baptism, Penance, and the Lord’s Supper; and even in the Romish doctrines which they countenanced, there was an effort at the removal of abuses. They declared, that while the worship of images, the invocation of saints, and the rites and ceremonies of public worship were highly profitable, and ought to be retained, they had no power in themselves to remit sin or justify the soul.

A.D. 1537.

The Ten Articles were embodied by Convocation, and published in a book commonly called **The Bishops’ Book**. It bore the title of **The Institution** [or, Instruction] **of a Christian Man**. It contained an Exposition or Interpretation of the Apostles’ Creed, the Seven Sacraments (which it divided into three of a higher and four of a lower order), the Ten Commandments, the Pater Noster [or, The Lord’s Prayer], the Ave Maria [“Hail, Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb.”], and two articles on Justification and Purgatory.

A.D. 1538.

A conference took place between three delegates from Germany and the English Reformers.

The three Lutheran delegates were Francis Burckhardt, Vice-Chancellor to the Elector of Saxony; George Boyneburg, a gentleman of Hesse and Doctor of Laws; and Frederic Myconius, a distinguished theologian. The English Reformers were represented by three Anglican Bishops (including Cranmer, Archbishop of Canterbury, and Tonsal, Bishop of Durham), and five Doctors, who were appointed to negotiate with the “Orators,” for so the Lutherans were called. **Thirteen Articles** were drawn up. These were founded partly on the Ten Articles of 1536, and partly on the “Confession of Augsburg,” which was drawn up by Melancthon in 1530, and published in 1531. The Thirteen Articles,

however, which were intended as a Common Confession of Faith, never acquired any legal force. The negotiations between the Lutheran and English Churches were therefore fruitless.

A.D. 1539.

The reactionary Act of the **Six Articles**, “for the abolishing of diversity of opinions,” passed by Parliament under the influence of Henry VIII, and of Gardiner, Bishop of Winchester. These Articles were hostile to the Reformation, and were opposed by Cranmer. They maintained –

- (1) Transubstantiation.
- (2) Communion in one kind.
- (3) The celibacy of the clergy.
- (4) Vows of chastity.
- (5) Private masses.
- (6) Auricular confession.

A.D. 1543.

The king (Henry VIII) revised “The Bishops’ Book,” under the influence of his Romish advisers. The work was then republished, with the sanction of Convocation, under the title of **A Necessary Doctrine and Erudition for any Christian Man**. It is commonly called **The King’s Book** to distinguish it from “The Bishops’ Book.”

A.D. 1547.

The Act of the *Six Articles* was repealed in this, the first year of the reign of Edward VI.

A.D. 1549.

Edward VI was empowered by Act of Parliament to appoint Commissioners for the revision of the Ecclesiastical Laws.

A committee, at the head of which was Archbishop Cranmer, drew up a book called **Reformatio Legum Ecclesiasticarum**.

This book was never set forth by authority.

A.D. 1551.

The same committee directed Archbishop Cranmer to prepare a Book of Articles.

A.D. 1552.

Edward VI, the first Protestant king of England, published (on July 6) “**Forty-two Articles**, agreed upon by the bishops and other learned and godly men, in the last Convocation at London, in the year of our Lord MDLII, for to root out the discord of opinions, and stablish the agreement of true religion; likewise* published by the King’s Majesty’s authority.” Archbishop Cranmer and Bishop Ridley were the chief men in framing these Forty-two Articles; but “many bishops and divines were consulted, and their opinions collated and maturely examined, before conclusions were made.” [Bishop Burnet.]

*[These Articles were printed in Latin and English, annexed to “A short catechism, or plain instruction, containing the sum of Christian learning, set forth by the King’s Majesty’s authority, for all schoolmasters to teach.”]

They were, however, for the most part the work of Cranmer; for in his examination before Queen Mary’s Commissioners he acknowledged “that they were his doings.”

Cranmer derived much from the “Confession of Augsburg”. The Forty-two Articles were published in Latin and English. It does not appear that they received the sanction of the Houses of Convocation. They were repealed by Mary soon after her accession to the throne.

A.D. 1562.

The Forty-two Articles were revised, remodeled, and restored. Convocation omitted the following six Articles:

- (1) X. Grace.
- (2) XVI. Blasphemy against the Holy Ghost.
- (3) XXXIX. The Resurrection of the Dead is not yet brought to pass.
- (4) XL. The souls of them that depart this life do neither die with the bodies, nor sleep idly.
- (5) XLI. Heretics called Millenarii.
- (6) XLII. All men shall not be saved at length.

At the same time two Articles were made into one, parts of each having been previously omitted. These Articles were:

- (1) VI. The Old Testament is not to be refused.

- (2) XIX. All men are bound to keep the moral commandments of the law.

The two compose our present Seventh Article, “Of the Old Testament”.

Four Articles were proposed by Archbishop Parker, and added by the Convocation. These were –

- (1) V. Of the Holy Ghost.
- (2) XII. Of good works.
- (3) XIII. Of both kinds.
- (4) XXIX. Of the wicked, which do not eat the body of Christ in the use of the Lord’s Supper.

The Articles (having been by these means reduced in number from forty-two to thirty-nine) were now restored by Queen Elizabeth, who gave her royal assent to “Thirty-nine Articles, agreed upon by the Archbishops and Bishops of both Provinces, and the whole clergy, in the Convocation holden at London in the year 1562, *for avoiding diversities of opinion, and for the establishing of consent touching true religion.*” They were drawn up in Latin only, and subscribed by both Houses of Convocation.

A.D. 1563.

The Articles were printed in Latin (Wolfe’s edition), and in English (Jugge and Cawood’s edition); but one which was in the manuscript was omitted, so that the number printed was **Thirty-eight**. The Article omitted was the fourth proposed by Archbishop Parker, namely Article XXIX, “Of the wicked which do not eat the Body of Christ in the use of the Lord’s Supper.”

A.D. 1571.

The Articles were again revised, and the twenty-ninth Article (the fourth proposed by Parker) was inserted. They were subscribed by the Upper House of Convocation on May 11th. The manuscript signed by the Archbishop and the Bishops was in English. The number was still thirty-eight; the thirty-fifth and thirty-sixth at that time forming one Article. The publication of them took place under the superintendence of Bishop Jewel, who prefixed “De” to the Latin title, and “Of” to the English title, of each Article. He removed “*Tomus secundus ... judicamus*” from Article XXXIV and prefixed it to Article XXXV, which till then only set forth the names of

the Homilies. From Article XXXV he separated what forms the present Article XXXVI, and gave to it the title, “*De Episcoporum et Ministrorum Consecratione.*” To the Articles, now Thirty-nine in number, the following Ratification was added:

<i>The Ratification.</i>	Confirmatio Articulorum.
<p>This Book of Articles, before rehearsed, is again approved and allowed to be holden and executed within the realm, and by the assent and consent of our sovereign Lady ELIZABETH, by the grace of God of England, France, and Ireland, Queen, Defender of the Faith, etc. Which Articles were deliberately read and confirmed again by the subscription of the hands of the Archbishops and Bishops of the Upper House, and by the subscription of the whole Clergy of the Nether House in their Convocation, in the year of our Lord 1571.</p>	<p>Hic liber antedictorum Articulorum jam denuo approbatus est; et per assensum et consensum Serenissimae Reginae Elizabethae Dominae nostrae, Dei gratia Angliae, Franciae, et Hiberniae, Reginae, Defensoris Fidei, etc., retinendus, et pertotum regnum Angliae exequendus. Qui Articuli, et lecti sunt, et denuo confirmati, subscriptione D. Archiepiscopi et Episcoporum superioris Domus, et totius Cleri inferioris Domus, in Convocatione, A.D. 1571.</p>

The Thirty-nine Articles were thereupon published in Latin (by John Day), and in English (by Jugge and Cawood), both in this year (1571), since which time they have remained unaltered.

Classifications of the Articles.

The Articles have been classified as follows:

1. In Four General Groups.

Groups.	Subjects.	Articles.
1.	The Divine Nature	I.–V.
2.	The Rule of Faith	VI.–VIII.
3.	Personal Religion	IX.–XVIII.
4.	Church Life	XIX.–XXXIX.

2. In Six Classes.*

Classes.	Subjects.	Articles.
1.	The Holy Trinity	I.–V.

2.	Rule of Faith.	VI.–VIII.
3.	Doctrine.	IX.–XVIII.
4.	The Church, its Sacraments and Ministers.	XIX.–XXXIV.
5.	Regulations affecting the Church of England in particular.	XXXV.–XXXVII.
6.	Civil Rights and Duties.	XXXVIII., XXXIX.

*[By the Rev. Dr. Boulton, Principal of the London College of Divinity, St. John's Hall, Highbury; late Fellow of St. John's College, Cambridge.]

3. In Twelve Divisions*

Divisions.	Subjects.	Articles.
1.	The Divine Nature.	I.–V.
2.	The Divine Testimony.	VI.–VIII.
3.	Man Natural.	IX., X.
4.	Man Spiritual.	XI.–XVI.
5.	God's Sovereignty.	XVII., XVIII.
6.	God's Heritage or Church.	XIX.–XXI.
7.	The Church's Ministry.	XXII.–XXIV.
8.	The Church's Ordinances.	XXV.–XXXI.
9.	The Church's Discipline.	XXXII.–XXXIV.
10.	The Church's Teaching.	XXXV.
11.	The Church's Government.	XXXVI.
12.	The Church's Example.	XXXVII.–XXXIX.

*[By the Ven. John Richardson, M.A., Rural Dean of Camberwell and Archdeacon of Southwark, quoted by Rev. Sir Emilius Bayley, Bart., B.D., in Clergyman's Magazine, July, 1877.]

Article I.

<i>Of Faith in the Holy Trinity.</i>	<i>De fide in Sacrosanctam Trinitatem.</i>
There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three	Unus est vivus et verus Deus, aeternus, incorporeus, impartibilis, impassibilis; immensae potentiae, sapientiae, ac bonitatis; Creator et Conservator omnium, tum visibilium, tum invisibilium. Et in unitate hujus divinae naturae, tres

Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.	sunt Personae, ejusdem essentiae, potentiae, ac aeternitatis; Pater, Filius, et Spiritus Sanctus.
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Noteworthy Equivalents:

Without body = incorporeus. [Incorporeal, or immaterial.]

Without parts = impartibilis. [Indivisible.]

Without passions = impassibilis. [Incapable of suffering.]

Infinite = immensae. [Immeasurable.]

Of this Godhead = hujus divinae naturae.

Of one substance = ejusdem essentiae.

History.

This Article was derived principally from Article I of the Augsburg Confession, A.D. 1530. The Latin remains as it appeared in the Article of 1552. In the English of 1552 the words “and He is” occurred before “everlasting”: they were omitted in the English of 1562 and 1571.

Explanation of Terms.

Article (from the Latin *articulus*, a joint, division, part, or member, a dim. of *artus*, a joint) here signifies a division, part, or point of the doctrine or teaching of the Church of England.

Trinity (from the Latin *trinitas*, from *trinus*, threefold, from *tres*, *tria*, three) is the name applied to the union of three Persons in one Godhead. The word *Trinity* is not to be found in Holy Scripture, nor, be it observed, does it occur in the body of the Article: but the doctrine of the Trinity is clearly implied in the New Testament, and less distinctly in the Old. (See Scriptural Proofs below given). The use of the word Trinity – first to be found in Greek (Τριάς) in Theophilus of Antioch, and in Latin (*Trinitas*) in Tertullian (the earliest of the Latin Fathers whose works have come down to us) – received synodical authority in the Council of Alexandria, A.D. 317. The word occurs in the Athanasian Creed: “Whosoever will be saved: before all things it is necessary that he hold the Catholic Faith. Which Faith, except every one do keep whole and undefiled; without doubt he shall perish everlastingly. And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity: neither confounding the Persons: nor dividing the Substance.”

God. Saxon word signifying at once God and good. Probably from the Sanskrit *guth*, to cover, to conceal, whence *gudha*, a secret, a mystery. The word God, therefore, signifies: The secret or mysterious [“Without controversy great is the mystery of Godliness.” – 1 Tim. 3:16.] one; the Good; the Author of all Goodness. The term God has been applied to:

1. A fictitious Deity of the Heathen.
2. The Image of a Heathenish Deity.
3. An Angel. Called *Gods* in a borrowed and metaphorical sense.
4. A Magistrate. Called *Gods* in a borrowed and metaphorical sense.
5. That one independent, immutable, and self-existent Being, Who does in the highest sense deserve to be called God, and Who is spoken of in this Article as the “one living and true God.”

Passion (from the Latin *patior, passus sum, pati*) signifies, literally, *suffering*. “But because violent emotions of the mind cause suffering, therefore passions are taken to represent the feelings which cause these emotions, such as anger, fear, love, joy, etc.” [Archdeacon Bickersteth.] “The Scriptures indeed seem to attribute *members* to God, such as eyes and hands, etc.; as also *passions*, such as love, anger, hatred, etc., all of which, since He is the most simple essence, and is also immutable, and always infinitely happy, He is utterly incapable; and therefore that those things are spoken by way of accommodation to the weakness of men, and not as suitable to the perfections of God.” [Archdeacon Welchman.]

Godhead (from *God* and suffix *head* = *hood*, from A.S. *had* = state or condition) = Θεϊότης = *Divina Natura*.

Infinite = without bounds or limits.

Infinite wisdom = ability to perform all things which do not imply in themselves contradiction or impossibility. [Dr. Tomline.]

Infinite goodness = a disposition to communicate every possible degree of happiness to all created beings of which their nature is capable. [Dr. Tomline.]

Person (from the Latin *persona* [Primarily a mask used by actors on the stage; hence a character, a person – said to be from *persono*, to sound through – *per*, through, and *sono*, to sound. This, however, is uncertain. – *Ogilvie and Annandale*.]). “The name Person is used in the same sense in which ecclesiastical writers have used it in this matter, to signify not a part or quality of something else, but that which has a proper existence of its own” (*quod proprie subsistit*). [Melancthon, in the Augsburg Confession.] “A single person is an intelligent

agent, having the distinctive characters of I, thou, he; and not divided nor distinguished into more intelligent agents capable of the same characters. ... All other persons, save the three divine Persons, are divided and separated from each other in nature, substance, and existence. They do not mutually include and imply each other. ... But the divine Persons being undivided, and not having any separate existence independent of each other, they cannot be looked upon as substances, but as one substance distinguished into several *supposita*, or intelligent agents.” [Waterland.]

“A person is a particular being, indivisible, reasonable, subsisting in itself, not having part of another, but by some incommunicable property distinct from all other things. A Person in the Godhead is a *τρόπος υπάρξεως*, a manner of being in the Godhead, distinguished by some incommunicable properties.” [Beveridge.]

Persona, in its modern theological sense, was first used by Tertullian.

Substance = ουσία = *essentia* = essence.

Of one substance = ομοούσιος = *ejusdem essentiae* (in Art. I.)
consubstantialis (in Art. II.) = of the same essence.

Ghost (from A.S. *gast*, a spirit, a ghost) is another word for Spirit = a living, thinking being, which has not flesh and blood.

Scriptural Warrants.

But one God:

“The Lord our God is one Lord.” – Deut. 6:4.

“I am He, and there is no God with me.” – Deut. 32:39.

“Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the First, and I am the Last; and beside me there is no God; I know not any.” – Isa. 44:6, 8.

“The scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he.” – Mark 12:32.

“There is none other God but one.” – 1 Cor. 8:4.

“One Lord, one Faith, one Baptism, One God and Father of all, who is above all, and through all, and in you all.” – Eph. 4:5–6.

“Thou believest that there is one God; thou doest well: the devils also believe.” – James 2:19.

Living and true:

“The Lord is the true God, he is the living God, and an everlasting King.” – Jer. 10:10.

“He is the living God, and steadfast forever.” – Dan. 6:26.

“That they might know thee the only true God.” – John 17:3.

“Ye are the temple of the living God.” – 2 Cor. 6:16.

“Ye turned to God from idols to serve the living and true God.” – 1 Thess. 1:9.

“We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.” – 1 John 5:20.

Everlasting:

“Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.” – Psa. 90:2.

“Thy throne is established of old: thou art from everlasting.” – Psa. 93:2.

“Art thou not from everlasting, O Lord my God?” – Hab. 1:12.

“Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever.” – 1 Tim. 1:17.

Without body:

“To whom will ye liken God? or what likeness will ye compare unto him?” – Isa. 40:18.

“God is a Spirit; and they that worship him must worship him in spirit and in truth.” – John 4:24.

Without parts:

“Do not I fill heaven and earth I saith the Lord.” – Jer. 23:24.

“We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.” – Acts 17:29.

Without passions:

“God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” – Num. 23:19.

“If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest unto him? If thou be righteous, what givest thou him? or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man” – Job 35:6–8.

“Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art

righteous? or is it gain to him, that thou makest thy ways perfect? Will he reprove thee for fear of thee? will he enter with thee into judgment?” – Job 22:2–4.

“Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: thou art the same, and thy years shall have no end.” – Psa. 102:25–27.

“Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?” – Isa. 40:28.

“When they knew God, they glorified him not as. God; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.” – Rom. 1:21, 23.

“Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.” – Heb. 6:17–18.

“God cannot be tempted with evil.” – James 1:13.

Of infinite power:

“The Lord appeared to Abram, and said unto him, I am the Almighty God.” – Gen. 17:1.

“Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places.” – Psa. 135:6.

“With God all things are possible.” – Matt. 19:26.

“You are kept by the power of God through faith unto salvation.” – 1 Peter 1:5.

Of infinite wisdom:

“He is mighty in strength and wisdom.” – Job 36:5.

“Great is our Lord, and of great power: his understanding is infinite” – Psa. 147:5.

“Blessed be the name of God for ever and ever: for wisdom and might are his: He giveth wisdom unto the wise.” – Dan. 2:20–21.

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out” – Rom. 11:33.

Of infinite goodness:

“The earth is full of the goodness of the Lord.” – Psa. 33:5.

“The goodness of God endureth continually.” – Psa. 52:1.

“Truly God is good to Israel, even to such as are of a clean heart.” – Psa. 73:1.

“The Lord is good to all: and his tender mercies are over all his works.” – Psa. 145:9.

“My people shall be satisfied with my goodness, saith the Lord.” – Jer. 31:14.

The Maker and Preserver of all things, both visible and invisible:

“In the beginning God created the heaven and the earth.” – Gen. 1:1.

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

“By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth.” – Psa. 33:6.

“Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness.” – Isa. 42:5–6.

“He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. The portion of Jacob is not like them [*graven images*]: for he is the former of all things.” – Jer. 10:12, 16.

“By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist.” – Col. 1:16–17.

“Upholding all things by the word of his power.” – Heb. 1:3.

In unity of this Godhead ... Holy Ghost:

“The Spirit of God moved upon the face of the waters.” – Gen. 1:2.

“God said, Let us make man in *our* image, after *our* likeness.” – Gen. 1:26.

“God created man in *his* [own] image, in the image of God created *he* him.” – Gen. 1:27.

“The inspiration of the Almighty [*i.e. the Holy Ghost**] giveth them understanding.” – Job 32:8.

*[That the Holy Ghost is here meant, is evident from the following: –

“But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.” – 1 Cor. 2:10.

“For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.” – 1 Cor. 12:8–11.

“For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” – 2 Peter 1:21.]

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” – Matt. 28:19.

“There is one God; and there is none other but he.” – Mark 12:32.

“I and my Father are One.” – John 10:30.

“The Comforter, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.” – John 15:26.

“Through mighty signs and wonders, by the power of the Spirit of God.” – Rom. 5:19.

“The mystery, which was kept secret since the world began, but now is made manifest according to the commandment of the everlasting God.” – Rom. 16:25–26.

“Most gladly therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me.” – 2 Cor. 12:9.

“The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost, be with you all.” – 2 Cor. 13:14.

“Because ye are sons, God hath sent forth the Spirit of his Son into your hearts.” – Gal. 4:6.

“According to the gift of the grace of God given unto me by the effectual working of his power.” – Eph. 3:7.

“In him dwelleth all the fulness of the Godhead bodily.” – Col. 2:9.

“Who through the eternal Spirit offered himself without spot to God.” – Heb. 9:14.

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.” – 1 Peter 1:2.

“There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.” – 1 John 5:7. [The verse is very

generally rejected as spurious; but though external evidence bears strongly against its genuineness, the grammatical construction is greatly in its favour. Bishop Middleton was of opinion that it ought not to be abandoned without a struggle.” – *Trollope*.]

“Praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.” – Jude 20–21.

“I am Alpha and Omega, the beginning and the ending, saith the Lord [Jesus Christ*], which is, and which was, and which is to come, the Almighty.” – Rev. 1:8.

“I [Jesus Christ*] am Alpha and Omega, the beginning and the end, the first and the last.” – Rev. xxii. 13.

*[That Jesus Christ is the speaker in each of these verses is evident from the following: “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.” – Rev. 22:16.]

Sects, Heresies, Etc.

Anthropomorphites believed that God was material, and in form as a man, with human attributes and passions.

They were a sect of ancient heretics, which from the passage, “God created man in his own image” (Gen. 1:27), inferred that the Deity had human shape. They also believed that the Deity swayed the scepter of the world in bodily shape, seated on a throne of gold.

Their name is derived from *άνθρωπος* = *homo* = man; and *μορφή* = *forma* = form, shape, figure.

The Mormons are Anthropomorphites.

Atheists maintain that “There is no God.”

Agnostics hold “that the existence of anything beyond and behind material phenomena is unknown and (so far as can be judged) unknowable, and especially that a First Cause and an unseen world are subjects of which we know nothing.” [A new English Dictionary, edited by James A. H. Murray, LL.D. Definition said to have been suggested by Professor Huxley.]

Cerinthians taught that God was not the author of all creatures; but that the world was made by an inferior power. They attributed to this latter creator an only son, but born in time, and different from the Word. They maintained that the God of the Jews was only an angel.

Their founder Cerinthus, a heretic of the first century, is said by humus and others to have resisted St. Paul, St. Peter, and St. John the

apostle, in their apostolic labours. He resided some time at Ephesus; and it was there that St. John opposed his doctrines.

Monarchians, while admitting the Unity, denied the Trinity. In other words, they denied that “there was one Person of the Father, another of the Son, and another of the Holy Ghost.”

The founder of this heresy was Theodotus, a Byzantine of the second century.

Pantheists say that God is not a Person at all, but simply a power or influence existing in nature – in the earth, the trees, the sun, and specially in those various influences which pervade nature, such as light, electricity, gravitation, vegetation, etc.

Platonists held the doctrine of three divine natures.

Polytheists assert that “there be Gods many,” personal existences, sharing among themselves in various degrees the divine power.

Sabellians denied the existence of three Persons in the Trinity. They made the *Word* and the *Holy Spirit* to be only virtues, emanations, or functions of the Deity; and held that He, who in heaven is the Father of all things, became a child, and was born of the Virgin as a son; and that, having accomplished the mystery of our salvation, He diffused Himself on the apostles in tongues of fire, and was then denominated the Holy Ghost.

They were called Sabellians from their founder Sabellius, an Egyptian philosopher, who, about the year 260, maintained in public the views of his master Noëtius.

Tritheists speak of the Father, Son, and Holy Ghost as three Gods.

Article II.

Of the Word or Son of God, which was made very Man.	De Verbo, sive Filio Dei, qui verus homo factus est.
The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man’s nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures,	Filius, qui est verbum Patris, ab aeterno a Patre genitus, verus et aeternus Deus ac Patri consubstantialis, in utero beatae Virginis ex illius substantia naturam humanam assumpsit: ita ut duae naturae, divina, et humana, integre atque perfecte in unitate personae

that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man; who truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice not only for original guilt, but also for all actual sins of men.

fuerint inseparabiliter conjunctae, ex quibus est unus Christus, verus Deus et verus homo; qui vere passus est, crucifixus, mortuus, et sepultus, ut Patrem nobis reconciliaret, essetque hostia, non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

Noteworthy Equivalents.

Of one substance with the Father = *Ac Patri consubstantialis*.

Man's nature = *Naturam humanam*.

Of her substance = *Ex illius substantia*.

So that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided. = *Ita ut duae naturae, divina et humana, integre atque perfecte in unitate personae fuerint inseparabiliter conjunctae*.

Very = *Verus*. [True, genuine.]

Sacrifice = *Hostia*.

Original guilt = *Culpa originis*.

History.

This Article is derived from the Third Article of the Augsburg Confession, 1530. Its title in 1552 was as follows: "*Verbum Dei verum hominem esse factum* (That the Word, or Son of God, was made very Man)." The following clause, taken from Article III of the Confession of Augsburg, was inserted in 1562: "*Ab eterno, a patre genitus, verus et eternus Deus, ac Patri consubstantialis*."

After "*Virginis*" we find "*ex*" in 1552, "*et*" in 1562, and "*ex*" restored in 1571. Where the Latin of 1571 has "*integre*" and "*perfecte*," as in 1552, the Latin of 1562 had "*integrae*" and "*perfectae*."

The English in 1552 contained "Mary" after "Virgin": it was omitted in 1562, when "into one Person" was altered into "in one Person".

The latter part of the English Article of 1552 was worded as follows: “And to be a sacrifice for all sin of man, both original and actual.” “Of man” was omitted in 1562. The clause received its present form in 1571.

Explanation of Terms.

The Word = *verbum*, in the Latin Article = ο λόγος, in John 1:1: “In the beginning was the Word, and the Word was with [A necessarily imperfect translation of the original προς, *apud* (not συν), which expresses the relation of Λόγος to Θεός.] God, and the Word was God.”

“There exist traces of a very ancient tradition of there being three in the Deity, viz., the *Word*, or *Wisdom*; the Spirit, or the Love; and God, the fountain of the two former. From this tradition, as regards the *Word*, Plato appears to have borrowed his doctrine of the *Logos*, i.e. the *Mind*, or *Reason*, of God, which in his philosophy is actually God Himself. The Gnostics adopted from Platonism the idea of the *Logos*, but personified it as one of their aeons, or emanations. The first Christian converts amongst the Gentiles, who were made previous to Paul’s commencing to labour amongst them, and consequently had no authoritative religious teachers, falling into the heresy of fancying a resemblance between Christ and the Logos of the Gnostics, adopted the epithet from the latter, and applied it to Him. John, finding the term thus employed, ‘does not attempt to stop the current of popular language,’ but rather takes advantage of it, and himself designating the Second Person of the Trinity ‘*Logos*,’ corrects and guards against corruption by showing in his gospel ‘in what sense the term ... can be applied properly to Christ,’ and in what respects He differs from the Gnostic aeon.” [J. Davies, *Notes on St. John’s Gospel*.]

“The Chaldee paraphrasts, the most ancient Jewish writers extant, generally use the name Memra or Word where Moses puts the name Jehovah. In effect, according to them, it was Memra who created the world, who appeared to Abraham in the plain of Mamre, and to Jacob at Bethel. It was Memra to whom Jacob appealed to witness the covenant between him and Laban. The same Word appealed to Moses at Sinai, gave the law to the Israelites, spoke face to face with that lawgiver, marched at the head of that people, enabled them to conquer nations, and was a consuming fire to all who violated the law of the Lord. All these characters, where the paraphrast uses the word Memra, clearly denote Almighty God. This word therefore was God, and the Hebrews were of this opinion, at the time that the Targum

[A name given to the Chaldee paraphrases of the books of the Old Testament. They are called paraphrases or expositions, because they are rather comments and explications than literal translations of the text.] was composed.” [Dr. Hook.]

Godhead = divine nature.

Manhood = human nature.

Joined together. The union of the human nature of our Lord with the divine; or, in other words, the *subsistence* (υπόστασις) of two natures in one Person, in Christ, is called the *Hypostatic Union*. [See under Article VIII.]

υπόστασις, literally, is equivalent to substance; theologically, however, it was used in the sense not of *substance*, but of *person*. The word used for “substance” or “essence” was (as has already been shown under Article I) ουσία.

Christ = Greek Χριστος = Hebrew *Messiah* = the anointed One. In ancient times it was usual to anoint with oil prophets, priests, and kings to their respective offices. Our Lord was anointed by the Holy Ghost to be the Prophet, Priest, and King of His people. Christ is our Lord’s title, not His name.

Sacrifice (from *sacrificium*; from *sacer*, holy, and *facio*, to make). Christ is spoken of by St. Paul (Eph. 5:2) as having “loved us, and given Himself for us, an offering, and a *sacrifice* to God for a sweet smelling savour.” The notion of an expiatory sacrifice, which was then (when the New Testament was written) well understood all the world over, both by Jews and Gentiles, was this: that the sin of one person was transferred on a *man* or *beast*, who was upon that *devoted* and *offered up* to God, and suffered in the room of the offending person; and by this oblation the punishment of the sin being laid on the sacrifice, an expiation was made for sin, and the sinner was believed to be reconciled to God.

Original guilt = that guilt which was incurred by the disobedience of Adam, and transmitted to all his posterity. [See Article IX, which treats of “original or birth sin”.]

Actual sins = those sins which individuals actually commit; “for there is no man that sinneth not”; [1 Kings 8:46.] “sins of thought, word, or deed; that is, all sin which is not original or birth sin.” [Blunt’s *Household Theology*.]

Scriptural Warrants.

The Son ... of the Father:

“Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.” – Micah 5:2.

“Lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” – Matt. 3:17.

“And devils also came out of many, crying out, and saying, Thou art Christ the Son of God.” – Luke 4:41.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.” – John 1:1–2, 14, 18.

“God hath in these last days spoken unto us by his Son: the brightness of his glory, and the express image of his person. Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.” – Heb. 1:1–3, 5–6.

“His name is called, The Word of God.” – Rev. 19:13.

The very ... with the Father:

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

“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.” – John 8:58.

“I and my Father are one.” – John 10:30.

“Jesus said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me.” – John 12:44–45.

“Of whom as concerning the flesh Christ came, who is over all, God blessed forever.” – Rom. 9:5.

“God was manifest in the flesh.” – 1 Tim. 3:16.

“Unto the Son he saith, Thy throne, O God, is forever and ever.” – Heb. 1:8.

“We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.” – 1 John 5:20.

“I am Alpha and Omega, the beginning and the end, the first and the last.” – Rev. 22:13.

Took ... of her substance:

“I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” – Gen. 3:15.

“The Lord himself shall give you a sign, Behold, a virgin shall conceive, and bear a Son, and shall call his name Immanuel.” – Isa. 7:14.

“The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest. And Mary said, Behold, from henceforth all generations shall call me blessed.” – Luke 1:26–28, 30–32, 46, 48.

“When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law.” – Gal. 4:4.

So that ... never to be divided:

“They shall call his name Emmanuel, which being interpreted is, God with us.” – Matt. 1:23.

“The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.” – John 1:14.

“Which [angels] also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” – Acts 1:11.

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.” – Acts 20:28.

“The fathers, of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.” – Rom. 9:5.

“Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” – Phil. 2:5–8.

“In him dwelleth all the fullness of the Godhead bodily.” – Col. 2:9.

“Seeing we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.” – Heb. 4:14.

“This man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” – Heb. 7:24–25.

“Jesus Christ the same yesterday, and today, and forever.” – Heb. 13:8.

“I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore.” – Rev. 1:17–18.

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” – Rev. 5:13.

“The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.” – Rev. 11:15.

Whereof ... very man:

“And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” – Isa. 9:6.

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

“Unto you is born this day in the city of David a Saviour, which is Christ the Lord.” – Luke 2:11.

“Hereby perceive we the love of God, because he laid down his life for us.” – 1 John 3:16.

“Thomas answered and said unto him, My Lord and my God.” – John 20:28.

“Wherefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” –

Acts 2:36.

“And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.” – Acts 7:50.

“To us there is but one Lord Jesus Christ, by whom are all things, and we by him.” – 1 Cor. 8:6.

“There is one mediator between God and men, the man Christ Jesus.” – 1 Tim. 2:5.

“Without controversy great is the mystery of godliness: God was manifest in the flesh.” – 1 Tim. 3:16.

“Looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” – Titus 2:13.

“Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.” – 1 John 4:3.

Who ... and buried.

“He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. He poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many.” – Isa. 53:3, 12.

“He made his grave with the wicked, and with the rich in his death.” – Isa. 53:9.

“When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus’ disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb.” – Matt. 27:57–60.

“And when they were come to the place, which is called Calvary, there they crucified him. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.” – Luke 23:33, 46.

“I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.” – John 10:17–18.

“When they came to Jesus, and saw that he was dead already, they brake not his legs.” – John 19:33.

“Our Lord Jesus Christ died for us.” – 1 Thess. 5:9–10.

“Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.” – 1 Peter 3:18.

“Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind.” – 1 Peter 4:1.

To reconcile his Father to us:

“We were reconciled to God by the death of his Son.” – Rom. 5:10.

“That he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father.” – Eph. 2:16–18.

“You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death.” – Col. 1:21–22.

“And hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. He made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” – 2 Cor. 5:18–19, 21. (See also Matt. 20:28, 1 Tim. 2:5–6.)

“Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” – Heb. 2:17.

And to be... sins of men:

“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.” – Isa. 53:4–6.

“Behold the Lamb of God, which taketh away the sin of the world.” – John 1:29.

“As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.” – Rom. 5:18.

“Christ our passover is sacrificed for us.” – 1 Cor. 5:7.

“For as in Adam all die, even so in Christ shall all be made alive.” – 1 Cor. 15:22.

“Christ hath redeemed us from the curse of the law, being made a curse for us.” – Gal. 3:13.

“Christ hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.” – Eph. 5:2.

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.” – Col. 2:14.

“Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” – Heb. 9:26.

“Christ was once offered to bear the sins of many.” – Heb. 9:28.

“The blood of Jesus Christ his Son cleanseth us from all sin.” – 1 John 1:7.

“If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” – 1 John 2:1–2.

Sects, Heresies, etc.

Adoptionists, or **Adoptians**, maintained that Christ was not “the only begotten Son of God,” but only the Son of God by adoption.

This name was given to the followers of Elipandus, archbishop of Toledo, and Felix, bishop of Urgella, in Catalonia. The doctrine was condemned as heretical at the Council of Frankfort, A.D. 794.

Apollinarians held that though Jesus had a human body and a sensitive or animal soul, yet in Him the divine Logos was a substitute for the spiritual part or *rational* or “*reasonable*” soul of man – the *νοῦς* or *ψυχή λογική*.

They were so called from their founder Apollinaris, or Apollinarius, bishop of Laodicea, about the middle of the fourth century. The doctrine of Apollinaris was condemned by three councils, namely, by a council at Alexandria in 362, then in a more formal manner by a council at Rome in 375, and finally by another council in 378, which deposed Apollinaris from his bishopric. His followers subsisted at Antioch till the pontificate of Theodosius, who was bishop of Antioch from 416 to 428, and who reunited them to the communion of the Church.

Arians held that the Son was created by God; that before He was created or begotten He did not exist; that He did not take human nature, but a human body only; and that the divine Word was in place of the soul. They called Him by the name of God, and allowed to Him in terms all the attributes of God; but they denied that He was ομοούσιος, of the *same* substance with the Father. They maintained that He was ανόμοιος, *unlike* in substance to the Father.

Arius, their founder, was a presbyter of Alexandria during the fourth century. He was a Lybian by birth. Upon the death of Achillas, Bishop of Alexandria, he became a candidate for the vacant dignity, but eventually resigned his claims in favour of Alexander, who was elected. The error of Arius doubtless arose from his overlooking the fact that the word “begotten” refers not to an event, but to the ineffable relation between the Father and the Son. Arianism was condemned at the Council of Nicaea, A.D. 325. [British prelates attended this General Council; British prelates were also present at the General Council of Sardica, A.D. 347. There was therefore a Church in England long before the arrival, in 596, of Augustine, the Romish missionary, and that Church was Episcopal. Nicaea (or Nice) and Sardica are both in Bithynia, Asia Minor.]

Cerinthians held that Jesus was a mere man, with whom the AEon Christ was united at baptism; and that Jesus suffered and rose again, but that the Christ had before left Him and returned to heaven. (Mentioned also under Articles 1, IV, and VII.)

Docetae denied the reality of our Lord’s human body. They taught that He acted and suffered not in reality, but in appearance only, and that His body was only a seeming body or phantom. (Mentioned also under Article IV.)

This sect in the early Church was so called from δοκειν, to seem. Their notion was taken up by Mahomedans.

Ebionites regarded Christ as the Son of Joseph and Mary, though with a heavenly mission, and some portion of divinity.

They were a sect of the early times of Christianity. It is a matter of uncertainty whether they derived their name from Ebion, a founder of the sect, or from the Hebrew word Ebion, which signifies poor (because, says Origen, they were poor in sense, and wanting in understanding).

Eutychians taught that Christ’s human nature was converted into the divine.

Eutyches, the founder of this sect, was the archimandrite or abbot of a monastery at Constantinople. His intemperate zeal against Nestorianism betrayed him into the opposite extreme of error. Nestorius had denied the oneness of Christ's person. Eutyches denied the existence of two distinct natures in Christ after the Incarnation. He began to propagate his opinion about A.D. 448; his adherents were called *Monophysites* from the circumstance of their admitting but *one nature* in Christ. They were condemned at the Fourth General Council, held at Chalcedon, in 451. (Mentioned also under Article IV.)

Eunomians maintained that the Son might be called *μονογενής*, not as being the only-begotten of the Father, but as having been begotten or created by the Father alone.

They were a branch of the Arians, and a sect of the fourth century. Their founder was Eunomius, Bishop of Cyzicus.

Gnostics taught that Christ was an AEon, or emanation from God, not one with Him. (Mentioned also under Article IV.)

Humanitarians deny the divinity of Christ, and believe Him to have been a mere Man.

Manichees, or **Manicheans** (*Manichaei*), taught that Christ's body was but a shadowy form of a human body; that He suffered, not in reality, but in appearance only; that He returned to His throne, which they held was in the sun.

Manicheism took its rise about A.D. 277, and spread chiefly in Arabia, Egypt, and other parts of Africa. The founder, Manes, was a Persian: his real name was Cabricus. A rich widow, whose servant he was, left him considerable wealth. He assumed the title of apostle or envoy of Jesus Christ. He also claimed to be regarded as the Paraclete or Comforter. He undertook to cure the son of the King of Persia: failed: was put in prison: escaped: was apprehended and flayed alive. (Mentioned also under Articles IV and X.)

Monophysites held that there was only one nature in Christ. They did not deny the divinity of Christ. They maintained that the divine and human natures were so united as to form only one nature.

They were the followers of Severus, a monk of Palestine, who lived in the sixth century.

Monothelites held that there was only one will in Christ; namely, the divine will. With regard to the human will, they expressed their views in

such an ambiguous manner that it has been questioned whether they considered that it was wholly swallowed up in, or completely subservient to, the divine will.

They were condemned by the Sixth General, or Third Constantinopolitan, Council, in 680.

Nestorians believed that in Christ there were not only two natures, but two Persons; of which the one was divine – the Son of God, and the other human – the Son of man; that these two Persons had only one *aspect*; that the union between the Son of God and the Son of man took place at the moment of the Virgin's conception; that it was not, however, a union of two natures or of two persons, but only of will and affection. They also maintained that the Virgin Mary might be called Χριστοτόκος, but not Θεοτόκος.

The founder of this sect was Nestorius, who was born in Syria in the fifth century. On entering the priesthood he became so popular for his eloquence that the Emperor Theodosius, in 428, nominated him to the archbishopric of Constantinople, in which station he displayed great zeal against the Arians and Novatians. For affirming that the Virgin Mary was not the mother of God he was deprived of his see and banished. He died in 439.

This heresy was condemned by the Fourth General Council, that of Ephesus, A.D. 431. This Council declared that “Christ was but one person, in whom two natures are intimately united, but not confounded”; and it anathematized all who declare that the Virgin Mary ought not properly to be called “Mother of God,” but “Mother of Christ”.

Patripassians considered God the Son as altogether the same as God the Father, and maintained that the supreme Father of the universe, and not any other divine person, had expiated the guilt of the human race.

This heresy was first taught by Praxeas, a Phrygian, at Rome, in the second century.

Sabellians affirmed that the Supreme Being or God, whom they called Father, united Himself to the man Christ, whom they called the Son, and was born and crucified with Him. They were therefore designated “Patripassians”. (Mentioned also under Article I.)

Semi-Arians held that the Son was ομοιούσιος, of *like substance*, instead of ομοούσιος, of *the same substance* with the Father.

Socinians deny that there was any necessity for a propitiatory sacrifice, or that God had need to be reconciled to man. Man, say they, was at enmity with God, not God with man. They hold that Jesus Christ was not a mediator between God and men, but was sent into the world to serve as a pattern of their conduct; they deny the divinity of Christ, and maintain that the Word was no more than an expression of the Godhead, and had not existed from all eternity.

They were so called from their founder, Laelius Socinus, who was born at Vienna in 1525. (Mentioned also under Articles X and XVII.)

Unitarians deny the divinity of the Son and of the Holy Ghost, making Jesus Christ but a prophet of God. They believe that the doctrine of three Persons in the divine nature is equivalent to the setting up of *three Gods*.

Unitarian has a general – Socinian, a specific meaning. Every Socinian is a Unitarian, but every Unitarian is not a Socinian. A Unitarian is a believer in the personal unity of God; a Socinian is a believer in the personal unity of God, who also holds Jesus Christ to be both a man and an object of religious worship. Not only do the Unitarians of the present day object to be called Socinians, but Socinus in his time objected to be confounded with the Unitarians, and even refused fellowship to them.

Article III.

<i>Of the going down of Christ into hell.</i>	<i>De Descensu Christi ad Inferos.</i>
As Christ died for us, and was buried, so also it is to be believed that he went down into hell.	Quemadmodum Christus pro nobis mortuus est, et sepultus, ita est etiam credendus ad inferos descendisse.

Noteworthy Equivalents.

Into hell = *ad inferos*.

It is to be believed = *credendus*.

That He went down = *descendisse*.

History.

This Article was derived from the Augsburg Confession, in which it was incorporated in the Article *De filio Dei*. In the formula of 1552 it had annexed to it the following words: “*Nam corpus usque ad resurrectionem in sepulchro jacuit, Spiritus ab illo emissus, cum spiritibus qui in carcere sive in inferno detinebantur; fuit, illisque praedicavit: quemadmodum testatur Petri locus.* (For the body lay in the sepulcher until the resurrection: but His Ghost departing from Him, was with the ghosts that were in prison, or in hell, and did preach to the same: as the place of St. Peter doth testify).” This interpretation of the much-controverted passage, 1 Peter 3:19, was omitted in the Elizabethan Articles, 1563. [The sense of the Article was left in great latitude 1563, out of prudential motives, with a view to quiet violent controversies on the subject, which, however, continued. years after to make great stir at Exeter, Cambridge, and other places. – *Rev. Joseph Miller, B.D.* It must be confessed that we are happily freed from the obligation of maintaining such a comment on that passage. – *Dr. Boulbee.*]

Explanation of Terms.

Hell. This word, which is derived from the Saxon *helan*, to cover, originally signified “whatever was concealed or invisible”; and in this sense it was applied by the translators of our Bible, as well to the place or state of departed spirits as to the place or state of torment. It has now, therefore, unfortunately two meanings:

1. The place of torment = Γέεννα (Gehenna).
2. The unseen world, or The place or state of departed spirits } = Αἴδης (Hades).

In this Article, as in the Creed, it means, of course, Αἴδης, a word which occurs eleven times in the Greek Testament, but is in no case used to denote the place of final torment. The eternal abode of the wicked is always spoken of as Γέεννα. Hades always signifies the “place of departed spirits, whether good or bad – the place where they are kept until the day of judgment, when they shall be reunited to their bodies, and go each to his appointed destiny.” [Dean Hook.]

“The Jews believed in a state of being after death, in which the soul existed previously to the final resurrection, apart from the body, yet in a state of consciousness either of happiness or of misery. This state or place they called in Hebrew Sheol, in Greek Hades (ἄδης).” [Bishop Edward Harold Browne.]

Christ’s death was attended with all the circumstances which accompany the death of man, His body being given to the grave, His soul to

Hades.

“That Christ’s human soul went into that unseen resting place to which the souls of all men pass when separated from the body, is plain from His words to the thief upon the cross, and seems to be implied also from St. Peter’s application to His resurrection of David’s words, “Thou wilt not leave my soul in hell.” (Psa. 16:8, and Acts 2:27.) That Christ’s soul during this interval did not return to His Father in heaven seems to be implied by our Lord’s own words to the Magdalen, “Touch me not; for I am not yet ascended to my Father.” (John 20:17.) [Canon Norris.]

Ad inferos = to the inhabitants of the “*inferna*,” the place or state of abode of the “*inferi*”. “*Inferi*” may be synonymous with ἐνεποι, that is, the inhabitants, ἐνέρα, i.e. γη in the subterranean region, which has been the current notion of mankind on the subject. With this meaning the Greek phrase εἰς ὄδου of Acts 2:27, which, though not the correct reading, has been adopted in the Apostles’ Creed, and the more correct εἰς τὸν Ἄϊδην of the Athanasian Creed coincides. Ἄϊδης denotes the unseen and covered place, the mansion of departed souls. In Hell, *Inferna*, or Sheōl, there were, according to the received notion of antiquity, two compartments, mansions, or receptacles, one for the good, the other for the bad, which were known to the Greeks and Romans by the names of *Elysium* and *Tartarus*.” [Rev. Joseph Miller, B.D.]

Scriptural Warrants.

As Christ died ... hell:

“Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.” – Luke 23:43.

“David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.” – Acts 2:25–27, 29–31.

“I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried.”

– 1 Cor. 15:3–4.

“Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.” – Eph. 4:9–10.

Article IV.

<i>Of the Resurrection of Christ.</i>	<i>De Resurrectione Christi.</i>
Christ did truly rise again from the dead, and took again his body, with flesh, bones, and all things appertaining to the perfection of man’s nature; wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.	Christus vere a mortuis resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanae naturae pertinentibus recepit; cum quibus in coelum ascendit, ibique residet, quoad extremo die ad judicandos homines reversurus sit.

Noteworthy Equivalents.

From death = *a mortuis*.

To the perfection of man’s nature = *ad integritatem humanae naturae*.

To judge all men = *ad judicandos homines*.

History.

There are only one or two very slight verbal differences between this Article and the Fourth of 1552. The latter was headed “*Resurrectio Christi*” (the Resurrection of Christ), which was altered to the present title in 1571; it ended with the word “*revertatur*,” which changed into “*reversurus sit*” in 1562. No alteration has taken place in the English, except that “all” between “judge” and “men” was inserted in 1562.

Explanation of Terms.

Resurrection, from the Latin *resurrectio* (from *re* and *surgo*, to rise) = a rising again. Christ = Christus = Χριστος = the Anointed = (Hebrew) Messiah.

From the dead. The Jews could not assert that Christ was not quite dead when He was buried; for we know that He did die, because (1) Pilate would not give up the body to Joseph and Nicodemus till, he had sent to know whether He was dead; (2) when the soldiers saw that He was dead they brake not His legs (as they had done those of the two thieves crucified with Him); and (3) one of the soldiers pierced His heart, and from it came out blood and water. The Jews therefore declared that His disciples came and stole Him away while the soldiers slept. This report, however, was not true; for the soldiers were bribed by the chief priests to say this. Nevertheless one important fact was proved by this report; namely, that the body of Jesus could not be found. Now the disciples were not likely to even think of stealing the body; for they were not brave and desperate men, but timid and fearful. This we learn from St. John (20:19), who tells us that they were gathered together in an upper chamber for fear of the Jews when Christ first appeared to them together. But even if they had thought of it, the thing was by no means easy; it was all but impossible. Let us look at some of the difficulties that were in the way of their doing this.

In going from the city to the garden they must have had first to pass through crowds of people sleeping in the fields. There were many people there because it was the feast of the passover, and they had come from all parts to Jerusalem, and many of these who were too poor to afford a lodging, or for whom there was no room, were sleeping in the fields. Now we do not find that any of these people ever said they saw the disciples go by them. But supposing that all these people were asleep, or that the disciples *did* manage in some unaccountable manner to pass them unobserved, they would next come to the soldiers in the garden; these were there for the express purpose of guarding the tomb in the middle of the garden. That they would have seen the disciples is evident; for being many soldiers they were all round the tomb, having been placed there by the chief priests, with Pilate's leave. The Jews, however, reported that these soldiers were asleep. Now it is *unlikely* that *all* were asleep at once; and it is *certain* that not one would be asleep when death was the punishment for sleeping. These soldiers then would certainly have seen them; for it was the full moon. The feast of the passover always took place on the full of the moon.

Still, if they had passed the sleeping soldiers, they would soon have met with another difficulty. They would have had to move the great stone

rolled to the door of the tomb, and would have had to break the seal, which the chief priests had fastened upon the door. (St. Matt. 27:66.)

When they had done this they would, of course, have taken away the body with haste, for fear of being found. Yet we know that whoever removed the body could not have been in haste or fear; for the napkin which had been about the Lord's head was not put with the grave clothes, but neatly folded up in a place by itself. (St. John 20:7.)

But we have another proof that our Lord did rise from the dead. When the apostles declared that the chief rulers had murdered Christ, and that God had raised Him up, they could not deny it. (Acts 4:10.)

Again, if these witnesses had agreed to tell a falsehood, one thing happened which would have exposed their deception. After Judas was dead, Matthias was chosen apostle in his place; and had the rest been saying what is not true, we cannot suppose that he would have agreed to say the same.

That there could have been no mistake about the body is certain; for no other body was laid in the new tomb but Christ's. There it had been placed on the day preceding the Jewish sabbath – that is, on Friday evening – and there during Friday night, Saturday, and Saturday night it remained. But early in the morning of the first day of the week, *our Lord's day* (as it is called in Rev. 1:10), Mary Magdalene and the other women set out thither to complete the embalming of the body. (St. Luke 24:1.) While they were musing who should roll away the great stone from the entrance, the earth quaked beneath their feet, and an angel descended and rolled away the stone, and sat upon it. Though bewildered by these strange events, the women advanced nearer, and perceived, not only that the stone was rolled away, but that the sepulcher was empty; and as they were standing, full of awe and wonder, an angel announced to them that their *Lord was risen*, and bade them go and tell the joyful news to the apostles. Filled at once with mingled fear and joy, they hurried with all speed to the apostles, who at first regarded their words as no better than *an idle tale*. But soon they found that the announcement of the angel was true. *Their Lord was risen indeed*, and from time to time during a period of forty days they were privileged to see Him, and that not separately, but together; not by night only, but by day; and they were permitted, not merely to see Him, but to touch Him, to converse with Him, to eat with Him, to examine His hands and His side, and to assure themselves that He had truly risen again from death, and had come forth the Conqueror of the grave.

During this period of forty days Christ manifested Himself:

- (1) To Mary Magdalene. (John 20:11–18.)
- (2) To the other ministering women. (Matt. 28:9.)
- (3) To the two disciples journeying towards Emmaus. (Luke 24:13–33.)
- (4) To St. Peter. (Luke 24:34. 1 Cor. 15:5.)
- (5) To the ten apostles. (Luke 24:34–36.)
- (6) To the eleven apostles (when Thomas was present), (John 20:24–31.)
- (7) To the seven apostles by the Lake of Tiberias. (John 21:1–14.)
- (8) To the eleven apostles, and probably the 500 brethren, on the appointed mountain. (Matt. 28:16–18. 1 Cor. 15:6.)
- (9) To James. (1 Cor. 15:7.)
- (10) To the apostles in or near Jerusalem just before the ascension. (1 Cor. 15:7. Luke 24:50.)

Here then are no less than ten other most important proofs that our Lord did really rise from the dead; for these persons, who saw Him after His resurrection, were each and all previously acquainted with Him.

The commemoration, moreover, of Christ's resurrection *from the earliest times* on the first day of the week, or *the Lord's day*, is a strong testimony to its truth, and to the fact that it was not added to our religion in any later age, after the history of the time was forgotten, and the truth of the account could not be ascertained.

Scripture Warrants.

Christ did truly rise again from death:

“He is not here: for he is risen, as he said. Come, see the place where the Lord lay.” – Matt. 28:6.

“Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene.” – Mark 16:9.

“Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.” – Luke 24:6–7.

“Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.” – John 20:27.

“This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.” – John 21:14.

“To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.” – Acts 1:3.

“Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.” – Acts 10:40–41.

“Who was delivered for our offences, and was raised again for our justification.” – Rom. 4:25.

“To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.” – Rom. 14:9.

“Christ rose again the third day according to the scriptures.” – 1 Cor. 15:3–4.

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.” – 1 Peter 1:3.

And took again ... at the last day:

“The Lord said unto ray Lord, Sit thou at my right hand, until I make thine enemies thy footstool.” – Psa. 110:1.

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

“Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.” – Luke 24:36–40, 42–43, 46, 51.

“The Father hath committed all judgment unto the Son: and hath given him authority to execute judgment also.” – John 5:22, 27.

“And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men

of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” – Acts 1:10–11.

“Whom the heaven must receive until the times of restitution of all things.” – Acts 3:21.

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

“He hath appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained.” – Acts 17:31.

“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 Cor. 5:10.

“God hath highly exalted him, and given him a name which is above every name.” – Phil. 2:9.

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.” – Col. 3:1.

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.” – 1 Thess. 4:16.

“The Lord Jesus who shall judge the quick and the dead at his appearing and his kingdom.” – 2 Tim. 4:1.

“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.” – Heb. 1:3.

“We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle.” – Heb. 8:1–2.

“The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God.” – 2 Peter 3:10–12. (See also 1 Peter 4:3, 5. Rom. 2:12, 16.)

Sects Which Have Rejected the Doctrine of the Resurrection of Christ.

Cerinthians, who believed that Jesus, whom they regarded as a mere man, was yet to rise. (Mentioned also under Articles I, II, and VII.)

Docetae, who regarded our Lord's body as only a seeming body, or phantom. (Mentioned also under Article II.)

Essenes, who, whilst they believed the immortality of the soul, did not believe that the body would rise.

Eutyrians, who maintained that the divine nature only rose from the grave. (Mentioned also under Article II.)

Gnostics, who denied the reality of Christ's flesh. (Mentioned also under Articles II and X.)

Manichees, or **Manichaeans** (*Manichaei*). (For tenets, etc., of this sect, see under Article II.)

Marcionites, who believed that when Christ came down from heaven, He formed for Himself, as he descended, an airy and sidereal flesh; but when He arose, and ascended into heaven, He restored this body to its pristine elements, which being thus dispersed, His Spirit alone returned to heaven. [Bishop Edward Harold Browne.] (Mentioned also under Article X.)

Sadducees, who denied all resurrection.

Article V.

<i>Of the Holy Ghost.</i>	<i>De Spiritu Sancto.</i>
The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.	Spiritus Sanctus, a Patre et Filio procedens, ejusdem est cum Patre et Filio essentiae, majestatis, et verus ac aeternus Deus.

Noteworthy Equivalents.

Of one substance = *ejusdem essentiae*.

Very = *verus*.

History.

This Article was derived from the Wurtemberg Confession, presented to the Council of Trent in 1552. It does not occur among those of 1552. It was introduced into the Articles in English, as published by authority of

Queen Elizabeth, in 1563. The Article of 1563 contained the word “essence,” which was exchanged for “substance” in 1571.

Explanation of Terms.

The Holy = *Sanctus*. By this epithet the Third Person of the Trinity is distinguished from all other spiritual beings.

Ghost = *Spiritus* = Πνευμα, a word applied, by the ancient Greek writers, to the incorporeal beings of another world.

The Holy Ghost. Called, in St. John 14:16, [“I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.”] παράκλητος = Paraclete = Comforter.

Proceeding from the Father = το εκ του Πατρος εκπορευόμενον. The Creed of the Council of Nice, A.D. 325, did not contain these words. The Council of Constantinople, A.D. 381, added to the clause of the Nicene Creed, “I believe in the Holy Ghost,” the words following, “The Lord and Giver of life, who proceeded from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the prophets.”

And from the Son = *Filioque*. These words are said to have been added to the Nicene, or rather the Constantinopolitan, Creed by the Third Council of Toledo, in Spain, A.D. 589, which was only a provincial synod. The Eastern, or Greek, Church declared this to be a heresy, (1) because this addition was made by the Western, or Latin, Church without the authority of a General Council; (2) because the Council of Ephesus, A.D. 431, had declared that no addition should be made to the Constantinopolitan Creed thenceforth; and (3) because *mission* did not involve *procession*. “The Filioque Controversy” ended in a schism between the Eastern and Western Churches, which took place in the eleventh century, and continues to this day.

“Although the Scriptures are not perhaps so distinct on this point as on others of more fundamental importance, the Church of England is abundantly justified in adopting the latter conclusion. The manner of this procession it is impossible to comprehend, but it is clear that the Holy Spirit stands in the same relation both to the Father and the Son. Thus our Lord says in one place (John 14:26), ‘The *Father will send* the Holy Ghost in *my name*’; and in another (John 15:26), ‘When the Comforter is come, whom I *will send* unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.’ Moreover, the Holy

Ghost is called the *Spirit of God* and the *Spirit of Christ* indifferently.” [Trollope.] “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.” (Rom. 8:9.)

Very = true, genuine (*verus*).

Eternal = Without beginning and without end.

Scriptural Warrants.

The Holy Ghost ... very and eternal God:

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” – Matt. 28:19.

“It is written in the prophets, And they shall be all taught of God.” – John 6:45.

“The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things.” – John 14:26.

“The Holy Ghost, whom the Father will send in my name, he shall teach you all things.” – John 14:26.

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.” – John 15:26.

“It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” – John 16:7.

“Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.” – Acts 2:33.

“Peter said, Ananias, Why hath Satan filled thine heart to lie to the Holy Ghost? ... Thou halt not lied unto men, but unto God How is it that ye have agreed together to tempt the Spirit of the Lord?” – Acts 5:3–4, 9.

“Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.” – Rom. 8:9.

“God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.” – 1 Cor. 2:10–11.

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy. Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?” – 1 Cor. 3:16–17, 6:19.

“Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” – 2 Cor. 3:17–18.

“All Scripture is given by inspiration of God.” – 2 Tim. 3:16.

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” – Heb. 9:14.

“Searching what, or what manner of time the Spirit of Christ which was in them [the prophets] did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” – 1 Peter 1:11.

“If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you.” – 1 Peter 4:14.

“Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” – 2 Peter 1:21.

Sects and Heresies.

Arians regarded the Holy Ghost as a created being. They held that the Holy Ghost was created by the Son, and that the Son was created by the Father; they therefore called Him *κτίσμα κτίσματος*, the creature of a creature. (Mentioned also under Article II.)

Macedonians denied the divinity of the Holy Ghost. Some of them maintained that He was a creature; others denied this, but would not allow that He was God; while others held that the Spirit was created by the Son.

They were so called from Macedonius, Bishop of Constantinople, A.D. 343. Macedonius asserted that the Holy Ghost was merely a created energy or power, attendant upon the ministry of the Son. His followers were called *Pneumatomachi*, or *Fighters against the Spirit*. The heresy was condemned at the first Council of Constantinople in 381, and Macedonius was deposed from his bishopric. In order to put a stop to the heresy, this Council, to the words in the Nicene Creed, “I believe in the Holy Ghost,” added, “The Lord and Giver of life, who proceedeth from the Father and the

Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets.”

Manichees or **Manicheans** (*Manichaei*) held that the promised Paraclete or Comforter was Manes the Persian. (Mentioned also under Articles II and IV.)

Montanists regarded Montanus as the Promised Paraclete or Comforter.

This sect sprung up about the year 171, in the reign of the Emperor Marcus Aurelius. Montanus was a Phrygian by birth, whence his followers are sometimes called *Phrygians* and *Cataphrygians*. The celebrated Tertullian belonged to this sect. The heresy was condemned by several Asiatic councils, and made very little progress after the second century. (Mentioned also under Article XVI.)

Article VI.

<i>Of the sufficiency of the holy Scriptures for salvation.</i>	<i>De divinis Scripturis, quod sufficient ad Salutem.</i>
Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.	Scriptura sacra continet omnia quae ad salutem sunt necessaria, ita ut quicquid in ea nec legitur, neque inde probari potest, non sit a quoquam exigendum, ut tanquam articulus fidei credatur, aut ad salutis necessitatem requiri putetur. Sacrae Scripturae nomine, eos Canonicos libros veteris et novi Testamenti intelligimus, de quorum auctoritate iu Ecclesia nunquam dubitatum est.
<i>Of the Names and Number of the Canonical Books.</i>	<i>De Nominibus et Numero Librorum sacrae Canonicae Scripturae veteris Testamenti.</i>
Genesis. Exodus. Leviticus. Numbers. Deuteronomy. Joshua. Judges. Ruth. The First Book of	Genesis. Exodus. Leviticus. Numeri. Deuteronomia. Josue. Judicum. Ruth. Prior Liber

<p>Samuel. The Second Book of Samuel. The First Book of Kings. The Second Book of Kings. The First Book of Chronicles. The Second Book of Chronicles. The First Book of Esdras. The Second Book of Esdras. The Book of Esther. The Book of Job. The Psalms. The Proverbs. Ecclesiastes, or Preacher. Cantica, or Songs of Solomon. Four Prophets the Greater. Twelve Prophets the Less.</p>	<p>Samuelis. Secundus Liber Samuelis. Prior Liber Regum. Secundus Liber Regum. Prior Liber Paralipom. Secundus Liber Paralipom. Primus Liber Esdrae. Secundus Liber Esdrae. Liber Hester. Liber Job. Psalmi. Proverbia. Ecclesiastes, vel Concionator. Cantica Salomonis. IV Prophetae Majores. XII Prophetae Minores.</p>
<p>And the other books (as Hierome saith) the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any doctrine. Such are these following: The Third Book of Esdras. The Fourth Book of Esdras. The Book of Tobias. The Book of Judith. The rest of the Book of Esther. The Book of Wisdom. Jesus the Son of Sirach. Baruch the Prophet. The Song of the Three Children. The Story of Susanna. Of Bel and the Dragon. The Prayer of Manasses. The First Book of Maccabees. The Second Book of Maccabees.</p>	<p>Alios autem libros (ut ait Hieronimus) legit quidem Ecclesia, ad exempla vitae, et formandos mores; illos tamen ad dogmata confirmanda non adhibet: ut sunt: Tertius Liber Esdrae. Quartus Liber Esdrae. Liber Tobiae. Liber Judith. Reliquum Libri Hester. Liber Sapientia. Liber Jesu filii Sirach. Baruch Propheta. Canticum Trium Puerorum. Historia Susannae. De Bel et Dracone. Oratio Manassis. Prior Liber Machabeorum. Secundus Liber Machabeorum.</p>
<p>All the books of the New Testament, as they are commonly received, we do receive and account them for canonical.</p>	<p>Novi Testamenti omnes libros (ut vulgo recepti sunt) recipimus, et habemus pro Canonicis.</p>

Noteworthy Equivalentents.

Of the sufficiency of the Holy Scriptures for salvation = *De divinis Scripturis, quod sufficient ad salutem.*

Holy Scripture = *Scriptura sacra.*

Or be thought requisite or necessary to salvation = *aut ad salutis necessitate requiri putetur.*

Of the names and number of the Canonical Books = *De nominibus, et numero librorum sacrae Canonicae Scripturae Veteris Testamenti.*

The church doth read = *legit quidem Ecclesia.*

For example of life and instruction of manners = *ad exempla vitae, et formandos mores.*

To establish any doctrine = *ad dogmata confirmanda.*

Jesus the son of Sirach = *Liber Jesu filii Sirach.*

The Prayer of Manasses = *Oratio Manassis.*

History.

This Article was the fifth of the Forty-two Articles of 1552, where it had for its title the words *Divinae Scripturae doctrina sufficit ad salutem* (The doctrine of Holy Scripture is sufficient to salvation).

Article V of 1552 asserted the sufficiency of Holy Scripture, but did not enumerate or define the Canonical Books. The Latin ended with “*putetur,*” the English with “necessity of salvation”. After “*probari potest*” were the words, “*licet interdum a fidelibus, ut pium et conducibile et ordinem et decorum admittatur, attamen* (although it be sometimes received of the faithful as godly, and profitable for an order and comeliness; yet).” The remainder of the English was as follows: “No man ought to be constrained to believe it as an article of the faith, or repute it requisite to the necessity of salvation.”

The clause which defines the Canonical Books was derived from the Wurtemberg Confession in 1563.

Explanation of Terms.

Canonical = belonging to the canon, or authoritative list of sacred writings. Κανών = a straight rod or rule, a standard therefore by which other things are to be judged of: in ecclesiastical language it signifies that collection of inspired writings to which the Church appeals as the great and only standard of Christian faith and practice. The term *Canon* was first applied to the acknowledged books of Holy Scripture in the fourth century.

Testament (from *testamentum*; from *testor*, to publish one's last will; from *testis*, a witness) = covenant [between God and man].

Of whose authority there was never any doubt. Here it is not meant that there never was any doubt in *portions* of the Church, or *particular* Churches concerning certain books, which the Article includes in the canon; for some of them – as, for instance, the Epistle to the Hebrews and the Apocalypse – have been the subject of much doubt in the West or East, as the case may be. But the Article asserts that there has been no doubt about them in the Church Catholic; that is, at the very first time that the Catholic or whole Church had the opportunity of forming a judgment on the subject it pronounced in favour of the Canonical Books. [Dr. John Henry Newman.]

In the Church; i.e. in the Holy Catholic Church. The word Catholic is derived from καθολικός = universal.

The other books; i.e. the Apocrypha or Apocryphal Books – Βιβλία Ἀπόκρυφα. Απόκρυφος = *hidden* or *secret*. The word Apocrypha was first applied to these books by heretics, who put them forward as canonical, and as “containing *secret* knowledge only made known to the initiated.” Clement of Alexandria and Tertullian also called these books apocryphal, because their claim to inspiration is *hidden*, or cannot be proved. The orthodox applied in scorn a term which the heretics used in honour.

That the Apocryphal Books are not inspired may be shown as follows:

(1) They were not written by any of the prophets, but after Malachi, the last of the prophets.

(2) They were not written in Hebrew, as the rest of the Old Testament, but in Greek.

(3) The Jews never received them into their canon [The Jews were accustomed to arrange the books of the Hebrew canon in three classes: 1. The Law, which contained the five books of Moses. 2. The Prophets, which consisted of thirteen books. 3. The Hagiographa or Psalms, divided into four books.] of authentic Scriptures, yet “to them were committed the oracles of God.” (Rom. 3:2.)

(4) The early Christians did not receive them for the first . four centuries, nor were they ever received as such till the Council of Trent, 1564, though about the fifth century they began to be read in churches, as Jerome mentions.

(5) They are nowhere cited by Christ or His apostles, [Our Lord and His apostles make 283 quotations from the Old Testament, and not one of these is from the

Apocrypha. – *Canon Norris.*] and therefore are not acknowledged by them.

(6) They contain many things contradictory to themselves, and to the acknowledged canonical books.

(7) There are defects in the Second Book of Maccabees, for which the author apologizes. [Rev. A. B. Clarke on the Articles, p. 8, note.]

(8) They are not included in the lists by Melito, [Melito (160) went to Palestine on purpose to ascertain what books were reckoned as canonical by the Jews.] Bishop of Sardis, Origen, Cyril of Jerusalem, and Jerome.

(9) Jerome noted as “apocryphal” the writings added to the LXX: 1 and 2 Esdras, Tobit, Judith, the sequel of Esther, Wisdom, Ecclesiasticus, Baruch, the Song of the Three Children, Story of Susanna, Bel and the Dragon, Manasses’ Prayer, and 1 and 2 Maccabees.

(10) In his *Prologus Galeatus*, having enumerated the canonical books, he says, “Whatever is beside these is to be placed in the Apocrypha, and is to be read only for edification ... not to establish the authority of ecclesiastical doctrines.”

(11) Josephus [Josephus was born only a few years after the crucifixion.] rejects the Apocrypha.

(12) Philo [Philo was contemporary with the apostles.] never refers to it.

(13) The New Testament links itself immediately with the end of the Old Testament as if no inspired writing came between.

(14) There is a lack of inherent power and majesty in the Apocryphas as compared with canonical Scripture.

(15) In the Apocrypha occur unscriptural fables, fictions, doctrinal errors, the merit-earning power of alms, prayers for the dead, etc.

(16) They utterly want the progressive plan and mutual interconnection of the Old Testament and New Testament Scriptures.

(17) Historical errors, inaccuracies, and evidently fictitious stories and speeches occur. [Rev. A. R. Fausset, in *The Englishman’s Critical and Expository Bible Cyclopaedia.*]

(18) We have targums or Jewish paraphrases written about the time of the apostles or before, of all the books of our Old Testament, targums of the law, targums of the prophets, targums of the Chebuthim or Hagiographa, but *none of the Apocrypha.* [Canon Norris.]

Hierome is the old English form of Hieronymus, commonly called St. Jerome. Born at Stridon, in Dalmatia, between A.D. 330 and 340. Sent at an early age by his father Eusebius to Rome, where he was educated, and

where he was converted and baptized. Afterwards travelled in Gaul. Returned to Italy in 370. In 373 set out for the East: travelled through Thrace, Bithynia, Galatia, Pontus, and Cappadocia. Ordained at Antioch as presbyter, but with the condition that he was not to engage in the active duties of the ministerial office. Returned to Rome in 382. Became secretary to Damasus, Bishop of Rome, and at his instance undertook the revision of the old imperfect Latin version of the Septuagint. On account of his enthusiastic advocacy of celibacy such persecution ensued, that, on the death of Damasus, his patron, Jerome, withdrew from Rome. Sailed for Cyrus, where he was entertained by Epiphanius. Thence proceeded to Antioch. Travelled in Palestine. Visited the monks of the Nitrian desert of Egypt. Returned to the Holy Land. Settled at Bethlehem, where in a monastery he translated, from the original Hebrew, the Old Testament into Latin. Origen's *Hexapla* doubtless furnished him with materials for this great undertaking. He carefully distinguished the *uncanonical* books from the *canonical*. His version is the foundation of the Vulgate. He died in 420. [Condensed from an account of Hierome in *Memorabilia Ecclesiae*, by Henry Grant. Hatchard and Co., 1866.]

The Church doth read, etc. There appears to have been scarcely any knowledge of Hebrew among Christians after the first century. The version almost universally used was that of the LXX. This contained the Apocryphal Books inserted by Alexandrian Jews. These writings were begun to be read in the Christian Church in the fourth century; but they were not used to establish any doctrine, nor were they regarded by any early Church as canonical. The Church of England has made a selection from the apocrypha for the first lessons on certain holy days and certain week days, but not on Sundays; these lessons are mainly taken from the Sapiential Books (Wisdom and Ecclesiasticus).

The Apocryphal writings possess great interest as unfolding to us the workings of the Jewish mind in the long-uninspired age between Malachi and St. Matthew. They mirror forth the transition period between the Old Testament and the New Testament, the age of the heroic struggle wherein the Maccabees rescued their country and race from the persecuting fanaticism of Antiochus Epiphanes. The earliest book dates about the beginning of the third century, B.C. the Second Book of Esdras about 30 B.C. Above all, the Book of Wisdom rises to a strain among the loftiest in human productions. Its personification of wisdom as "the unspotted mirror

of God's power, and the image of His goodness," the teacher, of all "holy souls" in "all ages" (7:26–27), guiding and ruling God's people, foreshadows John's revelation of "the Word," the declaration of the unseen God, the Light that lighteth every man. Its representation of the temple as "a resemblance of the holy tabernacle" which God "has prepared from the beginning" (9:8) is sanctioned by Heb. 8 and 9. It rises above many Jewish prejudices, vindicating God's universal love and righteousness, and the spirituality of His worship, thus preparing the way for the higher gospel revelation. (Chapters 1, 2, 3:1, 11:23–26, 12:16, 13:6.) [Rev. A. R. Fausset.]

Manners = morals.

The New Testament = Η καινη διαθήκη. St. Paul calls the precepts and promises of the gospel dispensation καινη διαθήκη, in opposition to those of the Mosaic dispensation, which he calls η πάλαια διαθήκη. (2 Cor. 3:6, 14.)

Books of the New Testament received. These consist (1) of the books which were known by the early writers as *Homologoumena* (ομολογούμενα); i.e. generally acknowledged; (2) of seven other books, which were classed as *Antilegomena* (αντιλεγόμενα), inasmuch as they were not received into the canon for some time, their canonicity having been at first disputed. Eusebius (A.D. 315) gives the following classification in his *Ecclesiastical History*:

(1) Ομολογούμεναι γραφαί – Scriptures universally received; viz., the four gospels, the Acts of the Apostles, the Epistles of St. Paul, the first Epistle of St. John, the first Epistle of St. Peter.

(2) Αντιλεγόμεναι γραφαί – writings whose canonicity was disputed; viz., Hebrews, the Epistle of St. James, the Epistle of St. Jude, second Epistle of St. Peter, second and third Epistles of St. John, and Revelation.

(3) Νόθαι γραφαί – spurious writings; viz., the Acts of Paul, the Shepherd of Hermias, the Revelation of Peter, the Epistle of Barnabas, the Doctrines of the Apostles, and the Gospel according to the Hebrews.

All the seven books of the Antilegomena were regarded as canonical by early writers of note:

(1) The *Epistle to the Hebrews*, by Clement of Rome, A.D. 70; Polycarp, 108; Irenaeus, 184; Origen, 240; Hilary of Poitiers, 350; Athanasius, 350; Cyril of Jerusalem, 350.

(2) The *Epistle of St. James*, by Clement of Rome; Irenaeus; Origen; Clement of Alexandria, 412; Eusebius, 315; Jerome, 390.

(3) The *Second Epistle of St. Peter*, by Clement of Rome; Justin Martyr, 147; Irenaeus; Origen; Eusebius; Jerome.

(4) The *Second Epistle of St. John*, by Irenaeus and Clement of Alexandria.

(5) The *Third Epistle of St. John*, by Athanasius; Ephrem the Syrian; and other fathers of the fourth century.

(6) The *Epistle of St. Jude*, by Clement of Rome; Hermas; Polycarp; Irenaeus; Clement of Alexandria; Tertullian, 198; Origen.

(7) The *Book of Revelation*, by Ignatius, 101; Justin Martyr; Melito, 175; Tertullian; Origen.

The following councils, having weighed the evidence, decided on the canon, and settled the canon of the New Testament as we have it now – Laodicea, A.D. 364; Hippo, 393; Third Carthage, 397; Fourth Carthage, 419. [Kidd on the Thirty-nine Articles; Barrett on the Greek Testament; etc.]

Scriptural Warrants.

Holy Scripture ... salvation:

“The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether.” – Psa. 19:7–9.

“These [signs] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” – John 20:31.

“From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” – 2 Tim. 3:15–17.

Whatsoever is not read ... them canonical:

“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the I commandments of the Lord your God which I command you.” – Deut. 4:2.

“What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.” – Deut. 12:32.

“Every word of God is pure. ... Add thou not unto his words, lest he reprove thee, and thou be found a liar.” – Prov. 30:5–6.

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

“In vain they do worship me, teaching for doctrines the commandments of men. Thus have ye made the commandment of God of none effect by your tradition.” – Matt. 15:9, 6.

“There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.” – Gal. 1:7–9.

“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” – 2 Tim. 4:2–4.

“Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” – 2 Peter 1:21.

“I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” – Rev. 22:18–19.

Doctrine of the Church of Rome.

The **Romish Church** maintains that Holy Scripture is insufficient for salvation and as a rule- of life, without tradition, written or unwritten, the Apocryphal books, the authoritative voice of the Church, and the development of doctrine. This insufficiency of Holy Scripture was decreed by the Council of Trent in 1546. This Article was framed by the Church of England to repudiate that doctrine.

Article VII.

<i>Of the Old Testament.</i>	<i>De veteri Testamento.</i>

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

Testamentum vetus novo contrarium non est: quandoquidem tam in veteri, quam in novo, per Christum, qui unicus est mediator Dei et hominum, Deus et homo, aeterna vita humano generi est proposita. Quare male sentiunt, qui veteres tantum in promissiones temporarias sperasse confingunt. Quanquam lex a Deo data per Mosen, quoad caeremonias et ritus, Christianos non astringat, neque civilia ejus praecepta in aliqua republica necessario recipi debeant, nihilominus tamen ab obedientia mandatorum, quae Moralia vocantur, nullus quantumvis Christianus est solutus.

Noteworthy Equivalents.

By Christ = *Per Christum*.

Who is the only Mediator = *Qui unicus est Mediator*.

Wherefore they are not to be heard = *Quare male sentiunt*. [In the XLII, "*Non sunt audiendi*," whence the English.]

For transitory promises = *In promissiones temporarias*.

No Christian man whatsoever = *Nullus quantumvis Christianus*.

[Translated in Art. 19 of the XLII, "No man (be he never so perfect a Christian)."]

Free from obedience = *Ab obedientia solutus*.

History.

The first half of this Article (as far as "promises") formed the Sixth of 1552, which had for its title, "*Vetus Testamentum non est rejiciendum* (The Old Testament is not to be rejected)." This title was altered, in 1562, to "*De Veteri Testamento* (Touching the Old Testament)." "Of" took the place of "touching" in 1571.

Article VI of 1552 began thus: “*Testamentum Vetus, quasi Novo contrarium sit, non est repudiandum, sed retinendum* (The Old Testament is not to be put away, as though it were contrary to the New; but to be kept still).” This was altered to “*Testamentum Vetus Novo contrarium non est,*” in 1562, when “*male sentiunt*” was substituted for “*non sunt audiendi.*”

The second half of the present Article formed the Nineteenth of 1552, which had for its title “*Omnes obligantur ad moralia legis praecepta servanda* (All men are bound to keep the moral commandments of the law).”

Article XIX of 1552 began thus: “*Lex a Deo per Mosen, licet quo ad Caeremonias et ritus.*” Only the first clause of this Article was incorporated in Article VII of 1562; the remainder of Article XIX of 1552 was worded as follows: “*Quare illi non sunt audiendi, qui sacras literas tantum infirmis datas esse perhibent, et Spiritum perpetuo jactant, a quo sibi quae praedicant suggeri asserunt, quanquam cum sacris literis apertissime pugnent* (“Wherefore they are not to be hearkened unto, who affirm that Holy Scripture is given only to the weak, and do boast themselves continually of the Spirit, of whom (they say) they have learned such things as they teach, although the same be most evidently repugnant to the Holy Scripture).”

Explanation of Terms.

Both in the Old and New Testament. The great plan of redemption, announced and typified in the Old Testament, is perfected and completed in the New. It was –

- (1) Declared in Adam.
- (2) Promised to the patriarchs.
- (3) Typified by the law.
- (4) Predicted by the prophets.
- (5) Fulfilled in Christ. [Dr. Tomline.]

Mediator (from the Latin *medio, mediatum*, to divide in the middle, from *medius*, middle) = one who interposes between parties at variance, as the equal friend of each, for the purpose of reconciling them.

Transitory (Latin *transitorius*, from *transeo*) = passing without continuance; continuing a short time; unstable and fleeting; speedily vanishing.

Ceremony. From the French *cérémonie* (from the Latin *caerimonia*).

Rite. From the French *rite* (from Latin *ritus*).

Civil (Latin *civilis*, from *civis*, a citizen) = pertaining to the community, or to the policy or government of the citizens or subjects of a State.

Scriptural Warrants.

The Old Testament is not contrary to the New:

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all are fulfilled.” – Matt. 5:17–18.

“And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.” – Luke 24:44.

“He mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.” – Acts 18:28.

“Wherefore the law was our schoolmaster to bring us unto Christ.” – Gal. 3:24.

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.” – Heb. 1:1–2.

Both in the Old ... by Christ:

“I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” – Gen. 3:15.

“In thy seed shall all the nations of the earth be blessed.” – Gen. 22:18.

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.” – Isa. 55:1.

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” – Dan. 12:2–3.

“And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” – Mark 16:15–16. (See also Rev. 22:17, Acts 3:20, 1 Peter 1:10.)

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. Had ye believed Moses, ye would have believed me: for he wrote of me.” – John 5:39, 46.

“It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.” – John 6:45.

“To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” – Acts 10:43.

“Many came into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning until evening.” – Acts 28:23.

“Now the righteousness of God without the law is manifest, being witnessed by the law and the prophets.” – Rom. 3:21.

“The mystery which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.” – Rom. 16:25–26.

“The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. That the blessing of Abraham might come on the Gentiles through Jesus Christ. If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” – Gal. 3:8–9, 14, 29.

“For unto us was the gospel preached, as well as unto them.” – Heb. 4:2.

Who is the only Mediator ... promises:

“The man that is my fellow, saith the Lord of hosts.” – Zech. 13:7.

“Verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” – Matt. 13:17.

“Your father Abraham rejoiced to see my day: and he saw it, and was glad.” – John 8:56.

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

“He ever liveth to make intercession for there.” – Heb. 7:25.

“He is the mediator of the new testament.” – Heb. 9:15.

“By faith Noah became heir of the righteousness which is by faith. Abraham looked for a city which hath foundations, whose builder and maker is God. By faith Moses refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection. These all died in faith, not having received the promises, but having seen them afar off, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. They desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city.” – Heb. 11:7, 10, 24–26, 35, 13–14, 16. (See also 1 Cor. 10:1–4.)

“ If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” – 1 John ii. 1.

Although the law ... moral:

“The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” – Gen. 49:10.

“Fear God, and keep his commandments: for this is the whole duty of man.” – Eccles. 12:13. (See particularly Acts 15.)

“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them but of the land of Egypt; which my covenant they brake.” – Jer. 31:31–32.

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the

kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” – Matt. 5:17–20.

“Then said Paul, I stand at Caesar’s judgment seat, where I ought to be judged.” – Acts 25:10.

“Do we then make void the law through faith? God forbid: yea, we establish the law.” – Rom. 3:31.

“The law is holy, and the commandment holy, and just, and good.” – Rom. 7:12.

“Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.” – Rom. 13:7.

“The law was our schoolmaster to bring us unto Christ. ... But after that faith is come, we are no longer under a schoolmaster.” – Gal. 3:24–25.

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” – Gal. 5:1.

“Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new map, so making peace.” – Eph. 2:15.

“The priesthood being changed, there is made of necessity a change also of the law. ... For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. ... The law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.” – Heb. 7:12, 18–19, 28.

“ Submit yourselves to every ordinance of man for the Lord’s sake.” – 1 Peter 2:13.

“If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well. ... Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.” – James 2:8, 10–11.

“Sin is the transgression of the law.” – 1 John 3:4.

Sects and Heresies.

Anabaptists, mistaking some expressions in the epistles concerning justification by Christ without the “works of the law,” maintained that Christians were under no obligation to obey the moral precepts of the Mosaic dispensation.

Antinomians (from αντι, against; νόμος, a law) maintain that, under the gospel dispensation, the moral law is of no use or obligation.

This sect originated, in Germany, with John Agricola about the year 1538. (Mentioned also under Articles X, XII, XV, and XVII.)

Cerinthians maintained that the law and the prophets came not from God, but from angels; and that the God of the Jews was only an angel. They also held that the ceremonies of the law, circumcision especially, must be observed. (Mentioned also under Articles I and II.)

Encratites, or **Continents**, believed the law to belong to one God and the gospel to another. They were founded by Tatian, an Assyrian, and a disciple of Justin Martyr, about the year 172. They were called *Encratites*, from εγκρατής, moderate or self-disciplined, because they condemned marriage, forbade the use of animal food and wine, and rejected all the comforts and conveniences of life. They were styled *Continents* from *continens*, *-entis*, temperate or restraining the passions, on account of the strict continence which Tatian enjoined upon his followers. They were also known by the name of *Hydroparastates*, signifying “water-drinkers.”

Ebionites rigidly maintained the Mosaic observances. (Mentioned also under Article II.)

Nazarenes, or **Nazaraeans**, were tenacious of the Mosaic ceremonies, and more inclined to the Jews than to the Gentiles, though they admitted the Messiahship of Jesus in a very low and Judaizing manner.

This sect arose at the end of the first century, during the sojourn of the Christians in Pella.

Article VIII.

<i>Of the Three Creeds.</i>	<i>De tribus Symbolis.</i>
The Three Creeds, <i>Nicene Creed</i> , <i>Athanasius's Creed</i> , and that which is commonly called the <i>Apostles' Creed</i> , ought thoroughly	Symbola tria, Nicaenum, Athanasii, et quod vulgo Apostolorum appellatur, omnino recipienda sunt et credenda: nam

to be received and believed: for they may be proved by most certain warrants of holy Scripture.	firmissimis testimoniis probari possunt.	Scripturarum
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Noteworthy Equivalents.

Creeds = *Symbola*.
Of Holy Scripture = *Scripturarum*.

History.

This Article received its present Latin title in 1571, before which time it was headed “*Symbola Tria*”. The words “*et credenda*” (and believed) were added in 1562, and “*Apostolorum*” was substituted for “*Apostolicum*” in 1571. The Article of 1552 contained the word “*divinarum*” before “*Scripturarum*,” but it was omitted in 1562.

Explanation of Terms.

Creed. This word is a corruption of the Latin word Credo (I believe), with which both the Apostles’ and the Nicene Creed begin. The so-called Athanasian Creed does not begin with “I believe,” and is not a personal profession, but a declaratory statement of the true faith. [Rev. Evan Daniel.] A creed may be defined as “a summary of Christian doctrine,” or as “a form of words in which Articles of Faith are comprehended.” Creeds were not introduced into public worship until the end of the fifth century. Before that time they were repeated only at baptism, or on some particular occasion. The earliest name for creed was Σύμβολον = *Symbolum* = a watchword or signal in war. As there are certain marks of distinction used in war by which the soldiers of one side are distinguished from those of the other, so by these creeds the orthodox are distinguished from infidels and heretics.

Nicene Creed. This creed, which is based on the creed of Caesarea, was so called on account of its having been drawn up at the General Council of Nice, A.D. 325, convened by the Emperor Constantine for deciding the Arian controversy respecting our Lord’s divinity. The basis of this creed is said to have been presented to the Council by Eusebius, Bishop of Caesarea. The creed thus composed ended at “I believe in the Holy Ghost.”

The remaining clauses, with the exception of the words “and from the Son,” were added at the General Council of Constantinople, A.D. 381.

These clauses are to be found in Epiphanius, A.D. 370, and had been probably used for some time in some churches. The Council of Constantinople added them to the Nicene Creed to meet the heresy of Macedonius, who denied the divinity of the Holy Ghost. The creed thus enlarged is sometimes spoken of as the Constantinopolitan Creed.

The Nicene Creed was confirmed by the Council of Ephesus, A.D. 431, and by the Council of Chalcedon, A.D. 451. It was first ordered to be recited in the Eucharistic Office in the Eastern Church by Peter, surnamed the Fuller, Bishop of Antioch, A.D. 471. It was adopted by Timotheus, Bishop of Constantinople, in 511. In the West it was adopted first in Spain by the Third Council of Toledo in 589; then in France, in the time of Charlemagne; and finally, in the Roman Church under Pope Benedict VIII in 1014.

The words “and from the Son” (*et filio* or *filioque*), involving the doctrine of what is called the Double Procession of the Holy Ghost, were inserted in the creed by the Third Council of Toledo, A.D. 589. This further addition to the creed was gradually adopted by other Churches of the West; but the words were never admitted into the creed by the Eastern Church. The words first appear in the acts of an assembly of bishops at Braga, A.D. 412; but their use ultimately became one of the main causes of the great schism between the Eastern and Western Churches, A.D. 1053.

Athanasius. Born at Alexandria in or about A.D. 296. In early youth received into the family of Alexander, Bishop of Alexandria, who educated him. Appointed secretary to the bishop. Ordained deacon. Promoted to be chief of the deacons, or archdeacon. Accompanied his bishop to the Council of Nice. Opposed the Arian heresy. Proposed by Alexander for his successor. Elevated to the primacy in 328. First requested, then commanded, by Constantine to readmit Arius into the Church. Refused. Charges heaped up against him. Summoned before the Emperor in 332. Acquitted of every charge. New accusations framed. Unjustly deposed by a synod at Tyre. Banished by Constantine to Triers in 336. On the death of Constantine, returned to Alexandria in 337. Received with great joy. His case reopened before a synod at Antioch in 341. Sentence of deposition confirmed. First Pistus, and then a presbyter named Gregory, appointed in his place. Escaped to a place of concealment. Issued a protest. Set out for Rome. There recognized by a synod, in 342, as a regular bishop. Eastern Church demurred. A General Council at Sardica, convened by Emperors

Constantius and Constas. Decision of the Roman synod confirmed. Gregory slain in a tumult of the people. Athanasius returned to Alexandria. Endeavoured to uproot the Arian heresy and to depose cert in bishops. Roused into fierce activity an adverse faction. Driven from his throne in the church by a troop of armed men in February 9th, 356. Found a safe refuge with the hermit __ Auxuma, in the Ethiopian desert. Constantius died in 3__. Julian succeeded. Bishops and clergy, banished in the reign of Constantius, recalled. Julian subsequently declared that he permitted only their return, and not the re-assumption of their office. He inculpated Athanasius as having arrogantly placed himself on the so-called episcopal throne. Athanasius banished, not only from Alexandria, but from Egypt. Took refuge in the desert. Returned to Alexandria on the death of Julian. Endured another banishment under Valens. Recalled by Valens after a short duration. Died May 2nd, 375. His life written by Gregory of Nazianzus. Best edition of his works: that of Padua, 4 vols. folio, 1777. [Condensed from an account of Athanasius in “*Memorabilia Ecclesiae*, by Henry Grant. Hatchard and Co., 1866.”]

Athanasius’s Creed. This creed was so called because it contains the sentiments of Athanasius, who was the most celebrated champion of the orthodox faith. He principally defended the doctrines of the ever-blessed Trinity and the Incarnation of Christ. The *Hypostatic Union*, [See under Article II.] which is not distinctly asserted in either of the other creeds, is explicitly maintained in the Athanasian Creed, with an evident design to preserve the purity of the Catholic faith amidst the contentions of prevailing heresies.

The chief design of the Athanasian Creed seems to have been a resistance of the error held by the Arians regarding the divinity of Christ. Athanasius, however, was not the author of this creed. It was drawn up in Latin, probably in Gaul, either, as sortie writers affirm, by Hilary, Bishop of Arles, 429–449, or, as others, by Victricius, Bishop of Rouen, in the year 401. Unlike the other creeds, it is divided into verses, and sung or said alternately like the Psalms; indeed, it was formerly called “the Psalm *Quicumque Vult*”. *Quicumque vult salvus esse* (= whosoever will be saved; lit. whosoever wishes to be safe) are first words of the creed in Latin. The Athanasian Creed was received in the Churches of France, Spain, and Germany in the eighth and ninth centuries. It was received into the offices of the English Church during the ninth century with the title “*Quicumque Vult*,” but was not adopted in the Roman service till 930.

The present rubric requires the Athanasian Creed to be said thirteen times during the year, so as to secure its repetition about once a month. In the Roman Church it is said weekly.

“It is noteworthy that the Athanasian Creed is received in the Eastern Church, and regarded as a document of first-class importance, being appended to the *Horologium*, or Book of Common Prayer.” [Prebendary Baker, D.D.]

Apostles’ Creed. This is considered the most ancient of the three. It is found, exactly in the form in which we have it, in the works of St. Ambrose and Ruffinus, the former of whom lived in the third and the latter in the fourth century.

By the Anglo-Saxons it was used in their office of Prime. By the Mediaeval Church it was said privately by the choir at Matins; at Prime and Compline, it was said inaudibly by the priest as far as “*carnis resurrectionem*” (the resurrection of the flesh), which words he uttered aloud, and the choir took up the concluding words “*vitam aeternam*” (and the life everlasting). After the Reformation, the first Prayer book directed the Apostles’ Creed to be sung or said “by the minister”; the Second Prayer “by the minister and the people”.

Warrant = proof or testimony.

Scriptural Warrants.

The three Creeds ... Scripture:

“Holding the mystery of the faith in a pure conscience.” – 1 Tim. 3:9.

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

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. ... Beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ. ... Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.” – Jude 3, 17, 20–21.

Article IX.

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

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

Noteworthy Equivalents.

Of Original (or Birth) sin = *De Peccato originali*.

Original sin = *Peccatum originis*.

As the Pelagians do vainly talk = *ut fabulantur Pelagiani*.

In the following of Adam = *in imitatione Adami*. [The genitive of *Adamus*, *Adami*, m. 2. In Article X the word Adam is Latinized thus: *Adam*, *Adae*, m. 1.]

Standeth not = *non est situm*.

Fault and corruption of the nature = *vitium et depravatio naturae*.

Very far gone = *quam longissime distet*. [As far gone as possible, without being wholly gone. – Rev. B. Adams.]

In every person born into this world = *in unoquoque nascentium*.

Regenerated = *renatis*.

Infection of nature = *naturae depravatio*.

The lust of the flesh = *affectus carnis*.

In them that are regenerated = *in renatis*.

For them that are baptized = *renatis*.

[Omitted] = *propter Christum*. [For Christ's sake.]

Concupiscence and lust = *concupiscentiam*.

The nature of sin = *peccati rationem*.

History.

The Eighth Article of 1552 was entitled "*Peccatum originale*," and contained, after "*Pelagiani*," the words "*et hodie Anabaptistae repetunt*" (which also the Anabaptists do nowadays renew); these words were omitted in 1562. The word "*carnis*" was inserted in 1562, and in the same year "*interpretantur*" was substituted for "*vocant*".

The following alterations in the English were made in 1571: "From his former righteousness" was altered to "from original righteousness"; "which he had at his creation" was omitted; "given to evil" was changed into "inclined to evil"; "desireth always" was altered to "lusteth always"; and "in them that are baptized" was changed into "in them that are regenerate."

Explanation of Terms.

Sin (from the Sanskrit *su*, to be washed away, to be purified, by means of a propitiatory offering [Ogilvie, *Student's English Dictionary*]) = that conduct whereby we fail to fulfill God's law and to promote our own happiness. It is called *iniquity*, or *unrighteousness*, as it implies a withholding of what is due to God or men. It is called *wickedness* and *ungodliness*, as it implies an obstinate opposition to the nature, worship, and service of God. It is called *trespass* and *transgression*, as it is a contrariety to the precepts of the divine law. [Gurney and Wrench, *Dictionary of the Bible*.]

Original Sin = that natural tendency to evil, displeasing to God, which we all inherit from Adam. [Canon Norris.] Augustine seems to have

been the first to call it by that name. Before his time it was called “*the old guilt*,” “*the ancient wound*,” “*the common curse*,” etc., all of which expressions denote the corruption or depravation of human nature derived from the fall of Adam.

Pelagians = the followers of Pelagius. Their tenets were as follows:

1. Adam was created mortal, so that he would have died whether he sinned or not.

2. Adam’s sin has only affected himself, and not the human race.

3. Newborn infants are in the same condition in which Adam was previous to the fall (*ante prevaricationem*).

4. The whole human race dies neither in consequence of Adam’s death, nor of his transgression; nor does it rise from the dead in consequence of Christ’s resurrection.

5. Infants obtain eternal life, though they should not be baptized.

6. The law is as good a means of salvation as the gospel.

7. There were some men, even before the appearance of Christ, who did not commit sin. (Mentioned also under Articles X and XVI.)

Fault and corruption. Original sin is said to be the *fault* of our nature, because we are guilty of it. It is said to be the *corruption* of our nature, because we are degenerated by it.

Every man = all mankind, including, of course, the Virgin Mary. (For the doctrine of the Church of Rome see below.)

Naturally engendered = naturally begotten. These words are carefully added to show that our Lord, though according to the flesh a descendant of Adam, is exempted from his guilt, as being engendered, or born into world, *supernaturally*. [*The Articles of the Church of England, with Notes and Scripture Proofs at length*. Oxford: Published by J. Vincent, 1828.]

It deserveth God’s wrath and damnation. Not because God imputes to Adam’s posterity the crime of his having eaten the forbidden fruit, for which crime he is supposed to have pardoned Adam upon his repentance; but because by that sin Adam thoroughly corrupted his nature, and because from a corrupt parent we also are born a corrupt offspring. For the original righteousness being lost, nothing of good remains in us, but we are naturally propense to all evil; and therefore we are “by nature the children of wrath”. (Eph. 2:3.) [Bishop Pearson, Archdeacon Welshman, and Canon Norris.]

Original righteousness = that rectitude of nature in which our first parents were created, and which, if they had not sinned, would have been transmitted to all their descendants.

The flesh = the old nature of man.

The spirit = the new nature.

Regenerated. The Latin *renatis* is further on translated baptized, showing that the framers of the Articles regarded baptism and regeneration as the same thing. [Rev. R. Adams, *Commentary on the Prayer Book.*] Mankind “being by *nature* born in sin, and the children of wrath,” the term *regeneration* is borrowed by our Church from the Scriptures to express that “death unto sin, and *new birth* unto righteousness,” whereby in baptism we become children of grace. [Trollope, *Questions and Answers on. the Liturgy.*]

Phronema Sarkos (φρόνημα σαρκος) = the minding of the flesh. The expression occurs in Rom. 8:6–7, where St. Paul says, Το γαρ φρόνημα της σαρκος, θάνατος· το δε φρόνημα του πνεύματος, ζωη και ειρήνη. This is translated in the Authorized Version as follows: “For *to be carnally minded* (or literally, as in the margin, *the minding of the flesh*) is death (i.e. leads to condemnation [Cobbin, *Portable Commentary.*]); but to be spiritually minded (or literally, as in the margin, *the minding of the Spirit*), is life and peace. Because *the carnal mind* (or literally, as in the margin, *the minding of the flesh*) is enmity against God.” Hence it is evident that το φρόνημα της σαρκος is the very opposite of το φρόνημα του πνεύματος.

Apostle (from απο, forth, and στέλλω, to send) = one sent forth = a messenger.

Concupiscence and Lust. Both these words occur in the Authorized Version of Rom. 7:7–8. The former is derived from the Low Latin *concupiscentia*, from *concupisco* – *con* and *cupio*, to desire. The latter is an old Saxon word, shown by the margin to be equivalent to concupiscence. The Greek word used by St. Paul in each case is επιθυμία = inordinate, irregular, unlawful desire.

Scriptural Warrants.

Original sin ... Adam:

“Adam begat a son in his own likeness.” – Gen. 5:3.

“Behold, I was shapen in iniquity; and in sin did my mother conceive me.” – Psa. 51:5.

“The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.” – Psa. 58:3.

“Who can bring a clean thing out of an unclean? not one.” – Job 14:4.

“How then can man be justified with God I or how can he be clean that is born of a woman?” – Job 25:4.

“Except a man be born again, he cannot see the kingdom of God.” – John 3:3.

“That which is born of the flesh is flesh.” – John 3:6.

“Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression. By one man’s offence death reigned by one. By the offence of one judgment came upon all men to condemnation. By one man’s disobedience many were made sinners.” – Rom. 5:14, 17–19.

“I know that in me (that is, in my flesh) dwelleth no good thing.” – Rom. 7:18.

“The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” – 1 Cor. 2:14.

Whereby man ... inclined to evil:

“God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” – Gen. 6:5.

“And the Lord said in his heart, I will not again curse the ground any more for man’s sake; for the imagination of man’s heart is evil from his youth.” – Gen. 8:21.

“There is no man that sinneth not.” – 1 Kings 8:46.

“The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.” – Psa. 14:1–3.

“Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.” – Eccl. 7:29.

“They are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.” – Jer. 4:22.

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

“Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.” – Matt. 15:19.

“In my flesh dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.” – Rom. 7:18.

“Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.” – Eph. 4:18.

“Put off ... the old man, which is corrupt according to the deceitful lusts.” – Eph. 4:22.

“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.

“The whole world lieth in wickedness.” – 1 John v. 19.

So that the flesh ... damnation:

“Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.” – Rom. 3:19.

“By the offence of one judgment came upon all men to condemnation.” – Rom. 5:18.

“The wages of sin is death.” – Rom. 6:23.

“I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.” – Rom. 7:22–23.

“If ye live after the flesh, ye shall die. To be carnally minded is death.” – Rom. 8:13, 6.

“The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.” – Gal. 5:17.

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption.” – Gal. 6:7–8.

“Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.” – Eph. 2:3.

“Abstain from fleshly lusts, which war against the soul.” – 1 Peter 2:11.

And this infection ... law of God:

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

“There is not a just man upon earth, that doeth good, and sinneth not.”
– Eccl. 7:20.

“We are all as an unclean thing, and all our righteousnesses are as filthy rags.” – Isa. 64:6.

“We know that the law is spiritual: but I am carnal, sold under sin. ... I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. ... I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.” – Rom. 7:14, 18–19, 21–23.

Διότι το φρόνημα της σαρκος, έχθρα εις Θεόν. Τω γαρ νόμω του Θεου ουχ υποτάσσεται, ουδε γαρ δύναται. “Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” – Rom. 8:7.

“The flesh lusteth against the Spirit, and the Spirit against the flesh.”
– Gal. 5:17.

“In many things we offend all.” – James 3:2.

“If we say that we have no sin, we deceive ourselves, and the truth is not in us. ... If we say that we have not sinned, we make him a liar, and his word is not in us.” – 1 John 1:8, 10.

And although ... nature of sin:

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

“He that believeth and is baptized shall be saved.” – Mark 16:16.

“God sent not his Son into the world to condemn the world. He that believeth on him is not condemned.” – John 3:17–18.

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” – John 5:24.

“Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence.” – Rom. 7:7–8.

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” – Rom. 8:1.

“When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.” – James 1:15.

“There is a sin not unto death.” – 1 John 5:17.

Doctrine of the Church of Rome.

The **Romish Church** maintains that original sin is entirely washed away by baptism. This is contrary to the teaching of both St. Paul and St. James. St. Paul, in his epistle to the Galatians (5:17), says, “The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.” St. James (1:14) says, “Every man is tempted, when he is drawn away of his own lust, and enticed.” These epistles were written to persons who had been baptized, and the apostles evidently consider them as still liable to the “infection of nature,” contracted by the fall of Adam. [*Questions and Answers on the Thirty-nine Articles*. Published at Oxford by F. Trash, 1824.]

The Roman Church, without any warrant from Scripture, and contrary to the testimony of the fathers, has not only decreed the exemption of the blessed Virgin Mother of our Lord from original sin, but has made the doctrine of “the Immaculate Conception” *de fide*. [Prebendary Baker, D.D.] (See also under Article XVI.)

The divinity, or the Immaculate Conception, of the Virgin was first taught 1389; it was confirmed by Pope Pius IX in 1854.

Article X.

<i>Of Free Will.</i>	<i>De libero Arbitrio.</i>
The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon	Ea est hominis post lapsum Adae conditio, ut sese, naturalibus suis viribus et bonis operibus, ad fidem et invocationem Dei convertere ac praeparare non possit.

God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

Quare absque gratia Dei, quae per Christum est, nos praeveniente ut velimus; et cooperante dum volumus, ad pietatis opera facienda, quae Deo grata sunt et accepta, nihil valemus.

Noteworthy Equivalents.

Of Adam = *Adae*. [See Article IX. (Noteworthy Equivalents, and Footnote).]

By strength = *viribus*.

By Christ = *per Christum*.

That we may have a good will = *ut velimus*.

When we have that good will = *dum volumus*.

Good works = *pietatis opera*.

History.

The Article of 1552 commenced at “*Absque gratia Dei*.” The first sentence was added in 1562, when “*grata sint*” was changed into “*grata sunt*”. In 1552 “*cooperante*” was represented in the English by “working in us,” which in 1562 was altered to “working with us.”

Explanation of Terms.

Free will. By this term is meant having in ourselves an inclination and power to turn to God.

Grace (from the Latin *gratia*, favour, goodwill) = free favour, unmerited kindness. As used in this article, *grace* = the free and unmerited favour and assistance of the Holy Spirit; i.e. to enable us to choose and perform whatever is good, which, because it is the most excellent gift of God, and is *freely given*, is by way of eminence called *grace*. *Grace* unavoidably presupposes *unworthiness* in its object. *Grace* and *worth*, or merit of any kind, name, or degree, cannot possibly subsist together. [Gurney and Wrench.]

The term “grace” has been used with various appellations:

(1) *Gratia praeveniens* = preventing or prevenient grace – for a person to be converted.

(2) *Gratia operans* = operative grace – on a person being converted.

(3) *Gratia cooperans* = cooperative grace – on a person who has been converted, to secure his sanctification.

(4) *Gratia condigna* = grace with merit – the doctrine of the Thomists, that a man may act so as to be worthy of eternal life.

(5) *Gratia congrua* = grace with fitness – the doctrine of the Scotists, that a man has such a fitness for grace that God cannot refuse it.

(6) *Gratia communis* = grace common – what, in the Arminian theory, all men have or may have.

(7) *Gratia specialis* = grace special – what belongs to the people of God, or to the elect believers.

Faith and calling upon God = Christianity. [Archdeacon Bickersteth.]

Preventing = going before. Grace must first incline us to do good before we have any desire to do it. *Preventing* grace is that which “puts into our hearts good desires,” and *cooperating* or *assisting* grace that which “enables us to bring the same to good effect.”

That we may have a good will. This doctrine is particularly shown in the second collect for the Evening Service, and in the collects for Easter Day; fifth Sunday after Easter; third, ninth, seventeenth, nineteenth, and twenty-fifth Sunday after Trinity.

Working with us when we have that good will. If we think that God’s grace is irresistible, that is, that it will force men to be saved without their cooperation, we are in error. We are equally in error if we imagine that our will can do everything necessary to secure our salvation without the assistance of God’s grace. [Prebendary Baker, D.D.]

Scriptural Warrants.

The condition of man ... upon God:

“The preparations of the heart in man, and the answer of the tongue, is from the Lord.” – Prov. 16:1.

“Turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented.” – Jer. 31:18–19.

“No man can come to me, except the Father which hath sent me draw him.” – John 6:44.

“They that are in the flesh cannot please God.” – Rom. 8:8.

“We know not what we should pray for as we ought” – Rom. 8:26.
(See also Col. 2:13.)

“The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” – 1 Cor. 2:14.

“No man can say that Jesus is the Lord, but by the Holy Ghost.” – 1 Cor. 12:3.

Wherefore we ... that good will:

“Lord, thou hast wrought all our works in us.” – Isa. 26:12.

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

“Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.” – Jer. 13:23.

“A new heart will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” – Ezek. 36:26–27.

“No man can come to me, except the Father which hath sent me draw him.” – John 6:44.

“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” – John 15:4–5.

“A certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart he Lord opened, that she attended unto the things which were spoken of Paul.” – Acts 16:14.

“They that are in the flesh cannot please God.” – Rom. 8:8.

“For of him, and through him, and to him, are all things: to whom be glory forever. Amen.” – Rom. 11:36.

“By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.” – 1 Cor. 15:10.

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

“God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” – 2 Cor. 4:6.

“He said, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.” – 2 Cor. 12:9.

“You hath he quickened, who were dead in trespasses and sins.” – Eph. 2:1.

“We were by nature children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; for by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works. And you hath he quickened, who were dead in trespasses and sins. For we are his workmanship, created in Christ Jesus unto good’ works, which God hath before ordained that we should walk in them.” – Eph. 2:3–5, 8–9, 1, 10.

“It is God which worketh in you both to will and to do of his good pleasure.” – Phil. 2:13.

“I can do all things through Christ which strengtheneth me.” – Phil. 4:13.

“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ.” – Heb. 13:20–21.

Sects and Errors Condemned.

Antinomians held grace to be irresistible, which tenet implies all human endeavours to be unnecessary. [Rev. R. W. Jelf, D.D.]

Arminians maintained that the natural man is not wholly dead in sin and without strength for spiritual things, but that by using the gifts of nature rightly he can obtain grace and salvation. They also held that divine grace does not precede the action of man’s free will in his conversion, nor bend and incline it towards God; and that he may effectually resist the power of grace.

Manichees, or Manicheans (*Manichaei*), held that good and evil actions were produced by a good or an evil principle, which they declared to be of equal and independent power. The good principle was a most pure and subtle matter, which Manes, their founder, called *light*. This power did nothing but good. The evil principle was a gross and corrupt substance,

which was called *darkness*, nothing but evil. These notions existed long before the days of Manes, and are treated of by Plutarch in his *Isis and Osiris*. Our souls, according to the Manicheans, were made by the good principle, our bodies by the bad one, these two principles being, according to them, coeternal and independent of each other. Each of these is subject to the dominion of a superintendent being, whose existence is from all eternity. The being who presides over the light is called God; he that rules the land of darkness, *Hyle*, or *Demon*. The first is supremely happy and benevolent; the second unhappy, and desirous of rendering others so. [Dean Hook, and *The Denominational Reason Why*, published by Houlston and Wright, 1866.] (Mentioned also under Articles II and IV.)

Marcionites maintained that the universe was governed by two independent principles, one of good, and the other of evil. This naturally led to the belief in a physical restraint on the will of the creature. [Bishop Harold Browne.] (Mentioned also under Article IV.)

Pelagians asserted that men were sufficiently enabled by their own natural strength to do good works; and that the grace of God, by which we may the more easily observe his commands, is given us according to our merits. [Archdeacon Welchman.] (Mentioned also under Articles IX and XVI.)

Socinians deny the existence and the necessity of grace. (Mentioned also under Articles II and XVII.)

Valentinians taught that man was created of three different kinds – spiritual, animal, and terrestrial; the first sort as Seth, the second as Abel, the third as Cain; and that, as the distinction was from birth, it was consequently immutable. The first kind were destined to certain salvation, the last to certain perdition. The lot of the second was uncertain, depending on their greater inclination, on the one hand, to the spiritual; on the other, to the carnal. [Bishop Harold Browne.]

The controversy resolves itself ultimately into five points: 1. Predestination. 2. The extent of redemption. 3. The state of the human will before conversion to Christianity. 4. The state afterwards. 5. Perseverance.

Hence it has been called the *Quinquarticular Controversy*, or that of the Five Points. [Rev. R. W. Jelf's *Lectures on the Articles*, edited by the Rev. J. R. King.]

Principal Controversialists on Grace and Free Will.

<i>On the Side of Grace.</i>	<i>On the Side of Free</i>	<i>Century.</i>

	<i>Will.</i>	
1. St. Augustine.	Pelagians.	Fifth.
2. Thomists, or Dominicans.	Scotists, or Franciscans.	End of Thirteenth.
3. Calvinists or Anti-Remonstrants.	Arminians, or Remonstrants.	End of Sixteenth.
4. Jansenists.	Jesuits.	End of Seventeenth.

Article XI.

<i>Of the Justification of Man.</i>	<i>De Hominis Justificatione</i>
<p>We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.</p>	<p>Tantum propter meritum Domini ac Servatoris nostri Jesu Christi, per fidem, non propter opera et merita nostra, justi coram Deo reputamur. Quare sola fide nos justificari, doctrina est saluberrima ac consolationis plenissima, ut in Homilia de Justificatione hominis fusius explicatur.</p>

Noteworthy Equivalentents.

Only for the merit = *Tantum propter meritum.*

By faith = *per fidem.*

And not for our own works = *non propter opera nostra.*

Or deservings = *et merita.*

By faith only = *sola fide.*

Of Justification = *de Justificatione hominis.*

As more largely is expressed = *ut fusius explicatur.*

History.

The eleventh Article of 1552 was preceded by one “*De gratia*”.* The Article on Justification was worded as follows: “*Justificatio ex sola fide*

Jesu Christi, eo sensu quo in Homelia de Justificatione explicatur, est certissima et saluberrima christianorum doctrina.” (Justification by only faith in Jesus Christ in that sense, as it is declared in the Homily of Justification, is a most certain and wholesome doctrine for Christian men.)

*[This Article was worded as follows: “Gratia Christi, seu spiritus sanctus qui per eundem datur, cor lapideum aufert, et dat cor carneum. Atque licet ex nolentibus quae recta sunt, volentes faciat: et ex volentibus prava, nolentes reddat, voluntati nihilominus violentiam nullam infert. Et nemo hac de causa, cum peccaverit, seipsum excusare potest, quasi nolens aut coactus peccaverit, ut eam ob causam accusari non mereatur aut damnari.” (The grace of Christ, or the Holy Ghost by Him given, doth take away the stony heart, and giveth a heart of flesh. And although those that have no will to good things He maketh them to will, and those that would evil things He maketh them not to will the same; yet nevertheless He enforceth not the will. And therefore no man when he sinneth can excuse himself, as not worthy to be blamed or condemned, by alleging that he sinned unwillingly or by compulsion.)]

The Article on grace, aimed as it was at the fatalistic views of certain Anabaptists, was omitted in 1562, doubtless for two reasons: (1) Because the Anabaptist excesses were less formidable; (2) because many of the Elizabethan divines maintained the doctrine of irresistible grace.

Explanation of Terms.

“**We are accounted righteous,**” and “We are justified,” are synonymous expressions, both in the present tense and referring to the present life.

Only. This word is used for the purpose of disclaiming the Romish doctrine of human merit.

By faith, not *because* of faith; for there is no more “merit” in our faith than in our works. Faith is the *condition*, not the *cause*, of our justification, which is to be ascribed solely to “the merit of our Lord and Saviour Jesus Christ.”

Justified = “accounted righteous”. Justification includes three things – pardon of sin, freedom from the punishment due to sin, and a right or title to all the blessings due to perfect obedience. The difference between justification and sanctification may be shown as follows:

“*Justification* is our acceptance with God through faith in our Lord Jesus Christ; *sanctification* is that holiness of heart and life which the Holy Ghost works in believers – the first is immediate as soon as we believe; the second is progressive, and goes on all through life. [Rev. A. B. Clarke.]

Justification and sanctification are never separated otherwise than as cause and effect.

Wholesome = sound, scriptural, giving peace, and producing happiness:

Homily of Justification. There is no Homily entitled “Of Justification,” but the Homily “Of the Salvation of all Mankind” is supposed to be meant.

Scriptural Warrants.

We are accounted ... of Justification:

“Let thy merciful kindness be for my comfort.” – Psa. 119:76.

“Enter not into judgment with thy servant: for in thy sight shall no man living be justified.” – Psa. 143:2.

“Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her iniquity is pardoned: for she hath received of the Lord’s hand double for all her sins.” – Isa. 40:1–2.

“Surely, shall one say, In the Lord have I righteousness and strength: even to him shall men come. In the Lord shall all the seed of Israel be justified, and shall glory.” – Isa. 45:24–25.

“Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch; and a King shall reign and prosper. And this is his name whereby he shall be called, The Lord our Righteousness.” – Jer. 23:5–6.

“Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.” – Acts 13:38–39.

“By the deeds of the law there shall no flesh be justified in his sight. But now the righteousness of God without the law is manifested, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a Propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.” – Rom. 3:20–25.

“Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law.” – Rom. 3:27–28.

“What saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.” – Rom. 4:3–5.

“Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” – Rom. 5:1–2.

“We are more than conquerors through him that loved us.” – Rom: 8:37.

“They being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth.” – Rom. 10:3–4.

“With the heart man believeth unto righteousness.” – Rom. 10:10.

“Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.” – 1 Cor. 1:30–31.

“He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” – 2 Cor. 2:21.

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.” – Gal. 2:16.

“Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.” – Gal. 3:6–9.

“That no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth

not in all things which are written in the book of the law to do them.” – Gal. 3:11–12, 10.

“By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.” – Eph. 2:8–9.

“Doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” – Phil. 3:8–9.

“Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.” – 2 Thess. 2:16–17.

“Not by works of righteousness which we have done, but according to his mercy he saved us ... that being justified by his grace, we should be made heirs according to the hope of eternal life.” – Titus 3:5, 7.

Doctrine of the Church of Rome.

The **Romish Church** maintains that man is not justified on the ground of Christ’s merit alone, but because of grace infused, righteousness inherent, charity, and good works.

Article XII.

<i>Of Good Works.</i>	<i>De bonis Operibus.</i>
Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God’s judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently	Bona opera, quae sunt fructus Fidei, et justificatos sequuntur, quanquam peccata nostra expiare, et divini iudicii severitatem ferre non possunt; Deo tamen grata sunt, et accepta in Christo, atque ex vera et viva fide necessario profluunt; ut plane ex illis aequae fides viva cognosci possit, atque arbor ex fructu iudicari.

known as a tree discerned by the fruit.	
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Noteworthy Equivalents.

Albeit = *quanquam*.

Follow after justification = *justificatos sequuntur*.

To put away = *expiare*.

To endure the severity = *severitatem ferre*.

Of God's judgment = *Divini judicii*.

Acceptable to God in Christ = *accepta in Christo*.

Out of a lively faith = *ex viva fide*.

Insomuch that = *ut*.

As-as = *atque*.

[May be] discerned = *[possit] judicari*.

History.

This Article does not occur among those of 1552. It was added in 1562, to make more clear the teaching of the last Article, and to oppose the errors of the "Antinomians" and "Solifidians". [Rev. Prebendary William Baker, D.D.]

Explanation of Terms.

Albeit that = although.

Good works; i.e. works *imputatively* good, and performed in obedience to God's commandments.

The fruits of faith. The Church of England teaches that faith and good works are inseparable.

Follow after. These words are intended to be emphatic. St. Augustine, in the fourteenth chapter of his treatise, "*De Fide et Operibus*," declares that "Good works follow a man's justification, and do not precede it in order that he may be justified."

Justification. See explanation of the term "justified" under Article XI.

Cannot put away our sins, or merit our pardon for former evil actions. For that which is itself so imperfect, as in its own nature to need pardon, cannot merit pardon for something else. [Rev. Thomas Bennett, M.A., Rector of St. James's, Colchester: *Directions for Studying the Thirty-nine Articles*. London:

Printed by M. J. for James Knapton at the Crown in St. Paul's Church Yard, and Edmund Jeffrey, bookseller, in Cambridge. 1714.]

Good works are not *so meritorious* as to put away sin, for it is through *Christ alone* that we obtain remission of sins.

Good works are indispensable, not *sufficient* for the attainment of eternal life.

Cannot endure the severity of God's judgment. That is, because those works which we perform are not *strictly* good, though they are *speciously* or *comparatively* such; therefore they cannot in themselves, or upon their own account, or real and intrinsic worth, endure the severity of God's judgment, which must needs discover and condemn the imperfection of them. [Bennett.]

Acceptable to God in Christ. That is, because they are done for the sake of Christ, and proceed from a principle of true faith in him. [Trollope.]

That good works are pleasing and acceptable to God, to God *in Christ*, is evident, because since they cannot of themselves endure the severity of God's wrath, they cannot be pleasing and acceptable to Him on their own account; but are such for the sake of Him in whom God is well pleased with us, even *Christ*, by whom God has reconciled us to Himself. [Welchman.]

Do spring out necessarily of a true and lively faith. A true faith has always love joined to it, and consequently is neither inactive nor unfruitful. [Welchman.]

Scriptural Warrants.

Albeit that good works ... fruit:

“How should man be just with God? If he will contend with him, he cannot answer him one of a thousand.” – Job 9:2–3.

“Blessed is the man that walketh not in the counsel of the ungodly. But his delight is in the law of the Lord. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” – Psa. 1:1–4.

“If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? – Psa. 130:3.

“Enter not into judgment with thy servant: for in thy sight shall no man living be justified.” – Psa. 143:2.

“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” – Matt. 5:16.

“Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. By their fruits ye shall know them.” – Matt. 7:16–17, 20.

“Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.” – Matt. 12:33.

“When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.” – Luke 17:10.

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God. He that doeth righteousness is righteous, even as he is righteous.” – 1 John 3:2–3, 10, 7.

“He that abideth in me, and I in him, the same bringeth forth much fruit. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.” – John 15:5, 8, 16.

“Do we then make void the law through faith? God forbid: yea, we establish the law.” – Rom. 3:31.

“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? What then? shall we sin, because we are not under the law, but under grace? God forbid. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.” – Rom. vi. 1, 2, 15, 22.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” – Rom. 12:1–2.

“In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.” – Gal. 5:6.

“We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” – Eph. 2:10.

“Filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God.” – Phil. 1:11.

“The gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth.” – Col. 1:5–6.

“The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” – Titus 2:11–14.

“This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.” – Titus 3:8.

“Without faith it is impossible to please him.” – Heb. 11:6.

“To do good and to communicate forget not: for with such sacrifices God is well pleased. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ.” – Heb. 13:16, 20–21.

“Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. By works was faith made perfect. For as the body without the spirit is dead, so faith without works is dead also.” – James 2:17–18, 22, 26.

“Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” – 2 Peter 1:5–8.

“If we walk in the lights as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” – 1 John 1:7.

“Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. He that saith he is in the light, and hateth his brother, is in darkness even until now He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.” – 1 John 2:3–4, 9–10.

Sects, Heresies, etc.

Antinomians deny that good works and a virtuous life are at all necessary, even as evidences of faith. (Mentioned also under Articles VII, XV, and XVII.)

Solifidians are those who rest on *faith alone* for salvation, without any connection with works; or who judge themselves to be Christ’s, because they *only believe* they are.

Doctrine of the Church of Rome.

The **Romish Church** maintains “that our works may have perfection and merit in them, so as fully to satisfy the law of God, and also to deserve eternal life.”

Article XIII.

<i>Of Works before Justification.</i>	<i>De Operibus ante Justificationem.</i>
<p>Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or, as the School authors say, deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.</p>	<p>Opera quae fiunt ante gratiam Christi, et Spiritus ejus afflatum, cum ex fide Jesu Christi non prodeant, minime Deo grata sunt; neque gratiam, ut multi vocant, de congruo merentur immo cum non sint facta, ut Deus illa fieri voluit et praecepit, peccati rationem habere non dubitamus.</p>

Noteworthy Equivalents.

Inspiration = *afflatum* [acc. of *afflatus*, us, *m*].

As the School authors say = *ut multi vocant*.

Grace of congruity = *gratiam de congruo*.

Yea rather = *immo*.

Nature of sin = *peccati rationem*.

History.

The original title of this Article (No. XII of those of 1552) was “*Opera ante justificationem*” (Works before justification). “*Opera*” was changed into “*De operibus*” (Of works) in 1571, in which year “but because” was altered to “yea rather”.

Explanation of Terms.

Justification. (See under Article XI.) The Thirteenth Article says nothing about justification. All that it determines is, that, in order for works to be acceptable to God, they must be done by the grace of God, and must spring from a principle of faith. The title of the Article, “Of Works before Justification,” was probably adopted, because the question discussed in the Article itself went, at the time of the Reformation and the Council of Trent, under that name. [Bishop Harold Browne.]

Works done before the grace of Christ and the inspiration of His Spirit = works done in a state of nature.

These cannot be termed “*good* works,” which are “the fruits of faith, and follow after justification.” [Article XII.]

That *works* may be perfectly *good*, they must flow from a good principle – namely, *faith* – and they must tend to a good end – namely, the *glory of God* – and they must in no respect be deficient. [Archdeacon Welchman.]

Are not pleasant to God. This does not mean that God dislikes the morality of a good heathen, but that He will not accept such morality, either in a heathen or in a Jew, as a title to justification. [Rev. R. Adams.]

Nothing can be more obscure than the question as to God’s dealings with and purposes concerning the heathen world. Revelation is addressed to those whom it concerns, and tells us very little of the state of those to whom it is not addressed. Our business is to follow Christ, and not to ask, “Lord,

and what shall this man do?” There is a marked purpose in Scripture not to satisfy man’s idle curiosity. The question therefore, at times so much debated, whether it be possible or impossible that the benefits of Christ’s redemption should reach to those millions of human beings who never have heard and never could hear of Him, is left in deep obscurity; and when people have reasoned on the subject, their arguments have mostly been inferences deduced from other doctrines, and not express statements of Scripture. [Bishop Harold Browne.]

Meet = fit.

School authors, commonly called “Schoolmen” = divines of the middle ages. These theologians undertook the definition and proof of Christian doctrine. The most remarkable of them was Thomas Aquinas, who lived in the thirteenth century.

Neither do they deserve grace of congruity. *Congruity* = fitness or suitability (from the Latin *congruere* = to agree). The Schoolmen divided merit into two kinds: (1) Merit *ex congruo*. (2) Merit *ex condigno*. They defined the first as “a work to which a reward is not strictly due, but only from its fitness [*ex congruitate quadam*] to receive a reward as out of the liberality of the donor.” They regarded the second as merit of such a character that “it would be unjust that a reward should not be allotted to it.” The first is said to apply to persons in a state of nature, as the heathen; the second to persons in a state of belief or grace.

Scriptural Warrants.

Works done before ... of sin:

“The sacrifice of the wicked is an abomination to the Lord.” – Prov. 6:8.

“We are all as an unclean thing, and all our righteousnesses are as filthy rags.” – Isa. 64:6.

“Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.” – Matt. 7:17–18.

“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” – Mark 16:16.

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” – John 3:36.

“As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” – John 15:4–5.

“What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.” – Rom. 3:9–10, 19–20.

“If Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.” – Rom. 4:2–6.

“I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.” – Rom. 7:18.

“The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.” – Rom. 8:7–9.

“It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.” – Rom. 9:16.

“Who hath first given to him, and it shall be recompensed unto him again?” – Rom. 11:35.

“Whatsoever is not of faith is sin.” – Rom. 14:23.

“Who maketh thee to differ from another and what hast thou that thou didst not receive?” – 1 Cor. 4:7.

“God, even when we were dead in sins, hath quickened us together with Christ; by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath

before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.” – Eph. 2:4–5, 8–13.

“Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” – Col. 3:17.

“Not by works of righteousness which we have done, but according to his mercy he saved us.” – Titus 3:5.

“Without faith it is impossible to please God.” – Heb. 11:6.

Sects, Heresies, etc.

advocate a system which inclines men to regard moral good and evil with indifference, and to conceive that God can do so. (Mentioned also under Articles VII, X, XII, XV, and XVII.)

Pelagians, rejecting the doctrine of original corruption, maintained that a man could by himself arrive at a state of impeccability, and contended that the good actions of the heathen are in themselves acceptable to God. (Compare this doctrine with that of Article X. This sect is mentioned also under Articles IX, X, XV, and XVI.)

Article XIV.

<i>Of Works of Supererogation.</i>	<i>De Operibus Supererogationis</i>
<p>Voluntary Works besides, over and above, God’s Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety; for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ</p>	<p>Opera, quae <i>Supererogationis</i> appellant, non possunt sine arrogancia et impietate praedicari; nam illis declarant homines, non tantum se Deo reddere quae tenentur; sed plus in ejus gratiam facere quam deberent: cum aperte Christus dicat, Cum feceritis omnia quaecunque praecepta sunt vobis, dicite, Servi inutiles sumus.</p>

saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.	
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Noteworthy Equivalents.

Voluntary besides, over and above God's commandments. = [No corresponding Latin.]

To be taught = *praedicari*.

Than of bounden duty is required = *quam deberent*.

Plainly = *aperte*.

History.

The Latin Article has undergone no change, except that the title of Article XIII of those of 1552, "*Opera Supererogationis*" was altered, in 1571, to its present form.

In the English, "to you" was inserted after "commanded" in 1571.

Explanation of Terms.

Supererogation (from the Low Latin *supererogatio*) = doing more than duty requires.

Rogare, a technical word, signified to bring in a law to the Roman people assembled in Comitia, or, as we say in English, "to bring in a bill".

Erogare signified to pay money from the public treasury after asking and obtaining the consent of the people.

Supererogare signified to spend or pay out over and above the amount granted. The word is used in the Vulgate in St Luke 10:35: "*Quodcunque supererogaveris*" ("Whatsoever thou shalt spend more").

Voluntary works = works springing out of our own will. St. Paul, in his first epistle to the Corinthians 7:25, writes: "Concerning virgins, I have no commandment of the Lord, yet I give my advice." ("*De virginibus autem praeceptum Domini non habeo, sed consilium do.*") From this passage it was maintained by certain writers in the second century that the Scriptures made a distinction between *precepts* and *counsels*. They regarded the former as ordinary, the latter as extraordinary; the former, as necessary, the latter as voluntary, but desirable.

Works of Supererogation. This term was eventually applied to works done in compliance with *counsels*. "By them," as the Article tells us,

“men do declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required.” The Romish doctrine respecting Works of Supererogation appears to have been unknown before the latter part of the twelfth century. It was first invented about the year 1190; it was modified and embellished by Thomas Aquinas, who flourished between 1241 and 1274. This absurd doctrine maintains that a stock of merit may be laid up by doing good works over and above what we are commanded, and carried by the Church to the credit of the souls in purgatory.

Cannot be taught without arrogancy. Because it exalts human merit.

Cannot be taught without impiety. Because it takes away from the honour of Christ.

Christ saith plainly. As recorded by St. Luke (17:10). See context given below, under *Scriptural Warrants*.

Scriptural Warrants.

Voluntary works ... impiety:

“What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.” – Deut. 12:32.

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

“In vain do they worship me, teaching for doctrines the commandments of men.” – Matt. 15:9.

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.” – Luke 10:27.

“There is none righteous, no, not one.” – Rom. 3:10.

“Who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it.” – 1 Cor. 4:7.

“As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.” – Gal. 3:10.

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. ... Let no man judge you in meat, or in drink, or in respect of an holy

day, or of the new moon, or of the sabbath days. ... Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head. ... If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (touch not; taste not; handle not) ... after the commandments and doctrines of men? which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.” – Col. 2:8, 16, 18–23.

For by them men ... unprofitable servants:

“All things come of thee, and of thine own have we given thee.” – 1 Chron. 29:14.

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

“If thou be righteous, what givest thou him? or what receiveth he of thine hand?” – Job 35:7.

“Enter not into judgment with thy servant: for in thy sight shall no man living be justified.” – Psa. 143:2.

“Which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.” – Luke 7:7–10.

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

the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.” – Luke 18:10–14.

Doctrine of the Church of Rome.

The Romish Church maintains that men may perform good works beyond the extent of God’s commandments, which are available in behalf of others.

Article XV.

<i>Of Christ alone without Sin.</i>	<i>De Christo, qui solus est sine peccato.</i>
<p>Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin, as Saint John saith, was not in him. But all we the rest, although baptized and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.</p>	<p>Christus, in nostrae naturae veritate, per omnia similis factus est nobis, excepto peccato, a quo prorsus erat immunis, tum in carne, tum in spiritu. Venit ut agnus absque macula, qui mundi peccata per immolationem sui semel factam tolleret; et peccatum, ut inquit Johannes, in eo non erat. Sed nos reliqui, etiam baptizati et in Christo regenerati, in multis tamen offeudimus omnes; et si dixerimus, quod peccatum non habemus, nos ipsos seducimus, et veritas in nobis non est.</p>

Noteworthy Equivalents.

Alone without sin = *qui solus est sine peccato*.

Clearly void = *prorsus immunis*.

He came to be the Lamb = *venit ut agnus*.

Sacrifice = *immolationem*.

Born again = *regenerati* (see Art. IX).

We deceive ourselves = *nos ipsos seducimus*.

History.

In 1552 the title of this Article (at that time the fourteenth) was “*Nemo praeter Christum est sine peccato* (No one is without sin but Christ alone).” In 1562 “*est*” after “*Christum*” was omitted. In 1571 the Article received its present title.

With regard to the Article itself, there are only one or two very slight verbal differences between it and that of 1552. For instance, “*essel*” after “*macula*” has been omitted, and “*quia*” after “*dixerimus*” has been converted into “*quod*”. In 1571 “made once forever” was altered to “once made”; “the rest, yea, although we be baptized,” to “all we the rest, although baptized”; “But the rest” was converted into “But we [“All we,” Jewel, 1571.] the rest”; “we be” was omitted before “baptized”; and “we offend” was altered to “we all offend.” “We all” was, however, afterwards struck out before the publication of the Articles under the superintendence of Bishop Jewel.

Explanation of Terms.

Christ alone without sin. In this Article the Church of England denies the sinlessness of the Virgin Mary, which is disproved by the following passage: “It came to pass, as He spake these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But He said, Yea rather, blessed are they that hear the word of God, and keep it.” [St. Luke 11:27–28.]

In the truth of our nature = as “perfect man, of a reasonable [Or, rational.] soul and human flesh subsisting.” [Athanasian Creed.]

Was made like unto us in all things = partook of the ordinary nature of man. (See under Article II.)

As St. John saith. In his First Epistle, 3:5.

Scriptural Warrants.

Christ ... and in his spirit:

“The Word was made flesh, and dwelt among us.” – John 1:14.

“Which of you convinceth me of sin?” – John 8:46.

“The prince of this world cometh, and hath nothing in me.” – John 14:30.

“Jesus Christ our Lord, which was made of the seed of David according to the flesh.” – Rom. 1:3.

“He hath made him to be sin for us, who knew no sin.” – 2 Cor. 5:21.

“God sent forth his Son, made of a woman, made under the law.” – Gal. 4:4.

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. ... For verily he took not on him the nature of angels; but he took on him the seed of Abraham.” – Heb. 2:14, 16.

“We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” – Heb. 4:15.

“Such an high priest became us, who is holy, harmless, undefiled, separate from sinners.” – Heb. 7:26.

“Who did no sin, neither was guile found in his mouth.” – 1 Peter 2:22.

He came ... was not in him:

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.” – John 1:29.

“Christ our passover is sacrificed for us.” – 1 Cor. 5:7.

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.” – Eph. 1:7.

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” – Heb. 9:14.

“Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” – Heb. 9:26.

“Christ was once offered to bear the sins of many.” – Heb. 9:28.

“Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.” – 1 Peter 1:18–19.

“Who his own self bare our sins in his own body on the tree.” – 1 Peter 2:24.

“The blood of Jesus Christ his Son cleanseth us from all sin.” – 1 John 1:7.

“Jesus Christ the righteous is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” – 1 John 2:1–2.

“And ye know that he was manifested to take away our sins; and in him is no sin.” – 1 John 3:5.

“The Lamb slain from the foundation of the world.” – Rev. 13:8.

But all we ... not in us:

“Cleanse thou me from secret faults.” – Psa. 19:12.

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

“There is none righteous, no, not one.” – Rom. 3:10.

“That which I do I allow not: for what I would, that do I not: but what I hate, that do I. I find then a law, that, when I would do good, evil is present with me.” – Rom. 7:15, 21.

“The Scripture hath concluded all under sin.” – Gal. 3:22.

“For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.” – Gal. 5:17.

“In many things we offend all.” – James 3:2.

“If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us.” – 1 John 1:8, 10.

Sects, Heresies, etc.

Antinomians maintained:

(1) That a true Christian may do things wrong in themselves, but that they cease to be wrong because he, a Christian, does them.

(2) That Christ having fulfilled the law for them has taken away sin.

(3) That God seeth no sin in His people – the guilt falls upon Christ.

(Mentioned also under Articles VII, X, XII, XIII, and XVII.)

Socinians consider that Christ was liable to sin, though in fact actually free from it. [This, if maintained, is an error fatal to all Christian truth, and destructive of the principal verities of the Redemption, and therefore the compilers of the Articles have wisely noticed it; and their reason for introducing it here is because the other error with which it is contrasted, that which maintains the possible sinlessness of Christian men, is one of the Pelagian errors, which it is the object of this portion of the Articles chiefly to guard against and refute. – Rev. Dr. Jelf.] (Mentioned also under Articles II, X, and XVII.)

Pelagians maintained that a man may be without sin, and keep God’s commandments easily if he will. (Mentioned also under Articles IX, X, XIII, and XVI.)

Wesleyans, in their Twenty-five Articles, maintain that “they (namely the perfect) are freed from evil thoughts, so that they cannot enter into them, no, not for an instant. Aforetime, when an evil thought came in, they looked up, and it vanished away; but now it does not come in, there being no room for this in a soul which is full of God. They are freed from wanderings in prayer; they have an unction from the Holy One, which abideth in them, and teacheth them every hour what they shall do and what they shall speak.”

Doctrine of the Church of Rome.

The **Romish Church** maintains that “all mankind have contracted the guilt and stain of original sin except the Blessed Virgin, who, through the merits of her divine Son, was conceived without the least guilt or stain of original sin. This privilege of the Blessed Virgin is called the Immaculate Conception.” [*A Catechism of Christian Doctrine.*] (See explanation of the term *Christ alone without sin* (above), and also under Article IX.)

Article XVI.

<i>Of Sin after Baptism.</i>	<i>De Peccato post Baptismum.</i>
<p>Not every deadly sin willingly committed after baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin; and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.</p>	<p>Non omne peccatum mortale post Baptismum voluntarie perpetratum est peccatum in Spiritum Sanctum, et irremissibile. Proinde lapsis a Baptismo in peccata locus poenitentiae non est negandus. Post acceptum Spiritum Sanctum possumus a gratia data recedere, atque peccare; denuoque per gratiam Dei resurgere, ac resipiscere. Ideoque illi damnandi sunt, qui se, quamdiu hic vivant, amplius non posse peccare affirmant, aut vere resipiscentibus venire locum denegant.</p>

NOTEWORTHY EQUIVALENTS.

Deadly sin = *peccatum mortale*.

After baptism = *post baptismum*.

After baptism = *a baptismo*.

Grant of repentance [The English in the XLII has “The place for penitents.” The expression “locus penitentiae” is from Heb. 12:17: “He [i.e. Esau] found no place of repentance.”] = *locus poenitentiae*.

Amend our lives = *resipiscere*.

To such as truly repent = *resipiscentibus*.

History.

This Article was the Fifteenth* of those of 1552. It had then for its title “*De Peccato in Spiritum Sanctum* (Of sin against the Holy Ghost).” The Article of 1552 had “*poenitentiae locum* (the place for penitence)” instead of “*veniae locum* (the place for forgiveness),” substituted in 1571.

*[The Sixteenth, which was omitted in 1562, was worded as follows:

“*Blasphemia in Spiritum Sanctum*.

“*Blasphemia in Spiritum Sanctum est, cum quis verborum Dei manifeste perceptam veritatem, ex malitia et obfirmatione animi, convitiis insectatur, et hostiliter insequitur. Atque hujusmodi, quia maledicto sunt obnoxii, gravissimo sese astringunt sceleri. Unde peccati hoc genus Irremissibile a Domino appellatur, et affirmatur.*

(Blasphemy against the Holy Ghost.

Blasphemy against the Holy Ghost is when a man of malice and stubbornness of mind doth rail upon the truth of God’s word manifestly perceived, and being enemy thereunto, persecuteth the same. And because such be guilty of God’s curse, they entangle themselves with a most grievous and heinous crime, whereupon this kind of sin is called and affirmed of the Lord unpardonable.)”]

The English Article in 1552 and in 1562 began as follows: “Every deadly sin willingly committed after baptism is not sin against the Holy Ghost.” In 1571 this was altered to its present form.

Explanation of Terms.

Deadly sin. Every sin is in its nature *deadly*, since “the wages of sin is death” [Rom. 6:23.]; but deadly sins here means *willful* and *deliberate* sins, as opposed to sins of *ignorance* and *infirmity*.

Sin against the Holy Ghost. What is meant by this term is not explained in Holy Scripture. St. Jerome says that they only are guilty of blasphemy against the Holy Ghost “who, though in miracles they see the very work of God, yet slander them, and say that they are done by the devil;

and ascribe to the operation of that evil spirit, and not to the divine power, all those mighty signs and wonders which were wrought for the confirmation of the gospel.” [*Ad Marcellam, Operum*, tom. iii. p. 141. – Ed. Froben.] This appears to be the generally received opinion. Others, however, have held that sin against the Holy Ghost is final impenitence and obduracy.

The place of forgiveness = the grant of forgiveness. An allusion to the ancient custom of assigning a particular place in the church to penitents.

Scriptural Warrants.

Not every deadly sin ... repent:

“And Nathan said to David, Thou art the man. And David said unto Nathan, I have sinned against the Lord. And Nathan said. unto David, The Lord also hath put away thy sin.” – 2 Sam. 12:7, 13.

“Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me.” – Psa. 51:2–3.

“Thou, Lord, art good, and ready to forgive.” – Psa. 86:5.

“I thought on my ways, and turned my feet unto thy testimonies. I made haste and delayed not to keep thy commandments.” – Psa. 119:59–60.

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

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

“The soul that sinneth, it shall die.” – Ezek. 18:4.

“To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us.” – Dan. 9:9–10.

“Lead us not into temptation, but deliver us from evil.” – Matt. 6:13.

“I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.” – Matt. 12:31–32.

“Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Then began Peter to curse and to swear, saying, I know not the man. And immediately the cock crew.

saying, the Lord turned, and looked upon Peter. And Peter remembered the word of Jesus which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.” – Matt. 26:35, 74–75; Luke 22:61.

“And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.” – Luke 22:31–34.

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

“The wages of sin is death.” – Rom. 6:23.

“Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him.” – 2 Cor. 2:6–8.

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

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.” – Heb. 3:12–13.

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

“If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death.” – 1 John 5:16–17.

Sects, Heresies, etc.

Montanists not only refused repeated penances and reconciliation, but did not allow to the Church the power of forgiving great sins after baptism, even once. (Mentioned also under Article V.)

Novatians denied to the Church the power of restoring to communion those who had lapsed in persecution. They arrogated to themselves the title of *Cathari*, or *pure*, and refused to acknowledge the baptism of those Churches which admitted the lapsed to penance and communion.

Pelagians seem to have promised to infants unbaptized a kind of mean between heaven and hell. [Bishop E. Harold Browne.] (Mentioned also under Articles IX, X, XIII, and XV.

Article XVII.

<i>Of Predestination and Election.</i>	<i>De Praedestinatione et Electione.</i>
<p>Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) He hath constantly decreed by His counsel, secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by His Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of His only-begotten Son Jesus Christ: they walk religiously in good works: and at length, by God's mercy, they attain to everlasting felicity.</p>	<p>Praedestinatio ad vitam est aeternum Dei propositum, quo ante jacta mundi fundamenta, suo consilio, nobis quidem occulto, constanter decrevit, eos quos in Christo elegit ex hominum genere, a maledicto et exitio liberare, atque (ut vasa in honorem efficta) per Christum, ad aeternam salutem adducere. Unde qui tam praeclaro Dei beneficio sunt donati, illi, Spiritu ejus opportuno tempore operante, secundum propositum ejus vocantur, vocationi per gratiam parent, justificantur gratis, adoptantur in filios Dei, unigeniti ejus Jesu Christi imagini efficiuntur conformes, in bonis operibus sancte ambulant, et demum ex Dei misericordia pertingunt ad sempiternam felicitatem.</p>
<p>As the godly consideration of Predestination and our Election in</p>	<p>Quemadmodum Praedestinationis et Electionis</p>

<p>Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.</p>	<p>nostrae in Christo pia consideratio, dulcis, suavis, et ineffabilis consolationis plena est vere piis, et his qui sentiunt in se vim Spiritus Christi, facta carnis et membra, quae adhuc sunt super terram, mortificantem, animumque ad coelestia et superna rapientem; tum quia fidem nostram de aeterna salute consequenda per Christum plurimum stabilit atque confirmat, tum quia amorem nostrum in Deum vehementer accendit: Ita hominibus curiosis, carnalibus, et Spiritu Christi destitutis, ob oculos perpetuo versari Praedestinationis Dei sententiam, perniciosissimum est praecipitium, unde illos Diabolus protrudit vel in desperationem, vel in aequae perniciosam impurissimae vitae securitatem.</p>
<p>Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture; and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.</p>	<p>Dei de, promissiones divinas sic amplecti oportet, ut nobis in sacris literis generaliter propositae sunt; et Dei voluntas in nostris actionibus ea sequenda est, quam in verbo Dei habemus diserte revelatam.</p>

Noteworthy Equivalents.

Before the foundations of the earth were laid = *ante jacta mundi fundamenta*.

By His counsel secret to us = *suo consilio, nobis quidem occulto*.

Endued = *donati*.

In due season = *opportuno tempore*.

They be made sons of God by adoption = *adoptantur in filios dei*.

Religiously = *sancte*.

Working of the Spirit = *vim Spiritus*.

Their earthly members = *membra quae adhuc sunt super terram*.

Drawing up = *rapientem*.

Their faith = *fidem nostram*.

It doth establish = *stabilit*.

Their love = *amorem nostrum*.

Most dangerous downfall = *perniciosissimum praecipitium*.

Wretchlessness [The English of the XLII has “rechlessness”; i.e. recklessness.]
= *securitatem*.

We must receive God’s promises = *promissiones divinas amplecti oportet*.

Expressly declared = *diserte revelatam*.

History.

There are only a few unimportant verbal differences between the present Article and the Seventeenth of 1552.

In 1562 the words “*in Christo*” were inserted between “*quos*” and “*elegit*”.

In 1571, “*ejus*” was placed after “*unigeniti*,” and “*Dei*” after “*in filios*”. The first part of the last paragraph was reduced from “*Deinde licet praedestinationis decreta cunct nobis ignota, promissiones tamen divinas sic amplecti oportet* (Furthermore, although the decrees of predestination are unknown to us, more, yet we must receive God’s promise), to “*Diende promissiones divinas sic aplecti oportet* (Furthermore, we must receive God’s promises).”

Explanation of Terms.

Predestination. From the late Latin *praedestinatio* (from *praedestino* – from *prae* and *destino* – to determine, appoint, ordain, or decree beforehand by an unchangeable purpose).

Election. From the Latin *electio* (from *eligo, electus* – from *e, ex,* and *lego* – to pick, select, or choose out, from among two or more, that which is preferred).

To life. These words were inserted to exclude the doctrine of *reprobation*.

Vessels made unto honour. This phrase is employed by St. Paul in his epistle to the Romans 9:21. (See under Scriptural Warrants.)

In due season. In God's appointed time.

Justified. See under Article XI.

Made sons of God. Belonging before to another family, even Satan's.

Adoption. From the Latin *adoptio* (from *adopto* – from *ad* and *opto* – to look out for; to receive and treat as a child one that is not so by birth, or by right).

Attain = come to, enjoy, have “the fruition of.” Felicity = happiness.

Curious = inquisitive.

Carnal = sensual.

Lacking = being without.

Downfall = a stumbling-block which causes them to fall.

Wretchedness = *recklessness*, the older spelling of which was *rechelessness* = carelessness.

As they be generally set forth; i.e. as offered to mankind in general, not to this or that individual.

Scriptural Warrants.

Predestination ... honour:

“The secret things belong unto the Lord our God: but those which are revealed belong unto us and to our children forever.” – Deut. 29:29.

“Why dost thou strive against him? for he giveth not account of any of his matters.” – Job 33:13.

“The counsel of the Lord standeth forever, and the thoughts of his heart to all generations.” – Psa. 33:11.

“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” – Matt. 25:34.

“Ye are not of the world, but I have chosen you out of the world.” – John 15:19.

“By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” – Rom. 5:2.

“Whom he did foreknow, he also did predestinate to be conformed to the image, of his Son. Moreover whom he did predestinate, them he also

called: and whom he called, them he also justified: and whom he justified, them he also glorified.” – Rom. 8:29–30.

“Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called.” – Rom. 9:21, 23–24.

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” – Rom. 11:33.

“Who hath known the mind of the Lord? or who hath been his counsellor?” – Rom. 11:34.

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

“As in Adam all die, even so in Christ shall all be made alive.” – 1 Cor. 15:22.

“As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Christ hath redeemed us from the curse of the law, being made a curse for us.” – Gal. 3:10, 13.

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according the good pleasure of his will; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.” – Eph. 1:3–5, 11.

“According to the eternal purpose which he purposed in Christ Jesus our Lord.” – Eph. 3:11.

“The Father, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins.” – Col. 1:12–14.

“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.” – 2 Thess. 2:13–14.

“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” – 2 Tim. 1:9.

“In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use.” – 2 Tim. 2:20–21.

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.” – 1 Peter 1:2.

“The Lamb slain from the foundation of the world.” – Rev. 13:8.

“And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world.” – Rev. 17:8.

Wherefore ... the calling:

“Thy people shall be willing in the day of thy power.” – Psa. 110:3.

“As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” – Isa. 55:10–11.

“This is the word of the Lord, not by might, nor by power, but by my Spirit, saith the Lord of hosts.” – Zech. 4:6.

“No man can come to me, except the Father which hath sent me draw him. Every man that hath heard, and hath learned of the Father, cometh unto me.” – John 6:44–45.

“It is the Spirit that quickeneth.” – John 6:63.

“God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.” – Rom. 6:17.

“God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.” – 1 Cor. 1:9.

“Having made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself: that in the dispensation of

the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.” – Eph. 1:9–10.

“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.” – Eph. 1:11.

“God, who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” – 2 Tim. 1:8–9.

“It is God which worketh in you both to will and to do of his good pleasure.” – Phil. 2:13.

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should spew forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.” – 1 Peter 2:9–10.

“They that are with him are called, and chosen, and faithful.” – Rev. 17:14.

They be justified ... adoption:

“In the Lord shall all the seed of Israel be justified, and shall glory.” – Isa. 45:25.

“As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” – John 1:12–13.

“Being justified freely by his grace through the redemption that is in Christ Jesus.” – Rom. 3:24.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand.” – Rom. 5:1–2.

“As many as are led by the Spirit of God, they are the sons of God. Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption whereby we cry, Abba, Father.” – Rom. 8:14–15.

“Whom he called, them he also justified.” – Rom. 8:30.

“God sent forth his Son, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Wherefore thou art no more a servant but a son, and if a son, then an heir of God through Christ.” – Gal. 4:4–7.

“Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace.” – Eph. 1:5–6.

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; that being justified by his grace, we should be made heirs according to the hope of eternal life.” – Titus 3:5, 7.

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him.” – 1 John 3:1–2.

They be made like ... Jesus Christ:

“As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.” – Psa. 17:15.

“I have manifested thy name unto the men which thou gavest me out of the world. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. They are not of the world, even as I am not of the world. The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one.” – John 17:6, 11, 16, 22–23.

“For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” – Rom. 6:5–7, 11.

“Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.” – Rom. 8:29.

“As we have born the image of the earthy, we shall also bear the image of the heavenly.” – 1 Cor. 15:49.

“As many of you as have been baptized into Christ have put on Christ.” – Gal. 3:27.

“And have put on the new man, which is renewed in knowledge after the image of him that created him.” – Col. 3:10.

“If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” – Col. 5:17.

They walk ... everlasting felicity:

“Thou wilt shew me the path of life: in thy presence is fullness of joy, at thy right hand there are pleasures for evermore.” – Psa. 16:11.

“Thou shalt guide me with thy counsel, and afterward receive me to glory.” – Psa. 73:24.

“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” – Psa. 126:6.

“And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. Verily, verily, I say unto you, He that believeth on me hath everlasting life.” – John 6:39–40, 47.

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. Herein is my Father glorified, that ye bear much fruit.” – John 15:16, 4, 8.

“Whom he justified, them he also glorified.” – Rom. 8:30.

“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after counsel of his own will.” – Eph. 1:11.

“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” – Eph. 2:10.

“We do not cease to pray for you, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work.” – Col. 1:9–10.

“The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.” – Titus 2:11–12.

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” – Titus 2:13.

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

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” – 1 Peter 1:3–5.

“Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.” – Jude 21.

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.” – Jude 24–25.

As the godly consideration ... things:

“I know that my Redeemer liveth, and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.” – Job xix. 25-27.

“Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. Sing unto the Lord; for he hath done excellent things: for great is the Holy One of Israel.” – Isa. 12:2–3, 5–6.

“My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand.” – John 10:27–29.

“And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” – Rom. 5:5.

“And not only so, but we also joy in God through our Lord Jesus Christ, by within we have now received the atonement. We rejoice in hope of the glory of God.” – Rom. 5:11, 2.

“I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.” – 1 Cor. 9:27.

“We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.” – 2 Cor. 4:18.

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. Therefore we are always confident, I say, and willing rather to be absent from the body, and to be present with the Lord.” – 2 Cor. 5:1, 6, 8.

“We walk by faith, not by sight.” – 2 Cor. 5:7.

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” – Gal. 2:20.

“They that are Christ’s have crucified the flesh with the affections and lusts.” – Gal. 5:24.

“According to the power that worketh in us.” – Eph. 3:20.

“Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.” – 2 Thess. 2:16–17.

“It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him.” – 2 Tim. 2:11–12.

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” – Titus 2:13.

“I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.” – Phil. 1:23.

“Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.” – Phil. 3:20.

“Whom having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.” – 1 Peter 1:8–9.

“Truly our fellowship is with the Father, and with his Son Jesus Christ.” – 1 John 1:3.

“Every man that hath this hope in him purifieth himself, even as he is pure.” – 1 John 3:3.

As well because ... towards God:

“Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.” – Psa. 73:25.

“Ye have not chosen me, but I have chosen you.” – John 15:16.

“Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” – Rom. 8:33–35, 37–39.

“We love him because he first loved us.” – 1 John 4:19.

So, for curious ... than desperation:

“And he said, Behold, this evil is of the Lord; what should I wait for the Lord any longer?” – 2 Kings 6:33.

“And they said, There is no hope: but we will walk after our own devices, and we will every one do the imaginations of his evil heart.” – Jer. 18:12.

“O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live.” – Ezek. 33:10–11.

“Despise thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?” – Rom. 2:4.

“The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” – Rom. 8:7.

“The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” – 1 Cor. 2:14.

“Beware lest any man spoil you through philosophy or vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.” – Col. 2:8, 18–19.

“If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.” – 2 Peter 2:20–22. (See also Heb. 6:7–8, 12:15.)

“Account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.” – 2 Peter 3:15–17.

“The Lord is not willing that any should perish, but that all should come to repentance.” – 2 Peter 3:9.

“These be they who separate themselves, sensual, having not the Spirit.” – Jude 19.

Furthermore ... holy Scripture:

“The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.” – Deut. 29:29.

“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” – Isa. 55:7.

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.” – Matt. 11:28.

“Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved.” – Mark 16:15–16.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” – John 3:16.

“Him that cometh to me I will in no wise cast out.” – John 6:37.

“He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.” – John 13:20.

“God our Saviour, who will have all men to be saved and come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.” – 1 Tim. 2:3–6.

“Whosoever will, let him take the water of life freely.” – Rev. 22:17.

And in our doings ... word of God:

“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” – Eccles. 12:13–14.

“He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” – Micah 6:8.

“Behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He saith unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.” – Luke 10:25–28.

“Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life.” – John 6:28–29, 40.

“If any man will do his will, he shall know of the doctrine, whether it be of God.” – John 7:17.

“I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth.” – John 8:12, 31–32.

“Whatsoever things were written aforetime were written for our learning.” – Rom. 15:4.

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

“Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.” – Phil. 3:15–16.

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” – Rev. 22:14.

Sects, Heresies, etc.

Antinomians, or at all events some of them, hold that as the elect cannot fall from a state of grace, nor forfeit the divine favour, the crimes in which they indulge do not partake at all of the nature of sin, nor are to be considered as any violation of the divine law. (Mentioned also under Articles VII, X, XII, and XV.)

Arminians maintained that election to life is not absolute, but conditional on foreseen faith and obedience, and that some of the elect may finally perish.

They were so called from James Arminius, or Harmensen, a Protestant divine of Leyden, Holland, who died in 1609. They were also called *Remonstrants*, from their having presented a Remonstrance* to the assembled States of the province of Holland in 1610. They separated from the Calvinists, objecting to their views of predestination. (Mentioned also under Article XVIII.)

*[In the first and second of the “Five Articles” of the “Remonstrance” they declared: 1. That God had indeed made an eternal decree, but only on the conditional terms that all who believe in Christ shall be saved, while all who refuse to believe must perish; so that predestination is only conditional. 2. That Christ died for all men, but that none except believers are really saved by His death. The intention, in other words, is universal, but the efficacy may be restricted by unbelief.]

Calvinists believe in *particular election*, and in the *final perseverance of the saints*. By the former of these they mean that God has chosen a certain number in Christ to everlasting glory before the foundation of the world, according to His immutable purpose, and of His free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature; and that the rest of mankind He was pleased to pass by, and ordain them to dishonour and wrath for their sins, to the praise of His vindictive justice. By the latter they mean that those whom God has

effectually called and sanctified by His Spirit shall never finally fall from a state of grace.

Socinians deny the certain prescience of future contingencies, and therefore they think that the decrees of God from all eternity were only general; that such as believe and obey the gospel shall be saved; and that such as live and die in error shall be damned; but that there were no special decrees made concerning particular persons, these being only made in time, according to the state in which they are; they do also think that man by nature is so free and so entire that he needs no inward grace. (Mentioned also under Articles II and X.)

Article XVIII.

<i>Of obtaining eternal Salvation only by the Name of Christ.</i>	<i>De speranda aeterna Salute tantum in Nomine Christi.</i>
They also are to be had accursed that presume to say, That every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature. For Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.	Sunt et illi anathematizandi, qui dicere audent unumquemque in lege aut secta, quam prolitetur, esse servandum, modo juxta illam et lumen naturae accurate vixerit cum sacrae literae tantum Jesu Christi nomen praedicent, in quo salvos fieri homines oporteat.

Noteworthy Equivalents.

Of obtaining [The English of the XLII has, "We must trust to obtain."] = *De speranda.*

By the name = *in nomine.*

To be had accursed = *anathematizandi.*

By the law = *in lege.*

Be diligent to frame his life = *accurate vixerit.*

Set out = *praedicent.*

For Holy Scripture = *cum sacrae literae.*

Whereby = *in quo.*

Be saved = *salvos fieri.*

History.

The language of this Article is the same as in Article XVIII of those of 1552.

The title of the Article of 1552 was worded as follows: “*Tantum in nomine Christi speranda est aeterna salus.* (We must hope to obtain eternal salvation only by the name of Christ.)”

Explanation of Terms.

They = The *Latitudinarians*; i.e. those who indulge in *latitude* of opinion; those who indulge freedom in thinking.

To be had accursed = to be judged heretical.

By the law which he professeth. By the law of Mahomet for instance, or even the law of Moses.

Sect (French, *secte*; Latin, *secta*, from *seco*, *seetum*, to cut) – a body or number of persons cut off and separated from others by peculiar opinions.

To frame = to order, to regulate.

The light of nature = the common reason of man.

Scriptural Warrants.

They also ... saved:

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” – John 3:36.

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me,” – John 14:6.

“He that believeth and is baptized shall be saved.” – Mark 16:16.

“Neither is there salvation in any other: for there is one other name under heaven given among men, whereby we must be saved.” – Acts 4:12.

“To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” – Acts 10:43.

“We have proved both Jews and Gentiles, that they are all under sin. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. All have sinned, and come short of the glory of God.” – Rom. 3:9, 12, 23.

“Other foundation can no man lay than that is laid, which is Jesus Christ.” – 1 Cor. 3:11.

“If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.” – 1 Cor. 16:22.

“There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” – Gal. 1:7–8.

“By the works of the law shall no flesh be justified.” – Gal. 2:16.

“This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.” – 1 John 5:11–13.

“Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds.” – 2 John 7, 9–11.

Sects, Heresies, etc.

Arminians hold that Christ by his sacrifice and satisfaction did not obtain salvation and eternal life for any man, but only better conditions, the performance of which depends on man’s free will.” (Mentioned also under Article XVII.)

Latitudinarians maintain, that so long as a man be sincere, and lives conscientiously, it matters not what his religious opinions are.

Article XIX.

<i>Of the Church.</i>	<i>De Ecclesia.</i>
The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be	Ecclesia Christi visibilis est coetus fidelium, in quo verbum Dei purum praedicatur, et Sacramenta, quoad ea quae necessario exigantur,

duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.	juxta Christi institutum recte administrantur.
As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.	Sicut erravit Ecclesia Hierosolymitana, Alexandrina, et Antiochena; ita at erravit Ecclesia Romana, non solum quoad agenda et caeremoniarum ritus, verum in his etiam quae credenda sunt.

Noteworthy Equivalents.

Of the Church = *De Ecclesia*.

A congregation of faithful men = *coetus fidelium*.

Are requisite to the same = *exigantur*.

Duly = *recte*.

In their living = *quoad agenda*.

In matters of faith = *in his quae credenda sunt*.

History.

The source from which this Article was derived was manifestly the Seventh Article of the Confession of Augsburg, which declared that "the Church is a congregation of saints, in which the Gospel is rightly (recte) taught, and the Sacraments are rightly administered."

The wording of the Nineteenth Article is the same as that of Article XX of those of 1552.

Explanation of Terms.

Church. This word is used in Scripture in four senses:

1. *Of the whole professing Christian community.*

"Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it." – Gal. 1:13.

2. *Of an association of congregations.**

"At that time there was a great persecution against the church which was at Jerusalem." – Acts 8:1.

“Then pleased it the apostles and elders, with the whole church.” – Acts 15:22.

“And from Miletus he sent to Ephesus, and called the elders of the church.” – Acts 20:17.

*[That there were more congregations than one at Jerusalem may be inferred from the numbers converted there.

“The same day there were added unto them about three thousand souls.” – Acts 2:41.

“The number of the men was about five thousand.” – Acts 4:4.

“And believers were the more added to the Lord, multitudes of both men and women.” – Acts 5:14.

“In those days, when the number of the disciples was multiplied.” – Acts 6:1.

“The number of the disciples multiplied in Jerusalem greatly; and a great company of priests were obedient to the faith.” – Acts 6:7.

“Thou seest, brother, how many thousands of Jews there are which believe.” – Acts 21:20.

The same may be inferred of the church at Ephesus.

(1) From the probable success of St. Paul’s labours there:

“Remember, that by the space of three years I ceased not to warn every one night and day with tears.” – Acts 20:31.

(2) From the account given of that success:

“Many that believed came, and confessed, and shewed their deeds. So mightily grew the word of God and prevailed.” – Acts 19:18, 20.

“I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me.” – 1 Cor. 16:8–9.]

3. *Of one congregation.*

“Likewise greet the church that is in their house.” – Rom. 16:15.

“And to the church in thy house.” – Philemon 2.

4. *Of the spiritual body of true believers.*

“That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing.” – Eph. 5:27.

The word *church* is from the Greek κυριακή sc. οικία, the Lord’s house or household. In the former part of this Article the word is used generally of the Church Catholic, i.e. the entire body of Christians throughout the world. In the latter part it is used, in a more restricted and local sense, of particular branches of the Catholic Church. [Prebendary William Baker, D.D.]

The visible church = the Church Militant. The invisible church = the Church Triumphant. [Archdeacon Bickersteth takes a different view from this. He regards “the *invisible* church” as meaning “the whole family of God in earth and heaven

from the beginning to the end of the world, known to God alone.” He adds: “The visible church is that of the *called*; the invisible is that of the *elect* only.”]

A congregation of faithful men = the whole body of members of Christ’s Church on earth, who, having been received into the same by baptism, profess faith in Christ.

Sacraments. See Article XXV.

Ordinance = appointment.

The Church of Rome has erred:

(1) *In its living.* The error of this kind mentioned in the Articles is:

The Celibacy of the Clergy. – Article XXXII.

(2) *In its manner of ceremonies.* The errors referred to are:

Speaking to the Congregation in an unknown tongue. – Article XXIV.

Denying the Cup in the Lord’s Supper to the Laity. – Article XXX.

(3) *In matters of faith.* The errors referred to are:

The use of Tradition. – Article VI.

Justification by Works. – Articles XI, XII.

Efficacy of Works before Justification. – Article XIII.

Works of Supererogation. – Article XIV.

The Sinlessness of the Blessed Virgin. – Article XV.

The Infallibility of the Church. – Articles XX, XXI.

The Supremacy of the Pope over Princes. – Articles XXI, XXXVII.

Infallibility of General Councils. – Article XXI.

Purgatory. – Article XXII.

Indulgences. – Article XXII.

Worshipping and Adoration of Images and Relics. – Article XXII.

Invocation of Saints. – Article XXII.

The Seven Sacraments. – Article XXV.

The Unworthiness of Ministers hindering the effect of the Sacraments. – Article XXVI.

Transubstantiation. – Article XXVIII.

Masses. – Article XXXI. [Rev. John Healy, A.B., Incumbent of Killersherdiny, Diocese of Kilmore.]

Scriptural Warrants.

The visible Church ... Faith:

“And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God.” – 2 Chron. 26:18.

“Many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold.” – Matt. 24:11–12.

“Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you and, lo, I am with you alway, even unto the end of the world. Amen.” – Matt. 28:18–20.

“And he ordained twelve, that they should be with him, and that he might send them forth to preach.” – Mark 3:14.

“After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.” – Luke 10:1.

“Of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.” – Acts 1:21–22.

“And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. And the Lord added to the Church daily such as should be saved.” – Acts 2:42, 47.

“When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.” – Acts 8:12.

“Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.” – Acts 15:21.

“Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord both theirs and ours.” – 1 Cor. 1:2.

“I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." – 1 Cor. 11:23–26.

"To the saints and faithful brethren in Christ which are at Colossae." – Col. 1:2.

"Be not soon shaken in mind, or be troubled. Let no man deceive you by any means. For the mystery of iniquity doth already work: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." – 2 Thess. 2:2–3, 7, 9–10.

"That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." – 1 Tim. 3:15.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats." – 1 Tim. 4:1–3.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, do the work of an evangelist, make full proof of thy ministry." – 2 Tim. 4:1–5.

"No man taketh this honour unto himself, but he that is called of God, as was Aaron." – Heb. 5:4.

"If any man speak, let him speak as the oracles of God." – 1 Peter 4:11.

Article XX.

<i>Of the Authority of the Church.</i>	<i>De Ecclesiae Auctoritate.</i>
<p>The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith; and yet it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of Salvation.</p>	<p>Habet Ecclesia Ritus sive Caeremonias statuendi jus, et in fidei controversiis auctoritatem; quamvis Ecclesiae non licet quicquam instituere, quod verbo Dei scripto adversetur, nec unum Scripturae locum sic exponere potest, ut alteri contradicat. Quare, licet Ecclesia sit divinorum librorum testis et conservatrix, attamen ut adversus eos nihil decernere, ita praeter illos nihil credendum de necessitate salutis debet obtrudere.</p>

Noteworthy Equivalents.

Power to decree = *statuendi jus*.

To ordain = *instituere*.

May it = *potest*.

That it be repugnant to another = *ut alteri contradicat*.

Witness and keeper = *testis et conservatrix*.

Of Holy Writ = *divinorum librorum*.

To decree = *decernere*.

To enforce = *obtrudere*.

History.

In 1552 the Latin Article (XX.) began with "*Ecclesiae non licet*," and the English with "It is not lawful." The clause ascribing to the Church authority in controversies of faith was prefixed in 1562.

Explanation of Terms.

The Church hath = those who are vested with ecclesiastical authority have.

Power = *jus* = right.

Rites and ceremonies. These must not be inconsistent with the word of God.

By *rites* are meant certain *prescribed ordinances* (ρητα), and by *ceremonies* (from the obsolete word *cerus* = *sanctus*), certain *sacred observances*, appointed by human authority, as distinguished from *sacraments*, of which it is an essential requisite that they are *ordained by Christ Himself*. [Rev. W. Trollope, *Questions and Answers on the Liturgy*.]

Authority. Not infallibility, but an authority of order.

Matters of faith. These must necessarily be contained in the word of God. [Archdeacon Bickersteth.]

Keeper = guardian or preserver.

Scriptural Warrants.

The Church ... Faith:

“The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.” – Esther 9:27–28.

“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” – Matt. 28:20.

“And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon’s porch.” – John 10:22–23.

“There rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: forasmuch as we have heard, that certain which went out from us have troubled you with words, saying, Ye must be circumcised, and keep the law: to whom we gave no

such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well.” – Acts 15:5–6, 22–5, 27–29.

“As they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily.” – Acts 16:4–5.

“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly.” – Rom. 16:17–18.

“Let all things be done unto edifying. Let all things be done decently and in order.” – 1 Cor. 14:26, 40.

“As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.” – 1 Tim. 1:3.

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting.” – Titus 1:5.

“There are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped.” – Titus 1:10–11.

“A man that is an heretic after the first and second admonition reject.” – Titus 3:10.

“Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account.” – Heb. 13:17.

And yet it is not lawful ... Salvation:

“What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.” – Deut. 12:32.

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

“He said unto them, Why do ye transgress the commandment of God by your tradition I for God commanded, saying, Honour thy father and mother: but ye say, Whosoever shall say to his father or his mother, It is a

gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. But in vain do they worship me, teaching for doctrines the commandments of men.” – Matt. 15:3–6, 9.

“Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.” – Acts 4:19–20.

“Let God be true, but every man a liar. What advantage then hath the Jew? Much every way; chiefly, because that unto them were committed the oracles of God.” – Rom. 3:4, 1–2.

“Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching: or he that exhorteth, on exhortation.” – Rom. 12:6–8.

“Which things also we speak, comparing spiritual things with spiritual.” – 1 Cor. 2:13.

“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.” – Gal. 1:8–9.

“I speak after the manner of men; Though it be but a man’s covenant, yet if it be confirmed, no man disannulleth, or added thereto.” – Gal. 3:15.

“Prove all things; hold fast that which is good.” – 1Thess. 5:21.

“These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth.” – 1 Tim. 3:14–15.

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

“If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Christ Jesus.” – 1 Peter 4:11.

Article XXI.

<i>Of the Authority of General Councils.</i>	<i>De Auctoritate Conciliorum Generalium.</i>
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<p>General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, – forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God, – they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them, as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.</p>	<p>Generalia Concilia sine jussu et volutate Principum congregari non possunt: et ubi convenerint, – quia ex hominibus constant, qui non omnes Spiritu et Verbo Dei reguntur, – et errare possunt, et interdum errarunt, etiam in his quae ad Deum [For <i>Deum</i> some editions have <i>normam pietatis</i>, from the Latin of the XLII.] pertinent. Ideoque quae ab illis constituuntur, ut ad salutem necessaria, neque robur habent neque auctoritatem, nisi ostendi possint e sacris literis esse desumpta.</p>
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Noteworthy Equivalents.

Be gathered together = *congregari*.

When they be gathered together = *ubi convenerint*.

Be an assembly of men = *ex hominibus constant*.

Things ordained by them = *quae ab illis constituuntur*.

To salvation = *ad salutem*.

Strength = *robur*.

Unless it may be declared that they be taken out of Holy Scripture = *nisi ostendi possint e sacris literis esse desumpta*.

History.

The Latin Article XXII of those of 1552 had “*verbis*” instead of “*verbo*”; “*quae ad normam pietatis pertinent*,” instead of “*quae ad Deum pertinent*”; “*ideo quae*,” instead of “*ideoque quae*”; and “*possunt*,” instead of “*possint*” (adopted in 1562).

The English Article of 1552 had “not only in worldly matters, but also in things pertaining unto God,” instead of “even in things pertaining unto God,” which was substituted in 1562.

Explanation of Terms.

General Councils. An Ecclesiastical Council [Latin *concilium*, from *concieo* – from *con* and *cio* – to bring or assemble together] is an assembly of divines convened for the purpose of deciding matters of doctrine or discipline. There are four kinds of such assemblies:

1. *General* or *Ecumenical* (οικουμεναι = universal): in which the whole of the Church Catholic was represented.

2. *National*: consisting of the prelates of one nation only. [The last National Council was held in England by Cardinal Pole in 1555.]

3. *Provincial*: composed of the prelates of one province only. [Such a council is usually called a *convocation*.]

4. *Diocesan*: consisting of the bishop and clergy of one diocese only.

Strictly speaking, the first alone are called *Councils*; all the others are termed *Synods*. The word Synod is derived from the Greek σύνοδος – from συν, together, and οδος, a way, a path, a journeying – and signifies literally a *coming together*.

The number of General or ecumenical Councils is: According to the Romish Church, 18; according to the Greek Church, 7; according to the English Church, 6. [They are recognized in the *Homilies*, which speak of them as “those six councils which were allowed and received of all men.”]

The following are the only General or ecumenical Councils which have been acknowledged by the Universal Church: [Bishop E. Harold Browne.]

Council.	Date A.D.	Summoned By.	Condemned.
1. Nice.	325	Constantine the Great.	Arius. [See under Article II.]
2. Constantinople I.	381	Theodosius.	Macedonius [See under Article V.]
3. Ephesus.	431	Theodosius the younger.	Nestorius. [See under Article II.]
4. Chalcedon.	451	Marcianus.	Eutyches. [See under Article II.]
5. Constantinople II.	553	Justinian.	[Confirmed the decrees of the Councils of Ephesus and Chalcedon.].

6. Constantinople III.	680	Constantine Pogonatus.	The Monothelites. [See under Article II.]
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The Decrees of Councils are called *canons* = κανόνες = rules.

May not be gathered together. The Latin = “are not able to be gathered together.”

Since it is not lawful for bishops to leave their own country, and go into other dominions without the leave of their own princes, it follows that they cannot without the will of princes assemble at General Councils.

[Archdeacon Welchman.]

Sometimes have erred.

(1) *Councils that have erred:*

2 Nice, A.D. 786, in sanctioning the relative worship of images.

1 Lateran, A.D. 1123, in establishing the Pope’s claims to the right of investitures.

4 Lateran, A.D. 1215, in sanctioning the doctrine of transubstantiation and establishing auricular confession.

2 Lyons, A.D. 1274, in sanctioning the assertion of the papal supremacy.

Constance, A.D. 1414, in sanctioning the denial of the cup to the laity.

Basil, A.D. 1431, in sanctioning the doctrine of the Immaculate Conception of the Virgin Mary.

Florence, A.D. 1439, in sanctioning the doctrine of purgatory and the seven sacraments.

(2) *Councils, one or other of which must have erred:*

Either 1 Nice, A.D. 325, against Arianism or Ariminum, A.D. 359 (400 bishops being present), and Seleucia, A.D. 360, in favour of Arianism.

Constantinople, A.D. 814, or Council of Constantinople, A.D. 879.

Constantinople, A.D. 754, or 2 Nice, A.D. 787.

2 Nice, in sanctioning, or Elvira in condemning the worship of images.

5 Lateran and Council of Pisa.

Ephesus, A.D. 449, for Eutychnianism or Chalcedon, A.D. 451, against Eutychnianism. [Rev. Richard Bentley Porson Kidd, M.A., Emmanuel College, Cambridge.]

Unless it may be declared = unless it can be shown or proved. (See the Latin Equivalent given above.)

Scriptural Warrants.

General councils ... Princes:

“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.” – Rom. 13:1.

And when ... Holy Scripture:

“Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it.” – Deut. 4:1–2.

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

“Walk ye not in the statutes of your fathers, neither observe their judgments: I am the Lord your God; walk in my statutes, and keep my judgments, and do them.” – Ezek. 20:18–19.

Article XXII.

<i>Of Purgatory.</i>	<i>De Purgatorio.</i>
The Romish Doctrine concerning purgatory, pardons, worshipping and adoration as well of images as of reliques, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.	Doctrina Romanensium de purgatorio, de indulgentiis, de veneratione et adoratione tum imaginum, tum reliquiarum, necnon de invocatione sanctorum, res est inutilis, inaniter conficta, et nullis Scripturarum testimoniis innititur: immo verbo Dei contradicit.

Noteworthy Equivalentents.

Romish = *Romanensium*.

Concerning pardons = *de indulgentiis*.

Concerning worshipping = *de veneratione*.

Is a fond thing, vainly invented = *res est inutilis, inaniter conficta*.

Upon no warranty = *nullis testimoniis*.

But rather = *immo*.

[Is] repugnant = *contradiccit*.

History.

In 1552 this Article, which was the XXIII, began with “*Scholasticorum doctrina* (The doctrine of the School authors),” instead of “*Doctrina Romanensium*” (adopted in 1562); and between “*Dei*” and “*contradiccit*” was the word “*perniciose*,” which was omitted in 1562.

“Vainly feigned,” in the Article of 1551 and 1562, was changed into its equivalent, “vainly invented,” in 1571.

Explanation Of Terms.

Romish doctrine = doctrine of the Roman Catholic Church.

Purgatory. According to the belief of the Roman Catholics and others, a place of purgation in which souls after death are purified from venial sins, or undergo the temporal punishment which, after the guilt of mortal sin has been remitted, still remains to be endured by the sinner. The ultimate eternal happiness of their souls is supposed to be secured, and they derive relief from the prayers of the faithful and from the sacrifice of the mass. The common belief of the Latin Church is, that the purgatorial suffering is by fire; the Greek Church, however, does not determine its nature, but is content to regard it as through tribulation. [Ogilvie and Annandale, *Imperial Dictionary*.]

The doctrine of purgatory was first invented A.D. 250. Belief in purgatory was declared necessary A.D. 593. The doctrine of purgatory was *ordered to be believed* at the Council of Florence, 1438.

The doctrine of venial sins – i.e. sins to be expiated in purgatory or atoned for by money – was introduced in 1190.

Pardons = indulgences (*indulgentiae*). [In Chaucer the seller of indulgences is called *the pardoner*.] The Romish doctrine concerning pardons, or indulgences, is, that “the Roman Pontiff may, for reasonable causes, by his Apostolical authority, grant indulgences out of the superabundant merits of Christ and the saints, whereby all persons, whether living or dead, are delivered from so much temporal punishment, due according to Divine justice for their actual sins, as is equivalent to the value of the indulgences bestowed and received.”

Images. Crucifixes were first used as “aids to devotion” A.D. 461. The worshipping of images was first introduced A.D. 715. It was

established and commanded by a Council held at Nice A.D. 787. Those who reject the use of images in religious matters are called by the Church of Rome *Iconoclasts* (from εἰκών, an image, and κλάω, to break), breakers of images.

Reliques (French, from the Latin *reliquiae*, from *relinquo*, to leave) = the remains of departed saints, as their bodies or parts of their bodies, bones, hair, garments, instruments of torture by which they suffered, or anything which they possessed.

Invocation (from *invoco* – from *in*, and *voco*, to call – to call upon) = calling upon; i.e. in prayer.

Invocation of the Virgin and Saints was first approved A.D. 593.

Saints (from the Latin *sanctus*, holy) = holy persons, but here = canonized saints = persons numbered or enrolled among saints by an official act of the Pope.

Fond = foolish, silly.

Vainly invented; i.e. founded on no substantial reason. The Latin (*inaniter conficta*) = falsely devised.

Warranty = proof.

But rather = certainly (*immo*).

Is repugnant to = contradicts (*contradicit*).

Scriptural Warrants.

The Romish doctrine ... Scripture:

“Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God.” – Exod. 20:3–5.

“Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen.” – Deut. 27:15.

“He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.” – 2 Kings 18:4.

“None of them can by any means redeem his brother, nor give to God a ransom for him” – Psa. 49:7.

“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” – Eccl. 9:10.

“I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images” – Isa. 42:8.

“I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.” – Isa. 43:25.

“He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?” – Isa. 44:20.

“To the Lord our God belong mercies and forgivenesses, though we have rebelled against him” – Dan. 9:9.

“Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” – Matt. 4:10.

“Why doth this man thus speak blasphemies? who can forgive sins but God only?” – Mark 2:7.

“And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.” – Luke 23:43.

“Behold the Lamb of God, which taketh away the sin of the world.” – John 1:29.

“And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man.” – Acts 10:25–26.

“Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.” – Acts 14:13–15.

“Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” – 1 Cor. 6:11.

“By one offering he hath perfected forever them that are sanctified.” – Heb. 10:14.

“The blood of Jesus Christ his Son cleanseth us from all sin.” – 1 John 1:7.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” – 1 John 1:9.

“And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple.” – Rev. 7:14–15.

“I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” – Rev. 14:13.

“And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant.” – Rev. 19:10.

But rather repugnant to the word of God:

“O thou that hearest prayer, unto thee shall all flesh come.” – Psa. 65:2.

“Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.” – Matt. 6:6.

“There is therefore now no condemnation to them which are in Christ Jesus.” – Rom. 8:1.

“We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.” – 2 Cor. 5:8.

“I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.” – Phil. 1:23.

“Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.” – Col. 2:18.

“There is one God, and one mediator between God and men, the man Christ Jesus.” – 1 Tim. 2:5.

“He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” – Heb. 7:25.

“Little children, keep yourselves from idols.” – 1 John 5:21.

Doctrine of the Church of Rome.

The **Romish Church** believes in praying for the dead, purgatory, pardons, worshipping of images and relics, reverence for crosses and crucifixes, and invocation of the Virgin Mary, angels, and a host of saints as joint-mediators with Jesus Christ. The Papists on the Continent leave out the second commandment in their tables, and, to complete the number, divide the tenth into two.

Article XXIII.

<i>Of Ministering in the Congregation.</i>	<i>De Ministrando in Ecclesia.</i>
<p>It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.</p>	<p>Non licet cuiquam sumere sibi munus publice praedicandi, aut administrandi Sacramenta in Ecclesia, nisi prius fuerit ad haec obeunda legitime vocatus et missus. Atque illos legitime vocatos et missos existimare debemus, qui per homines, quibus potestas vocandi ministros, atque mittendi in vineam Domini, publice concessa est in Ecclesia, cooptati fuerint et adsciti in hoc opus.</p>

Noteworthy Equivalentents.

In the Congregation = *in Ecclesia* (as in Art. XIX.)

Office of public preaching = *munus publice praedicandi*.

Lawfully called = *legitime vocatos*.

To execute the same = *ad haec obeunda*.

Be chosen = *cooptati fuerint*.

Public authority given = *potestas publice concessa*.

Called to this work = *adsciti in hoc opus*.

History.

The title of this Article dates from 1571. The corresponding Article XXIV of those of 1552, and also the Article of 1562, were headed as

follows: “*Nemo in Ecclesia ministret nisi vocatus.* (No man may minister in the congregation except he be called.)”

Explanation of Terms.

Sacraments. See Article XXV.

The Congregation = The Church. The Latin word *ecclesia*, here translated *congregation*, is translated elsewhere (e.g. in Articles XIX, XX, XXIV, XXVI, XXVII) *Church*. In Article XIX “*Coetus fidelium*” is translated “A congregation of the faithful”.

By men who have authority = by the bishops. See Article XXXVI.

Given them, i.e. by God, through Episcopal Ordination or Consecration.

Minister. The Latin word *minister* is derived from *minor*, *minus*, less; as *magister*, master, from *magis*, more. Minister therefore signifies, literally: a subordinate to another; a servant; an attendant. Here it means: one duly authorized or licensed to preach the gospel and administer the sacraments; a clergyman.

Vineyard = church.

Scriptural Warrants.

It is not lawful ... vineyard:

“They gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense. The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the Lord, therefore they are hallowed: and they shall be a sign unto the children of Israel.” – Num. 16:3, 35, 38.

“But when Uzziah was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: and they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from

the Lord God. Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hastened also to go out, because the Lord had smitten him.” – 2 Chron. 26:16–23.

“I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.” – Jer. 23:21.

“The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.” – Matt. 9:37–38.

“Go ye therefore, and teach all nations; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.” – Matt. 28:19–20.

“And he ordained twelve, that they should be with him, and that he might send them forth to preach.” – Mark 3:14.

“After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.” – Luke 10:1.

“Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.” – John 20:21.

“Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.” – Acts 1:21–22.

“As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.” – Acts 13:2–3.

“And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, confirming the souls of the disciples, and exhorting them to continue in the faith. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.” – Acts 14:21–23.

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God,

which he hath purchased with his own blood.” – Acts 20:28.

“God hath given to us the ministry of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.” – 2 Cor. 5:18, 20.

“Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.” – Gal. 1:1.

“Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.” – 1 Tim. 4:14.

“I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.” – 2 Tim. 1:6.

“The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” – 2 Tim. 2:2.

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.” – Titus 1:5.

“And no man taketh this honour unto himself, but he that is called of God; as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my son, today have I begotten thee.” – Heb. 5:4–5. (See Lev. 8.)

Article XXIV.

<i>Of speaking in the Congregation in such a tongue as the people understandeth.</i>	<i>De loquendo in Ecclesia lingua quam populus intelligit.</i>
It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.	Lingua populo non intellecta, publicas in Ecclesia preces peragere, aut Sacramenta, administrare, verbo Dei, et primitivae; Ecclesiae consuetudini plane repugnat.

Noteworthy Equivalents.

In the congregation = *in Ecclesia*.

To have public prayer = *preces peragere*.

In the church = *in Ecclesia*.

History.

Article XXV of those of 1552 bore the following title, “*Agendum est in ecclesia lingua quae sit populo nota.*” [“De precibus publicis dicendis in lingua vulgari.” – *Day*, 1571.] (Men must speak in the congregation in such tongue as the people understandeth.)

The Article of 1552 was worded as follows: “*Decentissimum est et verbo Dei maxime congruit, ut nihil in Ecclesia publice legatur aut recitetur lingua populo ignota. Idque Paulus vetuit nisi adesset qui interpretaretur.* (It is most seemly and most agreeable to the Word of God, that in the congregation nothing be openly read or spoken in a tongue unknown to the people. The which thing Saint Paul did forbid, unless some were present that should declare the same.)”

This gave place to our present Article in 1562, in which, although the Latin contained the words “*et primitivae Ecclesiae,*” the words “and the custom of the Primitive Church” were omitted. These, however, were inserted in 1571, in which year the present title was adopted.

Explanation of Terms.

Congregation. See under Article XXIII

Primitive (from the Latin *primitivus*, earliest of its kind, from *primus*, first) = original, first, earliest.

Church. See under Article XIX. The Mass was first celebrated in Latin A.D. 394. Latin prayers were ordered to be used in church 1215.

In a tongue not understood of the people. Until the tenth or eleventh century Latin was almost universally understood, and it therefore did not seem necessary to change the Latin forms.

It was only *by slow degrees* that Latin ceased to be a living language, so that no definite time occurred for changing the language of the Service books until the crisis of the Reformation. [The Rev. Canon J. P. Norris, B.D.]

Scriptural Warrants.

It is a thing plainly repugnant ... people:

“God is a Spirit: and they that worship him must worship him in spirit and in truth.” – John 4:24.

“I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except

he interpret, that the church may receive edifying. Likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also. ... Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God. ... Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church.” – 1 Cor. 14:5, 9, 11, 14–16, 19, 23–28.

Doctrine of the Church of Rome.

The **Romish Church** upholds the use of a language (namely, Latin) not understood by the people in public prayer and other religious offices.

Article XXV.

<i>Of the Sacraments.</i>	<i>De Sacramentis.</i>
<p>Sacraments ordained of Christ be not only badges or tokens of Christian men’s profession, but rather they be certain sure witnesses, and effectual signs of grace, and God’s good will towards us, by the which he doth work invisibly in us, and doth not only</p>	<p>Sacramenta a Christo institute non tantum sunt notae professionis Christianorum, sed certa quaedam potius testimonia, et efficacia signa gratiae, atque bonae in nos voluntatis Dei, per quae invisibiliter ipse in nos operatur, nostramque</p>

quicken, but also strengthen and confirm our Faith in him.	fidem in se non solum excitat, verum etiam confirmat.
There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.	Duo a Christo Domino nostro in Evangelio instituta sunt Sacramenta, scilicet, Baptismus et Coena Domini.
Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel: being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign, or ceremony ordained of God.	Quinque illa vulgo nominata Sacramenta, scilicet, Confirmatio, Poenitentia, Ordo, Matrimonium, at Extrema Unctio, pro Sacramentis Evangelicis habenda non sunt: ut quae partim a prava Apostolorum imitatione profluxerunt, partim vitae status sunt in Scripturis quidem probati; sed Sacramentorum eandem cum Baptismo et Coena Domini rationem non habentes, ut quae signum aliquod visibile, seu caremoniam a Deo institutam, non habeant.
The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation as <i>Saint Paul</i> saith.	Sacramenta non in hoc instituta sunt a Christo, ut spectarentur, aut circumferrentur, sed ut rite illis uteremur. Et in his duntaxat qui digne percipiunt, salutarem habent effectum: qui vero indigne percipiunt, damnationem, ut inquit <i>Paulus</i> , sibi ipsis acquirunt.

Noteworthy Equivalents.

Badges or tokens = *notae*.

Certain sure = *certae quaedum*.

Rather = *potius*.

Witnesses = *testimonia*.
Effectual signs = *efficacia signa*.
In us = *in nos*.
Quicken = *excitat*.
Penance = *poenitentia*.
Orders = *ordo*.
Have grown = *profluxerunt*.
Following = *imitatione*.
Allowed = *probat*.
Nature = *rationem* (as in Art. IX, etc.)
To be = *in hoc ut*.
Duly = *rite*.
Receive = *percipiunt*.
Effect or operation = *effectum*.
Damnation = *damnationem*.
Purchase = *acquirunt*.

History.

The Article of 1552 began as follows: “*Dominus noster Jesus Christus Sacramentis numero paucissimis, observatu facillimis significatione praestantissimis, societatem novi populi colligavit, sicuti est Baptismus et Coena Domini*. (Our Lord Jesus Christ hath knit together a company of new people with Sacraments, most few in number, most easy to be kept, most excellent in signification, as is Baptism and the Lord’s Supper.)” Then followed what is now the last paragraph (“*Sacramenta [“In hoc” was inserted in 1562.] ... acquirunt*”); but after “*effectum*” was a comma, between which and “*qui vero indigne*” were these words: “*Idque non ex opere (ut quidam loquuntur) operato, quae vox ut peregrina est et sacris literis ignota, sic parit sensum minime pium sed admodum superstitiosum*; (and yet not that of the work wrought, as some men speak. Which word, as it is strange, and unknown to Holy Scripture; so it engendereth no godly, but a very superstitious sense).”

After “*acquirunt*” followed what is now the first paragraph (*Sacramenta ... confirmat*); but instead of “*a Christo*” were the words “*per verbum Dei* (by the Word of God).”

The second and third paragraphs of our present Article were added in 1562. In the second paragraph after “*non habentes*” were the words

“*quomodo nec poenitentia* (in which sort, neither is penance),” which were underlined, 1562, and omitted in 1571.

Explanation of Terms.

Sacrament (from the Latin *sacramentum*, a military oath of allegiance; from *sacer*, sacred) = a solemn religious ceremony enjoined by Christ, the head of the Christian Church, to be observed by his followers, by which their special relation to him is created, or their obligations to him renewed and ratified. [Ogilvie and Annandale.]

Badges or tokens of Christian men’s profession. As maintained by the Zwinglians at the time of the Reformation, and by most, if not all, of the Dissenters of the present day.

By the which. The Latin is *per quae*, and therefore “which” refers to sacraments.

He doth work. He = *ipse* = He himself.

Quicken = rouse up (*excitat*).

Gospel (Saxon *godspell* – *god*, good, and *spell*, history, news, tidings) = *good news* or *glad tidings*.

Baptism. See Article XXVII.

Supper of the Lord. See Article XXVIII.

Confirmation (from the Latin *confirmatio*, from *confirmo* – from *con* and *firmo*, to make firm, from *firmus*, firm) = the act or ceremony of laying on of hands by a bishop in the admission of baptized persons to the enjoyment of Christian privileges, the person to be confirmed now taking upon himself the baptismal vows made in his name at his baptism. [Ogilvie and Annandale.]

The ordinance is called *confirmation*, because they who duly receive it are confirmed or strengthened for the fulfilment of their Christian duties by the grace therein bestowed upon them. [Dean Hook.]

Penance (a word of old French origin = modern French *pénitence*, from the Latin *poenitentia*, repentance, regret) = an ecclesiastical censure or punishment imposed by the ecclesiastical law for the purgation or correction of the soul of an offender, or the suffering to which a person voluntarily subjects himself as an expression of penitence; such as fasting, flagellation, wearing chains, hair shirts, etc. [Ogilvie and Annandale. Rev. J. H. Blunt, *Dictionary of Doctrinal and Historical Theology*.] *Poenitentia* is the Latin translation of *μετάνοια*, which signifies a change of mind.

Extreme Unction. – The anointing of the sick, which has been called “extreme” since the twelfth century, because it is the last in order of the unctions used in ecclesiastical rites; such as those associated with Baptism, Confirmation, and Ordination. In the Eastern Church this rite is called *Ευχέλαιον*, or *Άγιον έλαιον*, the “Prayer Oil,” or the “Holy Oil”; and some analogous names for it were anciently used in the Western Church, such as “*Oleum benedictionis*” and “*Olei sacrați Unctio*.” “*Unctio infirmorum*” is a more primitive name.

Sacraments of the gospel = sacraments ordained of Christ. The requisites of a true Sacrament are:

1. An outward and visible sign.
2. An inward and spiritual grace.
3. The institution of the rite by Christ Himself.
4. The receiving of the outward sign is the means of receiving the inward grace.
5. The outward sign is a pledge of the inward grace given.

Apostle (from the Greek *απο-στέλλω*, to send away from) = one sent forth = a messenger, a missionary, one commissioned to preach the gospel.

States of life. Such are “Orders” and “Matrimony”.

Allowed (an old English word) = approved (*probati*).

Worthily = with repentance and faith. The Church of Rome holds that the *opus operatum*, that is, the mechanical act of receiving the Holy Communion, conveys grace, irrespective of the faith of the recipient. See Article XXIX.

Wholesome = salutary, sound.

Damnation = κρίμα = judgment.

As Saint Paul saith. – In 1 Cor. 11:23–32. [See under Scriptural Warrants.]

Scriptural Warrants.

Sacraments ... Faith in him:

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received his word were baptized: and the Same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.” – Acts 2:38, 41–42.

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” – Rom. 6:3–5.

“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?” – 1 Cor. 10:16.

“As many of you as have been baptized into Christ have put on Christ.” – Gal. 3:27.

“Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God.” – Col. 2:12.

“The longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.” – 1 Peter 3:20–21.

There are two Sacraments ... saith:

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” – Matt. 28:19.

“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” – Mark 16:16.

“I received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation [κρίμα – judgment.] to himself, not discerning the Lord’s body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are

judged, we are chastened of the Lord, that we should not be condemned with the world.” – 1 Cor. 11:23–32.

Doctrine of the Church of Rome.

The **Romish Church** adds the five rites or ordinances – Confirmation, Penance, Orders, Matrimony, and Extreme Unction – to the only two sacraments of the gospel ordained by Christ.

Article XXVI.

<p><i>Of the unworthiness of the Ministers, which hinders not the effect of the Sacraments.</i></p>	<p><i>De vi Institutionum Divinarum quod eam non tollat malitia Ministrorum.</i></p>
<p>Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the Word and Sacraments; yet forasmuch as they do not the same in their own name, but in Christ’s, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ’s ordinance taken away by their wickedness, nor the grace of God’s gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ’s institution and promise, although they be ministered by evil men.</p>	<p>Quamvis in Ecclesia visibili bonis mali semper sunt admixti, atque interdum ministerio Verbi et Sacramentorum administrationi praesint; tamen cum non suo, sed Christi nomine, agant, ejusque mandato et autoritate ministrent, illorum ministerio uti licet; cum in verbo Dei audiendo, tum in Sacramentis percipiendis. Neque per illorum malitiam effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide et rite sibi oblata percipiunt; quae propter institutionem Christi et promissionem efficacia sunt, licet per malos administrentur.</p>
<p>Nevertheless it appertaineth to the discipline of the Church, that</p>	<p>Ad Ecclesiae tamen disciplinam pertinet, ut in malos</p>

enquiry he made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty by just judgment, be deposed.

ministros inquiratur, accusenturque ab his, qui eorum flagitia noverint; atque tandem, justo convicti judicio, deponantur.

Noteworthy Equivalents.

Of the unworthiness of Ministers, which hinder not the effect of the Sacraments = *De vi institutionum divinarum, quod eam non tollat militia Ministrorum.*

Have chief authority = *praesint.*

In receiving = *percipiendis.*

From such as = *quoad eos qui.*

Rightly = *rite* (not *recte*).

History.

The compilers of this Article had evidently before them the Eighth Article of the Confession of Augsburg.

In 1552 the title of this Article was worded as follows: “*Ministrorum malitia non tollit efficaciam institutionum divinarum.* (The wickedness of Ministers doth not take away the effectual operation of God’s ordinances.)”

In 1562 “*mali sint semper*” gave place to “*mali semper sunt,*” whilst “*ut in eos inquiratur* (that enquiry be made of such)” was converted into “*ut in malos ministros inquiratur* (that enquiry be made of evil ministers.)”

In 1571 the present title was adopted, and the following alterations were made in the English: “But do minister by Christ’s commission and authority,” was converted into “but in Christ’s, and do minister by his commission and authority”; and the words “God’s ordinance” gave place to “Christ’s ordinance”.

Explanation of Terms.

Ministers. See under Article XXIII.

Sacraments. See under Article XXV.

The Visible Church = the church on earth.

Have chief authority. The Latin equivalent might perhaps have been better represented by *have the charge of,* or *are instructed with.*

Appertaineth = belongeth.

Discipline = proper regulation and order.

Deposed = removed from their office.

Scriptural Warrants.

Although in the visible Church ... and Sacraments:

“Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” – Matt. 7:22–23. [See particularly the state of the Seven Churches of Asia as given in Rev. 2, 3; see also 2 Cor. 11:13–15.]

“Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind. They gathered the good into vessels, but cast the bad away.” – Matt. 13:24–26, 47–48.

“Jesus answered them, Have not I chosen you twelve, and one of you is a devil” – John 6:70.

“In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. Of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth.” – 2 Tim. 3:1–7.

“Yet forasmuch as ... the Sacraments:

“The Scribes and the Pharisees sit in Moses’ seat: all therefore whatsoever they bid you observe, that observe and do.” – Matt. 23:2–3.

“Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?” – 1 Cor. 3:5.

“Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.” – 1 Cor. 4:1.

“For we preach not ourselves, but Christ Jesus the Lord.” – 2 Cor. 4:5.

“We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.” – 2 Cor. 5:20.

Neither is the effect ... be deposed:

“We are labourers together with God: ye are God’s husbandry, ye are God’s building. I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.” – 1 Cor. 3:9, 6–7.

“But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.” – 2 Cor. 4:7.

“He that troubleth you shall bear his judgment, whosoever he be. I would they were even cut off which trouble you.” – Gal. 5:10, 12.

“Some indeed preach Christ even of envy and strife; and some also of good will. What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.” – Phil. 1:15, 18. [See also the account of the Institution of the Sacrament of Baptism. – Matt. 28:19–20; and that of the Lord’s Supper. – 1 Cor. 11:23–26.]

“Against an elder receive not an accusation, but before two or three witnesses.” – 1 Tim. 5:19.

“Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.” – 3 John 9–10.

Article XXVII.

<i>Of Baptism.</i>	<i>De Baptismo.</i>
Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not Christened, but it is also a sign of Regeneration or New Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the	Baptismus non est tantum professionis signum, ac discriminis nota, qua Christiani a non Christianis discernantur, sed etiam est signum Regenerationis, per quod, tanquam per instrumentum, recte Baptismum suscipientes Ecclesiae inseruntur; promissiones de remissione peccatorum, atque

promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God.	adoptio nostra in filios Dei per Spiritum Sanctum, visibiliter obsignatur; fides confirmatur, et vi divinae invocationis gratia augetur.
The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.	Baptismus parvulorum omnino in Ecclesia retinendus est, ut qui cum Christi institutione optime congruat.

Noteworthy Equivalents.

From other that be not christened = *a non Christianis*.

Of Regeneration or New Birth = *Regenerationis*.

Whereby = *per quod*.

As by an instrument = *tanquam per instrumentum*.

Rightly = *recte*.

Are grafted into the Church = *Ecclesiae inseruntur*.

To be the sons = *in filios*.

Are visibly signed and sealed = *visibiliter obsignatur*.

By virtue of prayer unto God = *vi divinae invocationis*.

In any wise = *omnino*.

As most agreeable = *ut qui optime congruat*.

History.

Article XXVIII of those of 1552 had “*signum professionis*” instead of “*professionis signum*,” and “*discernuntur*” instead of “*discernantur*,” whilst the last paragraph was worded as follows: “*Mos Ecclesiae baptizandi parvulos et laudandus est, et omnino in Ecclesia retinendus*. (The custom of the Church to christen young children is to be commended, and in any wise to be retained in the Church.)” The Article of 1562 had “a sign and seal of our new birth,” instead of the present expression, “a sign of regeneration or new birth”.

Explanation of Terms.

Baptism. – The Greek words *par*, βαπτίζω and βαπτισμος (from which the English word Baptism is taken), among the sacred writers, denote any *washing*, whether it be by *dipping* or *sprinkling*. See Mark 7:4: “And when they come from the market, [εάν μη βαπτίσωνται] except they *wash*, they eat not. And many other things there be, which they have received to hold, as [βαπτισμούς] the washing of cups, and pots, brazen vessels, and of tables.” And Luke 11:38: “And when the Pharisee saw it, he marveled [ότι ου πρωτον εβαπτίσθη] that he had not first *washed* before dinner.” [Archdeacon Welchman.]

The ancient mode of Baptism was by *immersion*. The converts, having only a slight covering on, were dipped or laid down in the water thrice, whilst each portion of the sacramental words, “I baptize thee in the name of the Father, of the Son, and of the Holy Ghost,” were said over them. They then were raised up again, and fresh garments were put on them. When this appeared to be attended with much danger, as in the case of sick or weak persons, *affusion*, or *aspersion* of the face, was deemed valid; and this was called clinic (κλίνη, *bed* or *couch*) baptism. It is also probable that Baptism by *affusion* was used on other occasions of peculiarity or emergency; as in the case of three thousand being baptized at one time; when the jailer and his family were baptized in the *night* by Paul and Silas. Baptism by *aspersion* seems to have been common in the fifth century. But different nations followed different modes. In the rubric of 1549 (Edward VI’s time) the minister is directed to *dip* the child *thrice*. In the end of this reign the word *thrice* is omitted. In Mary’s reign *once* is declared to be sufficient. In Elizabeth’s time *immersion* fell into disuse, and for two hundred years it has been usual to baptize by *aspersion*. In the East they still immerge. No particular directions as to the *mode* of baptizing being given in Scripture, we may safely use either immersion, affusion, or aspersion. [“The peculiar allusions in Scripture to Baptism corroborate this: as *immersion* may explain the expression ‘being *buried* with Christ,’ so may *affusion* that of ‘the washing of Regeneration’; as *aspersion* may also those words of Isaiah, ‘He shall *sprinkle* many nations.’” – Rev. J. B. Smith, D.D., *A Manual of the Rudiments of Theology*. (Part iv.) *A Brief Exposition of the Thirty-nine Articles*. Chiefly from Bishop Burnet.]

Much controversy has arisen in the Christian Church respecting the true sense of the verbs βαπτίζω and βάπτω, as affecting the inferences that follow, concerning the proper mode of Christian baptism. Some maintain the original sense of the verbs in question to be that of dipping only, among

whom are the sect called the Baptists, or Anabaptists; while others affirm that those verbs either exclusively signify, or at least include, the idea of sprinkling. Into this controversy, however, the Church of England does not enter. In the Office for the Public Baptism of Infants, it is directed that the “priest shall dip the child in the water, if the sponsors shall certify him that the child may well endure it”; but “if they certify that the child is weak, it shall suffice to pour water upon it.” In the Office for the Private Baptism of Infants, it is directed that the baptism shall be by affusion, the infant in such cases being always certified to be weak. In the Office for the Baptism of Adults, it is left altogether to the discretion of the minister to dip the person to be baptized in the water, or to pour water upon him. The framers of the Office evidently considered dipping as more consonant to the antecedent practice; but by the discretionary power left to the officiating minister, they have decided that the mode in this respect is immaterial. [*The Churchman’s Theological Dictionary*. Third Edition. John W. Parker and Son. London, 1859.]

The title *Baptist* given to John has nothing to do with the modern sect of Christians who call themselves “Baptists”. These last ought to be called *Antipaedobaptists*; that is, those who object to infants being christened. [Rev. Edward Jacob Boyce, M.A., Rector of Houghton, Hants. *Historical Facts*, published by the Society for Promoting Christian Knowledge.]

Christened = initiated into the visible Church of Christ by the application of water = baptized.

Instrument. That the word “instrument” is to be understood in its *legal* sense (just as a deed is called an instrument of conveyance) is shown by the use of that other legal phrase, “The promises ... are signed and sealed.” The Baptism is an instrument of conveyance, signed and sealed in the thrice Holy Name, whereby the child is transferred from the kingdom of darkness into the kingdom of God’s dear Son (Col. 1:13), so becoming part of Christ’s “purchased possession”. (Eph. 1:14.) [Rev. J. P. Norris, B.D., Canon of Bristol. *Book of Common Prayer*, Part v.]

In any wise = most certainly (*omnino*).

With the institution of Christ, who could not but intend that, as the children of Jewish parents were admitted into the Jewish Church by circumcision, so the children of Christian parents should be admitted into the Christian Church by baptism. [Rev. G. Valpy, formerly Fellow of King’s College, Cambridge. *Book of Common Prayer, with Brief Explanatory Notes*.]

Institution = command. (See St. Matthew 28:19, quoted below under Scriptural Warrants, for the Baptism of Infants, section ix.)

Scriptural Warrants.

Baptism ... grafted unto the Church:

“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” – John 3:3, 5.

“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.” – Acts 2:41.

“Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.” – Acts 10:46–48.

“Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.” – Acts 13:38.

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” – Rom. 6:3–5.

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body.” – 1 Cor. 12:12–13.

“If any man be in Christ, he is a new creature.” – 2 Cor. 5:17.

“The Church which is his body, the fulness of him that filleth all in all.” – Eph. 1:22–23.

“Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.” – Col. 2:12.

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.” – Titus 3:5.

The promises ... signed and sealed:

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 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.” – Acts 2:38–39.

“And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” – Acts 22:16.

“Who hath also sealed us, and given us the earnest of the Spirit in our hearts.” – 2 Cor. 1:22.

“Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.” – Gal. 3:26–27.

“To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” – Gal. 4:5–6.

“Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance.” – Eph. 1:13–14.

Faith ... prayer unto God:

“Then they that gladly received his word were baptized. And they continued steadfastly in the apostles’ doctrine.” – Acts 2:41–42.

“For this cause we also: ... do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.” – Col. 1:9–10, Luke 17:5, 11:13.

“Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” – Heb. 10:22.

“Baptism doth also now save us, not the putting away of the flesh, but the answer (επερώτημα) of a good conscience toward God.” – 1 Peter 3:21.

“And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.” – 1 John 5:14–15.

The Baptism of young Children ... Christ:

The warrant of Scripture for the baptism of infants may be proved:

I. *Because infants are capable of entering into covenant with God:*

“And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And he that is eight days old shall be circumcised among you, every man child in your generations. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.” – Gen. 17:9–10, 12–13.

“Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel. Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: that thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: that he may establish thee today for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.” – Lev. 29:10–13.

II. *Because of the baptism of numbers from which children are not said to have been excluded:*

“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.” – Acts 2:41.

“But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. (For as yet he [i.e. the Holy Ghost] was fallen upon none of them: only they were baptized in the name of the Lord Jesus).” – Acts 8:12, 16.

III. *Because Christ died for infants as well as for persons of riper years:*

“For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.” – 1 Tim. 2:5–6.

IV. *Because they have a right to it:*

“Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 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.” – Acts 2:38–39.

V. Because they have a need of it:

“Except a man [The Greek has $\tau\iota\varsigma$ = one.] be born of water and of the Spirit, he cannot enter into the kingdom of God.” – John 3:5.

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.” – 1 Cor. 15:50.

VI. Because of God’s good will to them:

“Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.” – Matt. 18:14.

“Who will have all men to be saved, and to come unto the knowledge of the truth.” – 1 Tim. 2:4.

“Not willing that any should perish, but that all should come to repentance.” – 2 Peter 3:9.

VII. Because of the call of the Saviour:

“Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.” – Matt. 19:14.

“He took them up in his arms, put his hands upon them, and blessed them.” – Mark 10:16.

“Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.” – Luke 18:17.

VII. Because they are a part of the Church of Christ:

“Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word.” – Eph. 5:25–26.

VIII. Because of the promises of God:

“And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.” – Gen. 17:7.

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the is unto you, and to your children.” – Acts 2:38–39.

They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.” – Rom. 9:8.

IX. Because of the unlimited command of Christ:

Go ye, teach [The Greek has $\mu\alpha\theta\eta\tau\epsilon\acute{\upsilon}\sigma\alpha\tau\epsilon$ = make disciples (i.e. Christians) of.] all nations, baptizing them in the name of Father, and of the Son, and of the

Holy Ghost.” – Matt. 28:18–19.

X. *Because of the typical relation of Circumcision to Baptism:*

“In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism” – Col. 2:11–12.

XI. *Because of the practice of the Apostles in baptizing households*

[Sense of οἶκος 1 Tim. 5:14, family – children. “I will therefore that the younger women marry, bear children, guide the house [οικοδεσποτειν], give none occasion to the adversary to speak reproachfully.”]:

“She [i.e. Lydia] was baptized, and her household.” – Acts 16:15.

“And [the jailor at Philippi] was baptized, he and all his, straightway.” – Acts 16:33.

“Crispus believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.” – Acts 18:8.

“I baptized also the household of Stephanas.” – 1 Cor. 1:16.

“The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.” – 1 Cor. 7:14.

Article XXVIII.

<i>Of the Lord's Supper.</i>	<i>De Coena Domini.</i>
The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.	Coena Domini non est tantum signum mutuae benevolentiae Christianorum inter sese, verum potius est Sacramentum nostrae per mortem Christi redemptionis atque adeo rite, digne, et cum fide sumentibus, panis, quem frangimus, est communicatio corporis Christi; similiter poculum benedictionis est communicatio sanguinis Christi.
Transubstantiation, or the change of the substance of Bread and Wine in the Supper of the Lord,	Panis et Vini Transubstantiatio in Eucharistia ex sacris literis probari non potest; sed

cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.	apertis Scripturae verbis adversatur, Sacramenti naturam evertit, et multarum superstitionum dedit occasionem.
The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.	Corpus Christi datur, accipitur, et manducatur in Coena, tantum coelesti et spirituali ratione. Medium autem, quo corpus Christi accipitur et manducatur in Coena, fides est.
The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.	Sacramentum Eucharistiae ex institutione Christi non servabatur, circumferebatur, elevabatur, nec adorabatur.

Noteworthy Equivalents.

The Supper of the Lord = *Coena Domini*.

Ought to have = [no Latin.]

Rather = *potius*.

Insomuch that = *atque adeo*.

Rightly = *rite*.

To such as receive = *sumentibus*.

A partaking = *communicatio* _____

Or the change of the substance = [no Latin.]

In the plain words = *apertis*.

Is repugnant = *adversatur*.

[Is] eaten = *manducatur*.

Of the Lord's Supper = *Eucharistiae*.

Was not reserved = *non servabatur*.

Was not carried about = [*non*] *circumferebatur*.

Was not lifted up = [*non*] *elevabatur*.

Was not worshipped = [*non*] *adorabatur*.

History.

The corresponding Article (XXIX) of 1552 does not contain the clause “*Sacramenti naturam evertit,*” which was added in 1562, and translated into “Perverteth the nature of a Sacrament.” The word “perverteth” gave place to “overthroweth” in 1571.

The paragraph “*Corpus Christi datur ... fides est* (The Body of Christ is given ... is Faith),” was inserted in 1562 in place of the following, which the Article of 1552 contained; “*Quum naturae humanae veritas requirat, ut unius ejusdemque hominis corpus in multis locis simul esse non potest, sed in uno aliquo et definito loco esse oporteat, idcirco Christi corpus in multis et diversis locis, eodem tempore, praesens esse non potest. Et quoniam, ut tradunt Sacrae Literae, Christus in coelum fuit sublatus, et ibi usque ad finem seculi est permansurus, non debet quisquam fidelium carnis ejus et sanguinis realem et corporalem (ut loquuntur) praesentiam in Eucharistia vel credere vel profiteri.* (Forasmuch as the truth of man’s nature requireth that the body of one and the self-same man cannot be at one time in many and divers places, but must needs be in some one certain place, therefore the body of Christ cannot be present at one time in many and divers places. And because – as Holy Scripture doth teach – Christ was taken up into heaven, and there shall continue unto the end of the world, a faithful man ought not either to believe, or openly to confess, the real and bodily presence (as they term it) of Christ’s flesh and blood in the Sacrament of the Lord’s Supper.)” The above clause was omitted in Elizabeth’s reign, “lest persons inclined to the Lutheran belief might be too much offended by it; and many such were in the church, whom it was wished to conciliate.” [Bishop Harold Browne.]

Explanation of Terms.

The Lord’s Supper, or the Holy Communion, or the Holy Eucharist.

The institution of this sacrament is recorded by the first three Evangelists, and by the Apostle St. Paul, whose words differ very little from those of his companion St. Luke.

This sacrament is called the Lord’s Supper, because it was ordained by Christ at supper time, and because it has taken the place of the Paschal supper. The term is used by St. Paul in 1 Cor. 11:20, “When ye come together into one place, this is not to eat the Lord’s Supper” (κυριακον δειπνον φαγειν); although in this passage the phrase probably includes the

agape, or feast of charity, which was joined with the Eucharist. [Olshausen on 1 Cor. 11:20; Humphry on the *Book of Common Prayer*.]

The term Communion (κοινωνία) probably means the sharing something in *common* with another. As applied to the Lord's Supper, it was probably taken from 1 Cor. 10:16, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" "The idea underlying the word is our *common* participation of the body and blood of Christ, and the communion we have one with another, with the saints departed, and with the holy angels, in virtue of this communion with Christ. [Rev. Evan Daniel on the *Prayer Book*.] "In most cases, however, where κοινωνία, *communion*, occurs in the New Testament, it means not partaking, but imparting, not having a share with others, but making others to share with us, especially *almsgiving*. Thus Rom. 15:26, 'It hath pleased them of Macedonia and Achaia to make a certain contribution (κοινωνίαν τινα ποιήσασθαι) for the poor saints which are at Jerusalem.' Heb. 13:16, 'To do good and to communicate forget not (της δε ευποιΐας και κοινωνίας μη επιλανθάνεσθε).' According to our present usage, to communicate is to partake of the communion, and they who do so are said to be *communicants*." [Humphry on the *Book of Common Prayer*.]

The word Eucharist, from the Greek ευχαριστία, means literally, *giving of thanks*. It was probably given to the Holy Communion with reference to the giving of thanks by our Lord when He consecrated the bread and wine; for St. Luke (22:19–20) tells us that "He took bread, and *gave thanks*, and brake it," etc. St. Paul is supposed to refer to the Lord's Supper when he says (1 Cor. 14:16), "When thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at *the giving of thanks*, seeing understandeth not what thou sayest?" That the Church of England regards the Holy Communion as the Christian's "sacrifice of praise and thanksgiving" may be seen from the prayers in "Post-Communion," where we find such expressions as "Accept this our sacrifice of praise and thanksgiving," and "We most heartily thank Thee for that Thou dost vouchsafe to feed us"; and yet more fully in the *Gloria in Excelsis*, "We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we *give thanks* to Thee."

The Cup of Blessing = the cup of wine, which is blessed and consecrated for the use of the Supper.

A partaking = a means of our partaking.

Sacrament. See Article XXV, first clause; Article XXIX, last clause (“Sign, *symbolum*,” or sacrament).

The body and blood of Christ. The following are the four principal opinions which have existed respecting Christ’s presence in this Sacrament:

1. Transubstantiation. (*Romish doctrine.*)
2. Consubstantiation. (*Lutheran doctrine.*)
3. Real spiritual presence. (*Anglican doctrine.*)
4. No special presence. (*Zwinglian doctrine.*)

1. *Transubstantiation* (from the French *transsubstantier*, from *trans* and *substance*), in the Romish Church, is the supposed conversion of the bread and wine in the Eucharist into the body and blood of Christ.

The doctrine of the “real [material or corporeal] presence” was first taught by Radbertus, a German, in the reign of Charles the Bold of France (but was much opposed), A.D. 840. It was fully introduced into England in 1066, but was utterly rejected by the Early English Church. It was first declared necessary to salvation by a council held at Placentia in 1095.

The word “transubstantiation” was invented at the Fourth Lateran Council, or rather adopted from Peter of Blois, who died 1200, and the doctrine was by that council ordered to be believed 1215. The doctrine was confirmed by the Council of Trent, January 18th, 1562, and the Romish Church still holds that when the words of consecration are said, the bread or wafer becomes the very “divinity, body, blood, bones, sinews, etc. – the very Christ.”

2. *Consubstantiation.* This term (derived from the Latin *con*, with; and *substantia*, substance) has been applied to the doctrine that the substance of Christ’s natural body and blood are present in the Holy Communion *along with the substance* of the bread and wine. This doctrine concerning the Eucharist has been called “Impanation” (from *in*, in; and *panis*, bread), because that word denotes the presence of bread with the presence of Christ, or rather the presence of Christ along with the bread. The Lutherans maintained this doctrine against the Romanist, who hold that the substance of the elements is *changed into* the body and blood of Christ.

3. *Real spiritual presence.* This is the doctrine of the Church of England, as set forth in the Liturgy and Articles. The body and blood are “verily and indeed taken by the faithful.” [The catechism of the Church of England. The term faithful here means, not as Romanizers would say, *Christi fideles*; i.e. Christians

opposed to Jews, but *those who have faith*, implying that the presence of Christ is subjective, and not objective. – Dr. Jelf’s *Lectures*, p. 346, note.] Bishop Harold Browne, in treating of this subject, says, “The doctrine of a real spiritual presence is the Anglican doctrine, and was more or less the doctrine of Calvin, and of many foreign reformers. It teaches that Christ is really received by faithful communicants in the Lord’s Supper; but that there is no gross or carnal, but only a spiritual and heavenly presence there, not the less real, however, for being spiritual. It teaches, therefore, that the bread and wine are received naturally; but the body and blood of Christ are received spiritually.” [Bishop Browne’s *Exposition*. Eleventh edition, p. 678.]

To the important question, “Does the Church of England offer an unqualified contradiction to the real presence of Christ in the Eucharist?” Trollope [*Questions and Answers on the XXXIX Articles*, p. 136.] replies: “Unquestionably the Church of England recognizes a real presence of Christ in the Sacrament of the Lord’s Supper; but it is a *spiritual*, not a *corporeal*, presence. While she declares that ‘the bread and the wine remain unchanged,’ and that they are merely ‘a *sign* of Christ’s body and blood,’ which are given and received ‘only in a heavenly and spiritual manner,’ she still asserts that they are ‘*verily* and *indeed* taken and received by the faithful.’ In other words, without incurring the risk of being wise beyond that which is written, she affirms that those who worthily partake of the appointed emblems, bread and wine, are fed with the *spiritual food* of the most precious body and blood of Christ to the strengthening and refreshing of their souls; and this is in strict accordance with the repeated declaration of our Lord Himself. ‘Whoso eateth my flesh,’ he solemnly assures his disciples, ‘and drinketh my blood, hath eternal life. For my flesh is meat indeed, and my blood is drink indeed.’ But He adds, ‘It is the *spirit* that quickeneth; the *flesh* profiteth nothing.’” (John 6:54–55, 63.)

Canon Norris, [*Manuals of Religious Instruction*, “Book of Common Prayer.” Part V. p. 98.] alluding to Transubstantiation and Consubstantiation, says, “Rejecting both these opinions, the English Church maintains a *real but spiritual partaking of Christ’s body and blood* in the Lord’s Supper, and this is the doctrine of the Article.”

4. *No special presence*. By what is known as the Zwinglian doctrine, the Lord’s Supper is merely a commemorative sign, and not a special or effectual means of grace. This doctrine “overthrows the nature of a Sacrament by ignoring the presence of the thing signified altogether, and

making the Sacrament to consist of one part only; viz., the outward, visible, and material part.” [Prebendary Baker, D.D.]

The Zwinglian doctrine is so-called from Uric Zwingli or Zuinglius, a contemporary of Luther. He was born in Switzerland, January 1st, 1484; son of a peasant; educated at Basle, Berne, Vienna; professor of the classics at Basle; pastor of the town of Glaris; author of many controversial works; opposed to indulgences in Switzerland at the same time that Luther was opposed to them in Saxony; and killed in a civil war between the Catholic and Protestant Cantons, October 11th, 1531.

Is repugnant to the plain words of Scripture. Our Lord calls the wine “the fruit of the vine” after consecration. (St Matt. 26:29.) St. Paul says, in 1 Cor. 10:17, “We are all partakers of that one bread”; and in 1 Cor. 11:26, “As often as ye eat this bread.”

Overthroweth the nature of a Sacrament; i.e. as an outward and visible sign of an inward and spiritual grace, for Transubstantiation supposes what we eat and drink to be not the sign, but the thing signified.

Hath given occasion to many superstitions, such as the sopping the bread in the wine, amulets, the reserving the wafer for cures, processions, the elevation of the Hostia and the worship of it, the festival of Corpus Christi Day (the Thursday after Trinity Sunday), invented in 1264, and absurd legends such as that of St. Gudule. [Rev. R. W. Jelf, D.D.] Again, the people being accustomed to believe that the priest can turn a wafer into Christ, they naturally attribute wonderful and miraculous powers to him in other matters also. [Rev. A. B. Clarke, B.A.]

Reserved; i.e. set apart.

Carried about; i.e. in pompous processions. In Romish countries, not only is the portion of the consecrated wafer “reserved” for the sick solemnly paraded through the streets, but the Thursday after Trinity Sunday is set apart, and called Corpus Christi Day, on which the Host [The word host is an abbreviation of the Latin *hostia*, “a victim”; and it is employed to convey the idea that Christ is offered up anew, as a propitiatory sacrifice, at every celebration of the Eucharist. – *Rev. W. Trollope.*] is “carried about” in procession, “lifted up,” and “worshipped.”

Lifted up; i.e. elevated for the purpose of worship.

Worshipped. Prostration at the elevation of the Host was ordered in 1201. Gregory IX ordered a bell to be rung that the people might pay adoration to the Host, 1228.

Scriptural Warrants.

The Supper of the Lord ... the Blood of Christ:

“And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.” – Matt. 26:26–28.

“And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.” – Luke 22:19–20.

“Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.” – John 6:47–48, 50.

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

“We, being many, are one body in Christ, and every one members one of another.” – Rom. 12:5.

“The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? – 1 Cor. 10:16.

“We being many are one bread, and one body: for we are all partakers of that one bread.” – 1 Cor. 10:17.

“Let a man examine himself, and so let him eat of that bread, and drink of that cup.” – 1 Cor. 11:28.

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.” – Eph. 1:7.

“We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.” – Heb. 3:14.

“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.” – 1 John 3:23.

“Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.” – 1 John 4:10–11.

Transubstantiation ... worshipped:

“And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.” – Matt. 26:26–29.

“God is a Spirit: and they that worship him must worship him in spirit and in truth.” – John 4:24.

“Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” – John 6:53.

“I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” – John 6:35, 51, 54, 60–61, 63.

“Whom the heaven must receive until the times of restitution of all things.” – Acts 3:21.

“As often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.” – 1 Cor. 11:26.

“Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.” – 1 Cor. 11:27.

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” – Gal. 2:20.

“I bow my knees unto the Father of our Lord Jesus Christ ... that he would grant ... that Christ may dwell in your hearts by faith, ye being rooted and grounded in love.” – Eph. 3:14, 16–17.

Doctrine of the Church of Rome.

The **Romish Church** maintains the doctrines of Transubstantiation and the Sacrifice of the Mass for the souls of the living and the dead, so derogatory to the fulness and sufficiency of Christ's atonement. The doctrine of Transubstantiation is thus expressed in the 14th Article of the "Creed of Pope Pius IV:" "In the most Holy Sacrament of the Eucharist there is *truly, really, and substantially* the Body and Blood, together with the soul and divinity, of our Lord Jesus Christ, and that there is made a conversion of the whole of the bread into the Body, and of the whole substance of the wine into the Blood; which conversion the Catholic Church called *Transubstantiation*." The term is thus explained in the Trent Catechism: "Because in the Sacrament of the Eucharist the whole substance of one thing passes into the whole substance of another, the word *Transubstantiation* was rightly and wisely invented. by our forefathers."

Rejectors of the Lord's Supper.

No modern sect rejects this Sacrament except the **Society of Friends** (known also as the **Quakers**), and some mystics who make the whole of religion to consist in contemplative love.

Article XXIX.

<i>Of the Wicked which do not eat the Body of Christ in the use of the Lord's Supper.</i>	<i>De Manducatione Corporis Christi, et impios illud non manducare.</i>
The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth, as Saint Augustine saith, the Sacrament of the Body and Blood of Christ, yet in nowise are they partakers of Christ: but rather to their condemnation, do eat and drink the sign, or Sacrament, of so great a thing.	Impii, et fide viva destituti, licet carnaliter et visibiliter, ut <i>Augustinus</i> loquitur, corporis et sanguinis Christi Sacramentum dentibus premant, nullo tamen modo Christi participes efficiuntur sed potius tantae rei Sacramentum, seu symbolum, ad iudicium sibi manducant at bibunt.

Noteworthy Equivalents.

Of the wicked which eat not the Body of Christ in the use of the Lord's Supper = *de manducatione corporis Christi, et impios illud non manducare.*

The wicked = *impii.*

Are partakers = *participes efficiuntur.*

Sign = *symbolum.*

To their condemnation = *ad iudicium sibi.*

History.

There was no Article answering to this in the edition of 1552, nor in the authoritative copy of that of 1562. The Article is found in the Latin Manuscript Copy of the Articles of 1562, agreed upon and subscribed by the Archbishop and Bishops in Convocation at London, and now existing in the library of Corpus Christi College, Cambridge. The title is there worded as follows: "*Impii non manducant Corpus Christi in usu Coenae.*" It seems probable that the Article was struck out by command of the Queen before the Articles received from her their ratification. The Article was not finally adopted till 1571, when it appeared with its present headings.

Explanation of Terms.

The wicked = ungodly men.

Void = destitute.

Lively = living.

As Saint Augustine saith, in his treatise on St. John.

Aurelius Augustinus, St. Augustine, the most renowned theologian of the Early Church. Born at Tagasta, in Numidia (a province in the North of Africa), A.D. 345. Son of Patricius, a poor man of rank (not a Christian till the close of his life); and Monica, a gentle, patient, excellent, and humble Christian. In youth his passions and companions were corrupt and impure. Studied rhetoric and philosophy at Carthage. Joined the Manichmians. Removed to Rome. Became professor of rhetoric at Milan. Converted through the sermons of St. Ambrose. Renounced his heretical opinions. Baptized in 387. Returned to Africa. Ordained a priest. Became coadjutor of Valerius, Bishop of Hippo. Succeeded Valerius. Endeavoured to heal the Donatist schism, but without success. Was afterwards occupied with the Pelagian heresy, which was mainly suppressed by the civil power. Died in

430. From his writings was formed that system commonly called *scholastic divinity*.

In no wise are they partakers of Christ. If *faith* is the *mean* whereby the body of Christ is received and eaten, those who have not faith cannot receive and eat it. [Rev. Dr. Boulton.] They simply eat the outward and visible signs; namely, bread and wine, but do not receive the inward and spiritual grace.

Rather to their condemnation. As all our doings before faith is sin, according to Article XIII, so also is the receiving of the Lord's Supper. [Rev. Thomas Harvey, *Elementa Christiana*.]

Scriptural Warrants.

The wicked ... so great a thing:

“Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.” – Luke 13:26–27.

“Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly” – John 13:26–27.

“The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” – 1 Cor. 2:14.

“Purge out therefore the old leaven, that ye may be a new lump. Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.” – 1 Cor. 5:7–8.

“Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.” – 1 Cor. 10:21.

“He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.” – 1 Cor. 11:29.

“For if we would judge ourselves, we should not be judged.” – 1 Cor. 11:31.

“What concord hath Christ with Belial?” – 2 Cor. 6:15.

“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you,

except ye be reprobates?” – 2 Cor. 13:5.

“Without faith it is impossible to please him.” – Heb. 11:6.

“If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” – 1 John 1:6–7.

Doctrine of the Church of Rome.

The **Romish Church** contends that the mere receiving of the Holy Communion procures remission of sins, *ex opere operato*, as it were, mechanically, whatever may be the disposition or state of preparation of the communicant.

Article XXX.

<i>Of both kinds.</i>	<i>De utraque Specie.</i>
The Cup of the Lord is not to be denied to the Lay people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.	Calix Domini laicis non est denegandus: utraque enim pars Dominici Sacramenti, ex Christi institutione at praecepto, omnibus Christianis ex aequo administrari debet.

Noteworthy Equivalents.

Of both kinds = *de utraque specie*.

Both parts = *utraque pars*.

By Christ's ordinance = *ex Christi institutione*.

Alike = *ex aequo*.

History.

In the edition of 1552 there was no Article corresponding to this. It appears to have been written by Archbishop Parker, and was added in 1562.

Explanation of Terms.

Both kinds; i.e. the bread and the wine.

Half communion was first introduced by Urban II, 1096. The practice of denying the cup to the laity was established by the Council of Constance

[The Bohemians, who rose against the Council of Constance, demanded the cup, and were hence called *Calixtines*. – *Mosheim*, c. xv. p. ii. 5.] in 1414. This was confirmed by the Council of Trent, A.D. 1564. In a convocation held in the first year of Edward VI's reign it was decreed that the Lord's Supper should be administered, in both kinds, to the laity as well as the clergy.

The Cup. The wine in the cup.

The Lay people = Laymen = the Laity (from the Greek λαος, people) = *the people*, as distinguished from *the clergy* = those not in Holy Orders = those not ordained to any holy function.

Ordinance = appointment; institution.

Ministered = served; supplied.

Scriptural Warrants.

The Cup of the Lord ... alike:

“And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.” – Matt. 26:27.

“And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.” – Mark 14:23.

“And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.” – Luke 22:19–20.

“The cup of blessing which we bless, is it not the communion of the blood of Christ?” – 1 Cor. 10:16.

“As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.” – 1 Cor. 11:26.

Doctrine of the Church of Rome.

The **Romish Church** withholds the cup from the laity at the Holy Communion. The “Creed of Pope Pius IV.” contains the following words: “I also confess that under either kind [i.e. bread or wine] alone Christ is received whole and entire, and a true Sacrament.”

That Christ is contained entire under each of the Eucharistic elements, is called the “doctrine of concomitancy”.

The reasons for the denial of the cup are thus stated [Catechism of Trent II. iv. 63.]:

1. To avoid spilling the blood.

2. Because wine reserved might turn acid.
3. Because some cannot bear the smell or taste of wine.
4. Because in some countries wine is very scarce.

5. In order more plainly to oppose the heresy of those who deny that the whole Christ is contained under either species.

It is unnecessary to add anything in refutation of this unscriptural and confessedly non-primitive practice. [Rev. Dr. Boulton.]

Refusers of the Cup.

Aquarii refused the cup at the Holy Communion simply because it was a principle with them never to drink wine. They were a Manichaean sect in the time of St. Cyprian, in the third century.

Article XXXI.

<i>Of the one Oblation of Christ finished upon the Cross.</i>	<i>De unica Christi Oblatione in Cruce perfecta.</i>
<p>The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.</p>	<p>Oblatio Christi semel facta, perfecta est redemptio, propitiatio, et satisfactio pro omnibus peccatis totius mundi, tam originalibus quam actualibus: neque praeter illam unicam est ulla alia pro peccatis expiatio. Unde Missarum sacrificia, quibus vulgo dicebatur sacerdotem offerre Christum, in remissionem poenae aut culpae, pro vivis et defunctis, blasphema figmenta sunt, et perniciosae imposturae.</p>

Noteworthy Equivalents.

Of the one oblation = *de unica oblatione*.

Satisfaction = *satisfactio*.

Satisfaction for sin = *pro peccatis expiatio*.

The sacrifices of masses = *missarum sacrificia*.

To have remission of pain or guilt = *in remissionem poenae aut culpae*.

Priest = *sacerdotem*.

Dangerous deceits = *perniciosce imposturae*.

History.

With the exception of a few verbal changes made in Elizabeth's time this Article agrees with No. XXX of the 1552 series. The word *blasphema* was inserted in the Latin version in 1562. The English edition of 1563 began thus: "The offering of Christ once made for ever is the perfect redemption, the pacifying of God's displeasure, and satisfaction for all the sins of the whole world," etc. Instead of the word "blasphemous" that edition has "forged," which was changed into "blasphemous" in 1571.

Explanation of Terms.

One = (not *una*, but) *unica* = alone of its kind.

Oblation (from the Latin *offero, obtuli, oblatum*) = offering, sacrifice.

Once = *semel* = $\alpha\pi\alpha\xi$ = once only, and not again.

Redemption (from the Latin *red-imo, êmi, emptum, imere*; to buy back, repurchase) = deliverance or recovery from sin and misery, obtained by the price of the obedience and sacrifice of Christ, who on this account is called "the Redeemer".

Propitiation = the appeasing of God's righteous wrath against the sinner.

Satisfaction. This word was originally a Roman legal term. It was first used, in a theological sense, by St. Anselm to denote the effect of Christ's atonement in satisfying the claims of God's justice against sinners. In this sense it is used by our Church, not only in this Article, but also in the collect for the Fourth Sunday in Advent, and in the "Prayer of Consecration" in the Communion Service.

Sacrifices of Masses. The word *mass* is the name given to the form of celebrating the Holy Communion in the Romish Church. *Missa*, the Latin for "mass," is a contraction of *missio*, which signifies a dismissal or permission to depart. "The origin of denominating the mass by that name arose from a ceremony which, in the earliest ages of the Church, was observed on two several occasions, and still continues to be practiced once during its celebration. Immediately after the reading of the gospel, and the

delivery of a sermon by the bishop or presbyter, the deacon turned to the assembly, and, in an elevated tone of voice, admonished the different persons who composed it, that the initiated only might remain, and consequently the unbaptized and the unbeliever were required to depart. The service then proceeded. As soon as the eucharistic sacrifice was terminated the deacon proclaimed to the congregated faithful that they might withdraw. This he announced by a form of speech which remains in use to the present day – ‘*Ite missa est.*’ ‘Go; leave is given to depart.’ That the whole service should have received its name from an incidental ceremony will cease to awaken our surprise when we remember that reasons almost similar have determined those appellations which usage has affixed to certain other functions of the Roman Catholic Church. Thus a service for the dead is called a *dirge*, because the psalms and antiphons chanted commence with the word ‘*dirige*’.” [Dr. Rock, *Hierugia*.]

That part of the service which took place previous to the dismissal of the catechumens and excommunicated persons was called *Missa Catechuminum* (the Mass of the Catechumens); the part in which the Holy Communion was celebrated was termed *Missa Fidelium* (the Mass of the Faithful).

The mass was first celebrated in Latin, A.D. 394, and was first introduced into England, A.D. 630.

The difference between High and Low Mass consists merely in the degree of pomp with which the mass is said or sung. A *Low Mass* is recited by the priest, attended only by one or two clerks or acolytes, who make the responses, etc. A *High Mass* is the same service wherever the officiating priest is assisted by a second priest called the deacon, and a third called the sub-deacon.

The *Mass of the Holy Ghost* is generally reserved for the installation of ecclesiastical dignitaries.

Occasional masses are celebrated in honour of the Virgin Mary, and of various saints and martyrs.

Special masses are said for the deliverance of souls from purgatory. “Under the impression that the pains of purgatory were mitigated, or wholly suspended by the sacrifice of the mass, persons were induced, according to their means, to give or bequeath sums of money for masses to be said for the repose either of their own souls or those of their relatives. These masses are more or less numerous and imposing, and of course more or less

effective, in proportion to the amount received for their performance; and they have always been a source of great wealth to the Church. As the priest alone takes part in them they are called *Solitary Masses*, though several are frequently going on at the same time at different altars in the same Church, in the presence of those whom curiosity or devotion may attract to the ceremony.” [Trollope.]

It was commonly said. When this Article was drawn up in the time of Edward VI the decrees of the Council of Trent had not been published; the latter clause was therefore probably put by the Reformers in the past tense in the hope that the Romanists might be induced to renounce a doctrine so repugnant to the teaching of Scripture.

Priest. By this word the Romanists understand a sacrificer; but the Church of England uses the term merely as a contraction of presbyter. In other words, in the Church of Rome, Priest = ιερευς = *Sacerdos*; whilst in the Church of England, Priest = πρεσβύτερος = (Latin) *Presbyter* = (the Biblical word) Elder. The Article is speaking of the Romish priest, and therefore we find *sacerdotem* in the Latin version. As a consequence of their belief in the doctrine of transubstantiation, the Romanists maintain that the real body of Christ is offered up as an expiatory sacrifice for the living and the dead at every celebration of the Eucharist; and therefore they also hold that their priest is a *sacerdotal* or *sacrificing* priest. The Church of England, for reasons already given, rejects the doctrine of transubstantiation, and holds that the Eucharist is a sacrifice, not in the strict sense of the word, though in a larger or metaphoric sense, as it is designated in the Liturgy, a “sacrifice of praise and thanksgiving”. Even in this sense, however, it is a *commemorative*, not a *propitiatory*, sacrifice. The apostles apply the word ιερευς, in a literal sense, to Christ alone; and, figuratively, to all Christians; whereas the word which corresponds with our word *priest*, and from which it is derived, is invariably πρεσβύτερος, an elder.

Quick [Quicksilver received its name on account of the lifelike motion of its particles.] (from the Saxon, *cwic*; old German, *quik*, alive) = living.

Pain = *poena* = punishment.

Blasphemous fables. Because they derogate from the fullness, perfectness, and sufficiency of the one sacrifice of Christ upon the cross.

Dangerous deceits. Because they encourage wickedness amongst the rich, who are induced to regard the “Sacrifices of Masses” as the chief means of relieving souls from purgatorial fires, and to give or bequeath

large sums of money in order that masses may be said for themselves and their friends.

Scriptural Warrants.

The offering of Christ ... and dangerous deceits:

“Behold the Lamb of God, which taketh away the sin of the world.” – John 1:29.

“God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.” – 2 Cor. 5:19.

“Christ hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour. Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” – Eph. 5:2, 25–27.

“In whom we have redemption through his blood, even the forgiveness of sins.” – Col. 1:14.

“Without shedding of blood is no remission.” – Heb. 9:22.

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Christ was once offered to bear the sins of many” – Heb. 9:14, 25–26, 28.

“By the which will we are sanctified through the offering of the body of Jesus Christ once for all. This man, after he had offered one sacrifice for sins forever, sat down on the right hand of God. By one offering he hath perfected forever them that are sanctified. Now where remission of these is, there is no more offering for sin. If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.” – Heb. 10:10, 12, 14, 18, 26.

“Ye, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” – 1 Peter 2:5.

“The blood of Jesus Christ his Son cleanseth us from all sin.” – 1 John 1:7.

“If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” – 1 John 2:1–2, 7.

Article XXXII.

<i>Of the Marriage of Priests.</i>	<i>De Conjugio Sacerdotum.</i>
<p>Bishops, Priests, and Deacons are not commanded by God’s Law, either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.</p>	<p>Episcopos, Presbyteris, et Diaconis nullo mandato divino praeceptum est, ut aut coelibatum voveant, aut a matrimonio abstinenceant. Licet igitur etiam illis, ut caeteris omnibus Christianis, ubi hoc ad pietatem magis facere judicaverint, pro suo arbitrato matrimonium contrahere.</p>

Noteworthy Equivalents.

Of Priests = *Sacerdotum*.

Priests are not commanded by God’s Law = *Presbyteris nullo mandato divino praeceptum est*.

The state of single life = *coelibatum*.

History.

The corresponding Article of 1552 consisted of the first clause only of the present Article, which had the following title: “*Coelibatus ex verbo Dei praecipitur nemini*. (The estate of single life is commanded to no one by God’s word.)” It was thus worded: “*Episcopis Presbyteris, et Diaconis non est mandatum ut coelibatum voveant, neque jure divino coguntur matrimonio abstinere*. (Bishops, Priests, and Deacons are not commanded to vow the state of single life without marriage; neither by God’s law are they compelled to abstain from marriage.)” The second clause was added in 1562.

Explanation of Terms.

The Marriage of Priests. This Article is intended as a protest against the Romish law of compulsory celibacy of the clergy. For this reason the word *sacerdos* is used instead of *presbyter* in the title of the Latin version. The Church of Rome regards matrimony as a Sacrament, but forbids the clergy to marry. The Greek Church has always required parish priests to be married men. The Church of England, and all other reformed churches, neither enforce nor prohibit either marriage or celibacy on the part of the clergy.

Primitive example is on our side. Tertullian was a married priest; Spiridion, Bishop of Cyprus, at the time of the Council of Nice, was married, and had children; St. Hilary of Poitiers, St. Gregory Nyssen, and Gregory, Bishop of Nazianzum, father of St. Gregory Nazianzen, are all cited by Jewel as married men. [Jelf's *Lectures on the Articles*. Jewel, *Def. of Apol.* Part ii. c. 8, Div. i. vol. iv. 551, etc.]

In 305 a provincial council in Spain, known as the Council of Illiberis, prohibited the clergy from marriage. [*Neander* iii. p. 197.]

In 325 the question of the celibacy of the clergy was brought before the General Council of Nice. It was proposed at that council to forbid the marriage of the clergy altogether; this, however, was opposed by Paphnutius, a monk, and finally rejected. The celibacy of the clergy was however encouraged by the Popes.

In 1074 marriage was forbidden to priests by Pope Gregory VII.

In 1105 Archbishop Anselm compelled the English priests to divorce their wives.

The celibacy of the clergy was the subject of one of the reactionary "Six Articles" passed by Parliament under the king's influence, A.D. 1539. After having been somewhat modified these Articles were finally repealed in the first year of Edward VI. (1517).

Bishops, Priests, and Deacons. Here is "a tacit rejection of the minor orders of the Romish Church." [Archdeacon Bickersteth, D.D.]

To vow = to enter into a solemn engagement (at the time of their ordination).

Lawful = permitted by the law of God.

Godliness = piety.

Scriptural Warrants.

Bishops ... godliness.

“The Lord said unto Moses, Speak unto the sons of Aaron, and say unto them, They shall not take a wife that is profane; neither shall they take a woman put away from her husband: for he is holy unto his God.” – Lev. 21:1, 7.

“But Simon’s wife’s mother lay sick of a fever, and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.” – Mark 1:30–31.

“Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?” – 1 Cor. 9:5.

“A bishop then must be blameless, the husband of one wife, vigilant, sober, one that ruleth well his own house, having his children in subjection with all gravity. Likewise must the deacons be grave, not double-tongued. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well.” – 1 Tim. 3:2, 4, 8, 11–12.

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; forbidding to marry.” – 1 Tim. 4:1, 3.

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.” – Titus 1:5–6.

“Marriage is honourable in all, and the bed undefiled.” – Heb. 13:4.

Article XXXIII.

<i>Of excommunicate Persons, how they are to be avoided.</i>	<i>De excommunicatis vitandis.</i>
That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful as an Heathen and Publican, until he be	Qui per publicam Ecclesiae denunciationem rite ab unitate Ecclesiae praecisus est, et excommunicatus, is ab universa fidelium multitudine, donec per poenitentiam publice reconciliatus fuerit arbitrio Judicis competentis,

openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

habendus est tanquam Ethnicus et Publicanus.

Noteworthy Equivalents.

Of excommunicate persons, how they are to be avoided = *de excommunicatis vitandis*.

Rightly cut off = *rite praecisus*.

Heathen = *Ethnicus*.

Penance = *per poenitentiam*.

That hath authority thereto = *competentis*.

History.

The Article is the same in all the three editions, except that in 1552 its title was “*Excommunicati vitandi sunt*. (Excommunicate persons are to be avoided.)” In the Article itself the only alteration which has been made is in the case of “*est*,” which was inserted in 1562.

Explanation of Terms.

Excommunicate or **Excommunicated** = excluded from communion with the visible church.

“As the church is a society constituted for maintaining certain doctrines and corresponding morals, it plainly has the right to exclude from communion such as flagrantly violate its doctrinal and moral code. The Jews had three forms of excommunication, alluded to in Luke 6:22 by our Lord, “Blessed are ye, when men shall separate you from their company [the Jewish *niddui*, for thirty days], and shall reproach you [the second form, *cheerem*, for ninety days, Jud. 5:23], and cast out your name as evil, for the Son of man’s sake [the third form, *shammatha*, perpetual cutting off]. John 9:34–35, marg.; compare Exodus 30:33, 38; also John 12:42, 16:2.” [Rev. A. R. Fausset, M.A., *Englishman’s Bible Cyclopaedia*.]

Our Lord Himself enjoined His disciples that when an obstinate offender refused to “hear the Church,” he was to be treated as a “heathen and a publican”. Christ here employed the Jewish phrase for excommunication, which is adopted in this Article.

St. Paul, in 1 Cor. 5:5, directs the Corinthians “to deliver over to Satan” (i.e. to shut out from the title, rights, privileges, and advantages of

Church membership, or, in other words, to excommunicate) the incestuous person. In 1 Cor. 16:22 he says, “If any man loveth not the Lord Jesus Christ, let him be Anathema Maranatha.” [“Anathema – Maranatha” (i.e. the Lord cometh. 1 Cor. 16:22. An Aramaic watchword of the first age suitable for believers in all ages: If He come not to bless, He shall come to smite with a curse) alludes to Mal. 4:5–6: “To those who fear [in the New Testament ‘love’] the Lord’s name He comes as the Sun of Righteousness with healing in His wings”; but to those who fear and love Him not, He will come smiting the earth with a “curse” (*cheerem* or anathema). – Fausset.] In 1 Tim. 1:20 he speaks of having himself excommunicated Hymenmus and Alexander. In Titus 3:10 he says, “A man that is an heretic after the first and second admonition reject.”

In the times succeeding the apostles there were two kinds of excommunication: (1) ἀφορισμός, or *separation* = *Excommunicatio minor* = suspension from the sacrament of the Lord’s Supper, and from the prayers of the faithful; but not from the other parts of divine service. (2) *Ἀνάθεμα* (Anathema) or *total separation* (παντελής ἀφορισμός) = *Excommunicatio major* = suspension from the title, rights, privileges, and advantages of Church membership. The former, of course, was for lighter offences; the latter for heinous and deadly sins. The former was temporary; but the latter was perpetual, unless the delinquent gave full proof of his repentance.

Open denunciation = public accusation and prohibition.

Heathen and Publican. The word Heathen is probably derived from εθνικός, foreign, Gentile, from ἔθνος, a nation, people. “τα ἔθνη = the nations, Gentiles; i.e. all except Jews and Christians.” [Liddell and Scott, *Abridged Lexicon*.]

The Publicans were of two classes:

(1) The *Publicani*, who were generally wealthy Roman knights, or equites of the state, capitalists at Rome, who bought for a fixed sum, to be paid into the treasury (*in publicum*), the taxes and customs of particular provinces. The Publicani are not mentioned in the New Testament.

(2) The *Portitores*, or *Exactores*, the actual collectors of the taxes. These were “the publicans” in the New Testament sense, and were known as τελωναι (from τέλος, a toll). To these the Publicani sublet different districts or places where tolls were payable to the Roman Government. In collecting the taxes they seem to have been guilty of much cruelty and rapacity. As most of the Jews considered it unlawful to pay tribute to heathen, only the meanest of their people were willing to undertake the office. The τελωναι therefore (consisting as they did for the most part of

these low-born, cruel, and rapacious Jews, seemingly in league with the Roman Government for the enslaving of their own nation) were regarded with bitter hatred and contempt by the rest of the Jews.

Penance = repentance and contrition, together with the punishment assigned by the Church. [Archdeacon Bickersteth, D.D.] The Romish Church regards penance as a Sacrament, but the Church of England in Article XXV denies to it such a rank.

By a judge. Whether the bishop, or the minister of the parish in which the excommunicate person lives, as deputed by the bishop.

Scriptural Warrants.

That person ... authority thereunto.

“If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.” – Matt. 18:15–18.

“What have I to do to judge them that are without? do not ye judge them that are within?” – 1 Cor. 5:12.

“I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. Therefore put away from among yourselves that wicked person.” – 1 Cor. 5:3–5, 11, 13.

“If I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be

swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive anything, I forgive also: for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ.” – 2 Cor. 2:2, 6–10.

“Now we command you, brethren, in the name of our Lord. Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us. If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed” – 2 Thess. 3:6, 14.

Article XXXIV.

<i>Of the Traditions of the Church.</i>	<i>De Traditionibus Ecclesiasticis.</i>
<p>It is not necessary that Traditions and Ceremonies be in all places one, and utterly like: for at all times they have been divers, and may be changed according to the diversities of countries, times, and men’s manners, so that nothing be ordained against God’s word. Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the word of God, and be ordained and ‘approved by common authority, ought to be rebuked openly, that others may fear to do the like, as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.</p>	<p>Traditiones atque Caeremonias easdem non omnino necessarium est esse ubique, aut prorsus consimiles: nam et variae semper fuerunt, et mutari possunt, pro regionum, temporum, et morum diversitate, modo nihil contra verbum Dei instituat.</p>

<p>Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying.</p>	<p>Traditiones, et caeremonias Ecclesiasticas, quae cum verbo Dei non pugnant, et sunt auctoritate publica institutae atque probatae, quisquis privato consilio volens, et data opera, publice violaverit, is, ut qui peccat in publicum ordinem Ecclesiae, quique laedit auctoritatem Magistratus, et qui infirmorum fratrum conscientias vulnerat, publice, ut caeteri timeant, arguendus est.</p>
	<p>Quaelibet Ecclesia particularis sive nationalis auctoritatem habet instituendi, mutandi, aut abrogandi caeremonias aut ritus Ecclesiasticos, humana tantum auctoritate institutos, modo omnia ad aedificationem fiant.</p>

Noteworthy Equivalents.

[No English] = *omnino*.

Through his private judgment = *privato consilio*.

Purposely = *data opera*.

Openly = *publice*.

Ought to be rebuked = *arguendus est*.

Common order = *publicum ordinem*.

History.

The Article (XXXIII) in the edition of 1552 did not contain the last clause, which was added in 1562. In 1552 the title of the Article was “*Traditiones Ecclesiasticae*. (Traditions of the Church.)” The word “*temporum* ([of] times)” in the first clause was inserted in 1562. With these exceptions the Article is the same in the three editions.

Explanation of Terms.

Traditions, Ceremonies, Rites. The word “traditions” is not here used in the same sense in which it was used in the explanation of the Sixth Article. It there signified unwritten articles of faith, asserted to be derived from Christ and His apostles. In this Article it means *customs* or *practices* relative to the external worship of God, which have been *delivered down from former times*; that is, in the Sixth Article traditions meant traditional doctrines of pretended divine authority; and in this it means *traditional practices acknowledged to be of human institution*, [Bishop Tomline.] the same as is expressed immediately by the word “ceremonies,” which is only explanatory, and which the church afterwards calls “rites,” supposing them the same with ceremonies. [Dr. Bennet.]

Woundeth the conscience of the weak brethren, by leading them into the same sin, under the impression that it is right. The Puritans thought that freedom from Rome meant freedom from all ecclesiastical restraint, a feeling shared by some, at least, of modern Dissenters. This part of the Article is directed against such a view. [Rev. R. Adams, *Commentary on the Prayer Book.*]

National Church. In the apostles’ time there was no church established; i.e. there was then no church established in any civil government, or there was then no Christian realm, or nation of Christians, and consequently no National Church. [Archbishop Whitgift.]

Edifying (from *aedificare*, to build) = building up (or progressive advancement) of believers, in knowledge and holiness.

Scriptural Warrants.

It is not necessary ... weak brethren:

“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Wherefore ye must needs be subject, not only for wrath, but also for conscience’ sake.” – Rom. 13:1, 5.

“Judge this, that no man put a stumbling block or an occasion to fall in his brother’s way. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.” – Rom. 14:13, 17, 19.

“I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

For they that are such serve not our Lord Jesus Christ.” – Rom. 16:17–18.

“When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.” – 1 Cor. 8:12.

“If any man seem to be contentious, we have no such custom, neither the churches of God.” – 1 Cor. 11:16.

“Let all things be done decently and in order.” – 1 Cor. 14:40.

“Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.” – Col. 2:5.

“Now we exhort you, brethren, warn them that are unruly.” – 1 Thess. 5:14.

“Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us.” – 2 Thess. 3:6.

“Them that sin rebuke before all, that others also may fear.” – 1 Tim. 5:20.

“Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.” – 3 John 9–10.

Every particular or national Church ... edifying:

“Let all things be done unto edifying.” – 1 Cor. 14:26.

“Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.” – Heb. 13:17.

“Submit yourselves to every ordinance of man for the Lord’s sake.” – 1 Peter 2:13.

Article XXXV.

<i>Of the Homilies.</i>	<i>De Homiliis.</i>
The second Book of Homilies, the several titles whereof we have joined under this Article,	Tomus secundus Homiliarum, quarum singulos titulos huic articulo subjunximus, continet piam

doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

et salutarem doctrinam, et his ternporibus necessariam, non minus quam prior Tomus Homiliarum, quae editae sunt tempore Edwardi Sexti: itaque eas in Ecclesiis per ministros diligenter et clare, ut a populo intelligi possint, recitandas esse judicavimus.

De Nominibus Homiliarum.

Of the Names of the Homilies.

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

Noteworthy Equivalent.

Book = *Tomus*.

Godly and wholesome = *piam et salutarem*.

As doth = *non minus quam*.

History.

The corresponding Article (XXXIV) of 1552 recognized of course the First Book of Homilies only. For its title it had the word “*Homiliae*” (Homilies). It was worded as follows: “*Homiliae nuper Ecclesiae Anglicanae per injunctiones regias traditae atque commendatae, piae sunt atque salutare, doctrinamque ab omnibus amplectendam continent: quare populo diligenter, expedite, clareque recitandae sunt.* (The Homilies [The First Book of Homilies.] of late given, and set out by the king’s authority, be godly and wholesome, containing doctrine to be received of all men: and therefore are to be read to the people diligently, distinctly, and plainly.)”

The Article in its present form is found only in the edition of 1571.

Explanation of Terms.

Homily (from ομιλία, converse, intercourse; from όμιλος, an assembled crowd, a throng of people, a multitude) is a word which was employed by the early ecclesiastical writers to signify a plain discourse appointed to be read in churches to an assembly or congregation of the people on “any Sunday or holy day when there is no sermon.”

The Second Book of Homilies. This was composed chiefly by Bishop Jewel, and appeared in the reign of Elizabeth, in the year 1562.

Contain a godly and wholesome doctrine. It is not possible to prove this assertion without going through the whole book of the Homilies, and commenting on them all. All writers on the subject have agreed that the kind of assent, which we are called on to give to them, is general, not specific. We are not expected to express full concurrence with every statement, or every exposition of Holy Scripture contained in them, but merely, in the general, to approve of them, as a body of sound and orthodox discourses, and well adapted for the times for which they were composed. [Bishop E. Harold Browne.]

Necessary for these times. At the time these Homilies were composed, which was at the beginning of the Reformation, it was suspected that some of the clergy still favoured the tenets of the Church of Rome.

The former Book of Homilies. The First Book of Homilies was probably written by Archbishop Cranmer, Bishop Ridley, and Latimer: It was published in the beginning of the reign of Edward VI, in the year 1547.

The following is the list of the Homilies which the First Book contained:

1. A Fruitful Exhortation to the reading of Holy Scripture.
2. Of the misery of all mankind.
3. Of the salvation of all mankind.
4. Of the true and lively Faith.
5. Of good Works.
6. Of Christian Love and Charity.
7. Against Swearing and Perjury.
8. Of the declining from God.
9. An Exhortation against the Fear of Death.
10. An Exhortation to Obedience.
11. Against Whoredom and Adultery.
12. Against Strife and Contention.

Article XXXVI.

<i>Of Consecration of Bishops and Ministers.</i>	<i>De Episcoporum et Ministrorum Consecratione.</i>
<p>The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it anything, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the rites of that Book, since the second year of the forenamed King Edward unto this time; or hereafter shall be consecrated or ordered according to the same rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.</p>	<p>Libellus de Consecratione Archiepiscoporum et Episcoporum, et de Ordinatione Presbyterorum et Diaconorum, editus nuper temporibus <i>Edwardi</i> VI, et auctoritate Parliamenti illis ipsis temporibus confirmatus, omnia ad ejusmodi consecrationem et ordinationem necessaria continet: et nihil habet, quod ex se sit aut superstitiosum aut impium. Itaque quicumque juxta, ritus illius Libri consecrati aut ordinati sunt, ab anno secundo praedicti regis <i>Edwardi</i> usque ad hoc tempus, aut in posterum juxta eosdem ritus consecrabitur aut ordinabuntur, rite, atque ordine, atque legitime statuimus esse et fore consecratos et ordinatos.</p>

Noteworthy Equivalents.

Book = *libellus*.

Set forth = *editus*.

To be = *esse et fore*.

Rightly, orderly, and lawfully = *rite*, [*Rite* = correctly (in respect of form and manner). In Article XXV *rite* is rendered “duly”.] *atque ordine, atque legitime*.

History.

The corresponding Article (XXXV) of those of 1552 bore the following title: “*De libro Praecationum et Caeremoniarum Ecclesiae Anglicanae*. (Of the Book of Prayer and Ceremonies of the Church of England.)” The Article itself was thus worded: “*Liber qui nuperrime auctoritate regis et Parliamenti Ecclesiae Anglicanae traditus est, continens modum et formam orandi, et sacramenta administrandi in Ecclesia Anglicana; similiter et libellus eadem auctoritate editus de ordinatione ministrorum Ecclesiae, quoad doctrine veritatem, pii sunt, et salutari doctrinae evangelii in nullo repugnant, sed congruunt, et eandem non parum promovent et illustrant: atque ideo ab omnibus Ecclesiae Anglicanae fidelibus membris, et maxime a ministris verbi, cum omni promptitudine animorum et gratiarum actione recipiendi, approbandi, et populo Dei commendandi sunt*. (The book, [A.D. 1552.] which of very late time was given to the Church of England by the king’s authority, containing the manner and form of praying, and ministering the sacraments in the Church of England, likewise also the book of ordering ministers of the Church, set forth by the foresaid authority, are godly, and in no point repugnant to the wholesome doctrine of the gospel, but agreeable thereunto, furthering and beautifying the same not a little; and therefore by all faithful members of the Church of England, and chiefly of the ministers of the Word, they ought to be received, and allowed with all readiness of mind and thanksgiving, and to be commended to the people of God).”

The Convocation of 1562 inserted the present Article in the XXXIX in place of the XXXV Article of 1552. The Article of 1562 was retained in 1571.

Explanation of Terms.

Consecration (from the Latin *consacer*, sacred) = the making or declaring sacred; the act of setting apart or devoting and dedicating a person or thing to the service and worship of God.

Consecration of Bishops = the solemnity whereby one who is already a presbyter, or priest, is *set apart* for the work and office of a bishop.

The terms bishop and presbyter are sometimes used indiscriminately in Scripture; but the chief pastor, or angel [Angel = messenger. We find the title of angel given in Scripture to the chief pastor, or bishop of the church, in and throughout the second chapter of the Revelation of St. John the divine. “Unto the angel of the church of Ephesus write.” – Rev. 2. The angels of the churches were so called as especially charged with messages of peace.] of the church, was soon denominated the bishop, by way of eminence, the rest being satisfied to be called simply presbyters.

Ministers. See Article XXIII.

The Book ... Deacons. The Ordinal, or Book of Offices for the Consecration of Bishops and Ordination of Priests and Deacons, was drawn up in 1549 by six prelates (including Archbishop Cranmer), and six other learned men, appointed by Act of Parliament. It was published in 1550, revised in 1552, suppressed on the accession of Queen Mary, restored in the reign of Elizabeth, and reduced to its present form on the accession of Charles II. It was appended to the Prayer Book in 1662.

Archbishop (from the Greek *αρχος*, chief; *επί-σκοπος*, an overseer) = a metropolitan having jurisdiction over the bishops of his province.

The title “archbishop” appears to have been first used with reference to the Bishop of Alexandria, and the earliest mention of it is found in the Second Apology of Athanasius against the Arians (about A.D. 350).

Bishop = An overseer, one who has the oversight and care of many churches and clergymen.

Ordering = ordaining, or admitting into Holy Orders.

Three things necessarily concur in the right ordering of ministers:

(1) That they be called or moved inwardly of God to take upon them the office.

(2) That they be outwardly called and sent by men having authority thereunto.

(3) That they be publicly ordained by prayer and the imposition of hands.

Priest. See under Article XXXI.

Deacon (from the Latin *diaconus*, a minister or servant) = a person in the lowest order of the clergy. He, acts under and assists the presbyters in the duties of the Church.

Doth contain all things necessary. The Romanists said that the Edwardian Ordinals, by omitting certain words and ceremonies, made the ordinations invalid; but it was contended that, according to Holy Scripture and the Primitive Church, nothing more was absolutely necessary than prayer and position of hands for a special office, which as a matter of fact cannot be gainsaid. Even Romanists now hesitate to use such arguments, and ground their objections upon the question of jurisdiction. We have no authority to ordain from the Pope. [Rev. R. Adams, *Commentary on the Prayer Book.*]

If anything be wanting in the ordinations of the Church of England, the form of which is prescribed in the book here referred to, it must be either with respect to the ordainers; but these are bishops: or to the manner of ordaining; but this is the imposition of hands, with proper prayers: or to the persons who are to be ordained; but these are examined and approved as to their faith, manners, and knowledge; and on these is conferred the power of doing all things which belong to their offices. There is therefore nothing wanting to make these ordinations just and complete. The forms which the Primitive Churches made use of in consecrating the clergy are not now extant. But if the reader consults the most ancient ones that are now to be met with he will find nothing omitted by our Church, which was formerly required to make an ordination complete. [Archdeacon Welchman.]

Rites. See under Articles XX and XXXIV.

Article XXXVII.

<i>Of the Civil Magistrates.</i>	<i>De Civilibus Magistratibus.</i>
<p>The Queen's Majesty hath the chief power in this realm of <i>England</i>, and other her dominions, unto whom the chief government of all estates of this realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is</p>	<p>Regia Majestas in hoc Angliae regno, ac caeteris ejus dominiis, summam habet potestatem, ad quam omnium statuum hujus regni, sive illi Ecclesiastici sint sive Civiles, in omnibus causis suprema gubernatio pertinet, et nulli externae</p>

<p>not, nor ought to be, subject to any foreign jurisdiction.</p>	<p>jurisdictioni est subjecta, nec esse debet.</p>
<p>Where we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our Princes the ministering either of God's word, or of the Sacraments; the which thing the Injunctions also, lately set forth by Elizabeth our Queen, do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in Holy Scriptures by God himself: that is, that they should rule all states and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evildoers.</p>	<p>Cum Begin Majestati summam gubernationem tribuimus, quibus titulis intelligimus animos quorundam calumniatorum offendi, non damus Regibus nostris aut verbi Dei, aut Sacramentorum, administrationem; quod etiam Injunctiones, ab <i>Elizabetha</i> Regina nostra, nuper editae apertissime testantur; sed eam tantum praerogativam, quam in Sacris Scripturis a Deo ipso omnibus piis Principibus videmus semper fuisse attributam hoc est, ut omnes status atque ordines fidei suae a Deo commissos, sive illi Ecclesiastici sint sive Civiles, in officio contineant, et contumaces ac delinquentes gladio civili coerceant.</p>
<p>The Bishop of Rome hath no jurisdiction in this realm of England.</p>	<p>Romanus Pontifex nullam habet jurisdictionem in hoc regno <i>Angliae</i>.</p>
<p>The Laws of the Realm may punish Christian men with death, for heinous and grievous offences.</p>	<p>Leges Regni possunt Christianos, propter capitalia et gravia crimina, morte punire.</p>
<p>It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.</p>	<p>Christianis licet, ex mandato Magistratus, arma portare, et justa bella administrare.</p>

Noteworthy Equivalents.

King's majesty = *Regia majestas*.
Lately set forth = *nuper editae*.
To their charge = *fidei suae*.
Bishop of Rome = *Romanus Pontifex*.
The laws may punish = *leges possunt punire*.
Heinous offences = *capitalia crimina*.
To serve in the wars [The English of the XLII has "lawful wars".] =
justa bella administrare.

History.

Instead of "*Regia Majestas ... coerceant*," which first appeared in the Article of 1562, the corresponding Article (XXXVI) of those of 1552 contained the following words: "*Rex Angliae est supremum caput in terris, post Christum, Ecclesiae Anglicanae et Hibernicae*. (The King of England is supreme head in earth, next under Christ, of the Church of England and Ireland.)" Then followed the short clause, "*Romanus ... Angliae*," which has remained unaltered. Between this and the clause commencing with "*Leges*," the Article of 1552 contained another, which was omitted in 1562: "*Magistratus civilis est a Deo ordinatus atque probatus: quamobrem illi non solum propter iram, sed etiam propter conscientiam obediendum est*. (The civil magistrate is ordained and allowed of God: wherefore we must obey him, not only for fear of punishment, but also for conscience' sake.)" The remainder of the Article was as we now have it, except that "*Leges civiles* (the Civil Laws)" was altered to "*Leges Regni* (the Laws of the Realm)," in 1571.

Explanation of Terms.

Civil (from the Latin *civilis*, of or pertaining to citizens; from *civis*, a citizen) = lay, not ecclesiastical.

The Queen's Majesty has the chief power. The Queen is regarded as the head and ruler of the Church, that she may use her influence for its good; as we read, "Kings shall be thy nursing fathers, and queens thy nursing mothers." (Isa. 49:23.)

Realm (from the Old French *royaulme*, from the Latin *regnum*) = kingdom.

Slanderous folks. These words refer to the Puritans, who not only denied the right of the civil magistrate to interfere in any ecclesiastical

matters whatsoever, but insinuated that the power of ministering in the congregation was implied in the assertion of spiritual supremacy.

We give not to our Princes the ministering of God’s Word, or of the Sacraments. The “Word” and “Sacraments” are specially excepted from the jurisdiction of the sovereign, and the only authority allowed is that “which we see to have been given always to all godly princes in Holy Scripture by God Himself.” This refers to the Jewish kings, such as David, Solomon, Hezekiah, etc. We find no mention of such authority, except in general terms, in the New Testament, because Christians were separate from the rulers of this world, but the principle is there. See St. Matt. 22:15–22, Acts 25:10–11, Rom. 13:1–7; 1 Peter 2:13–14. [Rev. R. Adams, *Commentary on the Prayer Book.*]

Prerogative (from the Latin *praerogativus*, through the French *prérogative*; from *praerogo* – *prae*, and *rogo*, to ask) = a prior claim or title; an exclusive or peculiar privilege or right.

Ecclesiastical (from the Greek *εκκλησιαστικος*, from *εκκλησια*, an assembly or meeting called out, the church, from *εκκαλέω*, to call forth or convoke) = pertaining or relating to the church = not civil or secular.

Temporal = civil or secular.

The Bishop of Rome. The title of Pope was first assumed *exclusively* by the Bishop of Rome in 606.

Before the Reformation the Bishop of Rome, or Pope, as he is called, claimed supreme authority over this as well as other countries, both in spiritual and temporal matters. The first who claimed the title of Universal Bishop was John, Bishop of Constantinople, A.D. 596. Gregory, then Bishop of Rome, wrote against him, and declared that whoever assumed such a title would be Antichrist; yet his successor but one, Boniface III, assumed it, under the sanction of the Emperor Phocas, A.D. 606. [Rev. A. B. Clarke, *Articles*, p. 59, notes.]

The Pope is so called because that word signifies Father, and he is recognized [by the Romish Church] as the father of the faithful. [Douay Catechism.]

Scriptural Warrants.

The Queen’s Majesty ... evildoers:

“And Asa appointed certain of the Levites to minister before the ark of the Lord, and to record, and to thank and praise the Lord God of Israel.”

– 1 Chron. 16:4.

“And he set judges in the land throughout all the fenced cities of Judah, city by city. Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies.” – 2 Chron. 19:5, 8.

“And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him.” – 2 Chron. 26:20.

“Let every soul be subject unto the higher powers.” – Rom. 13:1.

“Submit yourselves to every ordinance of man for the Lord’s sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.” – 1 Peter 2:13–14.

The Bishop of Rome ... the wars:

“So Solomon thrust out Abiathar from being priest unto the Lord; and Zadok the priest did the king put in the room of Abiathar.” – 1 Kings 2:27, 35.

“Then king Jehoshaphat called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house.” – 2 Kings 12:7.

“And the king commanded all the people, saying, Keep the passover unto the Lord your God, as it is written in the book of this covenant.” – 2 Kings 23:21.

“When Uzziah was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men: and they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense. And while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar.” – 2 Chron. 26:16–19.

“And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at

Jerusalem, to keep the passover unto the Lord God of Israel.” – 2 Chron. 30:1.

“And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the Lord.” – 2 Chron. 31:2.

“In the twelfth year [of his reign] he [Josiah] began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.” – 2 Chron. 34:3.

“A wise king scattereth the wicked, and bringeth the wheel over them.” – Prov. 20:26.

“And kings shall be thy nursing fathers, and their queens thy nursing mothers.” – Isa. 49:23.

“And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.” – Luke 3:14; see also 2 Chron. 17:7–9, 8:14, ch. 34; Jonas 3:5–9.

“There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.” – Acts 10:1–2.

“The powers that be are ordained of God. The ruler is the minister of God to thee for good. He beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.” – Rom. 13:1, 4.

“And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?” – Gal. 2:9, 14.

“Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.” – Rom. 13:7.

“Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.” – Titus 3:1.

“Let none of you suffer as a busybody in other men’s matters.” – 1 Peter 4:15.

Article XXXVIII.

<i>Of Christian men’s Goods, which are not common.</i>	<i>De illicita bonorum Communicatione.</i>
<p>The riches and goods of Christians are not common, as touching the right, title, and possession of the same; as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.</p>	<p>Facultates et bona Christianorum non sunt communia, quoad jus et possessionem; ut quidam Anabaptistae falso jactant. Debet tamen quisque de his quae possidet, pro facultatum ratione, pauperibus eleemosynas benigne distribuere.</p>

Noteworthy Equivalents.

Of Christian men’s goods, which are not common = *de illicita bonorum communicatione.*

Riches = *facultates.*

As touching the right, title, and possession = *quoad jus et possessionem.*

History.

The only difference in the various editions of this Article is in the title, which in 1552 and 1562 was thus worded: “*Christianorum bona non sunt communia.* (Christian men’s goods are not common.)”

The Article received its present title in 1571. Dr. Hey interprets the present obscure Latin title as follows: “Of the unlawfulness of acting as if all goods were common.” The present English title was the work of Bishop Jewel of Salisbury (born 1522, died 1571).

Explanation of Terms.

Not common = not the public property of the Church.

Anabaptists (from *ανά*, again or anew; *βαπτιστής*, one that dips, a baptizer). This sect arose in the year 1521. They were so called because of their holding the invalidity of infant baptism, and the necessity of rebaptism at an adult age.

Alms [This word (like riches) is strictly singular; but its apparently plural form has caused it to be often regarded as a grammatical plural. – Ogilvie and Annandale.] (from the Anglo-Saxon *almes*; from the Latin *eleemosyna*, alms; from the Greek *ελεημοσύνη*, pity, mercy) = anything given gratuitously to relieve the poor, as money, food, or clothing.

Scriptural Warrants.

The Riches ... ability:

“The poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.” – Deut. 15:11.

“He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.” – Prov. 19:17.

“The liberal deviseth liberal things; and by liberal things shall he stand.” – Isa. 32:8.

“For ye have the poor always with you; but me ye have not always.” – Matt. 26:11.

“Give alms of such things as ye have.” – Luke xi. 41.

“And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles’ feet: and distribution was made unto every man according as he had need.” – Acts 4:32, 34–35.

“Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?” – Acts 5:3–4.

“Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.” – Acts 20:35.

“Distributing to the necessity of saints; given to hospitality.” – Rom. 12:13.

“Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.” – 1 Cor. 16:2.

“As touching the ministering to the saints, it is superfluous for me to write to you. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver: as a matter of bounty, and not as of covetousness.” – 2 Cor. 9:1, 6–7, 5.

“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.” – Gal. 6:10.

“We hear that there are some which walk disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.” – 2 Thess. 3:11–12.

“Godliness with contentment is great gain.” – 1 Tim. 6:7.

“Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be ready to distribute, willing to communicate.” – 1 Tim. 6:17–18.

“God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.” – Heb. 6:10.

“To do good and to communicate forget not: for with such sacrifices God is well pleased.” – Heb. 13:16.

“Whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” – 1 John 3:17.

Article XXXIX.

<i>Of a Christian man’s Oath.</i>	<i>De jurejurando.</i>
As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle; so we judge that Christian religion	Quemadmodum juramentum vanum et tamerarium a Domino nostro Jesu Christo, et Apostolo ejus <i>Jacobo</i> , Christianis hoininibus interdictum esse fatemur; ita

doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done, according to the Prophet's teaching, in justice, judgment, and truth.

Christianorum religionem minime prohibere censemus, quin jubente magistratu, in causa fidei et charitatis jurare liceat, modo id fiat juxta Prophetæ doctrinam, in justitia, in judicio et veritate.

Noteworthy Equivalents.

Of a Christian man's oath = *de jure jurando*.

Christian religion = *Christianorum religionem*.

The prophet's teaching = *Prophetæ doctrinam*.

History.

This Article occurs in all the editions. The Article (XXXVIII) of those of 1552 has the following title: "*Licet Christianis jurare*. (Christian men may take an oath.)" "*Christianorum*," which occurs before *religionem*, was adopted in 1571 instead of *Christianam*, which was the word employed in the Articles of 1552 and 1562.

Explanation of Terms.

Oath (from the Anglo-Saxon *ath*) = a solemn affirmation or declaration made with an appeal to God for the truth of what is affirmed. The appeal to God in an oath implies that the person imprecates his vengeance and renounces his favour if the declaration is false; or if the declaration is a promise, the person invokes the vengeance of God if he should fail to fulfill it. The taking of a false oath is called *perjury*. In point of law an oath is that kind of solemn declaration which is necessary as a condition to the filling of some office more or less public, or to giving evidence in a court of justice. Oaths are divided into two classes: (a) *Assertory oaths*, or those by which something is asserted as true; (b) *Promissory oaths*, or those by which something is promised – such as the oaths of princes to rule constitutionally; the oath of allegiance, which is now substituted for the oaths of allegiance, supremacy, and abjuration formerly exacted; the oath of office; the oath of witnesses, etc. [Ogilvie and Annandale, *Imperial Dictionary*, vol. iii. p. 285.]

Vain and rash swearing = a blasphemous use of the name of the Divine Being, or of anything associated with our eternal destinies either by

way of appeal, imprecation, or ejaculation.

By our Lord Jesus Christ, in St. Matthew 5:33–37. (See under *Scriptural Warrants*.)

James his apostle, in St. James 5:12. (See under *Scriptural Warrants*.)

A man may swear when the Magistrate requireth, etc. Instances of solemn oaths in the New Testament are found in Rom. 1:9; 2 Cor. 1:23, Gal. 1:20, Rev. 10:5–6. (See under *Scriptural Warrants*.)

The prophet's teaching; i.e. Jeremiah's, in chap. 4:2. (See under *Scriptural Warrants*.)

Scriptural Warrants.

As we confess ... truth:

“Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.” – Exodus 20:7.

“Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.” – Lev. 19:12.

“Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.” – Deut. 6:13.

“Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.” – Deut. 10:20.

“Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. And David sware unto Saul.” – 1 Sam. 20:21–22.

“And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul. And they sware unto the Lord with a loud voice; and all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them.” – 2 Chron. 15:12, 14–15.

“Thou shalt swear, the Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.” – Jer. 4:2.

“How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, [*Adultery*, here = apostacy or idolatry. In this sense Christ called

the Jews “an adulterous generation”.] and assembled themselves by troops in the harlots’ houses.” [*Harlots’ houses*, here = places for idolatry.] – Jer. 5:7.

“I will come near to you to judgment; and I will be a swift witness against false swearers.” – Mal. 3:5.

“Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God’s throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.” – Matt. 5:33–37.

“Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said.” – Matt. 26:63–64.

“God is my witness, that without ceasing I make mention of you always in my prayers.” – Rom. 1:9.

“Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.” – 2 Cor. 1:23.

“Men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath.” – Heb. 6:16–17.

“But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.” – James 5:12.

“Now the things which I write unto you, behold, before God, I lie not.” – Gal. 1:20.

“And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.” – Rev. 10:5–6.

Sects, Heresies, etc.

Anabaptists held that every kind of oath was contrary to God's word. This doctrine was shared by the **Waldenses**, and is held by the **Quakers** at the present day.